



The State Historical Society

# The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—SEPTEMBER 25, 1915 NO. 22

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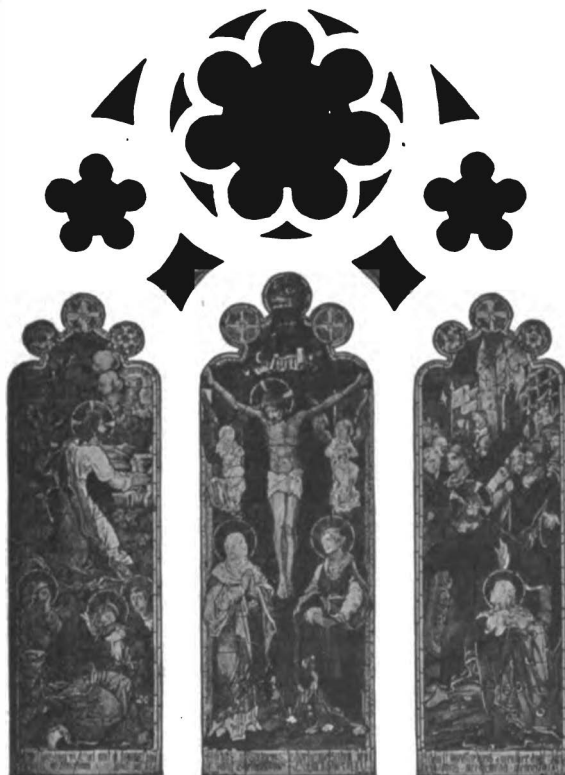
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EVERY ONE who enters heaven shall find himself made perfectly happy. Eating of that tree which is in the midst of the paradise of God, he will enjoy, in full measure, the highest felicity of which he is capable; but there must be warfare, struggle, endurance beforehand. "To him that overcometh"—observe that! to no other is the promise made. Fight then, as those who strive for the mastery. The prize is worth the conflict. Yet a little while, and the battle shall be ended; and they who have "overcome," by the aid of that Spirit "which speaketh unto the churches," shall sit down beneath the shadow of "the tree of life," and its fruits shall be "sweet to their taste."—*Melville.*



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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 25, 1915

NO. 22

## EDITORIALS AND COMMENTS

### A Successful Priest

**G**REAT is Diana of the Ephesians and great is the goddess Success, whom all the world worshippeth! So might a twentieth century evangelist write the battle cry of a modern Ephesus. If any revision were needed reference to Diana might be struck out. There are successful men of business, whose success is proved by their standing in the millionaire class; successful artists whose pictures command fabulous prices; successful singers whose nightly fee would support a field hospital through a campaign. For success is measured to-day in the terms of money. Money has so invaded all the realms of excellence that we speak of a \$500,000 house, a \$50,000 picture, and a \$5,000 parson. Each in its own way might be called a success.

But when we speak of a successful parson, it were well to ask, whose success it has been, the man's or God's? One rather prominent clergyman boasted that he had been a success in every parish in which he had worked. The only other question left to ask is, how did God fare? Oddly enough, that is a question rarely asked. It is taken for granted that the man's success implies God's blessing on his labors. So it does in many a case. But there are some cases where it does not.

There are two contradictory propositions which may be set forth. The first is that the Church's success depends upon the success of every member in it. The contradictory statement still remains true, that the success of the Church depends upon God and not upon man at all. "Let God be true and every man a liar." The second proposition is that the Church has a right to demand success of every minister. And the contradiction is that the Church on earth must not judge the success of any minister in terms of this world. The reconciliation of these contradictions lies in the adoption of a true standard.

To be frank, a false standard is inculcated into most young clergymen from their very seminary days, or before. No surprise need be felt, nor need we lay any charges of blindness or disloyalty. The false standard is erected by our own age, and it has invaded an unconscious Church. Worldly success is easily measured. Dollars form a very ready measurement. Numbers and statistics give a certain kind of reasonable standard in estimating the success of any parish and its head. The only protest which needs utterance is the warning that statistics are not final. Figures cannot lie; but when they have been divorced from their context they may be absurdly misunderstood. And the Churchman who does not heed this warning may be woefully misled. To the absolute necessity of such a warning let the constant change of clergy in our parishes bear witness.

The spirit of the seminary is against the man who fails to keep his flock good humored. The seminary common room can show no mercy to the priest who gets into a parish row. A row means failure, and failure is the deadly sin. The seminary staff may know the inner reason of the parish row. The undergraduates are one and all convinced that somehow the man forgot his duty toward his Alma Mater. That duty was to uphold the reputation of the seminary for turning out successful men.

A failure means a slight upon the college, a lowering of the average of its graduates. And the young cannot forgive a breach of that unwritten law.

A letter printed some months ago in our Correspondence columns may serve as illustration. By way of preface only one thing needs remarking: that we do not vouch for the truth or falseness of the incident. In substance this is the report. A priest in charge of his first mission refused to read the Burial Office over the body of a wealthy man who obviously had died by his own hand. Wealthy subscribers withdrew their subscriptions and demanded from the Bishop the removal of the priest. The Bishop ordered the young priest to seek another field, because his lack of tactfulness had put an end to any possible value of his further services in that locality. The incident is sad enough. We do not guarantee its accuracy. There may have been another side to it. We know plenty of Bishops who do stand nobly by their priests, even, sometimes, when these have made honest mistakes. But the story, in a wholly impersonal way, will do for an illustration of what we have to say; and nobody who has been really close to events in the Church within our own day will deny that we have had just such instances of Bishops who have not stood by their clergy when these have aroused the displeasure of the laity by themselves standing firmly for the teaching or the discipline of the Church.

The outstanding fact is this: the young priest is branded as a failure. His classmates regard him as a failure. The present undergraduates have marked him down a failure. His Bishop has dismissed him as a failure. His former parishioners mock him as a failure. And he himself will be forgiven if he acquiesces in the general verdict that he is a failure. He has at least lost his position. He has outraged the conventions. Who shall wonder if the iron has entered into his soul? He would not be singular in brooding bitterly upon his failure. Measured by the accepted standards, that is what he is, a failure. The accepted standards may be entirely wrong; but he must suffer for their cruel lack of justice.

Of course, again, perhaps he really was a failure. There are clergy who fail, just as there are business men who fail. It is easy, when trouble comes, to convince oneself that he has done exactly right and is a martyr to the cause when things go wrong. "Why wasn't your parish represented at the convention?" was asked of a rector. "Nobody would go." "Was anybody elected or asked to go?" "No, it would have done no good." "But was the opportunity given?" "No." "When did your vestry meet last?" "They don't meet; nobody will come." "But do you ever call meetings and try to get them to come?" "No."

That was a colloquy with a rector. The laity are not to blame for the failure of that parish. There are clerical failures, and a wise priest will subject himself to very rigid self-examination, if there be trouble in his parish, before he acquits himself and puts the blame on some one else.

But our present assumption is that the priest honestly and

firmly and with proper courtesy to all concerned did only what the Church laid upon him as his duty, and suffered for it. Alas, there have been countless such cases as this!

In a worldly sense the priest failed. Did his failure mean the failure of the Church? The Bishop seems to have been of opinion that it did. For otherwise the Bishop would not ask his resignation. The community supposed the Church had failed to recognize the needs and the requirements of the times, or otherwise there would have been no protest lodged against the action of its minister. And yet, if there was any failure on the Church's part, was not that failure due to the laymen and the Bishop rather than to the priest?

The Church laid down the law that the Burial Office should not be used when any man had laid violent hands upon himself. The priest could not override the rule. The Bishop could not deny the rule. The laymen could not snap their fingers at the rule. What was the priest to do? His seminary taught him that the rubrics of the Book of Common Prayer were binding on him. Yet he finds himself deserted when he acts according to those rubrics. Truly the way of obedience is hard. Why is he branded as a failure? Because he did not know when to yield to the insistent clamor of the world. Because he dared to drive away subscriptions. A successful man would have bowed before the storm, and so have ridden out the gale. But this man was so foolish that he supposed the Church's word was pledged by setting up this rubric. Dearly must he pay for his folly. Wise men know better than to give offence. His Bishop knew what was required by the material interests of the Church. And so he set to work to win back the outraged subscribers. Minorities must suffer, especially a poor young man who stood alone in a minority of one.

Who is to blame for this failure? Was the priest? What else could he do? All he could say was this: "In this matter I am quite powerless. The rules of my Church forbid me to read this Burial Office over a suicide." At once he is met with the answer that other clergymen find no difficulty in taking such services. Does he know better than they? So the young priest is betrayed by the failure of others.

The Bishop on whom he relies casts him out as a sop to the wolves. No words can be strong enough to depict the treachery shown by the hypothetical Bishop of this tale. Cowardice, bold towards one and cringing before the wealth of the many; disloyalty towards a faithful brother, in order to fawn on the rich; tyranny to the weak to regain the applause of the proud; all these and worse are seen in the faithless chief shepherd. Why is it that there are Bishops who will not stand by their clergy? Why is it that clergy defer to the factious? Why are so many parishes full of dry-rot? Great is the goddess Success whom all the world worshippeth!

But why should the priest have been marked with the stigma of failure? And why should the Bishop have failed in his obvious duty? Because of the false standards accepted at large. Money is made the measure of every success. The vestry must have money. The bills must be paid. If the parish priest offends the large subscribers, whether his words be true or false, whether or no they are the only words which could have saved those souls, the vestry will protect them from a repetition of the *gaucherie*. If the parish priest is moved to tell the naked truth, he must select an audience whose subscriptions are a negligible quantity. One thing he must avoid, he must not drive away the rich. They pay the piper; let them call the tune, or be the daring man prepared to be a failure!

No doubt endowments would relieve the parish priest from much of this sordid pressure. So also would a better division of parochial expense among all the parishioners, which, somehow, not many parishes have been able to obtain. It is an evil to have a parish dependent on the subscriptions of a few, and an evil that could be remedied much more frequently than it is. The rich ought, indeed, to give lavishly in accordance with their means; but over and above a reasonable amount for parish maintenance their large gifts ought to be for missions, or for charities, or for extra-parochial work of some sort—which is exactly the reverse of the present system. We should all be ashamed of missionary apportionments if we all did our duty by the Church in its various needs, and the "rich" would laugh at the very idea of being apportioned only on a scale that applies to the poor as well.

But the fact remains that when a parish row comes, and the stoppage of subscriptions becomes imminent, the system of

episcopacy receives its severest test. That is when the value of having a Bishop does or does not impress itself upon a watchful world that judges of the issue better than we often think it does. Presbyterians looked at sixteenth and seventeenth century Bishops, rather than at the twelve Apostles, and said, No, thank you! And whenever a Bishop makes one of those peculiarly episcopal blunders that somehow adorn the historic episcopate rather frequently, even among our democratic surroundings, they tempt us to feel sympathy with those same Presbyterians.

The parish priest is entitled either to the active support or the direct censure of the Bishop when something goes wrong. He is not the paid Sunday orator of the community. Merely judging from complaints which reach this office, the average parish priest can lay no claims to oratory. Our advice to all complaining souls is simple—"Forget it." He is infinitely more. He is God's priest. If he cannot preach, just offer him with all due deference some standard volumes of good sermons; it is very likely that he cannot buy them from his scanty means. But he has every power to minister the things of God for every need of every soul. There can be no excuse for parishes, or for Churchmen, who will act on merely Protestant principles. The success for which we look is only found in winning souls, and weaning men from sin. The Cross is still an open shame, a deep offense. The preaching of the Cross will not gain popularity, but it will strengthen souls. If it spells worldly failure, let it do so. The Cross itself is the Sign of the most stupendous failure in the world. And we are its Victim's servants.

The only true success lies in unfeigned obedience to the Voice of God expressed by Holy Church. The only failure lies in disobedience. The Church that cannot see this vital truth does not deserve a faithful priest, and—grim is the irony—she does not keep them. In her ministry they could but be marked down as failures. Humbly may we thank our God that many faithful priests are honored by this Church. But there is room for much improvement. Faithfulness must never be allowed to be a barrier to "success" within the Church on earth. In spite of all our imperfections, Holy Church is still God's Kingdom upon earth. And we must leave no stone unturned till all her judgments, all her penalties, all her awards, are those that God Himself will make in His eternal Kingdom in the heavens.

A STATEMENT is made on behalf of the Federal Council of Churches to the effect that moral conditions at the San Francisco exposition are very bad.

"Within the Exposition," we are told, "are several concessions maintained despite protests specifically against them, which are deplorably vicious. Known professional prostitutes are tolerated and certain conditions which were declared as being too bad to be allowed in the city itself are permitted in these concessions."

And a similar condition is said to prevail in the city. According to Bascom Johnson, counsel of the Social Hygiene Association, who was sent to San Francisco for further investigation, and whose report appears in full in the September issue of *Social Hygiene*, prostitution is openly tolerated. He says:

"It is estimated that there are from 600 to 1,000 women on duty, the policemen being there apparently to prevent anything that would interfere with the orderly and profitable traffic in vice." These houses are open and investigators report seeing seventy-five men and boys entering within ten minutes. They are among the "sights" of the city. Cabarets in the center of the city are set up with every convenience for securing vicious women.

Summing up his report, Mr. Johnson says: "In spite of announcements of officials to the contrary, San Francisco remains one of the few large cities of this country where prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafés, and other public places where prostitutes ply their trade is provided. The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult."

This is a pretty serious showing, and it comes in the face of the fact that both the Exposition authorities and the Mayor of the city gave absolute promises in advance that there should be a high moral tone throughout.

San Francisco asked the privilege of representing the nation in this celebration of the opening of the Panama Canal. She was accorded that privilege by vote of Congress.

What kind of return is this to make for the confidence that the American people have reposed in her?

Is this the sort of hostess we have chosen?

**T**HE Junior Auxiliary of Western Massachusetts sends its gift to the War Relief Fund with the request that it be sent to "the children suffering from the war." An old lady of eighty-seven years saved an unexpected dollar in her purchases, and sends it, rejoicing "that she can help the sufferers a little."

**War Relief Fund**

The following is a statement of receipts for the week ending September 20th:

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
"Marina" .....	10.00
K. K., Bloomfield, N. J. ....	10.00
Church of the Ascension, Pittsburgh, Pa. ....	4.05
Jr. Dept. Woman's Auxiliary, Diocese of Western Massachusetts*	40.73
Rt. Rev. Geo. W. Peterkin, D.D., Parkersburg, W. Va.†	25.00
"A Thank Offering," Cleveland, Ohio‡	50.00
St. James' Church, Farmington, Conn.†	1.80
Church of St. Mary the Virgin, New York§	67.75
Mrs. H. I., Los Angeles, Calif.**	1.00

Total for the week.....\$ 235.33  
Previously acknowledged ..... 14,459.54

\$14,694.87

- \* For relief of children.
- † For Paris.
- ‡ For France.
- § For Belgian relief.
- \*\* For work in Geneva.

**ANSWERS TO CORRESPONDENTS**

D. H. Q.—(1) Roman and Presbyterian differences with the Church could not be satisfactorily discussed in this column. See Westcott's *Catholic Principles*, and Little's *Reasons for Being a Churchman*.—(2) Neither "Roman" nor "Anglican" can be an objectionable term to one who considers the meaning of words.—(3) For the fundamental teaching of the Church consult the Church Catechism. The Thirty-Nine Articles are binding upon the Church so far as they express applicable Catholic truth. They were written partly to meet conditions which have changed. The Articles of Religion were adopted by the American Church in 1801, but are subject to revision.—(4) The doctrine of Transubstantiation is condemned in Article 28. See also rubrics in the Order for Holy Communion.

**ALL ANGELS**

With bowed heads and veiled faces their Great King surrounding,  
The ranked angels stand, an innumerable throng,  
And the place of His presence forever is resounding  
With ecstatic acclaim of their "Thrice-Holy" song.

At the word of their Lord they go forth to do battle  
With the marshalled rebellious, who in mischief delight,  
Where the wild shoutings rise and the war-chariots rattle,  
They bring aid to the righteous fordone in the fight.

When, with blood-lust inflamed and a stranger to pity,  
The fierce foe man beleaguers the tottering wall,  
Their invincible legions encamp round the city,  
Lest distress or destruction the saints shall befall.

When by pathways perplexed, through a waste land and dreary,  
In the gloom of the night or the glare of the day,  
The sad pilgrim fares onward with feet sore and weary,  
The strong angels attend him to guide and to stay.

When God's chosen pain-writhen in weakness are lying,  
They bring message of patience and solace and rest;  
They on willing wings wait o'er the couch of the dying,  
To convey the freed soul to the fields of the blest.

When, O Christ, Thou shalt sit on the throne of Thy glory,  
They shall compass Thee round with their countless array;  
When the quick and the dead stand for judgment before Thee,  
Thine elect they shall gather, Thy foes drive away.

When the will of the Highest finds full consummation,  
When all good is established, abolished all ill,  
The celestial choirs and the heirs of salvation  
With the rapture of triumph high heaven shall fill:—

"Through deep gloom and through terror, through wild tempest-rages,  
Thou hast led Thy redeemed to Thy rest and Thy light;  
Just and true are Thy ways, Thou King of the Ages;  
To Thee be ascribed all dominion and might."

JOHN POWER.

THANK GOD for work! There are people who have too much of it and they work too hard, but their lot is Paradise itself compared with the purgatory of those who have nothing to do. Whether it is by silly choice or by hard compulsion, the people who have nothing to do are to be pitied. They are in peril now, and unless their sad lot is relieved they will be in misery ere long. It is not the curse of God, but the blessing of God that most of us are compelled to eat our bread by the sweat of brow or brain.—*C. R. Brown.*

EVIL is easy and its forms are infinite.—*Pascal.*

**HUMAN JUDGMENT**

By H. C. TOLMAN, D.D., LL.D.

SEVENTEENTH SUNDAY AFTER TRINITY

**J**UDGMENT is an analytical process. The Greek word *krino* signifies discrimination, separation, and to judge aright we must be in the position to separate the true from the false, the good from the bad, the pure from the impure, the just from the unjust, the loving from the unloving.

We must estimate things not at the seeming but at the real value. Human eyes and ears cannot always do it. Some eyes love to see the bad. Some ears love to hear slander. Some souls love to absorb unpleasant exhalations that arise from earth. Some hearts rejoice in the weakness of others. Some do not dwell upon whatsoever things are honest, whatsoever things are of good report.

Human judgment has vast limitations. Ignorance blinds it. Prejudice perverts it. We cannot know another's motives. How many a slight, not intended as a slight, disrupts friendship. We judge the drunkard in the gutter, but know nothing of the temptations that assail him or the degrading effects of his environment. Prejudice is prejudging things out of proportion to their value. Human life is too great to be measured in human scales.

One thing is sure; every unkind thought toward another removes the soul farther from God. Great personalities, we find, pity the frailties of human life and make their estimate with greater and greater sympathy. How beautiful this is, and the reason is because as they go onward they are getting nearer to God.

One prohibition our Lord utters most sternly and attaches to it the penalty of its violation: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." Are we willing that at the last the same judgment be pronounced upon our lives that we indiscriminately make day by day?

Our judgments go out into the world. We cannot take them back. They go as a curse or as a blessing, and they will meet us when life is over.

The assassin bred in an environment of crime waits in the dark alley and plunges his dagger into his victim's heart. He pays the debt of his crime to society. But what judgment will be pronounced on men and women of culture and refinement who, with hate in their hearts, injure the character of another by slanderous report, or, what is even worse, by base insinuation?

Thank God that human souls, when life is over, are judged by One who knows and who never makes mistakes.

It is said that the bells of St. Michael's, at Charleston, S. C., have three times crossed the sea. They were broken in the Revolution, but each piece was carefully gathered and sent to England, where all were melted and recast in the foundry in which they were originally made. Again they crossed the ocean, perfect once more, and were put in place in the heaven-pointing spire where they ring out, without the loss of a single note, without the marring of a single tone, the grand symphony of their celestial music.

Will not God do thus with the broken fragments of human life? Will He not recast them in the glow of His infinite love that they may join in the eternal melody?

**THE SELF-EFFACEMENT OF LOVE**

Love never reaches its highest until it learns, not only to give without receiving, but to give without recognition. Divine love showers its blessings day by day upon the human family knowing that not a thought goes out to Him except from some rare souls, as the author of all goodness and beauty. God gives of Himself without stint or measure and is content that His children, His wayward, selfish and forgetful children, should enjoy it all without a thought of its real value and with only a perfunctory acknowledgment of what is felt to be good, and a more or less sullen submission to the chastening which is regarded as a doubtfully necessary evil. Yet, He goes on giving; giving the cross that will one day bear him who now carries it; giving the sorrows that are full of surprises of celestial joys; sending the tears that are only cleansing the sight and washing the face until it shall radiate with the smile of Divine Love and a joy to which the merriment of earth shall be as the crackling of thorns under the pot. So with us, if in our love we would imitate the Love of God it must be to labor unseen, unknown, for others; to make it our pleasure to spend our love as God spends His sunshine, on the evil and on the good; to be content to love unseen and unknown.—*Church Life.*

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**H**OW to write of California in few words—of an empire vast and varied enough to make fifty kingdoms too large for most kings? Details are hopelessly impossible; generalizations, after a few weeks' visit, are dangerous. (I have not forgotten Rebecca's geography, with its description of

the French as "much given to dancing and light wines.") So I hesitantly venture a few hasty impressions, honestly accurate so far as I am concerned, whether in admiration or its opposite—though most Californians have a boundless appetite for praise of their Golden West and resent criticism—in which they are much like other people.

*Imprimis*, everyone declared that the real beauties of California do not appear in the summer, when all the fields are burned brown, the dust is choking, and the sun beats intolerably on a dazed and panting earth. In San Francisco, where the wonderful situation grants cool breezes and makes a fire agreeable morning and evening throughout July and August, September is called the best month, as freer from nipping winds and dripping fogs. Yet it is hard to imagine anything finer than a bracing day by the Golden Gate, in early August, when the mists have lifted from Tamalpais, and the west wind rustles through the solemn, fragrant eucalyptus trees above the Presidio. And I recall a hot afternoon in Fruitvale, when the roses drooped fainting and the heliotrope poured out its perfume like incense, and the great golden greengages fell lusciously as if too overcome to cling longer to the branch, and the Land of the Lotus-eaters seemed close by—all rich with a beauty of its own, tropical, exuberant, seductive, even if somehow alien.

Down near Santa Monica I saw a young girl on the beach: fifteen years old, I guess, yet with an almost matronly roudure; tall, splendid, a great fleece of sunburnt hair falling far below her waist; dressed in the scantiest green bathing-costume, that left arms and legs and shoulders bare and Indian-brown; innocently shameless, challenging the gaze yet unconscious of it; looking out at sea, then suddenly running a race with her shadow. And she seemed California herself impersonate.

A friend from overseas writes: "It is difficult to envisage you in California, for I know nothing of it except its litany of lovely names. Tell me if you met

"Little Louis Sanchez, on the beach at Monterey."

Lovely indeed, that bede-roll of saints, from San Francisco (which only the vulgar or ignorant stranger degrades into "Frisco") to San Diego: San Rafael, San Joaquin, Santa Barbara, Santa Catalina, San Luis Rey, San Juan Capistrano, San Pedro, San Mateo, San Bernardino, with Santa Cruz, Merced, and Sacramento for jewels on the rosary, and a few musical Indian names, like Tehama and Shasta, by way of contrast. The Indians are almost gone; but the stamp of Spain is indelible. Indeed, the very landscapes of southern California are reminiscent; and the first colonists of the Most Catholic King must have felt much at home, close by the foot of the Sierras. Yet, perhaps because of that, one whose boyhood was passed in New York or New England feels himself in a strange land; and much of that alien beauty makes little appeal. I had rather have one Eastern apple-orchard such as enriches Tompkins county with windrows of apples lying in the grass between every double row of trees, than all the orange-groves that ever

flourished; and a single weather-beaten pine or a cluster of pointed firs means more to me than a thousand avenues of palms.

Speaking of orange-groves, I met an honest man in Riverside, who said: "All the money made out of orange-groves comes by selling them to suckers." When I read the seductive advertisement of Carlsbad, "three-fourths acre enough to support a family," I wondered whether the land was held at \$5,000 an acre, like some I found not very far away! The curse of land-speculation is heavy all along the Pacific coast, from Coronado to Vancouver. Fields that should be under cultivation are plotted for city lots, miles away from any city; nine houses out of ten are marked "for sale"; households seem shallow-rooted, like the palm-trees that shelter their bungalows; and too many towns are feeling now the pernicious effects of overbuilding, inflated values, and the attempt of the speculators to seize the unearned increment that should properly go to the community. It was in San Francisco—was it not?—that Henry

George studied the problems of "Progress and Poverty." I learned that not a few who had dreamed of easy fortunes in "citrus fruits" have sold out lately and gone back to Middle Western farming. To call a clapboard shanty a ranch-house does not make it any more picturesque; and sweating toil takes as much patience in one state as in another.

Of all the cities in America (one only excepted as always *hors concours*) San Francisco seems to me most strongly individualized, with a character and personality of its own. Doubtless the site has something to do with that: those brown sand-hills between harbor and ocean, attacked boldly by streets that never wind but always climb straight up, at whatever incredible angle. But the Spanish tradition is strong yet: little Carnation Mareño, perched by my side on top of Telegraph Hill near where Stevenson used to live, seemed rightfully part of the place, though she was born in Andalusia. And as the western gateway from the Orient, it has picturesque peoples from far, brown Kanakas, Chinese and Japanese by hundreds, Lascars, turbaned Sikhs, swarthy

Melanesians. But there is a difference between the native sons and daughters themselves and the rest of their countrymen: the cult of joy is more general, the blood runs more gaily. One recalls Stevenson's description of the "Dromedaries" in *The Wreckers*, as he sees the wholesale merry-making up in Muir Woods or a dozen other places of resort. And there are surely more bright restaurants, inviting hotels, exciting places of amusement, than anywhere else except in New York. An old resident tells me that the proportion of home-dwellers diminishes yearly, as more and more choose to live in hotels. (But perhaps the rotten, gaudy, domestic architecture, wrought inflammably in wood, has something to do with that.)

Pageantry and the machinery of civic joy, with a corresponding respect for artists of every sort, are boasts of San Francisco; and Chinatown knows how to keep carnival as vividly as New Orleans, if on other lines. There is, besides, the tragic underside of this picture, overwrought and almost hysterical mirth; but a great religious leader said to me, speaking of the dives, the gambling-hells, etc., that flourish openly: "The difference is not in the amount of vice, but in the frankness with which it is exposed." That may be; but it is well for vice to pay some homage to virtue, even if that takes the form of concealment.

Of the Exposition I shall write later, as of that in San Diego. But San Francisco has its own beauty-spots close by, other than the Fair. Golden Gate Park is exquisite, with the Prayer Book Cross for its chief ornament, commemorating that



ONE OF FR. NG'S CHILDREN

first Christian service on the California coast, held by Sir Francis Drake's chaplain, according to the English Catholic rite. The mountain railway up to the summit of Tamalpais was a marvel of engineering when it was built; and the memory of a sunset seen from there is one of the things most precious which I shall very unwillingly relinquish. The universities at Berkeley and Palo Alto are well worth seeing, though I think the beauty of the Spanish quadrangles at the latter has been much exaggerated: they are too much of a piece, and need more shade and greenery than they have. One is dazzled by the flowers of Berkeley and Piedmont; such a glory of color is almost overpowering. But a saying of Joseph Roux comes to mind: "A flower without perfume is like a beautiful woman without piety." And, after all, nothing can take the place of verdure. Not that green grass is lacking where water can be had; but summer shows no sweet fields arranged in living green.

I found California peaches wonderfully good, and selling eighteen for a dime, each one larger than my first and delicious beyond words. Fancy perfect strawberries all the year! I have

with Father Williams, an American priest, in charge, who has learned to speak Cantonese fluently. God speed such foreign missions at home, till we realize more fully the unity in Christ of all mankind.

This is a good place to reprint a poem I cut out of a fifteen-cent magazine the other day, which sets forth one aspect of Californian self-consciousness which even the most incurable Easterner learns quickly to recognize and understand.

THE YOUNG WEST

BY MARY CAROLYN DAVIES

Far land, star land, land of the palm and pine,  
 Blue skies, new skies, mine and mine and mine!  
 Land of the hills of poppy gold, land of the legends yet untold,  
 Land where youth is in the blood like wine, wine, wine!

New land, true land, land of the heart's desire,  
 Glad land, mad land, land of the Gipsy fire!  
 Land where each man you meet's a friend, fabled land of the rainbow's end,  
 Land where hearts are true and strong, and friendships never tire.



DR. VAN ALLEN AND HIS FRIENDS AT BISHOP SUMNER'S GARDEN PARTY

never yet had enough strawberries or peaches, though I have eaten all I could! The logan-berries are worth consideration, and the blackberries and raspberries are good; but the oranges are not as sweet as those of Florida, and the apples (with a few memorable exceptions) tasted like turnips. (For that matter, so they did in Oregon and British Columbia too, alas!)

This is a very fragmentary letter; and I see plainly I must leave until later much that I want to say. But I cannot omit a glimpse of what touched me most in all San Francisco—the True Sunshine Mission, where a Chinese priest ministers to his own people. A sunny, smiling figure in grey clericals, Father Ng greeted us heartily, introduced us to his charming wife, and said in excellent English, "This is our Easter baby, born while I was celebrating Holy Communion on Easter morning. I carried the Blessed Sacrament to the mother; and we agreed to call the new-born child Mary Magdalene, in honor of the saint who was first to see the Risen Saviour." Long life and every blessing to little Mary Magdalene Ng, and may she be a true saint among her own people.

The schoolroom was filled with bright-eyed children, the boys all dressed American fashion, the girls mostly wearing the picturesque and sensible Chinese dress. They were learning ideographs out of Chinese text-books, but stopped their studies long enough to sing a hymn and recite the Creed and the Lord's Prayer in Cantonese for us. Who talks of the abyss between Oriental and Occidental? It exists no more where the True Faith unites; and those dear little golden-skinned children of the land of Sinim were as friendly and attractive as if they had come from our own best Revolutionary stock. Here is one of them to speak for herself. A similar work goes on in Oakland,

Far land, star land, land that I love the best,  
 Glad land, mad land, land where all life has zest!  
 Land of the naked heart and soul, where each man wins to his own far goal,  
 Land where all the dreams are true, the West, West, West!

DR. VAN ALLEN TELLS FAIRY STORIES

AND the giant built a tight, high fence around his garden; and it was all ice and snow, because he wouldn't let the little children in to play."

This place described in a story by Rev. Dr. William Harman van Allen of Boston, says the *Sunday Oregonian* of Portland, Oregon, was not at all like the garden in which the distinguished clergyman, writer, and lecturer was speaking. Dr. van Allen, who is visiting here for a few days, was honored guest of Bishop W. T. Sumner, who entertained a merry company of children of varying ages in his garden at Bishopcroft. For the pleasure of the younger guests and of the grown-ups, too, Dr van Allen gathered them all about him and told stories of fairies, giants, and animals and of little Mary and the saints that guarded her at night. In every story, too, there was a most fascinating plot, a delightful thread of humor, and a cleverly worded moral.

When Bishop Sumner suggested that he be given a reception, Dr. van Allen asked if the guests might be children and those who are young enough in heart to enjoy a fairy story. Yesterday's party was the result. Among the other honor guests were Rev. Alfred Lockwood of Spokane, and Dean Griffin. Miss Amy Robinson, Miss Martha Hoyt, Miss Griffin and a few of the girls assisted in serving the ices that followed the stories.

## Impressions of England and France in War Time

By the REV. W. P. LADD

THE transatlantic traveler who visits England this year may be surprised to find business and many other things going on much "as usual." But he becomes at the same time conscious of the great change. He sees, fortunately, no ruined Cathedrals or famished and depopulated villages. But camps and training grounds breaking into the peaceful landscape, improvised hospitals, war posters at every turn, and soldiers in every street, soon give him a vivid realization that England is engaged in the serious and awful business of war.

The posters are designed to suit all tastes, as a cabinet minister said recently in parliament in defense of a particularly violent one. "Remember Scarborough"; "This Way to the Recruiting Office"; "Join To-day"; "He Did His Duty, Will You Do Yours?"—this under a portrait of Lord Roberts; a picture of an elderly man standing dumb and embarrassed before a little girl who asks "Daddy, what did *You* do in 1915?" The psychological principle of "summation of stimuli" so well described by Professor James comes into play. After seeing several hundred or thousand of such appeals you begin to say to yourself, "Perhaps I ought to join." And if you are of military age and happen not to be wearing your clerical collar you may if you attend one of the numerous recruiting meetings be appealed to cease being a "slacker" and to become one of Kitchener's volunteers—such was the experience of my traveling companion.

In Hyde Park now only recruiting meetings and religious meetings are allowed. The following amusing incident of one meeting may be worth repeating. A young man whose fitness for military service was evident stood among the listeners but seemed unmoved. After a time the recruiting officer's earnest appeal began to be conspicuously aimed in his direction and finally a young lady slipped up and pinned a white feather upon his coat. "Thank you," he said to her with a smile, "it is nice to be decorated twice!" and pulling aside his coat collar he showed her the Victoria Cross.

What part the Church is playing in the great crisis through which England is passing is not easy, perhaps, for the casual visitor to say. Many special intercession services are being held in the Cathedrals and elsewhere, and there is no doubt a general deepening of the religious life. But there seems to be nothing like the beginning of any serious religious revival; England is far from being as yet, as the Bishop of London has recently said, "a nation on its knees." And is the Church merely falling in with the popular militaristic current or has it some broad and deep constructive programme for war and peace? Many are doubtfully asking such questions. Pacifist ideas in various forms and degrees are held by some of the most earnest among the laity of the Church. It is felt to be a misfortune that such ideas have so few exponents among the clergy. The comment is made that the ambassadors of the Prince of Peace are the most militant section of the nation. Perhaps such criticisms are unjustified, but one must earnestly hope that the Church is not going to fall once more into its ancient blunder of becoming the handmaid of the state and conceiving of its chief business as the service of the state's interests.

A visit to convocation showed us how far it is possible for Churchmen to get out of touch with life and reality. The sight of venerable ecclesiastics solemnly disputing whether the Church ought to pray for the rulers or the people of the nation, proposing to condemn Tolstoy's and Norman Angell's views, and finally resolving that war is to be abolished partly by material and partly by spiritual means seemed more like a scene out of some medieval *charivari* than like a gathering of live Christian men in these momentous days. But apparently few Englishmen take convocation seriously. We were almost the only listeners in the galleries of the Church House at a morning session and there were hardly a score there on another morning when the Representative Church Council (where laymen sit with the two houses of convocation) met, though there were well-known speakers such as the Archbishop of Canterbury, the Bishop of London, Sir Edward Clarke, and Lord Hugh Cecil. Of the Bishop of London at least no one can say that he is out of touch with the nation. Some have criticized him for having become almost a recruiting officer, but no one doubts his power and influence. Long experience in public speaking has given

him a directness of utterance which approaches real eloquence. And he has the popular ear as no other English prelate has in a like degree. At Mowbray's one may purchase portrait post cards of forty or fifty of the best known of the English clergy. In almost every case it is one man one card. But for the Bishop of London the buyer has a choice among sixteen different varieties!

At the Interdenominational Social Service Conference at Swanwick there was a frank and full discussion of many of the fundamental problems arising out of the world war. The general topic for the ten days' meetings was "International Relationships in the Light of Christianity." Among prominent Churchmen who helped make the conference a success were the Bishops of Oxford and Litchfield, Rev. Wm. Temple, Rev. Harold Anson, Archdeacon Escreet, Mr. Charles Buxton, and last but not least Miss Maude Royden, who spoke on the women's movement in its relation to war and who at an informal meeting of the "Fellowship of Reconciliation" made a most eloquent and thoughtful argument for the thorough-going pacifist programme. One would take courage could one hear anything so fresh and vital as these addresses coming from some English prelate. Mr. A. L. Smith of Balliol College, Oxford, gave a brilliant address on "Reconciling Influences of Civilization," Mr. W. C. Anderson, M.P., spoke on "The European Situation from the Socialist Point of View," Rev. Lloyd Thomas on "Christianity as Permitting War at a Stage of the World's Development," Mr. Hearst, editor of the *Economist*, on the financial aspects of the war, Mr. A. E. Zimmer on "True and False Nationalism." Perhaps the most notable of all the addresses was that of Mr. Clutton-Brock of the *London Times* on "International Life and the Kingdom of God." Mr. Clutton-Brock has come into special prominence through his remarkable "Papers for War Time" and seems likely to exercise an increasing influence as a Christian writer and thinker. The Jesuit Fr. Plater was among the speakers and, as in previous years, made a unique and valuable contribution to the conference on both the social and the intellectual side. The same may be said of the well-known Unitarian minister, the Rev. Philip Wicksteed. Dr. Percy Dearmer, always actively interested in the success of the conference, was this year absent in Serbia. Needless to say the conference owed most of all to Miss Gardiner, of the Society of Friends, its very efficient and devoted secretary. At a meeting called toward the end to gather up some of the practical lessons of the conference Miss A. E. Taylor of London told of a religious periodical which had since the war began declined to print an article on "Love your enemies" on the ground that though the sentiment was good it was not timely. She emphasized the thought that Christian love is a universal principle to be applied to international problems as to all others, and is a virtue which the English are as far from having yet learned in its fulness as the Germans or any other nation. Such sentiments well express the spirit which animated the conference as a whole.

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A visit to France was a part of our projected tour and at Swanwick we were made to think it might be possible to secure a temporary appointment as British army chaplains. The prospect was attractive and the result may be recorded for the benefit of any others who might be lured by a similar ambition. We obtained an introduction to the chaplain general of the forces and waited upon him in his sanctum at the war offices in Whitehall. But there was decidedly "nothing doing." We were told of fifteen hundred ahead of us waiting their turns. Someone then suggested work in the Y. M. C. A. recreation centres at the front. But again a blind alley. The lines around the war zone are now drawn with the greatest possible strictness. No one gets into northern France except on urgent army business and after endless red tape. The question even began to emerge whether we would be allowed to cross the channel. But after standing in line for several hours at the French consulate in Bedford square, bearing up satisfactorily under a fusillade of questions, pleading the necessity of visiting friends in Paris and of using our steamship passage already engaged from Bordeaux to New York, we were furnished with French passports and started for Folkstone and Dieppe—only citizens of the allied nations now being allowed to



THE ENGLISH MARRIAGE SERVICE

The Word "Obey" and the Suffragists

REQUIEM SERVICE FOR SAILORS

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

cross from Folkstone to Boulogne. Before embarking we are again cross-examined, the genuineness of our passports tested, our right to wear clerical collars challenged, but after a bad quarter of an hour we are once more declared harmless, embark, are convoyed by torpedo destroyers across the channel, escape the submarines, land in France, flit in the twilight through the war zone, and finally arrive like good Americans at Paris, alive and happy, though a few hours behind the schedule time.

France now more than ever is a striking contrast to England. It has, of course, up to the present suffered far more than England from the war, and one soon becomes painfully conscious of the fact. Innumerable women in mourning, soldiers back from the front without an arm or a leg or with shattered nerves, shops closed as many are, or kept going with difficulty as many other of the smaller ones evidently are, solemn faces and bent forms of aged mourners—such things make the heart sick and force one to realize more vividly here than in England the pathos and horror of the existing European situation.

In France there is no pacifist movement, no Fellowship of Reconciliation, no Union of Democratic Control, nothing like a Swanwick conference. In England such questions as how the war began, whether Sir Edward Grey blundered or lied or not, what England is fighting for, and whether it ought to be fighting at all, are still under lively discussion. Such questions do not interest the French. They know only that the war was thrust upon them against their will, that the fairest section of their fair land lies under the heel of the invader, that they are at death grips with a dishonorable foe, and that their one task is to fight and, if possible, win. No sympathy is expended on the "Boches" (a word which has become the current designation of the Germans but whose derivation no one seems able to explain). Compared with the English the French national problem is thus a simple one, which fact accounts doubtless for their greater national unanimity and efficiency.

Already before the war there had come a reaction from the humanitarian and socialistic ideals so long dominant in French politics. A strong nationalist movement had set in, arising perhaps from an instinctive consciousness of the German peril. When the crisis came there could be no hesitation. The war was a national undertaking. One hears predictions of a political revolution in Russia, in Germany, even in England, as a result of the war, but not in France. The nation would have to be in revolt against itself. Never before was such unity known in the French republic. The dreams of 1789, democracy, fraternity, and equality, are at last coming to their own. And the war has created—or has it only revealed?—a seriousness and earnestness and a religious faith in the French people worthy of their nation in its greatest days.

Thus in imponderable wealth France is reaping a reward for sufferings so little deserved and so bravely borne. One hopes that there will be other rewards as well. Beside the pathetic figure of Strassburg in the Place de la Concorde now sits another lost daughter, Lille. May the day of the restoration to France of both cities be not far distant!

THE CANADIAN GENERAL SYNOD

THE LIVING CHURCH regrets that its report of the General Synod of the Church in Canada seems to have been lost in the mails. A supplementary letter from our correspondent tells of a patriotic moment during the sessions:

"Zealous patriots are rejoicing to-day, and that partly because the upper house sits separately from the lower. On Thursday the lower house refused to adopt a resolution favoring the use of the old second verse of *God Save the King*, in which the words "Confound their politics, frustrate their knavish tricks" occur. To-day the House of Bishops declared by resolution that the verse could be appropriately used during the war. The opponents of the verse in the lower house proved unready for the fray and when the message from the upper house arrived in the lower, it was speedily concurred in. Immediately the verse was vociferously sung, so vociferously indeed that their lordships in the upper chamber heard it and jumping to their feet joined in as heartily.

"The title of Archbishop has been a vexed question, some favoring the idea that it should be confined to the Primate, and not given, as is now the custom, to the Metropolitans of the provinces. To-day the House of Bishops announced its decision that this historic title, the meaning of which is obvious to the man in the street, should continue in use for the Metropolitans of the ecclesiastical provinces."

IN AUGHT that tries the heart, how few withstand the proof!—*Byron*.

ONE of the chief points of adverse criticism and of attack in the suffragist propaganda is the word "obey" in the marriage service of the English Church. And much stress has been laid by the exponents of the movement, particularly by the Bishop of Oxford, on the absence of the word in the marriage service of the Roman Church—as if the teaching in the Roman rite was materially different from that in the English rite on the subject of obedience of wives to their husbands.

It appears from some articles in the *Tablet* by Father Thurston, S.J., that such erroneous conception is also held by suffragists in his own communion who have become brides. Those who are tempted to congratulate themselves upon the fact that the nuptial ceremony in the Roman Church requires from them no explicit promise of wifely obedience are recommended by him to study Dr. Wickham Legg's "Liturgical Consultation" addressed to the Bishop of Oxford on the retention of the word "obey" in the marriage service of the Prayer Book. This learned Jesuit Father sides with Dr. Legg in his protest against the Bishop of Oxford's very superficial and summary presentation of the obedience question, and he also gives an informing account of what the Roman Church teaches in this matter. His conclusion is that the language of Holy Scripture has everywhere been understood by the Church of Rome to determine for all time the question of wifely obedience, and he quotes the Vulgate rendering of the words addressed by Almighty God to Mother Eve:—"Thou shalt be under thy husband's power, and he shall have dominion over thee." And Father Thurston adds that "if there had been anything in the New Testament setting aside this primitive dispensation, we might have hesitated, but the teaching found in the Epistles, both of St. Paul and of St. Peter, is as explicit as such teaching can possibly be." And he further points out that although the joint committee of the convocation of Canterbury have recommended an alteration in the wording of the exhortation in the marriage service, "no attempt has been made to give any facility for the omission of the word 'obey'."

The two very weighty as well as most timely addresses delivered in the chapel of the S. P. G. House, Westminster, last Lent by the Rev. Leighton Pullan, of St. John's College, Oxford, and also his striking address at the E. C. U. anniversary in June, have now been published by Messrs. Mowbray under the title of *Missionary Principles and the Primate on Kikuyu*, together with some observations on the present German rationalistic movement among the English clergy and laity. This very learned and eminent Oxford scholar and divine explains that, reluctant though he is to take part in any religious controversy at this time of national anxiety, he is convinced that certain questions cannot be postponed until after the war. He says that up to the very brink of the war the reverence which was paid in this country to a certain class of German professors went beyond all reasonable bounds.

"It was asphyxiating vocation to the ministry. Second-hand versions of second-rate German divinity flooded the country. In our Universities Germany, and not the most religious part of Germany, was coming to be regarded as the Englishman's 'spiritual home.' It was so regarded by people who had no real knowledge of the perversions of ideals, the decay of piety, the widespread immorality, which were slowly fulfilling the prophecy of Heine that the Germans would restore their heathen gods and hack the Gothic Cathedrals in pieces."

Rev. Mr. Pullan goes on to say that the German movement is still being actively organized, and the Church's faith steadily assailed by persons who call themselves "Modern Churchmen" or "Liberal Churchmen." The demand for an "assurance" from missionary societies that there shall be no support of missions when Kikuyu practices are allowed or tolerated has been made to the U. M. C. A. authorities as well as to those of other societies. Such demand, as will be recalled, was formulated at a recent meeting of clergy in Westminster, and was rendered necessary by the Archbishop's statement on "Kikuyu." It appears from the September *Central Africa* that the home authorities of the U. M. C. A. have informed each of the Bishops of the three dioceses of the demand made. "It must rest with the Bishops severally," they say, "what action they take by way of statement or otherwise."

Canon Randolph of Ely writes to the *Church Times* that he has just heard from the Bishop of Zanzibar. Referring to the Trevelyan Hall meeting of priests on "Kikuyu," the Bishop says:

"I write at once to you to ask you to be so kind as to assure the

priests in question that in this diocese, so long as I am Bishop, no dissenter will preach to the people or receive communion at our altars with our knowledge."

"There is no word of our Africans" is a phrase in one of the letters which has reached London from the Bishop of Zanzibar. The Bishop pictures his Africans as scattered, seized, and forced to do all manner of work for the enemy in German East Africa. How long before we shall have word? asks *Central Africa*.

"We have reasons to believe that, before long, the ladies of the mission and the clergy may be released from German East Africa. Then we shall have word. We shall hear what has happened to 'our Africans.' Meanwhile—there it 'no word' of them. There has not been now for over a year." And it is added: "We are warned by the Bishops that probably they are as sheep scattered. We are implored by him to be prepared for a catastrophe, and to remember that of those numbers of his diocese about whom we only know that they are in captivity, many if not all of them, will have to come home on furlough when they are free. Who are coming out to take their places? he asks. Here is an equivalent form of service to war."

The *Guardian* says that the loss to the theological thought of our time by the departure hence of the Rev. Dr. Illingworth can hardly be overrated, and it must be a consolation that he had already accomplished work of supreme value.

A particularly striking "appreciation" of this great Christian apologist and theologian of our own time appears in the *Atheneum*. His first volume, *University and College Sermons*, is spoken of as a model of style "which might well be more widely imitated in days when, regardless of the past, many clergymen seek to attract by a medley of colloquialisms and bad taste. These sermons combine profoundly Christian thought with lucidity and a beauty of expression worthy of Dean Church at his best." It appears from what is here stated that the rectory house at Longworth (in Berkshire) was the scene of a very pleasant annual reunion of all the surviving writers in *Lux Mundi*. The writer goes on to say that Illingworth was educated in the Oxford of T. H. Green, and his philosophy was an idealism with a strongly personal tinge. "Its most complete expression is to be found in the Bampton Lectures of 1894 on 'Personality, Human and Divine.'" It is pointed out that the wide influence of this and others of his books is shown by the fact that most of them have reached a sixpenny edition. The authorities are criticised that such a man was not promoted to a deanery. It is thought he was *felix opportunitate mortis*. "for his work as a writer was over," and it had been known for some time that he would not recover.

The *Church Times* prints an account of a requiem for the souls of sailors in a ship at sea from a naval correspondent. It was recently held on a hot summer morning in a large open space below decks in one of his Majesty's warships.

"The little seafaring altar was hung by loving hands with dark blue and black stuff, its ornaments were the cross and two unbleached candles; behind it—a glorious wall of color—hung side by side—the white ensign of the British navy and the red of the British merchant service." Some seventy sailors and marines, and nearly all the officers of the ship, including her captain, were present to plead the one holy sacrifice on behalf of those who had given their lives for their King and country in either the navy or the merchant service during the first year of the war. The congregation gathered in silence, and then came "the long roll" on the drums, and the wail of the "Dead March" in *Saul*. The epistle was from the Book of Revelation—"and the sea gave up the dead which were in it," and then, after a hymn, the usual gospel. The short sermon was on the words, "I know that my Redeemer liveth." Before the prayer for the whole Church the priest requested those present to "remember before God the souls of Christopher Cradock and the officers and men under his command, and of all those others who under the white ensign and under the red have given their lives for their country during this first year of the war. Upon whose souls and the souls of all other faithful departed may the Lord have mercy." Twenty-seven made their communion, headed by the captain of the ship. "Something of the great peace of God stole into our souls as we knelt there—as we prayed it would also—with rest eternal and light perpetual—steal into the souls of those our friends who had gone from us." And so to the close of the Church's Eucharistic service of intercession, with Baring Gould's hymn, "On the Resurrection Morning," and the National Anthem which closes every service in his Majesty's navy.

The Archbishop of Canterbury, while staying last week with friends in Sussex, had a serious return of an illness which troubled him two years ago. Although he is now reported to be progressing very satisfactorily towards convalescence, he

(Continued on page 757)

## NEW YORK ENTERS UPON FALL WORK

### Burial of Dean Van Amringe

#### THE SEAMEN'S CHURCH INSTITUTE

New York Office of The Living Church }  
11 West 45th St.  
New York, September 20, 1915 }

THE choir school at the Cathedral of St. John the Divine reopened this week. Many activities in various parts of the city and diocese are reviving. Others have been temporarily postponed on account of the torrid heat and excessive humidity which has afflicted this neighborhood for the past nine days, causing some deaths, many prostrations, and intense suffering in the congested districts.

In a fortnight there will be marked changes, and the normal religious activities will be resumed a little earlier this year than usual.

Old Trinity Church was crowded on Tuesday morning last, when hundreds of mourning Columbia men and men, young and old, from various walks of life came to pay a last loving tribute to their lamented friend and instructor—Dean Van Amringe. A local paper printed this comment: "Few funeral services in the dignified old church have drawn a larger or more distinguished gathering of mourners."

Delegations were present from many university organizations and societies to which Dean Van Amringe belonged, in addition to men noted in professional and political life who were students under the beloved professor in the half century of his service in Columbia College and University.

The services were conducted by the Rev. Dr. William T. Manning, rector of the church. The coffin, buried beneath floral offerings, which poured in from many parts of the world, where "Van Am's" boys halted in their busy ways to pay respect, was borne on the shoulders of alumni of Columbia University. The honorary pall bearers were: Nicholas Murray Butler, president of Columbia University; Seth Lowe, Edgar M. Cullen, one-time Chief Justice of the Court of Appeals; F. P. Keppel, George Macculloch Miller, Gerard Beekman, James Duane Livingston, William C. Demorest, Charles K. Miller, John B. Pine, J. Van Vechten Olcott, and Edward Delavan Perry. In the cortège were six men who were classmates of Dean Van Amringe in the class of '60. They were Edgerton L. Winthrop, David Lydig, George Waddington, Thomas H. Messenger, Edgar M. Cullen, and F. P. Keppel.

Following the services the body was taken by Guy Van Amringe, a son, and Miss Emily Van Amringe, a daughter, to Morristown, N. J., for burial.

In this port there are hundreds and thousands deeply interested in the welfare of the sailor and other seafaring men, of whom a multitude come here every year from all parts of the globe. Keen interest was therefore taken in the newspaper reports that the great campaign undertaken some months ago to raise sufficient money (along with two conditional pledges of \$50,000 each) to pay all the debt on the new Seamen's Church Institute building had been brought to a happy issue. The reports were not quite correct.

The Institute still owes about \$25,000 on a note, but quite sufficient money has been pledged and subscribed to take up this note in a few weeks. The donors of the two conditional gifts are the J. Pierpont Morgan estate and the Rockefeller Foundation. The conditions having been virtually satisfied, the gross amount of these two donations (\$100,000) has been paid in. The Seamen's Church Institute of New York now has a large twelve-story building for the comfort and protection of seamen and officers, fully equipped for religious and social service work, which is allowed by unprejudiced experts to be the largest, most complete and best administered sailors' refuge and temporary home in all the world. The large and valuable plot of ground at the corner of Coenties Slip and South street, fronting the lower East River, the great building and its perfect equipment of machinery and appliances—all is now paid for. The congratulations of THE LIVING CHURCH are extended to the Rev. Dr. Archibald E. Mansfield, superintendent, and to the many laymen interested in the great work of the Institute, prominent among whom are Mr. Edmund L. Baylis, Mr. Henry L. Hobart, and Frank T. Warburton, Esq.

At the close of the Midland Beach mission, arrangement has been made for the Rev. William Wilkinson to preach a series of Great Centres of Population, in shops, and factories. He will travel by automobile, from which he will speak wherever suitable opportunity is presented. The authorities of the dioceses through which he shall pass will be consulted. The whole journey will cover more than two thousand miles.

Further interesting facts concerning the city's population are found in an editorial printed in Tuesday's *Herald*:

The population of the City of New York exceeds that of the rest

of the State by 300,000. The entire state population is 9,773,817, which has been an increase in population of 660,203 in five years.

**New York's  
Population**

A remarkable example of the fluctuation of population is shown in the figures given for the borough of Manhattan and the borough of the Bronx. Manhattan has lost 188,481 in population, while the Bronx has gained in population 184,665. It is thus evident that the young giant to the north has gained practically all the population which Manhattan has lost. In five years the increase has been forty-two per cent. Its total population is 625,535.

When the rapid transit lines traversing the Bronx are completed it will be a lively imagination that will keep up with the increase. In ten years the Bronx should be a borough containing much more than a million of inhabitants and perhaps one and a half millions.

**THE LATIN-AMERICAN MISSIONARY  
CONGRESS AT PANAMA**

[FROM THE ADDRESS OF THE BISHOP OF MILWAUKEE TO HIS ANNUAL COUNCIL]

**A**T the May meeting of the General Board of Missions a resolution was passed authorizing the appointment of delegates to the Latin-American Missionary Conference at Panama, now become a congress. This same resolution had been rejected at a previous meeting of the Board.

Dean Delany, one of the delegates from this province, strongly objected, and other objections were sent in by members of the Board, but to no avail.

The following resolution sent up from the House of Deputies failed to pass the House of Bishops at the last General Convention:

*Resolved*, The House of Bishops concurring, that the Board of Missions be informed that in the judgment of the General Convention it has full authority to take such steps as it may deem wise to cooperate with other Christian Boards of Missions in this country and elsewhere, in the united effort to arouse, organize, and direct the missionary spirit and activity of Christian people, to the end that the people of this Church may be enabled to discharge their duties to support the mission of the Church at home and abroad, through prayer, work and giving; provided that the expense incurred in such cooperative educational efforts shall not be a charge upon the funds raised through apportionment.

Despite this action of the House of Bishops the General Board is sending delegates to the Panama Congress.

It is claimed by a very prominent member of the Board, who is also a lawyer of national reputation, that they have a right to do so.

Grant that they have the right, is it wise in the face of the very strong feeling against such a policy on the part of a large number, if not the majority, of the Bishops, and of very many of the clergy and laity?

It looks very much as though the General Board of Missions proposes to do what it pleases whether it is contrary to the wish of this Church or not.

The tendency to govern the Church from the Mission House in New York City has been shown in the past. It should be distinctly understood that the policy of this Church is governed by the Church represented in General Convention, and not by any board or committee.

The tendency to commit this Church to a policy of Pan-Protestantism seems to me to be one of the most dangerous tendencies of the present time. It would cut us off from the historic Church in all its branches, Eastern and Western, and from the vast majority of Christians; it stultifies the work of the Commission on Faith and Order; it is absolutely opposed to the principles of the Chicago Lambeth Quadrilateral.

It is very difficult for us to conscientiously continue to approve of the policy of a board that seems to be subversive of so much that is dear to us, and that is causing such widespread unrest and anxiety.

We want to do all that we can for the mission work of the Church, and I am happy to say that each year this diocese has been doing better, but now we are facing a most grave problem how to be loyal to our Board of Missions, and yet be loyal to what we hold to be the truth as this Church hath received the same, which we fear may be compromised at any time by such action as the sending of delegates to such meetings as the Panama Congress.

OUR GOD is the God of the low and the lowly.—Luther.

**SUMMER WORK OF SISTERS OF ST. MARGARET**

A Community's Service for Boston

**PERSONAL AND MISCELLANEOUS NOTES**

The Living Church News Bureau  
Boston, September 20, 1915

**T**HE Sisters of St. Margaret, most of whom have been away from town during the summer, will soon return to their convent at 17 Louisburg square, Boston. The good works carried on by the Sisters are so many that one who knows what they are doing cannot see how they find time and strength for them all. I do not intend here to speak of the works which they conduct throughout the year, such as the management of the great new children's hospital, St. Monica's Home for colored women and children, and extensive work in the Church of the Advent and other parishes, but would like to tell briefly of their special summer work.

In the typical old New England village of Duxbury, where the traditions of Pilgrim days are on every hand and where several houses built by the earliest settlers still exist, the Sisters

established a summer home, some years ago. An old farmhouse was remodeled to serve as the center of their new venture, and since then there has been steady progress and growth. The estate is a delightful one, extending from the road to the waters of Duxbury bay. Besides the original farmhouse is a charming chapel, of wood, stained dark green, out of which is a little oratory where the Blessed Sacrament is reserved; and over the altar is a huge crucifix, an inspiration to the village folk who come there to services. Then there is a guest-house, where



AT DUXBURY

ladies of moderate means can find rest and peace for their holidays. Not far off is a house for the priest who acts as chaplain, changed by an ingenious architect from its first use as a shelter for boats into a complete and most comfortable dwelling.

One of the latest and best of the Sisters' enterprises is the summer camp for girls. The surprising ingenuity and completeness of this camp must be seen to be appreciated, but it is impossible to think of anything that could be added by way of improvement. Here a number of girls of the working class are taken for two months' training in what is to-day called "domestic science." They also have swimming, walking, games, and calisthenics, including folk dancing. Two professional women teachers are in charge, under the Sisters. Only a nominal charge is made, but the benefit to the girls and to their families of a stay in this camp cannot be estimated.

Across the road is the house in the pine woods, where children who have incurable heart disease pass the summer, with every care and attention to lighten the burden that rests so heavily on their young shoulders. Quiet games, useful occupations not requiring much exertion, good food and air, and the loving ministrations of the Sisters make the time pass happily for these youngsters, who will never become old.

At Sea View, about ten miles distant, the Sisters have another house, devoted entirely to entertaining parties of normal children from the city, for two or three weeks at a time. These children have a taste of those summer joys of beach and salt water, which give them a new lease on life.

Finally, the services in the chapel, to most of which outsiders are cordially welcome, the Sunday school which ministers to a good-sized group of the "native" children, have done much to bring the Catholic faith to those who otherwise would never have known it, for the Sisters are a true missionary force in this quiet old pilgrim town.

The steady growth of public control in matters once left to the

individual, especially in family affairs, is a marked feature of modern life. Some interesting studies have been made in this connection, but it is constantly brought to our notice in every-day life. For a time this tendency seemed to be wholly toward the development of institutions, but the most modern way is more and more for the state to try and strengthen the home life of its citizens and to accomplish the needed work through the homes, rather than by institutions. Parenthetically, one might express the hope that the Church will adopt the same principles.

The occasion of these remarks is the first anniversary of the abolition of the parental school of Boston, by Mayor Curley. This school received and supervised truants and school offenders. During the last year, the city has dealt with such boys by a system of supervision in their homes, under George C. Minard, the superintendent of the old parental school, of whose fitness for the work there is general recognition. Mr. Minard, after a year's trial of the new system, says he has found unexpected possibilities in it and is full of enthusiasm. A little study of results of the present plan shows that it is accomplishing far more than the former institution and that scores of boys have come to regard Mr. Minard as their best friend. About four hundred boys have been under his general oversight during the year past, and while there are, of course, difficulties and failures, on the whole the results are good. It is said that Boston is the first city to abolish a parental school and establish home supervision, so that results here are of general interest. Sixty-nine boys out of the 250 received from the school, or 27.6 per cent., have given cause for complaint, and 181, or 72.4 per cent., have maintained relatively irreproachable conduct. A large amount of "follow-up" work has necessarily been done. Of the sixty-nine boys in trouble, eight, or 3.2 per cent., have been diagnosed as defectives, and have been assigned to special schools; thirteen, or 5.2 per cent., have been committed to reformatories, for larceny; twenty-eight, or 11.2 per cent., are in such good condition to-day as to be considered "cured"; and ten, or 4 per cent., are on the border line between reformed and delinquent. In conclusion, Mr. Minard says: "An habitual truant is also other things, and usually the least of his ailments is truancy. Until we are blessed with greater wisdom than we have at present, we must maintain institutions. Generations will have passed before we eliminate defectives, but some of us will live to see the day when no normal child will be imprisoned in a reformatory. Into this work of supervision we must put understanding and sympathy and energy, and, as in most big works, a liberal expenditure of money."

At a meeting on September 14th, plans and purposes of the laymen's convention, to be held here November 14th to 17th, were outlined by Charles C. Merrill, executive secretary. On September 22nd, Bishop Lawrence and others will speak before one hundred members of the General Committee. Every non-Roman Church in greater Boston is asked to take part in this movement, the purpose of which is to wake up the laymen so that they will enter more actively into Church work; to bring about more cooperation between different communions and to create a plan for the aid and education of immigrants. Among the speakers at the November convention will be Bishop Kinsolving of Southern Brazil, Dr. Rudolph B. Teusler, missionary to Japan, and President J. Campbell White, general secretary of the Laymen's Missionary Movement.

St. Peter's Church, Beverly, celebrated its semi-centennial on September 12th. Since its consecration, fifty years ago, by the late Bishop Eastburn, the parish has had ten rectors. The present incumbent, the Rev. E. J. V. Huiginn, began his rectorship in 1895. The church has been growing steadily, and four years ago, St. John's Church, in Beverly Farms, was set off as a separate parish. In its "Get Together" club, St. Peter's has one of the largest church clubs for men in the state, and its club of similar name for women has nearly as large a membership. Quite a little institutional work is carried on in the parish, such as gymnasium classes for boys and girls and a boys' brigade. During Mr. Huiginn's incumbency there have been 518 baptized, 327 confirmed, 241 buried, and 197 marriages.

A reredos of quartered oak, built by R. Geissler of New York, was dedicated on Sunday, September 12th, in St. Ann's Church, Dorchester, by the rector of the parish, the Rev. A. G. E. Jenner. The reredos was erected in memory of Albert William Fitts, who died last March, aged seven years. He was a member of the Sunday school, and greatly beloved by priest and people.

The Rev. Frank I. Paradise, for seventeen years rector of Grace Church, Medford, has resigned. He and his wife are to sail for England on October 2nd. Mrs. Paradise is English by birth and many of her family are engaged in the war. A brother was recently killed in action in France. A son of Mr. and Mrs. Paradise, who was a Rhodes scholar, joined the American Relief Commission in Belgium and did such efficient work last winter that he received a medal from the authorities in the province of Limberg. Mr. Paradise plans to take an active part in the war, probably chaplain. During his incumbency in Medford he has been widely known for his literary work. His fellow-workers here will all wish him God-speed.

J. H. CABOT.

## DEATH OF REV. HORACE F. FULLER

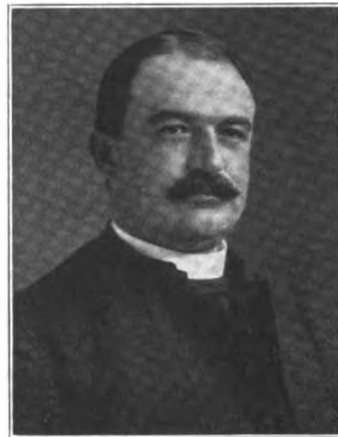
Philadelphia Clergyman Passes Away

THE CHURCH AT GERMANTOWN

The Living Church News Bureau }  
Philadelphia, September 20, 1915 }

ON Saturday morning the Church in Philadelphia was shocked to learn of the death of the Rev. Horace F. Fuller, who passed out of this life on Friday afternoon. The entire ministry of Mr. Fuller has been passed in this diocese; he having been rector of Trinity Church, Southwark, and Trinity Church, Crescentville, of the latter of which he was in charge at the time of his decease. For a time at the beginning of his ministry he was in charge of the Church of the Holy Comforter, West Philadelphia. In this parish he was much beloved, and has always been held in loving memory by all those who enjoyed his ministrations. In the parish of which he had charge at the time of his death, he was most popular, not only in the Church but with all the men with whom he came in contact. His sturdy manhood appealed to the men. He was also a great favorite and had attained high honors in the Masonic fraternity in this city, and was constantly sought after as a speaker by the different lodges in the Temple.

Mr. Fuller was born in Washington in 1865. He was a descendant of Edward Fuller, who came to this country on the Mayflower in 1620, and of Captain Matthew Fuller, commander of the Plymouth forces against King Philip in the war of 1676. He was an active member of the Mayflower Society.



REV. H. F. FULLER

Mr. Fuller was educated in the Philadelphia Divinity School, from which he received the degree of B.D. in 1904, and has been actively interested in the welfare and affairs of the school. For many years he has been a member of the board of overseers, sometime as the Alumni Association representative on the board. He was also actively interested in the affairs of the diocese. On account of the peculiar legal tendency of his mind he has served for some years on the committee on canons in the convention.

In his parish, Mr. Fuller was especially successful. The old church of Trinity parish has been embellished and beautified through his efforts. The churchyard has been greatly extended and the endowment largely increased. In every department of Church life of the diocese he will be greatly missed.

In the early spring the Rev. Gilbert Pember took charge of St. Michael's Church, Germantown, one of the most interesting among the many old parishes of that section of the city. Under his predecessor, the Rev. Arnold H. Hord, the church

buildings were enlarged and improved, and a splendid plant was equipped for the work. He has projected a plan of work for the winter which promises large results. This work will begin with a celebration opening on St. Michael's Day, and lasting throughout the week including Sunday. There will be two services on St. Michael's Day. At the evening service Bishop Rhinelander will preach. On Thursday and Friday there will be conferences of parish workers and Saturday evening a service of preparation for the men's corporate communion, which will be held on Sunday morning at 8 o'clock. On the following three days there will be conferences and corporate celebrations of the Holy Communion. A committee is in charge of the arrangements. Plans are under way for the erection of a new parish house.

Under the will of Miss Elizabeth Bartlett, who passed from this life recently, the Episcopal Hospital will receive \$1,000, and the Girls' Friendly House, at Cape May, \$500.

THE TWO knowledges of God and of thyself are the highway to thy salvation; *that* breeds in thee a filial love; *this* a filial fear. The ignorance of thyself is the beginning of all sin, and the ignorance of God is the perfection of all evil.—*Quarles*.

**CHICAGO SCHOOL OF RELIGIOUS INSTRUCTION REOPENS**

**Curriculum and Faculty Announced**

**ANNUAL MEETING OF EMBER GUILD**

*The Living Church News Bureau }  
Chicago, September 20, 1915 }*

**A** YOUNG and vigorous Roman Catholic priest, well typifying the condition of the large parish on the South Side of which he is in charge, said to me while we were having a frank and friendly talk on the religious state of the country and of our city, "I don't see how your people can do much longer without parochial schools. We must have them to keep our people, and all other Christians must have them if the nation is to learn self-control and is to be saved from anarchy." One agreed with the substance of what he said, and recognized the kindly and generous spirit in his opinion, even if parochial schools for us seem very far away, and the Gary plan still an ideal. Religious education, and more and more religious education, is our crying need, and thank God we have a General Board of Religious Education and so many diocesan boards that are doing this work seriously and well.

The Chicago diocesan board, under the able and consecrated leadership of the Rev. Charles Herbert Young, founded about a year ago a Church School of Religious Instruction, which will begin its second year's work on Thursday, October 7th, at St. James' parish house.

The object of the school is "to give to the laymen and women of this diocese some systematic instruction in the fundamentals of Christianity and what the Church stands for." Any person may enroll who will seriously undertake to study the courses laid down in the curriculum. These courses are not lectures. They consist of a series of lessons furnished each person to be studied and learned at home, and recited in the class room. The expense is nominal, one dollar a year for each person. The text books cost from one dollar to one dollar and a half for each course. Scholarships are available for any who may not be able to afford the expense, and may be arranged for confidentially with the registrar. The whole school will assemble at 7:30 P. M. in the main assembly hall for opening exercises. The classes will then go to their respective rooms for recitations, which will last for one hour only. The courses of the school follow the lines laid down by the General Board of Religious Education, and have the sanction and authority of the Church. Certificates will be issued by the diocesan board to all who pass the examinations. When a full complement of certificates has been obtained the student is entitled to a diploma from the General Board.

The Rev. Frank E. Wilson, the principal of the school, in his announcement of the courses, well says that "the school last year was a marked success and took its place readily as an important factor in the Church life of the diocese." The school will commence earlier this year and complete all its courses before Lent.

The annual meeting of the Ember Guild, one of the general organizations of the Church in the United States, was held at the Church of the Holy Communion, Maywood, on Wednesday, September 15th. The purpose of the guild is the promotion of a better observance of the ember seasons on the part of the clergy and laity, by devoting certain times during the ember seasons to meditation and prayer for the increase of the ministry, with special reference to boys and men in the parochial cures of the members.

The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, the director of the guild, presided. There was a celebration of the Holy Communion at 7:45 A. M., Bishop Weller being the celebrant. Matins and Litany were said at 9:45 A. M., followed by a meditation by Bishop Weller. A few minutes were spent in private devotion, and the saying of the Ember Guild Office. Then followed Intercession. A second meditation was given by Bishop Weller at 11:30 A. M. The services closed with the renewal of the ordination vows by all present. Luncheon was served at 12:45 P. M., and the annual business meeting was held at 1:45 P. M. The election of officers for the ensuing year resulted as follows: Director, the Rev. George Graig Stewart, LL.D., of Evanston; vice-director, the Rev. A. P. Carter of Nashotah; secretary-treasurer, the Rev. J. M. Johnson of Elgin, Ill.

Both the meditations by Bishop Weller were most helpful. The first, which lasted about an hour, was on St. John 1: 35-39. "Our blessed Lord," he said, "began His ministry and founded His Church by selecting two disciples, St. Andrew and St. John. It was just after His Baptism and Temptation. Our Lord appeared as the Great Penitent; the greatest saints are the greatest penitents. . . . What seek ye? said Jesus to the first two who came to Him. What seek ye? is the momentous question of the ages, which God, who has called us to the priesthood, puts to us. Why did we enter the

priesthood? What is the thing we want? One thing we should want which they wanted, a thirst for God. 'My soul is athirst for God—when shall I come to appear before the presence of God?'" The Bishop insisted on the saying of the daily offices, which, he said, are to the priest what drill is to the soldier. The saying of them gives him a place in the ranks and a relation to the Commander. Are we really seeking Jesus? The whole center of religion is a going out of the soul of man to Jesus. In the Eucharist the visible and the invisible, the natural and the supernatural, meet. Here is the center of Christ's religion, here is seen His great love for the Father and His passion for the souls of men. The Church began with our blessed Lord calling two, and obtaining four. Here the passionate love of souls began. If Jesus takes hold of one hand, we must give the other hand to our brother.

In the second meditation the Bishop said, "One of the two was Andrew. Who was the other? St. John. St. John never uses his own name, as if he didn't count. Mark the penitence and the humility of the Beloved Disciple. 'Thou art Simon—thou shalt be called Cephas,' said our blessed Lord, to Peter. I knew you and loved you even before your mother saw you.' And He says to us, 'Thou art my priest. I chose you, destined you for the priesthood. I know you.' With all His love, and pity, and tenderness, He knows us in our weakness and sins. He looked through Simon and told him what he should be; and what Jesus names things He makes them. He said, 'Let there be light,' and there was light. He said, 'This is My Body.' . . . He said, 'Thou shalt be called Cephas.' . . . What am I going to be by and by when He is through with making me?"

The new manual of the guild is being printed for distribution, and may be obtained shortly from the secretary.

A course of lectures on Christianity and the Modern Man will be given by the Rev. Francis L. Patton, D.D., LL.D., ex-president of Princeton, at four o'clock in the afternoon of Monday to Friday (September 27th to October 1st, inclusive) in Central Music Hall, East Van Buren Street, near Michigan Boulevard. These lectures were delivered before Princeton University last spring. The arrangements are in charge of the Moody Bible Institute, but the invitation to Dr. Patton was extended not only in the name of Dean James M. Gray, but by representatives of the different ministerial associations and theological seminaries in Chicago and Evanston, including the Very Rev. Wm. C. De Witt. Admission will be by ticket obtainable without charge on application by mail or otherwise to the business offices of the Moody Bible Institute, 153 Institute Place.

Bishop Anderson returned to Chicago on September 6th. Part of his vacation was spent at his summer home in Phelps, Wis., and part in a riding trip through the Black Hill country in Wyoming.—The Rev. G. C. Stewart, LL.D., has returned to his work in

**Miscellany**

Evanston. On Sunday, September 5th, Dr. Stewart preached to a congregation of eleven hundred people in the tabernacle on the Y. M. C. A. grounds, at Williams Bay, Lake Geneva. Eight hundred of these were college Y. W. C. A. girls attending the Central Student Conference.—The Rev. T. M. Baxter, who has done excellent work as deacon in charge of St. Elizabeth's mission, is to be advanced to the priesthood by Bishop Anderson on Sunday, October 24th. The ordination will be held at St. Elizabeth's.—The Rev. J. Forbes Mitchell, assistant at St. Paul's Church, Kenwood, sailed from New York on Saturday, September 18th, to spend his vacation in the war zone. Mr. Mitchell expects to visit the hospitals and camps in England, and to see the graves of many of his friends and relatives who have been killed in France. Mr. Mitchell, who is a brother of the Lord Bishop of Aberdeen, served as a lieutenant in the Gordon Highlanders in the Boer War. He spent more than three years as missionary among the cannibal tribes on the Gold Coast of Africa, known because of its deadly climate as the "white man's grave." His first work in the United States was as missionary to the Osage Indians and to the cowboys in Oklahoma. Mr. Mitchell has lost twenty-seven members of his family in France and at the Dardanelles during the present war.—The Sunday school at Christ Church, Harvard (Rev. Benjamin E. Chapman, priest in charge), has grown so rapidly that it was necessary to add two new teachers with the beginning of the autumn work. It boasts of seven classes now instead of four a year ago. Christ Church and the rectory have both been newly painted through the generosity of the parish, the rector reports.  
H. B. GWYN.

**THE ENGLISH MARRIAGE SERVICE**

*(Continued from page 754)*

is still confined to his bed, and some weeks at least must elapse before he will be able to resume any form of active work.

At a meeting of the Bishops of the Irish Church, held in Dublin on Wednesday, a letter was received from the Archbishop of Dublin (the Most Rev. Dr. Peacocke) intimating his desire to be relieved of the occupancy of his see. The Bishops with regret accepted the resignation, which takes effect to-day, and will shortly proceed to the election of a new Archbishop. Archbishop Peacocke has held the see of Dublin since 1897.

J. G. HALL.

# Sermon Preached at the General Synod of Toronto

September 15, 1915

By the Rt. Rev. A. S. LLOYD, D.D.

President Board of Missions of the American Church

"God raised Him from the dead, and set Him at His own right hand—far above all principality, and power, and might, and dominion—and put all things under His feet, and gave Him to be head over all" (Eph. 1:20-22).

**I**T would be well if these words could remain fixed in our minds always, describing as they do the consummation which the Revelation definitely proclaims for every people, and kindred and tongue.

The glorious future which such a vision portrays is no doubt the inspiration which compelled St. Paul to surrender his national allegiance, and turn away from what he had dreamed of as God's Will for mankind. In the vision he saw on his way to Damascus, the Christ had revealed to him a new and beautiful conception of social development. If we read his epistles with the words in mind which Christ spoke to him at that time—"I will send thee far hence to the Gentiles to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me," we get the impression that all St. Paul's Epistles are inspired by that vision, and the impression is strengthened when we note that the Apostle can find no higher motive for challenging men to become one in Christ by Baptism, and sharers of His life through partaking of Him in the Blessed Sacrament than this appeal—Apart from Him you can have no part in the Kingdom of God and of His Christ.

In this fifteenth year of the twentieth century, the world stands aghast as it contemplates the struggle whose issue we trust will make it impossible for humanity to be any longer subject to the forces which held men bound before the Word of God became Incarnate. After the bitterness has passed, we should expect mankind to be able to understand at last the truth which Christ revealed, and without which a permanent social order cannot be established. If our hope fail and if it turns out that the struggle must be had all over again, it is fair to declare that this will be due to the Church's practical impotency.

In such a day of horror and wretchedness what has become of the calm declaration of our Lord. "Whosoever sins you remit, they shall be remitted unto them, and whosoever sins you retain, they are retained"? In the chaos that seems ready to overwhelm civilization, where is the splendid courage and certainty of St. Paul, who could stand alone in the City of Rome and proclaim Jesus Christ risen from the dead, Master and Lord? The truth then is the truth now. The power Christ committed to the Apostles is the Church's yet, and that power He described as all power in heaven and earth. If the means He ordained were potent once, the potency is still inherent, however helpless the Body may appear, however seemingly futile its attempts to lighten the Gentiles. At such a time the least among us may be permitted to try to find explanation for such a contradiction and to account for this strange helplessness of the Body of Christ as it confronts the power which crucified Him. Nay this becomes one's bounden duty since the mission entrusted to His Body cannot be fulfilled till the question is answered.

Can it be explained by the suggestion that the Church has unwittingly ignored the basis on which He rested His teaching? The Incarnation is the Revelation of democracy. Theoretically, of course, this has never been proclaimed as the glory of God's Church. Through the ages the same message has been delivered to mankind—Ye are all Christ's freedmen: ye are all brethren, the children of your Father in Heaven: ye are all free through knowing the truth. With one voice men have ever been warned not to surrender the liberty wherewith Christ hath made them free.

The glory of the Anglican Communion is that by every means men can use to bind themselves to a theory that Church has committed herself to the message entrusted by Christ to His Body. But it is one thing to commit oneself to a theory, and altogether another thing to reduce this to practical terms. With the best will in the world one may be unable to include all the factors involved in the truth which his theory would formulate, and when the truth to be formulated is an infinite verity then in the nature of the case this becomes impossible. One must always remember that he is able to describe only so much of the truth as his experience has made him able to apprehend; and he must expect to find the truth his theory describes growing constantly larger than his statement of it. This is exactly true of what we describe as democracy. It is an infinite verity. Men could not of themselves have evolved it. The limitations of mortal experience are such that it would have been impossible for men to know that democracy demands that men must be born again from above, that men must be made able to become the sons of God.

If time allowed, it might be showed how those who knew the Christ laid down foundations on which democracy as it had been revealed might have been built up; and how they actually established

the beginnings of a right social order. Without regard to their social relations, Christians were indeed brethren; they were free; they belonged to that Kingdom in which material force is estimated at its real value. They were actually kings and priests; they did actually determine public opinion. They showed the world what was righteous, what was evil. Though despised by all men, they were masters of the situation. Though in bonds, all men envied their liberty. Though possessing nothing, they shaped the development of nations. Even after the Church was fawned upon and bedecked with all the gifts that men counted glorious, the same power was manifest.

If it were not a thrice-told tale, we would marvel at the amazing power with which men who had nothing guided and controlled the conquerors of nations. We would wonder at the wisdom with which men having no influence beyond that which character compels laid foundations upon which all the scientific development of our time rests; as well as all present-day provision for the amelioration of social conditions. Nor is it amiss to remember that this unique development was due to the labor of men by no means perfected; on the contrary, in this day many whom we call saints (and properly, since men's character must be gauged by their ideals, and the real things which they have accomplished) might scarcely have standing. All the forces by means of which a right civilization will be finally established in the earth were put in motion in the first place by men who were masters because they were obedient to their Lord's Revelation of democracy; and the development which followed was carried forward by men who clung to that theory even to the death, though they were unconscious that they themselves had turned away from what He had shown.

No more striking illustration that the Church had lost this vision can be had than the splendid conception of the Kingdom of God which was evolved in the Middle Ages; to contemplate that is to be thrilled even to-day, and we must recognize as giants the men whose dream it was. But to read is to know that the Revelation had been lost sight of while men obeyed the law of development—of necessity they interpreted the truth in the light of their time, and of their own experience. But in spite of all, because the Church was striving with a singleness of purpose to reduce the truth to practical terms, society developed; and men grew in enlightenment and in the graces which the Christ had revealed as the expression of true human nature. And this not because their leaders were other than mortals, having the defects of their time, nor even because they were right—we know that in much they were not right—but they loved the truth, they longed to give expression to it.

Then came a strange and, as it resulted, a disastrous crisis in human development. While the Church had been busy establishing what she meant to be the Kingdom of God on earth, never realizing that she had forgotten the Revelation and was following the model of the time she lived in; she had been faithfully proclaiming the message entrusted to her, and at last the seed which she had sowed began to bear fruit; and the whole world began to think and to speak of human liberty. This having found expression, men knew it to be the significance of that faith in Christ which had been taught them and of the Revelation which He had showed. The idea took possession of society, and men's hearts were stirred until at last unrest, then rebellion against political and ecclesiastical tyranny, broke out everywhere. The Church did not recognize the fruit of her own sowing, nor is this to be wondered at, seeing that to this day society suffers on account of this same blindness. The struggle, which was really political, degenerated into ecclesiastical strife, and brother slew brother because they did not apprehend the significance of the Revelation which had set them free.

Perhaps the most damaging incident in the progress of civilization was the day when, in the Council of Trent, the national Churches which clung to the Papacy separated themselves from Catholic Christendom. Nor was the hurt due so much to the theological dogmas which were then crystallized. Time, the great test, may be depended on to show men wherein their statements are defective. The vital wound was inflicted when the Council of Trent stereotyped mediaeval ideals.

Perhaps the day most potent for good in the development of civilization was that in which the Church of England refused to be represented at Trent. Not specially on account of the theological statements by which she justified herself. Though the value of these can never be overestimated the time has already come for their re-statement. The important matter is that in repudiating Trent England finally committed itself to democracy.

It is significant that the Church had continued to grow and serve society so long as it boldly declared the truth in so far as this was apprehended. It should make our generation afraid to note that disaster followed as soon as the leaders of the Church refused to follow the light which more full understanding of the truth afforded; and in

order to establish their own authority substituted a system of man's making for the Revelation which the Incarnate One had showed. Nor is there anything to indicate that Christianity would not have been reduced to the level and deadness of the old religions—or that there would be any hope for the salvation of the race, put in possession of its mind but not knowing the source of its strength—had it not been that the Church of England (perhaps not knowing what it did, since England was influenced largely by jealousy for its political rights) clung in spite of all to the protest that the Christ had bought liberty and not enslavement for mankind.

Yet it must be confessed that the Council of Trent chose the easy way. It seems easy to prove that human experience shows that the multitude is unfit to be trusted to think for itself: that uncontrolled the masses will cause trouble and inconvenience to those set over them as rulers. The Christ alone had faith in human nature which could declare that security and peace can never be established on the earth until every man does his own thinking and for his own sake meets faithfully his obligations as a man. It was this ideal seemingly impossible of attainment to which the Church of England however unwittingly committed herself. Had it stopped to consider, it might have known that never in human history had such a theory been reduced to successful practice. Only in the early days of Christianity was exhibited even a suggestion of it. Yet this was the Revelation which His Body was bidden to show to the human family; and may we not say, led by the Holy Ghost the Church of England committed herself to the task which had been entrusted to His Body.

So the Anglican Communion is committed to democracy. Not to this or that theory or attempted expression of it which men here and there may have evolved, but to the divine showing of it which Christ revealed in His own acts and words, and which He bade His Church to show and interpret for all humanity, whom He had redeemed and made able to become the sons of God.

But the first force in democracy which finds expression is centrifugal. So it turned out that as soon as the principle was admitted men began to apply it with results that no man had foreseen, but which were most disturbing. The whole system which had been evolved to make it easy for a few to control the multitude had been based on religious sanctions. Indeed hitherto no man had doubted that this was right and proper. In the old world before the Revelation this was a matter of course. But no sooner did men begin to claim the liberty wherewith Christ had made them free than they found themselves in conflict not only with political but with ecclesiastical authority. Nor had the Church yet learned that the trust committed to her did not extend to the control of human thought. Indeed, to this day many have not realized that in the Catholic Church there must be room for every definition which does not contradict the truth, seeing that no definition can include all that an infinite verity contains. How much less then could those who bore the responsibility of the Church's well-being be free from dread in a day when she was just beginning to understand the significance of her own message? The end was tragic. That Church which with splendid courage had committed herself to democracy was disrupted by the very principle which she had championed, and when the choice fell, between the Church as established and the liberty which had suddenly illumined men's minds, the leaders' courage failed. Disruption followed. Men separated themselves from the Church rather than surrender their liberty, and sought a new basis for organizing themselves into companies through which they might labor together to bring liberty to the world in the name of Christ.

No man would desire to withhold admiration from those who dared for liberty's sake to set themselves against ecclesiastical authority even though they believed that the Church was the dispenser of eternal issues. Yet no admiration for the individual can make us forget the direful results that followed. All unconsciously the Church in England fell into the snare she had escaped from at Trent. She became practically the advocate and defender of a system instead of the Revelation; though in theory at least she remained true to her trust, and has never surrendered the position which she has assumed with regard to human liberty. Weakened by the loss of multitudes of her children; confused by controversies which vitiated her life; perhaps there is no clearer witness that God is in the midst of her than that the Anglican Communion is to-day and has been the champion of human liberty, the proclaimer of democracy throughout the world.

But society and the Church have both suffered as a result of her not knowing the day of her visitation. Drawn away from her mission to interpret the Revelation for redeemed humanity, her energies consumed in bootless controversy, that Church as truly as her separated children has wasted her strength in becoming the champion of definitions; so that she has lost the power for the time being to be the guide and interpreter of the truth for society in its struggle for development. She herself had taught men that they were right when they declared that no eternal issue can depend on mortals, even while she was declaring to men they must on pain of eternal loss accept her conclusions.

Men, having understood her true witness, have spurned the teaching which contradicts it; and to-day, when human society is sorely riven though it has no hope except in the Christ lifted up from the earth, the Church seems impotent because she is broken into frag-

ments, and nowhere speaks with one voice or with the authority which her divine character imparts to her.

It was not promised that an organization, however perfect, or however truly resting in the truth, should be able to show and teach mankind the meaning of the Revelation. That honor was conferred upon the Body which He created in His likeness and inspired with His Spirit; that Body whose purity should be its guaranty, and whose holiness the ground of its authority even as was true of the Christ in His flesh.

The nations are rent asunder. That all will be well we know because Christ reigns. Certainly that the issue will find human society on a higher level than it ever has been is assured because we know that the power which men have used to work havoc is the wrongly used power which the Incarnate Word of God made men able to develop. But the splendid privilege which of right belongs to the Church in making that new heaven and earth which will rise out of this chaos may not be hers until she has shaken herself free from the vain disputations which have wasted her energies, and again in her life and works interprets for mankind the Revelation shown by Him who is the Way, the Truth, and the Life. And such liberation will follow and such honor sometime, for the Christ has declared that through His Body all men shall see the salvation of God.

The question is whether living generations shall share that honor. There seems to be good hope that we may. For generations men have thought they were serving God in their theological disputations, and in the name of truth have torn asunder His Church so that the word Protestant, once the synonym of liberty, has become a most unlovely term describing nothing more than contention about men's opinions. But the center of the storm has passed. Everywhere Protestantism as such has lost its virility. When men stand for names to-day, it is rather because in those names they have learned the power and gentleness of the Christ. The Body is becoming enlightened and no longer do those who know that God's best gift to men is the right to think find themselves bound to believe that others must be condemned if their own definitions are repudiated. We are actually living in an age when men are beginning to realize that democracy is the revelation of an infinite verity; that it will be established when men know the Father; and they are escaping from the delusion that the Faith is a form of words. This means that, the liberty which is theirs in Christ Jesus having been guaranteed, there should be nothing to hinder all separated Christians from coming back to their home.

It may be safely said that Christians everywhere are learning again that the continuity of the Body's Life will always be its surest mark as the true witness of the Resurrection. There are clear proofs that men are realizing afresh the necessity of the Sacraments for the inspiration and strength of the Body. So that present day opposition to the unbroken and unchanging witness of the Church may be fairly credited to misunderstanding on the part of those descended from men who in their day contended with such zeal for the liberty which Christ bought with His own blood that they forgot the ground on which their witness rested and the means by which their liberty might live.

Nor need Christendom feel that there is no cause for thanksgiving in the very disruption which for a little while has robbed the Body of its power; seeing that, as men speak, there is reason to believe that, but for the zeal of those who put liberty first, the whole Church might have sunk back again into bondage. The hope of this time is that Christian people seem to be realizing where to put the emphasis, and to estimate rightly those things which however important and necessary to be preserved are practically of small concern to the rank and file towards helping them understand the Revelation of the Incarnate Word of God. Why should not the Church in Canada and in the United States unite in an appeal to all the branches of the Anglican Communion praying that they strive to bring together what might be called the Democracy of Christendom? All are the result of the splendid stand our Mother took when she set the Revelation of the Father above the glory of the kingdoms of this world. If, in the struggle to realize the glorious vision, some of her children have drawn apart or if on the other hand the Mother herself has been unable to meet sympathetically their impatience and seeming lawlessness, why should she not, in this day when things are beginning to be estimated at their real value, be able to learn how to guarantee to all alike the liberty without which we should all be in darkness, while she persuades them in the name of Christ to bring back again their splendid strength and spiritual power to help the Mother interpret the new things for the new world that is about to be born?

We are facing a condition, not a theory. The whole world, barely conscious of what it is fighting for, has assembled to win the last political battle before democracy shall be recognized as the natural expression of human development. The Christ sent His Church to show men the Father that they might know the truth and be free. At this moment, speaking generally, only the faith of one race is expressed in the terms of human liberty. Those people are so divided that they are powerless to interpret for mankind the truth which they would die for. What more splendid challenge could be offered to the Anglican Communion than the privilege of learning how to distinguish essentials from non-essentials and thus make it possible for all

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## The Preaching Mission and Rural Dioceses

By the Rev. EDWARD HENRY ECKEL, Sr.

Provincial Secretary of the Southwest

WHATEVER the seeming obstacles and discouragements at first thought, every parish priest and missionary in our southwestern country—to whom and for whom especially these lines are written—ought to resolve to have part in the Advent Nation-wide Preaching Mission: for his own sake, for the sake of the parish or mission he serves, for the sake of the Church at large, for the sake of his community and country, and for the sake of the glory of Christ. These several directions of so manifold an obligation may require some explanation, perhaps argument, to justify them to some minds, but I shall not pause now to amplify the statement. The point is that a great call and a great opportunity are before us for meeting a great need, and we shall be making a great mistake if we do not make the most of it. Now is the time to think about the mission and plan for it. It is none too soon. Especially must this be so for Bishops, Archdeacons, and the diocesan committees which have been appointed to organize and guide the mission in their respective dioceses. Before the first of October the machinery of organization should be heard whirring throughout the land. No preaching mission can be got up on the spur of the moment, still less one that is intended to embrace a whole diocese. Expert advisers tell us that months of continuous and unremitting preparation are necessary even for a parochial mission. How much more for one of wider range. One cannot but regret that the General Convention's committee has allowed so short a time of preparation for a work of such magnitude and novelty as is this simultaneous effort designed to cover a continent. Taking the Church as a whole, we should be at best but amateurs at popular evangelism, because most of our training and experience is pastoral and administrative. We are loath to think that there is any lack of an earnest and effective preaching of the gospel among us, but a preaching mission is avowedly and admittedly an extraordinary method, and but few of the clergy have had any training or experience in this method. If, as may be feared, there is danger that the bulk of the clergy, being amateurs, may prove bunglers in this (to them) novel form of ministrations, this danger may be minimized, if not wholly averted, by everybody taking hold of the matter in dead earnest and without delay. Men can learn to do what they have never done before. Every expert was once a novice. Every experienced missionary had to make a beginning sometime. There is no reason to doubt but that a great multitude of the clergy can make a beginning now, under the impulse and summons of this nation-wide call. But the situation is such that the most hopeful results depend upon somebody's telling us what to do and how to do it. This is undoubtedly the foremost and most necessary task of the general committee next to issuing the call itself. A bit of "German efficiency" in the Church would not be amiss just now in respect to this mission. The article, "What is a 'Mission Service'?" in the September number of the *Holy Cross Magazine*, and its promised sequel, are very much *ad rem*, and should be carefully studied by prospective missionaries. There are, of course, other articles and pamphlets and books easily available for the same purpose. May we not hope that the general committee will provide soon a list of such helps? Indeed, may we not go further and suggest that from now on they should give the Church from time to time more or less detailed advice and guidance suited to the circumstances of various portions of our land and population?—give it to us, I mean, in printed form in Church-paper articles and in leaflets that he who runs may read.

### EXPECTED RESULTS OF THE MISSION

Now to go back to my first sentence. As I think of the possible, even probable, results of this Preaching Mission, provided it be taken up earnestly and widely, I think it safe to set down three:

1. The finding of themselves by many of the clergy—the discovery within themselves of undeveloped and perhaps unsuspected powers of address and persuasion that it required only an unusual demand and effort of this kind to draw out.

2. The conversion of many nominal Churchmen into sincere and practical Christians; and, concomitantly, the awakening of many congregations to a corporate consciousness of duty

and power for Christian evangelization, education, and social reform.

3. The removal of the reproach from the Episcopal Church, in unfriendly eyes, of indifference to the religious condition of the masses, and of lukewarmness to their evangelization and ingathering into the Kingdom of Christ.

The extent, the depth, and the permanence of these results will, of course, be conditioned by the whole-heartedness of the Church's response to the mission call, and by the energy and practical wisdom of the clergy in giving it effect.

It is involved in the above and can scarcely escape any discerning mind, it seems to me, that there must be the closest and most vital connection between the Preaching Mission and the missionary Forward Movement in the Church, represented by our nation-wide participation in the intensive educational campaign of the Laymen's Missionary Movement during the coming season. The converts made by the mission—and I include in the word converts all those whose religious sensibilities have been quickened and whose spiritual life has been deepened by the Preaching Mission—will realize more intensely than ever the call to world-wide service; while, on the other hand, the laymen of the Church—and the clergy, too, for that matter—who have been closely drawn into the Laymen's Missionary Movement, through its conventions and the conferences of Churchmen in connection therewith, for prayer and Bible study and planning for the extension of Christ's Kingdom at home and abroad, will at the same time find and feel themselves caught up and enriched by a great spiritual and deeply religious experience.

It is devoutly to be hoped that the day has gone by forever when the purpose and methods of a preaching mission can be regarded with indifference or suspicion by Churchmen of any school of teaching or practice. One reads in Bishop Grafton's "A Journey Godward" almost with amazement of such an attitude a generation ago. "Parochial missions have now become common," he says, "but when Fathers Benson and Lowder first introduced them into England, we of the Cowley Fathers were sometimes called Methodists (!). Our spiritual opponents were found chiefly amongst the old-fashioned High Churchmen, who disliked all enthusiasm, excitement, and the need of conversion."

### COUNTRY-TOWN DIOCESES

Now, the question of paramount interest at the outset to us of the Southwest is this: How can we make the Preaching Mission effective in our rural dioceses, as most of the dioceses west of the Mississippi river are? The places where there are several churches and clergymen are literally few and far between. We are apt to think that such places can take care of themselves in the matter of a preaching mission, and to regard most of the others as doubtful or impossible. We have only one big city in the Province of the Southwest—St. Louis. But there are other large centres of population and Church strength, relatively speaking, which, though smaller, one naturally puts in the same class as probably able to organize and carry through a simultaneous or union mission without outside advice—Kansas City, St. Joseph, Topeka, Wichita, Salina, Little Rock, Oklahoma City, Dallas, Fort Worth, Houston, Galveston, Austin, San Antonio, El Paso, and perhaps some others. But what of the isolated one-parish town—the ordinary town, let us say, of 10,000 to 25,000 population? I call it isolated, because it is perhaps the only town of its size and importance in its section of the state. Often one might call it a rural metropolis. Towns of this character are many and close in the east, but in the west they are solitary in vast reaches of country. And more urgently still, what of the country town (generally the county-seat) of, say, 2,000 to 10,000 population? Yes, and let us not forget the university and college towns, of which there are many. What of them? What are we going to be able to do in these places to give effect to this gigantic effort for "the salvation of men through Him whose Name is above every name"?

### CLASSIFY THE PARISHES AND CLERGY

Now, here is a definite, practical question which every Bishop and diocesan committee has got to face. Let us see what



can be done with it. Let us take an imaginary typical diocese, which may be described as follows: It has, let us say, two or three large towns, and the rest are country towns and villages. Only rarely do we find a rural church in the farmlands. States are accustomed to grade their towns as cities of the first class, second, third, fourth class. We haven't done that with parishes, though we do make a distinction in parishes, missions, and stations. This classification is, however, of little value for our purpose, because often a parish is in all respects a mission except the accident of legal incorporation. This imaginary diocese has no pulpit personality of commanding influence and distinction, or at best not more than one or two. But it has a fine lot of priests of more than average education and intelligence, godly and sincere, earnest, steady, patient, persevering, and conscientious in the performance of religious duties—for the most part rather priests and pastors than lights of the pulpit. As preachers—measured by popular standards of effectiveness—their sermons may be more intelligent and instructive than the average sermons of the dissenting pulpits around them, but are less attractive.

Looking to the churches in this diocese, outside of a few comparatively strong centres, they are more or less listless and discouraging. The constituencies are small and the congregations still smaller. But it is not so much the size of the congregations that is discouraging as "the lack of vital piety." In short, we have a mass of communicants who are unconverted. They are "nominal Christians," and they show it by "lack of interest" in anything and everything distinctly religious. Of course there are cheering exceptions—a veritable "remnant of Israel"—both among individuals and congregations. Nor may we conclude that this religious listlessness is a peculiarity of the Episcopal Church. We may have more than our share of "nominal Christians," but all communions have them. At any rate, here is our opportunity and the justification of the Preaching Mission. We can't expect Peter to strengthen his brethren till he himself has been converted. While we are vitalizing these through a preaching mission we shall be proclaiming the riches of Christ and the power of His Kingdom to some that are without.

Now, how shall we go about organizing the mission in this imaginary diocese? First of all, and continuously throughout the period of preparation—yes, and during and after the mission—with Prayer. The conversion of souls is primarily the work of the Holy Spirit. Man is but an agent, and a preaching mission is an instrumentality. The minds of the clergy and of the more earnest of the laity must be attuned to the work projected, by entering into the mind of the Spirit and becoming surcharged with His presence and power. Rectors and prospective missionaries will "wait upon the Lord" in prolonged and repeated occasions of prayer, both private and social. And Bishops and committees will likewise pray for wisdom and power in planning and arranging for the mission. Prayer—a constant atmosphere of prayer—is an essential and indispensable prerequisite and accompaniment of a successful mission, as it is also of any spiritually effective ministry.

If I were a member of the diocesan committee, I think the first thing I would do after prayer would be to spread out a map of the diocese before us. Then I would have the committee decide upon the "strategic points" in the diocese where without question a mission should and must be held; and I would make a list of the places on paper. The larger towns where we have a comparatively strong church, and the university town, would of course go down first. The list would grow by the addition of the towns of what we may call secondary strength—the strength alluded to being that of the Church. Here let it be remarked that at this stage all consideration of how the mission is to be manned should be rigidly excluded. Let the places be decided on first of all. In the choice of places, considering that the number must necessarily be limited, I would have them, so far as possible, dotted around the whole diocese (if suitable places can be found) so that no section is ignored or deprived of a mission—so distributed, in fact, that each would be a centre, with a radius of, say, from twenty-five to fifty miles. Thus might attendance from neighboring towns be possible and the influence of the mission be widened. This arrangement would, of course, depend on the geographical distribution of Church towns in the state, and perhaps also on the railroad facilities.

#### LIST THE CHURCHES IN FOUR CLASSES

Having thus determined the general principles of organization, I would next prepare a list in four columns—a list that

should embrace every city, town, and hamlet counted in diocesan reports and statistics. Column A would contain the names of the autonomous and independent parishes in the cities and large towns; Column B the names of the other towns selected for the mission; Column C the towns where as yet it was uncertain whether or not a mission could be held—towns without a resident priest, or with a vacant rectorship, or of indifferent standing; and Column D would contain the names of all the other churches—decadent towns, weak missions and stations, etc., in short, all the unpromising or impossible places. Thus every place in the diocesan list would be accounted for.

Just here it will be proper to answer the objection that some of these weak spots are the very places that ought, above all others, to have a mission. The answer is obvious: Where such a place promises fruitful results and is of strategic importance in this campaign of evangelism, it would be listed, according to the principles already sketched, in Column B, notwithstanding its numerical or financial weakness. On the other hand, it is quite conceivable that some of the larger places, which might naturally be expected to use and enhance their strength through a mission, might decline to have one, and so fall into Column D.

So much for the churches. Now for the missionaries. Where shall the diocese get its missionaries? Chiefly at home, in its own clergy. One or two of the stronger parishes may wish and be able to "import" a missionary—that is, secure an experienced missionary from outside the diocese, or possibly find one among its own or a neighboring diocese's non-parochial clergy. But in a preaching mission of this extent and character each diocese will have to rely upon its own clergy for the most part. Under these circumstances, the ideal thing for the committee to do, where it may be possible, is to secure the services of an experienced missionary to visit the diocese several weeks early, to instruct the diocesan clergy in the art of holding missions. Whether or not this can be done, the next step in the committee's work will be to classify the clergy of the diocese according to their fitness and availability for the mission, much as it did with the churches. Here, as in the case of the churches, the committee should work without sentiment or partiality and with an eye exclusively to efficiency. The committee would take the clergy-list of the diocese, and, after due consultation among themselves, proceed to arrange the names of the clergy in four columns, as follows: In Column A, the older and more experienced preachers, especially those who have previously conducted a mission, or had some instruction and training in this work, or at least had a mission and missionary at some time (and somewhere) in their parish—those, in short, who know what a mission is and how to conduct it; in Column B, the capable preachers (though lacking the experience of the other class) who are thought likely to be willing, upon the request and appointment of the Bishop and committee, or at least in response to their persuasion, to undertake a mission—those, in short, who are "willing to try"; in Column C, the clergy who would prefer, or are to be asked, to hold a mission, or at least preach daily, in their own churches; and in Column D, all the other clergy of whom no such duty will be expected—the ill and aged and retired clergy, the very young and inexperienced clergy, and those who for any reason decline active participation. As in the four-column list of the churches, this list of the clergy should account for every Bishop, priest, and deacon accredited to the diocese.

Perhaps at this point an objection may be made to the principle of classification, as involving distinctions—possibly some would say unfair or unkind distinctions—among the clergy and churches of a diocese. To this objection I reply, Not so. We are confronting a special and unusual kind of work, with which conceivably not all are in sympathy or willing to share in it, and for which—as they themselves would be the first to declare—not all are qualified or willing to qualify. Any diocese as a whole presents to the view of its Bishop or preparation committee a complicated variety of aptitudes, temperaments, activities, degrees of efficiency and success in sundry directions on the part of its clergy. Indeed, have we not St. Paul with us here? "And God hath set some in the Church, first, apostles, secondly, prophets, thirdly, teachers. . . . Are all apostles? are all prophets? are all teachers?" "And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ." It is surely, then, no disparagement, no unfair or unkind discrimination against, say, a priest who is a specialist in social service or a theological professor, or even a parish priest or missionary

with a particular bent and experience in other directions, if the committee should consider him unsuited for the conduct of a parochial mission, or if, knowing his own limitations, he should desire to be excused from undertaking one. Nevertheless, it is the purpose of the method of handling the situation which this paper undertakes to set forth to encourage and prepare as many of the diocesan clergy as possible for this service. We are dealing with the private and preliminary work of a committee, and this committee must, above everything else, have its eye fixed upon securing the highest degree of spiritual efficiency and success in the organization and conduct of the mission.

#### ASSIGNING THE MISSIONERS

Assuming that the Bishop has not been associated with the committee hitherto (though doubtless it were better that he should be), the next duty of the committee would be to submit its work so far done to the Bishop for his approval; and to consult with him as to the assignment of the missioners to parishes and missions. Tentative assignments may already have been made at the same time as the classifications, but it should, of course, in any case, be the Bishop who appoints the missioners. Should he not also be the correspondent to request the Rev. Messrs. A, B, and C to take the mission in the towns of X, Y, and Z respectively? Now, as this is a preaching mission of two weeks, and as the available missioners may be few for the number of places to be served, and as, furthermore, several (perhaps most) of the missioners are holding their first mission, perhaps it would be well to assign the clergy in Class B for the first week's duty in one town and the second week's duty in another—dividing the middle Sunday, if possible, between the two towns, so that each town would have an entire Sunday and a half Sunday besides the six days lying between. Nothing need be said here about the order of the services and sermons during the mission, nor of sermon topics, nor of the spiritual or material preparation of either missioners or churches. We must confine ourselves here solely to the point of getting the mission organized.

It is obvious, however, that some provision must be made for the churches left vacant temporarily by the absence of their own pastors engaged in the preaching mission. Some of these, by the system of exchanges contemplated, would be supplied with a missioner, and the parish would be temporarily turned over to him. All arrangements looking to this condition would, of course, have been made by the pastor, in consultation with his vestry and people, before leaving home. He also would have seen to such other preparations as preliminary prayer services and instructions, advertising, entertainment of the missioner, etc. Nor is it likely that provision for the transportation of the clergy from place to place would raise any financial problem not easily solvable under the Bishop's advice.

So then, for example, we have parishes W, X, Y, and Z, and the Rev. Messrs. A and B as missioners to serve them. They are all parishes (or missions) of the same general character, and the two clergy are of about the same quality and efficiency. These assignments are easy to arrange. But as there is in law and practice a distinction between "rectors" and "missionaries," it will be necessary to remember that technically a rector cannot have a missioner obtruded upon his parish without his consent, which therefore it will be necessary to obtain before the arrangement can be consummated. Nor, on the other hand, can any of the proposed missioners be assigned to this duty unless they are willing.

#### OBTAINING THE MISSIONERS

The next task of the committee or Bishop—properly of the Bishop, one would think—is that of addressing every clergyman of the diocese in Columns A, B, and C, to inform him of the plans of the committee touching himself and his parish, and to ask him to accept the duty tentatively assigned him and the provision made for his church, unless he has independently made other provision. If so he should give early notice to the Bishop and secure the Bishop's license for the missioner, if the latter comes from another diocese. The clergy in Column C, it should also be remembered, are to be definitely asked to carry on the mission in their own parishes.

There is, of course, much correspondence necessary at this stage of the arrangements, and perhaps much time will be required. All these things should be taken into consideration; and, while everything should be done deliberately and without hurry, it should be done no less systematically and energetically. The preliminaries of general organization should be completed and cleared up as soon as possible in order that both clergy and

parishes may enter intelligently and promptly upon their spiritual preparation for the mission. Much advertising also and the use of printed matter will be needful in the course of preparation after it is known just where and by whom missions are to be held.

It may not be amiss to add as a final word that many useful hints can be found in the letters and articles appearing in the Church papers. The diocese of Atlanta is an example to the whole Church in early and complete preparation, and the suggestions contained in the excellent article by the Rev. L. B. Richards, secretary of the diocesan committee, "Preparation for the Mission," (*LIVING CHURCH*, July 31st), are worthy of all commendation.

#### SERMON PREACHED AT THE GENERAL SYNOD OF TORONTO

(Continued from page 759)

lovers of liberty with one voice to proclaim Him as Lord who alone can make men able to realize their freedom?

The blessing that would follow such an adventure is not less glorious because it must be frankly confessed that such a condition would not describe Christian unity. Let this be admitted and in all humility let us further confess that until the Church's cardinal sin is repented of and repaired the will of Christ may not be accomplished. Yet, let us remember that nothing could hasten that day which all Christians pray for so certainly as the welding together into one of the Democracy of Christendom. Men have honestly believed that they champion the truth revealed by the Christ when they champion theological dogmas, nor will any persuasion remove this impression. It is true for the race as for individuals that the truth must be expressed in the terms of human life if it is to be comprehended. It cannot be put into words, as St. Paul taught when he wrote "Ye are our epistles." Once those who know that it is true have demonstrated that liberty in Christ Jesus and not a theological system is the Truth revealed, then the controversy will have been shifted to ground where a solution of the problem becomes possible. The unity of Christendom may be hoped for.

#### "LOVING THEE ABOVE ALL THINGS"

IN THE "copy" that has come to the editor's desk during this summer, says the editor of the *Carolina Churchman*, there has been a dearth of news—such a dearth as to lead us to combine the July and August issues in this one larger "Midsummer Number."

But there has been no dearth of urgent and pressing appeals for various forms of Church activity, requiring enthusiasm, coöperation, or financial help. The needs and the appeals are the more urgent because the demoralization of summer must be overcome in addition to the usual obstacles which impede the progress of the Kingdom. As we insert these appeals, and try to add a word of encouragement or exhortation, we are conscious of the fact that the best causes will be neglected and the most urgent call unheeded. From the call for a new subscriber or a renewal to this paper to the Emergency Fund, or suffering Albanians, we realize that financial appeals in the summertime are too often unprofitable. . . .

Where lies the remedy? The Gospel plan for overcoming one tendency is to supplant it with a stronger impulse. The Collect for the Sixth Sunday after Trinity sounds the true note, in these words: "Loving Thee above all things." "Thee" is a personal pronoun, standing here for God. "Things" are neuter gender, and inanimate. It hardly seems possible that one could do otherwise than love this Person more than "Things." Yet we know that it is the love of "things" which at this season of the year, and throughout the year, stands in the way of perfect service for God and sincere love to God. It is because men and women do not love God "above all things" that a summer trip, instead of being a wholesome and moderate recreation to fit men for larger service for man and for God, too often becomes an excessive extravagance and worldly self-indulgence that impoverishes not only the pocket but also one's mental, moral, and spiritual vigor. What a waste! What an opportunity missed! In the midst of our work, and driving in the ruts of customary duty, it is hard for us to take a new and fresh view of our task, hard to adopt a new plan for spiritual help, hard to find out through reading and thought the best way to do our part. Here lies summer's opportunity, especially if the summer does also bring with it a week or a month in new surroundings. The mother who has had little time to teach her own children religious truth, on account of the hurried duties of the house, is now a boarder, and has the envied leisure she has long coveted. The Sunday school teacher can review the course of study for the coming year. The parish workers can outline the year's task. The minister has a chance to read and to pray—privileges supposed to be his to his full satiety, but, alas! habits only superficially cultivated by too many of us clergy. If in these and other ways we used the blessed opportunity of a summer vacation, these vacations would not hinder, but would set forward the cause of the Kingdom, and teach us to love God "above all things." When we return from our vacation to our task, we should find ourselves more fit in every way for working it out, and we should obtain those promises of God's blessings upon our work which exceed all that we can desire.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## COMMUNITY ACTIVITIES IN CHICAGO CATHEDRAL

**S**T. MARY'S mission house, carried on in connection with the Cathedral of SS. Peter and Paul in Chicago, quietly continues her ministry to the people of the neighborhood, and every year increases her efficiency insofar as her income permits. The Cathedral has accommodated itself to the change in the status of the neighborhood. Where great old homes once housed a small family, now dozens of families swarm the same rooms and the distribution of old clothes is not a small feature of the mission house work.

A branch of the infant welfare bureau is there, and two conferences a week are held. A nurse visits all the homes where there are babies, on the other days, the number of interested mothers and healthy babies ever increasing.

The day nursery, open the year round, cares for children from tiny babies up, while their parents are at work. It is open from seven in the morning until six in the evening. The children are bathed and properly fed. Little white cots invite naps, and the Cathedral playground has been supplied with a tent and sand pile this year for the protection and amusement of these children.

This year the summer kindergarten has been omitted, the Sisters hoping they might provide a playground attendant in its place. So far this has not been done, but the nursery attendant has also looked after the playground.

The kindergarten, gathering its children from the nursery and also from the neighborhood at large, free, is in the hands of a competent kindergarten instructor. It will be resumed in September.

For the girls there is the Girls' Friendly Society with a good membership, a band of Girl Scouts, and St. Faith's Guild for girls in their teens. The latter is more especially of a spiritual nature. The Industrial school meeting once a week, including both boys and girls in the classes in which sewing and other manual arts are taught, is also a feature of the work.

The "Infant Welfare" mothers, too, have what might be called a club. The mothers come for the day, once a month, to sew. Materials are furnished, assistance given, and the finished garments are taken home by the women. They are helped to help themselves. Beside these there are the regulation guilds and clubs, as in every parish; but of all the work, often the most saddening is that which naturally follows the regulation efforts. That is the work with the parents who bring their children to the nursery and kindergarten. The Sisters endeavor to piece together broken families and restore homes. Real homes are so scarce where the entire family works, and no one is a center or "home-maker." It is so easy to break what was never really well cemented!

The mission work extends beyond parish confines. Particularly the women's department of the Bridewell and the Refuge for girls form a part of the regular field. Weekly services are held at the former by one of the Sisters, while another keeps in touch with the girls of the Refuge by meeting with them each week, to sew, read, or instruct. The women in the Bridewell are at liberty to have private conferences with the Sisters at any time. They are kept track of. First offenders especially are watched over and assisted, given clothes, lodging, often work or money, until they can reassume their self-respect. Last year over a thousand garments were distributed, besides a great number of complete maternity outfits.

Aside from the large picnics, of which there are some half dozen or so during the year (sometimes once a week during certain seasons; such as the Austin Social Service Club gave), there are those where refreshments are brought to the mission house, and the day is spent in taking parties out in the autos that members provide. Then there are the one or two week outings for mothers and babies, and for the children and invalids. This work of course is limited for lack of funds, but there are certain camps and fresh air resorts where limited numbers are taken. In such cases the expense to the mission house is only the preparation and transportation.

The work with the children (especially the nursery, which now is in the basement and should be in a well lighted, well ventilated building), must be increased yearly. It needs only that the Church, especially in Chicago, should realize that the mission house is not a private but a diocesan institution, and the Sisters but almoners of the Church people, to make the work what it could and should be.

## EFFORTS OF GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society in the diocese of Western New York has taken up the study of temperance as a special social service work. Another suggestion made, that the girls should have instruction in cooking, and in the care of and feeding of infants, has borne fruit in Trinity parish branch, Buffalo, where a class in domestic science has been held.

Other diocesan social service work, according to Mrs. Joseph Lee Humphrey, the social service associate, shows no lack of variety, with the good old-fashioned charities in the lead. Nine branches have provided food and clothing to needy families—the daily supply of milk for one family was through the Girls' Friendly Society—four gave Christmas trees to children—one gave a Christmas entertainment at the Wayne County Home and an organ for use there—the Genesco branch gave an entertainment at the Livingston County Home, and largely supports the County District Nurse in a variety of ways. One branch contributed to the Anti-Tuberculosis Campaign, another paid the tuition for two Greeks at night school, and another found employment for ten girls.

The lectures reported were on personal hygiene, first aid to the injured, suffrage, and anti-suffrage. Classes in millinery, button-hole making, care of the hair, basketry, poultry husbandry, basket-ball, and folk-dancing.

"It would seem," Mrs. Humphrey says, "that folk-dancing was too much fun to be proper social service, but the G. F. S. A. directions are explicit to 'report under this heading all classes not included under missions and literature.'"

## LABOR UNIONS AND STRIKES

Strikes, it is often thought, are the chief diversion of labor unions. The facts do not seem to warrant the opinion. For instance, out of 102 international unions operating in Canada, seventy-nine have insurance departments. Their expenditures for 1914 are illuminating:

Death benefits .....	\$8,864,631
Strike benefits .....	1,953,350
Sick benefits .....	963,353
Accident benefits .....	635,580
Old-age pensions .....	266,395
Unemployment benefits .....	97,392
Traveling benefits .....	47,286

Of the unions not international in scope three report insurance payments reaching a total of more than \$8,000,000 during the year.

## SUCCESSFUL ANTI-DRUG LEGISLATION

The Harrison anti-drug act has been in operation upwards of six months. During that time, however, it has proven that its passage was a necessary thing. In large cities hundreds of drug users, unable to obtain habit-forming drugs because of the drastic provisions of the federal law, have been driven to public and private hospitals for treatment that the craving for the drugs which prey without mercy on bodily and mental health and character may be destroyed. Fewer men who are arrested are found to have drugs in their possession, and those who have been temporarily cured of their craving for habit-forming drugs while incarcerated in penal institutions have a better opportunity to stay out of the clutches of the drug habit because of the difficulty they now have in securing the drugs. So far I have seen no report from the South, but I hope the law is killing the cocaine habit among negroes.



## 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.

### SAINTS' DAYS AND HOW TO KEEP THEM

To the Editor of the Living Church:

THE paper by the Rev. D. Convers, and the correspondence following it on the observance of the Festivals of the Church, reminded me of a paper I read before the Eastern Convocation of Massachusetts many years ago. At the request of hearers the paper was reprinted under the title above this letter, and afterwards reprinted in my diocesan paper. It has been found clear and useful. I have a good number left.

I shall be glad to send a copy to anyone, clerical or lay, who will send me an address on a postal card.

519 E. Edwards St.,  
Springfield, Ill.

EDWARD W. OSBORNE,  
Bishop of Springfield.

### "THE EUCHARISTIC WORSHIP"

To the Editor of The Living Church:

REFERRING to the letter of Mr. Poland in THE LIVING CHURCH of September 18th, even supposing some "were simply biding their time until the recipe was filled" and that some "attend the church" because "it's mortal sin to stay away from Mass," isn't that better than staying away for no reason at all? I, for one, agree with Rome in considering it a mortal sin for me not to attend, at least when any ways practicable. "The Supper of the Lord and Holy Communion, commonly called The Mass," on every Sunday and greater Holy Day. If (as our Article XIX says) "the Church of Rome hath erred . . . in matters of Faith," cannot Rome easily preach to us the part of our Lord's sermon on the mount by saying to our stay-aways: "O ye of little faith"? It seems to me that "people who live in glass houses" (we Anglicans, mostly, I regret to think, "of little faith") "should not throw stones" so often at (mostly faithful) Roman Catholics.

WM. STANTON MACOMB (Layman).

256 South Thirty-eighth street, West Philadelphia, Pa.  
September 18, 1915.

### A CLERGYMAN'S RIGHT TO OFFICIATE

To the Editor of The Living Church:

THE clergy, when asked to perform the marriage ceremony outside of the state in which they live, should first ascertain the civil laws thereof. These vary in different states both as to the contracting parties and as to the legal officiant. In the state in which I live, none but a duly settled minister of the gospel residing within the state and ordained, or licensed according to the published laws of his denomination, can legally solemnize a marriage, and yet every summer clergy break this law. They are liable to punishment of not less than six months' imprisonment or a fine of not less than \$100.

If they had used the courtesy of first obtaining license from the Bishop and permission of the rector, they would not have broken the law.

When will the clergy recognize that a priest has the right to perform his functions only in the parish of which he is rector, or in such place and manner as he may be given license by the Bishop? When he exercises them elsewhere it is only through the courtesy of the Bishop of the diocese and the rector of the parish that he does so. It is well also to have these wandering brethren know that the state also recognizes canonical residence. Moreover, a Bishop has the right to inhibit any priest from officiating in his diocese who does not canonically belong thereto. We know this, but in some places the civil law aids the religious authorities.

H. P. SCRATCHLEY.

### STRANGERS' WELFARE FELLOWSHIP

To the Editor of The Living Church:

WOULD be glad if THE LIVING CHURCH would afford me the opportunity of expressing my appreciation of the work done in New York City by the Strangers' Welfare Fellowship, and especially in a particular case in which I was interested.

A Church family was coming from England to find a new home in a small Western city. The rector of the Church in that city wrote to the Rev. Dr. James B. Wasson, director and chaplain of the Fellowship, and asked him if he could have some one meet this family on the arrival of the steamer, and assist them in buying their railroad tickets and transferring their luggage and household goods, part of which was to go West by freight.

Dr. Wasson answered immediately in a very kind letter in which he promised to have the family met at the pier and assisted in their departure by train for the West. As the family were entire strangers

in this country and unaccustomed to travel, the assistance thus rendered by the Strangers' Welfare Fellowship was of inestimable value to them, and relieved their friends in the West of the natural anxiety they would have felt had not such assistance been available and so freely and willingly given.

This is one incident out of hundreds of the beautiful loving service rendered to the stranger without any charge to the recipient, just for Christ's sake, and "in His Name," by this Fellowship, which is one of the many beneficent works inspired by the late Bishop Henry C. Potter, works of quiet, unassuming, sympathetic helpfulness and love, which will shine with ever increasing lustre when the sacred and mighty fane also so closely associated with his honored name shall have crumbled into dust.

(Rev.) CHARLES E. FREEMAN.

Yankton, S. D., September 7, 1915.

### THE ADJECTIVE BEFORE "CATHOLIC"

To the Editor of The Living Church:

IN reading the splendid article of the Rev. H. B. Gwyn on "The Protestant Episcopal Church and the Masses," in your issue of September 11th, I note his courtesy toward the Roman brethren, in speaking of them always as "Roman Catholics." I would call his attention, and that of others like-minded, to the dilemma in which they are placed by the position taken by the present Pope in his first encyclical letter, to-wit: "We desire that that practice, lately come into use, of using distinctive names by which Catholics are marked off from Catholics, should cease. Such names must be avoided, not only as profane novelties of words, that are neither true nor just, but also because they lead to grave disturbance and confusion in the Catholic body."

Shall we do what he forbids, and still call them Roman Catholics? Or, fulfilling his wish, call them Catholics, and by implication deny our own claim to the title? Or, following the instructions of one of their greatest doctrinal authorities, call them Papists? Or give them the name by which alone the Pope's encyclical squares with the Creed of Pius IV, viz.: Romanists? Perhaps Presbyter Ignotus may be able to advise us.

Might I also be permitted to answer the question of your correspondent, the Rev. Frank Damrosch, in the same issue: "Under the circumstances can you blame the parish?"

I say, Yes! The parish is to be blamed which refuses to support the missionary work of the Church through its official organization, the Board of Missions. Giving generously to missions is no justification for the refusal to support the work of the Board.

A few years ago some ultra-evangelicals in Canada refused to support the general missionary work of the Church, though giving generously to missions of their own particular stripe. I believe they have long since recovered their sight. Are there still "Catholics" as narrow as those old Low-Churchmen?

I count myself a Catholic. I do not always agree with the decisions of the Board of Missions. But I fail to see how that can release me from my obligations to the Board as the Church's representative. As well might a Republican refuse to pay his taxes because a Democratic administration is in power; or a Churchman refuse to support missions because he does not believe in missions; or a parishioner refuse to support his parish because he does not like the rector or the candlesticks. Verily we may well ask, Where are we? if, as has in effect been seriously intimated, we are morally released from our missionary obligations once a difference of opinion arises between us and the officers of the Board.

Glendive, Mont.

C. W. MACWILLIAMS.

### ECONOMIC PROBLEMS AND THE CHURCH

To the Editor of The Living Church:

BELIEVE that the keynote of success for religious organizations to-day lies in the emphasis on social and industrial uplift.

That the toiling masses of humanity should pass their lives away for nothing more than a daily living which is essential and not touch the clean and decent enjoyments and pleasures which wealth brings, speaks ill for our modern social system which we suppose to be an advance over the past.

I am not speaking of enjoyments or pleasures in the form of carousals. I mean something entirely different.

And I should correct myself on one point. When I spoke of so many receiving a daily living, I erred. I spoke of a theory and not a fact. The theory is that all must secure what is represented by that term "a living" else they die. The fact is, many of our strug-

gling fellow creatures do not secure a living. My statements are borne out by statistics and the verification of public men, publicists, economists, labor leaders, and even candid representatives of "big business."

We are all aware of the effect of economic conditions on the social status; we all realize the recurring stress of the national life. All are aware of the tendency in industry to revolutionize methods and means, changing and sometimes disastrously affecting social conditions at the time.

Some say individual disposition figures in the condition of life; which is true. But the organization which exists to uphold Christ's doctrines should do its full duty nevertheless. We know it cannot of itself change economic conditions which harass and endanger community and national life. It can meet the problems resulting, however.

If individual disposition is often a stumbling-block, could it be otherwise? Can a leopard change its spots? Can the child born amid the surroundings of poverty—burdens resting on its little shoulders from infancy one might say—harassed and driven in the crush of humans as burdened and overpowered as itself—be alert and active as the child who by fortune of birth was allowed a freer and more harmonious development?

Do not answer by telling the tales of those of good circumstances failing. When I speak of burdens, I do not mean a responsibility which develops character. I mean distinctly the burden of misfortune which envelops so many and too many of our fellow men. It has been said one can rise above conditions, which is true. But when the only hope of existence for many is the constant struggle from day to day to keep balanced for days to come, how can people so placed change in a body, which is the only satisfactory conclusion? . . .

To sum up, let the Church, and especially our Church, seek to fulfil its part in the battle against wrong. Meanwhile, let it more thoroughly and generally demonstrate the precept, "Even as ye have done it unto the least of these, even so have ye done it unto me."

It is a grand thing to think of the benevolent institutions which there are. But there are causes for orphanages and hospitals and ways of averting the necessity of such benevolence by substituting preventatives. Would not pleasant, sanitary lodging-houses for the poor laborers of the city speak as well for benevolence and be preferable to hospitals for consumptives? Many of the consumptives would not be in that class of unfortunates under different conditions of life in the past. The tenement and insanitary lodging-house contribute a large quota to premature death. I am not arguing that we abolish our hospitals. They are yet too sadly needed and I do not prophesy the time when we can abolish them.

Let the Church establish industrial schools to educate poor boys and girls to become self-supporting, not thrown mercilessly on society, victims of circumstances. Let associations be built up in the rural districts where the people can partake of a few of the advantages of civilization.

Does not a wonderful field invite the wealthy members of our Church philanthropically disposed? Will they meet the obligation? Will they till this field? Will they lead others to see what a fellow-creature can do for a weaker one?

Let us hope and persuade. Now is the day; the place is everywhere. Let us bring Christ's life into the modern world. Let us follow the standard He set.

E. L. McCASLIN.

Fairbury, Neb., September 13th.

**THE PROVINCIAL SYSTEM AND CHURCH SOCIETIES**

*To the Editor of the Living Church:*

**S**INCE THE Church in America has finally adopted the provincial system, very many of the Church's organizations have thought it wise to do the same—notably the Woman's Auxiliary to the Board of Missions, and the Girls' Friendly Society in America.

The president of the Council of the Daughters of the King has been approached recently, with the suggestion that the Order follow the example of the other organizations in this respect.

The Order has always stood for Churchly expansion that would tend to help on the spread of the Gospel throughout the world; and as the world grows ever larger so the Church must also grow to meet the ever-increasing demands. In the same way, only in a less degree, the Order of the Daughters of the King should try to meet the demands of growth by stepping boldly forward in this new line; by means of which the sphere of influence of the Order will be greatly extended, and the spiritual horizon will be broadened.

Should the Council decide to adopt this form of government, it will mean that there will be provincial assemblies held in each of the eight Provinces, to convene in the years between the Triennial Conventions, for the benefit of the dioceses within each Province. It will of course take time to arrive at the best mode of procedure; but the president is most anxious to know how the different chapters feel about the matter. The subject will, undoubtedly, be brought up for discussion at the next meeting of the Council in October; and let us all hope that such prayerful considerations may be given to the subject by every member of the Council, so that the result of our deliberations may be for the betterment of the Order in every way.

HENRIETTA PELL-CLARKE.

*Diaconess, Member of the Council.*

**THE CHURCH CADETS**

*To the Editor of The Living Church:*

**H**OW shall we keep the young boys in the Sunday school, and how shall we get hold of the "floaters" whose parents don't care where they go? There is one proved, practical way which has had too little attention from the Church, but it is growing, and it ought to grow. It is the "Church Cadet" movement. I do not mean the "Boy Scout" movement, for that has elements of weakness which have already caused the disintegration of many bodies throughout the country. The "Church Cadet" training may include all that the Boy Scout can learn, but it also teaches the boy the proper use of a gun or rifle—and every boy wants to handle a gun, and will do so in one way or another, depend upon it. It also gives him the benefit of military training according to the latest tactics, with the "setting up" exercises which are a part of every soldier's drill, and which develop all the muscles systematically without the danger of undue strain which is so apt to occur in gymnasium work.

Let me give you as briefly as possible the story of what we have done in a parish which is neither large nor wealthy. True, we did have a parish house, where the boys could drill, and that was a great help; but any vacant room of fair size could be used, and in fair weather there is no better place for drilling than the roads or open country.

Four years ago we had a small Sunday school, with boys decidedly in the minority; to-day we have an equal number of boys' and girls' classes, but the boys are decidedly in the majority, and every Sunday adds to the number of our own coming back and a goodly number of boys with no Church home. We have a company of cadets numbering about fifty, thoroughly drilled and well uniformed in a cheap but serviceable olive-drab cloth suit, puttees and hat; we have our own gun-rack with forty U. S. Government rifles and carbines, cartridge belts, bayonets, etc.; a company flag and guidon; a big conical wall tent (we borrow others from members and friends for our annual ten days' camp); tools and utensils for camp use; and a full drum, fife, and bugle corps with three bugles, two fifes, four snare drums and a bass drum. We have also a Winchester 22-target rifle, with another belonging to one of our boys, with which some very good targets were shot at our last encampment, by boys ranging from ten to sixteen or seventeen years of age. The parents are not afraid of any accidents, and none has occurred in our four years; for the boys are first thoroughly taught with the empty rifles that they are handling a dangerous weapon which must under all circumstances be considered as loaded, and in the case of the military arm they are never allowed to touch one ungloved (cotton gloves are always used in drilling), and they are also required to see that the rifle is at all times kept perfectly clean. Is this irksome to the youngsters? Not a bit. They are as proud of their clean rifles as they are of their company flag; and the sergeant who has the responsibility of seeing that they are kept clean is the proudest boy of the lot.

As to expense: For three of our four years our revenue consisted of ten cents a month dues, and a membership fee of \$2, later raised to \$2.50, which paid half the cost of the uniform complete, the other half being paid for out of the dues and the uniform becoming company property. Many of our boys are still wearing their first uniform; but it is understood that the parents will renew them as needed, and this has proved entirely satisfactory. We also gave a little entertainment occasionally, gotten up entirely by the boys, and once we "passed the hat" to buy our first lot of rifles from the U. S. Government, at \$1.70 each for the complete outfit of rifle, sling, belt, and bayonet and scabbard. These become the property of the Church, for the use of the boys, and the purchase may be arranged through your congressman—though possibly with some difficulty or not at all just at this troublous time in the world's affairs.

For the past year, I am glad to say, we have had the most hearty coöperation and generous help, not only of our rector but of laymen in the Church and out of it, and our financial troubles seem passed. We are now about to start a senior company, of men eighteen years old and upward, and the indications are that we shall have at least twenty for the first drill. We feel confident that we shall get in this company many young men to whom the athletics of a young men's club or the lectures of the older men's club do not appeal, but who will be glad of the opportunity to get up-to-date military training and exercise, with the use of the parish house one night a week just for themselves.

Of the benefits of military training I can speak from experience extending over fifty years, and from testimony of a number of my friends, all of whom agree that their good health, humanly speaking, is largely or principally due to this training, and that it was extremely valuable in teaching them obedience, respect for superior authority, and self-control. In our company we have boys who have been the despair of their parents, who have been even put under restraint for a time, and others sadly handicapped by pampering and over-indulgence at home; yet I am able to assert emphatically that throughout our last encampment of ten days, ending a few days ago, every one of these young soldiers lived splendidly up to our pledge: "To help one another to become strong, straight, clean men, and to be loyal Christian soldiers, true to our family, our Church, and our country."

JOHN H. MULCHAHEY.

Perth Amboy, N. J., September 9, 1915.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

THIS department has of late received so many delightful letters bearing on various things in Church work, and some that are not Church work, that it will soon be unnecessary for us to write anything original in order to fill the allotted space. Some of these letters have been anonymous, which we regret as we might have carried on further correspondence. These anonymous letters had no sign of the "black hand," however, nor did they carry any dark threats, but were interested and friendly and bore evidence of deep love for all things pertaining to the Church.

Concerning the late letter written for this page from a lovely spot on the Ohio river, several notes have also come, one of such historic value as to deserve first place; probably not one American out of ten thousand knows that the Ohio river belongs to Kentucky. Our correspondent gives the exact facts:

LOUISVILLE, Sept. 13, 1915.

"I have read with a great deal of interest your article in THE LIVING CHURCH of September 11th about the great apple and peach orchard on the right bank of the Ohio River, opposite Westport, Ky.

"Although an entire stranger to you, being somewhat familiar with the history, I take the liberty of answering a conveyed query in your article about why Kentucky claimed the Ohio River for her northern boundary, taking in the whole river.

"England and France were rivals in the settlement of North America, the English taking the coast line while the French penetrated, by means of the St. Lawrence River and the Great Lakes, far into the interior. In these explorations, they reached the Ohio River through streams which headed near Lake Erie. The English claimed for Virginia that their Dominion extended far west on the Allegheny Mountains, and when in 1754 they became engaged in the war with France they sent an expedition, under Colonel George Washington, to take possession of the point where Pittsburgh now stands. But Washington found, when he with his little expedition came within reach of it, that the French had already occupied it and called it Fort Duquesne.

"At the end of this war, France conveyed to England all her vast possessions bordering on the Ohio River, and Virginia, under the former views taken before the war, claimed that her colonial possessions extended over the Ohio River only to the low water mark. Then, when the government of the United States and the English government made their treaty of peace, after the Revolutionary War, Virginia claimed that she owned to the low water mark on the right bank of the Ohio River, including within it all of the islands; and hence when Kentucky was made a state in 1792 she inherited the boundary line.

"This claim has been adjudicated in the Supreme Court of the United States, as being correct."

ANOTHER WRITER, whose name we have seen appended to charming poems in THE LIVING CHURCH, sends a note from a town which he calls "Havenston" and which well deserves the name: "We don't allow the vendors to cry their wares up and down alleys. The rags-and-old-iron-man has to call in low tones. Factory whistles are taboo and nobody is allowed to burn soft coal." This writer has read our last letter but doesn't know what "Queen Anne's Lace" is—he says that it is not in his botany. This pretty flower-weed which we admired so much blended with the goldenrod and ironweed, belongs to the carrot family; one of its common names is that of wild carrot, while its proper and dignified appellation is *Daucus Carota*. Speaking of the historic Ohio, this writer says that one of his distant grandmothers went up the Ohio with Captain Cresap and Daniel Greathouse. He also—very delicately—lets us know that our quotation from Sidney Lanier which we used in the last letter was slightly incorrect:

"By so many roots as the marsh-grass sends in the sod  
I will heartily lay me a-hold on the greatness of God."

We are thankful for this correction and will say that we have never seen one small postal card which held so much of interest. If one has enough of the cockney accent to drop the first letter of the name of this town from which this epistler claims to write, we think the real name of his abode will be disclosed.

SEVERAL LETTERS, some of them very humorous, have referred to the verses recently printed on the subject of parsons' vacations, and were we so minded, a very interesting symposium might be held with the material at hand; but a close friendship with many parsons and their wives makes us chary of reflecting in any way on the vacation habit. The clergy need and should have vacation when their regular work does not suffer thereby.

A parson's daughter says that this poem was sent to her father anonymously:

As through the city's torrid maze  
I sighed me for a cooling place,  
A Church I spied across the way  
Which said "Come in and rest and pray!"  
O'erjoyed, I tho't, "In truth I'll rest,  
And mayhap pray." With that I pressed  
The ponderous portal, but 'twas tight—  
I shook and rattled with my might  
And read again the luring sign  
Inviting me to things benign.  
But as I wondered what to do  
A pompous verger came to view:  
"Good Sir," cried I, "that church I flout  
Which asks me in but shuts me out!"  
"Indeed!" he said in accents caustic,  
"You, Sir, must be indeed a rustic  
That now, in torrid, mid-July,  
To enter fashion's fane you try.  
Our people, Sir, have long since gone,  
Our rector too has lately flown.  
He sometimes stays till Trinity  
When weather's not too hot and dry."  
"Good Sir," I said, "'Tis Trinity  
That's Satan's opportunity;  
These long bright days, these gala nights  
Were ever his supreme delights.  
Take in your card which bids me stay,  
Then turns me, unappeased, away!"  
And turning sadly from his door  
I sought a church among the poor  
Where all year round the old priest stayed—  
And there I entered, rested, prayed.

AND NOW an end to *persiflage* and a consideration of the important matters imminent at the opening of the autumn which, in many cases, is also the opening of parish activity. Many Auxiliaries have already begun work, many will begin with October, and there should come to all of them an expectant pleasure with the thought of the United Offering which one year from now will virtually have been gathered. There will be a great deal of disappointment in many branches, especially weaker ones, next year when they collect their Offering and realize that it has either not grown or has fallen behind past records. Right now, with the goal in view, is the time to introduce system. System for twelve months, zeal in presenting this matter, enthusiasm in keeping it alive, will mean more for the Offering than the two years already gone of haphazard collecting.

Writes an Auxiliary woman of the diocese of Western Michigan, "The nearness of St. Michael and All Angels' reminds me of our United Offering." This plan of having a Holy Day set apart as peculiarly consecrated to this Offering is the very bet promoter that this part of Auxiliary work can possibly have. A day known in advance, talked of, women invited to come, the service, the special prayers—all of these things unite to give this holy Offering the dignity and the importance with which we should love to surround it. With this as the initial ceremony, we can press on to things material. To reading, giving plays about it, devising means to earn for it, and to seek by our work that which we have asked for in prayer. If we were to give one sentence of advice to Auxiliaries just now, it would be "Make some holy day your United Offering day."

MISS EMERY is of course alert. She does not fail to keep this matter in constant motion. She reports that the list of

United Offering missionaries now includes 99 working in the domestic field, 56 in the foreign, 13 on leave or retired, 7 in training—175 in all. She tells us that not all of these are doing the specific work for which they were trained and to us this is proof of their greater value—that they can do what there is to be done, without stopping to think whether they have graduated in that particular thing. One kindergartner, for instance, has become an organizer and promoter of woman's work. One missionary just entering on her missionary work in Alaska was ushered into the mission by a boy living there, "Our new cook has come."

Two earnest letters, one to the women of the diocese and one to the Juniors, have been sent out from the diocese of Bethlehem by Miss Margaret Louise Farrar, the treasurer of the United Offering. She reminds them that St. Luke's Day is the chosen time for them. She says that last year their Offering was in advance of any previous one and begs that the war may make no difference. "Let us be honest with ourselves," she says. "Divide what we gave last year by the number of days and weeks we were collecting it. Does the amount satisfy us?"

Miss Farrar has been successful in getting the Juniors of smaller parishes to make candy—each Junior making and selling one pound. This has been popular and she hopes the plan may have the cooperation of the women of the parishes. This plan might be taken up by many Junior branches, with success, at Christmas.

TO MY BRIDE AT THE DAWN

Open thy door, O Wonderful:  
Open thy door,  
And behold the amethyst morning!  
All night the roses  
Have gathered gems for thy bridal:  
Diamonds steeped in the scent  
Of a thousand gardens;  
Pearls that have lain for eons  
At a violet's heart;  
Beryls and jacinths for thy hair,  
And a sardonyx  
Whereon to rest thy feet. . . .  
And all the wan night,  
The pale and hushed night,  
While the wood-things dreamed,  
The swift weavers made thy veil—  
So beautiful, so shimmering,  
So like a silver waterfall,  
And fastened with a lily!  
This for thy wedding  
At the golden noon. . . .  
And that thy hands  
Might fold in mute delight,  
The lark hath brushed the heavens  
With his song!

Open thy door, O Wonderful,  
Open thy door:  
And as thou standest therein,  
An aureole of light must grow about thee;  
At thy dear feet must lie  
The remnants of a sheaf of dreams,  
Gem-tipped, and bathed in glory;  
And over thy sweet forehead  
Must hang a star,  
Too vivid, too entrancing,  
For e'en heavenly places,  
So it must needs rise to bless  
Thy stainless thoughts. . . .  
The dawn greets thee:  
Earth and air and the sea,  
And all their creatures,  
Smile their blessings on thee!

Open thy door, O Wonderful,  
Open thy door,  
The door of thy vestal chamber:  
That this dawn may flood thy life  
With melody:  
For this is thine own,  
Thine own morning—  
The God-kissed morning  
Of thy mating!

LILLA B. N. WES'ON.

THERE IS a big difference between being on God's side and thinking that God is on our side. If we are on His side we can't lose. If we think He is on ours, we may.—*Christian Herald*.

ON SERVING TWO MASTERS

EVENTS of the past year have conspired to force upon officials of the United States, and upon the reading and thinking public, consideration of questions concerning allegiance of partly and wholly naturalized citizens. Just what the final reaction of public opinion will be upon the claims of other governments which complicate the situation for their nationals that venture to seek citizenship in the United States, it is not necessary to attempt to predict now, save to say that it is likely to be hostile to any official interpretation that would favor a dual status of loyalty. On that issue diplomats will likely first seek agreement; later the people, and Congress, as their servant, may act.

But while this conflict of theories and policies is being adjusted, and while the historic position of the United States is being reasserted by its responsible leaders, there is a more practical aspect of the matter already receiving the attention of the law-interpreting and law-enforcing authorities. It has to do with the final admission to citizenship of a man who, while seeking naturalization and in the interval between his application and his admission, having forsworn allegiance to the land of his fathers, nevertheless returns to it and enters its army or navy. A man, for instance, as has just been affirmed by a United States circuit court sitting in West Virginia, cannot at one and the same time be pledged to loyalty to two nations; that is, having forsworn Greek citizenship in order to make the first steps toward citizenship in the United States, he cannot repledge fealty to Greece and fight in its armies, and then return to the United States and expect to have his citizen's papers issued as if there were no question as to his American fealty.

In other words, the courts and the department of labor henceforth may be counted on as arrayed against a practice which only has to be exposed to be deemed impolitic and unfair. Loyalty and allegiance are not matters to be played fast and loose with, according in the dictates of interest or sudden feeling. The soldier of fortune has a romantic glamor attaching to his name, and, judged by old standards, it is possible to make excuses for him as he changes the causes and guerdons for which he fights. The position of the "hired mercenary" also is intelligible if not admirable. But it is not part of the morals of civics for civilians to be of Rome yesterday, Washington to-day, and Rome again to-morrow, and to expect Washington to facilitate a renewal of intimate relations as if nothing had happened. Men who easily put on and cast off the ties of citizenship do not as a rule make first-class citizens; and thus the courts and the department of labor will argue henceforth in enforcing the naturalization law. The door to citizenship in the United States during the next decade will be open, perhaps as widely as ever. But those who would pass in are in all probability to be scrutinized and interrogated with more rigor than applicants of any previous era; and once inside the door they are to be tested by their works, and not so much by their words.—*Christian Science Monitor*.

THE PROBLEMS of life are not solved mainly by those who sit idly under the trees mooning over the ills of existence—they are solved mainly by those who eat and sleep, look up at the stars and down at the flowers, trust in God and in the goodness of their fellows, and steadily accomplish their appointed tasks. Schopenhauer, Nietzsche, and Bernard Shaw sitting comfortably apart from the hard tasks of life may become pessimists. But General Booth and Jerry McAuley, Jacob Riis and Jane Addams, living in the thick of it and laboring for its relief, have hearts of hope. Here, then, is God's way of dealing with the discouraged! Food and rest and the outdoor world, the fellowship of those who are likeminded with us in their desire for righteousness and some definite bit of useful work to do! Here is a surer line of treatment for despondency than all the fancy methods of high-priced sanitariums.—*Congregationalist and Christian World*.

A LADY was wishful to teach her little boy thoughtfulness to the disabled. She therefore invited a deformed child to spend the afternoon with him, taking care to caution her child against remarking on the poor hunched back. Leaving the two little lads together, she listened at the door, and to her consternation heard her son say to his visitor: "Do you know what you have on your back? It is the case that holds your wings. Some day God will cut it open, and then you will fly away and be an angel!" Yet the boy was perfectly right. Our disabilities contain our wings. Let us glory in our infirmities; they are the condition of Christ's strength.—*The Christian Herald*.

## Church Kalendar



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.

### KALENDAR OF COMING EVENTS

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. ERNEST C. BILLER of Wahpeton, N. D., has been elected rector of St. John's Church, White Bear, Minn., and will be in residence October 1st. Mr. Biller will also have charge of points in Chisago County.

THE Rev. C. B. BLAKESLEE has accepted a call to the rectorship of Holy Trinity Church, Danville, diocese of Springfield, and will enter upon his duties October 1st.

THE Rev. H. E. BUSH should hereafter be addressed at Welsler, Idaho.

AFTER OCTOBER 1st, the address of the Rev. DAVID H. CLARKSON, rector of Christ Church, Schenectady, N. Y., will be 17 North Hawk street, Albany, N. Y. Mr. Clarkson has been obliged to give up work temporarily on account of ill health.

The Bishop of Olympia has granted the Rev. W. L. CULLEN, Tacoma, Wash., a three months' leave of absence from the diocese. Address 302 Dupont street, Toronto, Ontario, Canada.

THE address of the Rev. GEORGE F. DEGEN is changed from South Byfield, Mass., to 169 Danforth street, Portland, Maine.

THE Rev. WILLIAM ELLIOTT of St. John's Church, Pony, Mont., with charges at Three Forks and Harrison, has accepted an appointment to Virginia City, where he will also have charge of the missions at Sheridan, Twin Bridges and Whitehall.

THE Rev. A. J. GRUETTER, rector of St. John's, Washington, Ohio, took charge of St. James Mission, North Broadway, Ohio, September 1st.

THE Rev. WILLIS B. HAWK, who for three years past has accomplished a successful work at the mission church in South Barre, has accepted a call to the rectorship of Trinity Church, Milford, Mass., and will take up the work October 1st.

THE Rev. I. F. JONES, rector of Barnesboro, Pa., has resigned and will take charge of Trinity Church, Bellaire, Ohio, October 1st.

THE Rev. WM. KEARONS has been appointed to the charge of Worthington, Minn., and points adjacent.

THE Rev. DR. KERSHAW, rector of St. Michael's Church, Charleston, S. C., has assumed charge of his parish after a vacation, and for the present month also has under his charge St. Philip's Church.

THE Rev. R. LAURENSEN has resigned the parish of St. Paul's, Watertown, Wis., and will take charge of the missions of Cambridge and Bainsville, Ohio, October 1st.

THE Rev. JOHN MOORE McCANN, rector of Trinity Church, Chicago, has accepted a call to the rectorship of Christ Church, Springfield, Mass., and will go to Springfield probably in November.

THE Rev. H. D. MARTIN, rector of Trinity Church, Danville, Ky., and presbyter in charge of St. Philip's, Harrodsburg, has resumed his work after a short sojourn at the University of Chicago.

THE Rev. W. G. PAULSON has been elected rector of Christ Church, Albert Lea, Minn., and has assumed charge.

THE Rev. GEORGE ST. JOHN RATHBUN, priest in charge of Christ Church, Schenectady, N. Y., should be addressed at Christ Church Rectory, 970 State street, Schenectady.

ALL diocesan journals should be sent to the present secretary of the diocese of Oregon, the Rev. JOHN D. RICE, 607 Umatilla Ave., Portland, Ore.

THE Rev. ALBERT GLENN RICHARDS, rector of Trinity Church, Mobile, Alabama, is improving after a serious operation. He hopes to resume his work about the middle of October.

THE Rev. FRANCIS H. RICHEY, late pastor of the Church of the Good Shepherd, Norwood, Ohio, has accepted the call extended him by Trinity Church, Asbury Park, N. J. Mr. Richey held his initial service in his new charge on the first Sunday in September.

THE Rev. W. C. ROBINSON, rector of St. John's Church, Columbus, Ohio, recently took charge of the new work at Westerville, Ohio.

THE Rev. H. C. SALMOND, presbyter in charge of the Church of the Good Shepherd, Lexington, Ky., has tendered his resignation to the Bishop and on October 15th will begin work in the mountains of East Tennessee.

THE Rev. W. STIMSON has resigned the rectorship of Trinity Church, Bellaire, Ohio, and has accepted a call to Epiphany, Urbana, and will commence his new duties October 1st. Mr. Stimson will also have charge of the mission church at Mechanicsburg.

THE address of the Rev. MORTON C. STONE, University chaplain, and rector of St. Andrew's Church, is now 409 North Frances St., Madison, Wis.

THE BISHOP OF WESTERN NEW YORK and Mrs. WALKER have returned from their summer vacation, and the Bishop has taken up his diocesan duties.

THE Rev. DUNCAN WEEKS has been elected chaplain at Shattuck School and has entered upon his duties.

THE Rev. WILLIAM LAURENCE WARD of New York has accepted the rectorship of Trinity Church, Lenox, Mass. He has been supplying the parish during the summer. The Rev. Mr. Ward, who is only twenty-seven years old, is the youngest rector the church as ever had.

THE Rev. GEO. C. WILLIAMS of St. John's Church, Charleston, S. C., has returned from his summer vacation.

THE Rev. WILLIAM HENRY WOLFE, who has been priest in charge of Grace Church, Menomone, Wis., has accepted a call to become the rector of that parish and has assumed charge.

THE Rev. C. B. B. WRIGHT, Ph.D., has resigned his position of Canon and Chancellor of All Saints' Cathedral, Milwaukee.

THE Rev. JOHN WRIGHT, rector emeritus of St. Paul's Church, St. Paul, may now be addressed at 1257 Lincoln avenue, St. Paul, Minn.

SUNDAY, December 19th, Bishop Edsall will install the Rev. FRANK ZOUBEK as Dean of the Cathedral of Our Merciful Saviour at Faribault, Minn.

## ORDINATIONS

### DEACONS

CENTRAL NEW YORK.—On Holy Cross Day, September 14th, Mr. FREDERICK WALTER DICKINSON of Denver, Colorado, a graduate in arts of Hobart College, Geneva, N. Y., was ordained to the diaconate in St. Matthew's Church, Moravia, N. Y., by the Rt. Rev. Charles Tyler Olmsted, D.D., Bishop of the Diocese of Central New York, acting at the request of the ecclesiastical authority of the diocese of Colorado. The preacher was the Rev. Arthur B. Rudd of Grace Church, Elmira, N. Y., and the candidate was presented by the Rev. William S. Stevens, rector of St. Matthew's parish, Moravia, N. Y. The Bishop's chaplains were the Rev. William Bours Clarke, D.D., and the Rev. Henry Elijah Hubbard; the Rev. Charles R. Allison acted as subdeacon and the Rev. Charles H. L. Ford as deacon. Seven priests and a goodly congregation were in attendance. The music, which was exceptionally well rendered, was the *Missa De Angelis*, a Gregorian setting arranged by Canon Douglass. The new deacon will take up his work as curate in the parish in which he was ordained and will also pursue post-graduate work for his master's degree at Hobart College.

PITTSBURGH.—On Ember Day, at Calvary Church, Pittsburgh, Mr. JAMES MANDEVILLE BARKER was ordained deacon by the Bishop of Pittsburgh. Clergymen present at the service were Archdeacons Bigham and De Coux, the clergy of the parish, the Rev. W. N. Clapp, acting as Bishop's Chaplain, the Rev. R. E. Schulz, and others. The candidate was presented by the Rev. J. H. McIlvaine, D.D., and the sermon preached by the Rev. D. L. Ferris, of Christ Church, Rochester, N. Y., formerly of Calvary parish. The Rev. Mr. Barker is a senior at the Cambridge Divinity School, and will graduate in the class of 1916.

## BORN

HYDE.—A son was born to the Rev. and Mrs. Henry N. Hyde of Little Rock, Ark., on Friday, September 10th. He is to be named JAMES WINCHESTER HYDE.

## DIED

BISHOP.—At his home in Springfield, Ohio, on Wednesday the 8th instant, LOT CLARK BISHOP, aged 57 years.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

CLAPP.—The Rev. W. C. CLAPP, rector of Christ Church, Danville, Pa., died Saturday afternoon, September 18th, of typhoid fever.

Requiescat in pace.

COOK.—ELLEN E. COOK, widow of the Rev. Joseph W. Cook, a pioneer missionary to the Yankton Sioux in South Dakota, passed into Life Eternal September 13th at Minneapolis, Minnesota, having attained to her 68th year.

DRUMM.—On Sunday evening, August 1st, JEANIE GRAHAM DRUMM, widow of the Rev. John Hetherington Drumm, M.D., D.D., former rector of the churches at Dundaff, Pa., Bristol, Pa., and New Britain, Conn.

FORSTH.—At Rockport, Mass., September 12th, Brigadier-General GEORGE ALEXANDER FORSTH, United States Army, retired, aged 77 years, 10 months, and 5 days. The burial office was said at his late home on the morning of the 15th, by the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, and the Rev. Luther L. Weller, rector of St. Mary's Church, Rockport; the Rev. C. P. Sparling of St. John's, Georgetown parish, Washington, D. C., reading the committal at Arlington, Va., on the 16th, where he was interred with full military honors.

"To faithful warriors cometh rest. Alleluia."

LEWIS.—At his residence in Philadelphia, September 15th, LAWRENCE LEWIS, in his 95th year. Confirmed by Bishop White and the oldest member of St. Peter's Church, Philadelphia.

McCLELLAN.—MAY BELL COLLINS McCLELLAN entered into Life Eternal on Sunday, September 10th, after a painful but patient suffering from an explosion accident August 15th. Wife of the Rev. Henry L. McClellan, rector of Calvary Church, Sandusky, Ohio. Burial service held in Calvary Church by attending clergy, assisted by combined choirs. Interment at Dayton, Ohio.

MOHEGAN.—At Peoria, Ill., Saturday, September 4th, BASTABLE BOWEN MOHEGAN, aged 46 years. The burial office was said Monday, September 6th, at Petersburg, Ill., the Rev. G. G. A. Moore, of Peoria, officiating, followed by the Odd Fellows' service at the grave.

"Come to Me," saith One, "and coming. Be at rest."

SMART.—JANE J., beloved wife of the late Ezra SMART, Sr., entered into Eternal Life on Wednesday, September 8th, at Hartford, Connecticut, aged 67 years. The funeral service was held in Grace Church on Friday the 10th, the Rev. Dr. Miel and the rector of the parish officiating.

"Rest eternal grant to her, O Lord; and let light perpetual shine upon her."

THOMSON.—On the 26th of June, in Toronto, Canada, Miss JESSIE MURRAY THOMSON, known to readers of THE LIVING CHURCH under her pen name of ERIE WATERS, died very suddenly of pneumonia.

"Thou wilt show me the path of life: in thy right hand there are pleasures for evermore."

VAN ANTWERP.—Died at Fontanelle, Iowa, September 10th, Mrs. CHARLOTTE AUGUSTA VAN ANTWERP, wife of the Rev. Wm. H. Van Antwerp, D.D., in the 74th year of her age and on the 53rd anniversary of her marriage.

WILDE.—After a prolonged illness, at her home in Wheeling, West Va., MARY S. WILDE, daughter of the late Joseph Lees and Jane Anne Wilde.

"Blessed are the pure in heart; for they shall see God."

WINSLOW.—At Barnstable on Cape Cod, her summer home, September 13th, HARRIET STILLMAN WINSLOW, beloved wife for forty-eight years of the Rev. Dr. William Copley Winslow of Boston, now senior presbyter in the diocese of Massachusetts. Services at St. Paul's Cathedral, Boston, on September 16th, conducted by Bishop Lawrence, Dean Rousmaniere and others, and at Forest Hills Cemetery, by the Rev. Henry Goddard.

WORRELL.—On August 23rd, at Bishop's Lodge, Halifax, at the end of her sixty-first year, CHARLOTTE A. WORRELL, beloved wife of the Archbishop of Nova Scotia. Mrs. Worrell was the daughter of the late Surgeon Major General Ward, of Bombay, India. She leaves four children, a son and three daughters. Burial from All Saints' Cathedral August 25th, the Dean officiating.



MEMORIAL

CAROLINE S. MCGILL

THESE PASSED AWAY ON Friday, August 27th, at Natural Bridge, Va., a true saint of God. CAROLINE STOCKTON MCGILL, daughter of Hannah Field and Tyler Olmsted of Princeton, N. J., and great-granddaughter of Richard Stockton, signer of the Declaration of Independence. She married Alexander T. McGill, a well-known lawyer and chancellor of New Jersey, and was left a widow in 1900. For thirty-five years she was a devoted parishioner of St. Mark's Church, Jersey City. Her friends, rich and poor alike, will remember her sterling qualities, her unflinching tact and gracious manner, her charm and simplicity and her deep affection for friends and relatives, her great sense of humor and her real spiritual devotion. We who know her thank God for her beautiful life, for the help she was to us in time past and for the help she now is to us beyond the veil.

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.

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.

WANTED, a rectory and \$1,200 a year by a sound Churchman, musical, can play piano and organ and several other instruments, can intone the church service and train a choir, if required, excellent reader, extemporaneous preacher, diligent parish visitor, faithful, earnest, and conscientious worker. Address, "VERSATILITY," care LIVING CHURCH, Milwaukee, Wis.

EFFICIENT YOUNG PRIEST available for supply October 17th, 24th, and 31st within radius of one hundred miles Boston or New York. Address C. M. B., Post Office Box 136, Liverpool, New York.

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

POSITIONS OFFERED—MISCELLANEOUS

STEADY INCOME may be earned writing selected articles for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

EMPLOYMENT of any kind greatly desired by an educated Churchman (60). Sound in health, tactful, patient. Experienced and successful teacher in public and private schools. Has business experience. Highest testimonials as to character and ability. Address "LAYMAN," New York Office LIVING CHURCH, 11 West Forty-fifth street, New York.

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.

ORGANIST and Choirmaster desires position. Experienced with both boys' and mixed voices. Vocalist, good organist. Address GANIS, 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.

CHAPERON in girls' school or companion and managing housekeeper in private home. References given. Address H. G., care LIVING CHURCH, Milwaukee, Wis.

POSITION desired as matron or housemother. Thoroughly understands children. "ADVERTISER," 1401 Elmwood avenue, Evanston, Ill.

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.

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, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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.

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.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, 4 East Thirty-first street, New York City.

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 Louisiana 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.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Church-woman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING AND ROOMS NEW YORK CITY

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

ROOM in private house with breakfast. East 86 New York City. Librarian or professional woman preferred, dinner by arrangement. \$8 to \$12. C, 11 East Forty-fifth street.

HEALTH RESORTS

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

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 St. 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.

CHURCH BAZAARS

CHURCH BAZAARS. Japanese goods supplied for church bazaars, fairs, etc. No advance money. Easiest plan for you. Many recommendations from churches. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

FOR SALE—INTEREST IN SCHOOL

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.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

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

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 COKE-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.

## SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE

The Society for the Home Study of Holy Scripture and Church History is now reopening its Correspondence Courses for Women at Faribault, Minn. Examinations optional. Certificates and medals given. President, the Bishop of New Jersey. Director, Rev. Irving P. Johnson, D.D. For circulars address SECRETARY of S.H.S.H.S., Seabury Divinity School, Faribault, Minn.

## APPEAL

## GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

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

## INFORMATION AND PURCHASING BUREAU

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## THE LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.)  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 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 I. Farwell, 87 Hudson St.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neler, Chelton Ave. and Chew St.

## WASHINGTON:

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

## BALTIMORE:

Lycett, 317 North Charles St.

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A. M. Allen.  
H. W. Boudey.

## BUFFALO, N. Y.:

R. J. Seidenberg, Ellicott Square Bldg.  
Otto Ulbrich, 386 Main St.

## CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, Washington Ave. and 56th St.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, 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.]

## LONGMANS, GREEN, &amp; CO. New York.

*The Future Life.* Four Sermons Preached at St. John's, Notting Hill, in June, 1915. By F. Homes Dudden, D.D., Vicar of St. John's, Notting Hill; Examining Chaplain to the Bishop of London; Formerly Fellow of Lincoln College, Oxford. Price, 50 cents net.

*Thy Dead Shall Live.* A Statement of the Christian Hope of the Resurrection Body. By C. Knapp, D.D., Chaplain of Merton College, Oxford. Price, 40 cents net.

*Faith and Work.* Selections from the Gleanings of Long Years. Compiled by Earl Brassey. Price, 90 cents net.

*Was John Wycliffe a Negligent Pluralist? Also John de Trevisa: His Life and Work.* By H. J. Wilkins, D.D., Vicar of Westbury on Trym, and Minister of Redland Chapel, Bristol. Price, \$1.75 net.

*Life of John Edward Nassau Molesworth, D.D.* An Eminent Divine of the Nineteenth Century. By his youngest son, Sir Gullford Lindsey Molesworth, Knight Commander of the Order of the Indian Empire. With portraits and other illustrations. Price, \$1.50 net.

## HOUGHTON MIFFLIN CO. Boston.

*Letters on an Elk Hunt.* By a Woman Home-steader, Elinore Pruitt Stewart. Price, \$1.00 net.

*Nannette Goes to Visit Her Grandmother.* By Josephine Scribner Gates. Illustrated. Price, 50 cents net.

## FLEMING H. REVELL CO. New York.

*The Church Vacation School.* A Discussion of its Principles with Practical Suggestion for its Foundation and Administration. By Harriet Chapell. Price, 75 cents net.

*A Baby of the Frontier.* By Cyrus Townsend Brady, author of "The Little Angel of Canyon Creek," "Britton of the Seventh," "The Eagle of the Empire," etc., etc. Illustrated. Price, \$1.25 net.

## G. P. PUTNAM'S SONS. New York.

*An Art Philosopher's Cabinet.* Being Sallent Passages from the Works on Comparative Aesthetics of George Lansing Raymond, L.H.D., former Professor of Aesthetic Criticism in Princeton University. Selected and Arranged According to Subject by Marion Mills Miller, Litt.D., editor of "The Classics—Greek and Latin," etc. With illustrations. Price, \$1.50 net.

## MACMILLAN CO. New York.

*The Mighty and the Lowly.* By Katrina Trask, author of "In the Vanguard," etc. Price, \$1.00 net.

## FROM THE AUTHOR.

*The Mass: The Holy Sacrifice With the Priest at the Altar.* On Sundays, Holy Days and Days of Special Observance. From the Roman Missal. By the Rev. John J. Wynne, of the Society of Jesus, New York.

## PAMPHLETS

## AMERICAN SOCIETY FOR JUDICIAL SETTLEMENT OF INTERNATIONAL DISPUTES. Baltimore, Md.

*International Judicature.* By Henri La Fontaine, Senator of Belgium, Professor of International Law at the University of Brussels. August, 1915, No. 22.

## CHURCH PENSION FUND. New York.

*The Church Pension Fund.* To Accompany the Report of the Special Diocesan Committee.

## INDIA ASSOCIATION. 630 Sped St., Victoria, B. C.

*India's Appeal to Canada or An Account of Hindu Immigration to the Dominion.* By A Hindu-Canadian. Price, 50 cents.

## WORLD PEACE FOUNDATION. Boston.

*Official Documents concerning Neutral and Belligerent Rights.* Issued since August 4, 1914. Neutrality Proclaimed and Explained. Appendix: Declaration of London. World Peace Foundation Pamphlet Series. Vol. V., No. 3, Part II., June, 1915. Single copies free. Quantities, price on application.

*Interference with Trade.* Official Documents Concerning Neutral and Belligerent Rights issued since August 4, 1914. War Zones (continued). World Peace Foundation Series, Vol. V., No. 4, Part II. August, 1915.

## FROM THE AUTHOR.

*Church Unity: A Survival of the Fittest.* An address delivered at the Eighty-seventh Commencement of Kenyon College, Gambier, Ohio, on June Fourteenth, Nineteen Fifteen. By the Rev. George Parkin Atwater, Kenyon A.B. '95, A.M. '99; Bexley '98. Rector of the Church of Our Saviour, Akron, Ohio.

## UNIVERSITY OF WISCONSIN, EXTENSION DIVISION. Madison, Wis.

*Commercial Organizations and Charitable Control.* Bulletin of the University of Wisconsin, Serial No. 748, General Series No. 532. General Information and Welfare. Price, 3 cents.

## AN EXAMINATION ON SOCIAL CONDITIONS

SOCIETY has some awfully hard problems to solve and is very much worried over them. If it could test the fitness of a young college man to serve it by giving him a written examination, I think the paper would contain some such questions as these:

(1) Is it conceivable that poverty might be abolished? If so, how would you go about it?

(2) What is the fundamental cause of war between civilized nations? What policy should the world adopt in order that war shall be impossible?

(3) Ought the government to take possession of the railroads in the United States?

(4) Prove that the ideals and methods of those labor reformers who advocate violence and sabotage are opposed to progress and must in the end injure the very class which they are intended to help.

(5) Shall the United States prepare to defend itself against possible hostile attack, and so greatly increase its army and navy?

(6) Are the so-called idle rich a blessing or a curse to society, and shall the inheritance of large fortunes be subjected to greater restrictions and limitations? If so, why?

(7) Should the inmates of our prisons be treated like criminals or should they be treated like men?

(8) If women engage more generally in business and in industrial pursuits, will they thereby lessen the wages and salaries of men, and should the maximum hours of their labor and their minimum wage be fixed by law?

(9) Out of what materials might it be possible to build a bridge across the chasm that separates capital and labor?

(10) Since the rate of childbirth is highest among the very poor and ignorant, and lowest among the well-to-do and educated classes, what grounds have you for maintaining an optimistic attitude toward the future progress of society?—Joseph French Johnson, D.C.S.

# THE CHURCH AT WORK



THE REV. P. H. WHALEY, D.D.  
Whose death was noted in THE LIVING CHURCH  
of September 18th. See page 738.

## CONFRATERNITY OF THE BLESSED SACRAMENT

AT THE MONTHLY MEETING in the choir room of Calvary Church, West Philadelphia, Pa., on September 15th, of "Christus Consolator Ward" of the Confraternity of the Blessed Sacrament, the following preambles and resolutions were offered and passed. The Rev. Chas. L. Steel is rector of the parish and "Superior" of the Ward.

"WHEREAS, The intercessions for September 2, 1915, on page 5 of the C. B. S. Intercession Paper, seem most timely and apropos, and

"WHEREAS, It is sincerely to be hoped that our people will awake to the necessity of at least carefully scrutinizing—by reputation or otherwise—the Churchliness, etc., of the Missions they contribute towards maintaining, therefore be it, and it is hereby

"Resolved, That the Secretary-General of the C. B. S. in the U. S. A. be informed of this Ward's appreciation of the intercessions referred to (by having a copy of these Preambles and Resolutions sent him soon) and requested to repeat, in future issues of the C. B. S. Intercession Paper, the intercessions (a) 'That neither the Anglican Communion nor any part thereof may be committed to Missionary principles and efforts which are alien or hostile to the Catholic Religion' and (b) 'That our people, mindful of their responsibility to Christ, may be careful to confine the encouragement and aid which they give to Missions and missionary labors to such as propagate the Catholic Faith.' And be it, and it is hereby further

"Resolved, That a copy of these Preambles and Resolutions be also sent to, for publication in, both THE LIVING CHURCH and the *American Catholic*."

## DEATH OF REV. W. C. CLAPP

THE REV. W. C. CLAPP, rector of Christ Church, Danville, Pa., died Saturday afternoon, September 18th, of typhoid fever. The Rev. Mr. Clapp, who was possibly best known to the general Church as one of our first missionaries in the Philippine Islands, graduated from Amherst College with the degree of Bachelor of Arts in 1883. He received his divinity degree from Nashotah in 1892; was made deacon in 1887 by Bishop Potter, and advanced to the priesthood in the following year by Bishop Paret. His first work was as priest in charge of St. Mary's Chapel, Mt. Calvary parish, Baltimore, from 1887 to 1892.

He was one of the faculty at Nashotah for the next two years, and went from there as assistant to St. Clement's Church, Philadelphia, for two years. He was rector of St. John's Church, Toledo, Ohio, from 1898 to 1901. He went to the Philippine Islands as missionary to Manila in 1901, and was afterwards examining chaplain of the district. He became rector of Christ Church about two years ago. Mr. Clapp was the author of "A Vocabulary of the Language of the Bontoc Igorots."

## DEATH OF REV. W. H. DYER

THE REV. WILLIAM H. DYER, for many years an assistant minister at St. Paul's Pro-Cathedral, Los Angeles, has recently died. Mr. Dyer was admitted to priest's orders in 1863, and in 1866 became missionary in charge of the church at San Rafael in the diocese of California. After three years of faithful service there Mr. Dyer was given charge of the church at Sonora, where, for more than eight years, he was known and beloved by a host of people, irrespective of creed or condition. Mr. Dyer was for a time missionary at several points in the diocese of Los Angeles, among them Santa Paula and Glendale, until 1895, when he was made assistant at the Pro-Cathedral. During this period, as far as physical strength permitted, his labors were unremitting, both at the church and in caring for the poor and needy and the sick. His life was a pattern, and his friendship a benediction, to the congregation he served, and to the Church at large. The burial was from All Saints' Church, Pasadena, the office being taken by the Bishop, the Dean, and the Rev. Mr. Maison.

## MARRIAGE OF BISHOP CODMAN

THE RT. REV. ROBERT CODMAN, D.D., Bishop of Maine, and Miss Margaretta Biddle Porter, daughter of the late Col. John Biddle Porter, U. S. A., of Washington, D. C., were united in holy wedlock at St. Saviour's Church, Bar Harbor, Mt. Desert, Maine, on Thursday morning, September 16th. The ceremony was performed by the rector of the church, the Rev. Albert C. Larned, and in connection with it the Holy Communion was celebrated. After a wedding breakfast at the summer residence of the bride's mother, at which, as at the ceremony, on account of the recent death of Col. Biddle, only a few relatives of the contracting parties were present, the Bishop and Mrs. Codman departed on their yacht, Calumet II, to be absent on their wedding trip for about a month.

## A KENTUCKY CENTENNIAL

ST. PETER'S CHURCH, Paris, Ky., celebrated September 3rd as the one hundredth anniversary of the first service and baptisms of the Church in the town. The centennial service consisted of an administration of the Holy Communion by the Bishop, assisted by the rector, the Rev. George H. Harris, when appropriate prayers were offered; the rector gave a brief historical sketch of the one hundred years of Church life in Paris and the Bishop preached a sermon (St. Matt. 16: 18), which touched and helped all who heard it. In spite of the heavy rain there was a good attendance of parishioners and of members of other churches of the town.

The first service was held in the court house, August 27, 1815, by the Rev. John Ward, rector of Christ Church, Lexington.

For some years occasional services were held by clergymen from Lexington. In 1832 the Rev. Amos Cleaver took charge, organized the parish, and built the church which was consecrated in 1838. The church, partially rebuilt in 1870, is still in use and contains many memorials. Mr. Cleaver resigned in 1843. During the rectorships of the Rev. John Merrick and the Rev. George A. Weeks, which together covered thirty years, from 1855 to 1885, a churchly character was impressed upon the parish and a splendid work was done. Since their time the parish has suffered many losses by death and removal and rectorships have been short. In the diocese St. Peter's has won for itself an excellent reputation for loyalty and for promptness in meeting all its obligations. For years it has paid its rector, its diocesan assessments, and its apportionment for general missions in advance. Recently the prospects for the growth of the parish have become more favorable.

## NEW RECTOR FOR PITTSBURGH

THE NEWLY chosen rector of the Church of the Ascension, Pittsburgh, who has accepted his election, is the Rev. Wyatt Brown, Litt.D., now rector of Trinity Church, Asheville, N. C. Dr. Brown was born in Eufaula, Ala., thirty-one years ago and was baptized by the Rev. E. W. Spalding, D.D., then rector at Eufaula, sometime Dean of All Saints' Cathedral of Milwaukee. He was graduated at Sewanee with the degree of B.A. in 1905, being valedictorian of his class. He received further the degree of B.D. in 1908. He was ordained deacon in the same year, and priest a year later by Bishop Beckwith of Alabama. He served his diaconate as assistant at St. John's Church, Montgomery, having charge of St. Mark's, Prattville. After being ordained to the priesthood he took charge of All Saints' mission in Mobile and worked that mission up from 26 to 388 communicants within four years, while also a fine building site had been obtained. He became rector of his present parish in Asheville in May, 1913, and since that time there have been 101 baptized and 100 confirmed. The church which was half



REV. WYATT BROWN, Litt.D.

finished when he began has been completed and furnished and a marble altar and reredos have been erected, a large pipe organ bought and paid for, and a number of memorials installed. Dr. Brown becomes rector of the Church of the Ascension October 1st. He received the degree of Litt.D. from the University of Alabama at its commencement last June.

## NEW CHURCH AT BAY MINETTE, ALA.

A new chapel was recently opened at the county seat of Baldwin county, in the diocese of Alabama. This county is as large as two or three in many states, and being a new section, from which the timber has been removed only within recent years, not yet half occupied by farms, it is a place where immigration is adding constantly to the population and to the growth of towns and country. The mere handful of communicants at this point a year and a half ago has doubled, and,

and consecrated helpers are selected. The address presented a brief account of the origin of the natives, who can be traced by their names to English, Scotch, Welsh, and Irish descent. They have inherited many of the sturdy qualities of their forefathers, and in the case of the Irish many turbulent ones also. There are many evils to be dealt with, the greatest of which is their utter disregard for truth. There are also many other evils, disregard of the law, fearfully low moral standards, ignorance, superstition, suspicion,

at the age of 87 years. Dr. Parnell came to this diocese from Canada, where he was ordained and served in Kingston, and as Archdeacon of Ontario. In Western New York he was associated with Salamanca, where he was rector of St. Mary's parish, and with Rochester, where he made his home for several years. Dr. Parnell was a 32nd degree Mason, belonging to Scottish Rite, Rochester Consistory; Corinthian Lodge, Rochester F. and A. M. The funeral was held from St. Mark's Church, Rochester, on Saturday afternoon. The wife, Mary Burritt Parnell, and four daughters, survive.



IMMANUEL CHAPEL, BAY MINETTE, ALA.

though still few and none of them well-to-do, they have by effort and sacrifice built a very neat, suitable, and churchly place of worship.

The interior as well as the exterior is built with the idea of simplicity and harmony rather than display. Therefore striking contrasts have been avoided, there is not a piece of furniture in the building except the organ that is not made of the native wood of the section, and as one said when the chapel was opened, "There is nothing that jumps out at you." It is furnished with all the necessary accessories of a simple Prayer-Book worship except a suitable communion set, and a small set discarded for a larger or finer one, which the parish owning it will give to a small mission, would be greatly appreciated.

The inside finish is entirely in wood, the roof being "trussed" after the manner of larger buildings, making a very effective ceiling, as well as being conducive to better ventilation. The windows are of ground glass, which softens the light, yet avoids the conspicuousness of cheap colored glass, and the chapel on the whole is one of the most attractive and appropriate frame chapels in the diocese.

Bay Minette is principally a place of homes, where law and order are observed, the prohibition law even being almost never violated. There is no "social whirl" for those who like constant entertainment, but it is only twenty-five miles to Mobile, on the main line of the Louisville & Nashville Railway, with many trains each day, and the little church as well as the community would gladly welcome any who might wish to spend the cold weather in a pleasant climate.

## ARCHDEACON WINDIATE IN MILWAUKEE

THE VEN. T. D. WINDIATE of Nashville, Tenn., addressed the monthly meeting of the Woman's Auxiliary of Milwaukee in the guild hall of St. Luke's parish, Bay View, Tuesday afternoon, September 7th. Working under Mr. Windiate are ten Wisconsin people, one of them being Mrs. Jennie Woodworth, who on a former occasion addressed the Auxiliary on the prison work in Tennessee. Only earnest

love of liquor, and all the troubles bred of that love, but the lack of truth underlies them all and is the hardest to fight.

The days of illicit distilling are past, and this has bred a hostile feeling because they cannot understand why they are restrained from this source of profit when there is so little else for them. They suspect every stranger of being a government agent looking for moonshiners, which makes it extremely difficult to obtain their confidence. The small, stony farms are rudely cultivated and at the best yield only a small crop of corn or beans. Occasionally they cut timber for ties, hauling the latter eight or ten miles for thirty-five cents. Their condition is pitiable and much charity is being given from the mission stations. At Monterey there is an infirmary containing a splendidly equipped operating room; and a generous resident of White Bluff gave a desirable lot for a public library and a settlement house. Here there is a clothing bureau in charge of Mrs. Woodworth, where the people can come and buy clothing. The source of this supply is the Woman's and Junior Auxiliary, guilds, and other parish organizations. The money from the sale of the clothing goes to pay sundry running expenses of the work. The reading matter provided by the Church Periodical Club is greatly appreciated.

Hook-worm and pellagra as well as tuberculosis are most prevalent and are due mostly to unsanitary conditions. Marriage is very informal, and one woman has offered a gold wedding ring to every girl who will be married in the church. In this way the work goes on, ministering to the physical as well as the spiritual needs.

More workers are needed and financial help also, but with it our prayers are asked for God's blessing on a work which represents one of the greatest opportunities of the Church. The offering of the afternoon, amounting to \$27.27, was given to the Archdeacon for his work and it is hoped that more will be done in the future.

## DEATH OF REV. T. A. PARNELL

ON THURSDAY, September 9th, occurred the death of the Rev. Thomas Alexander Parnell, D.C.L., at his home in Charlotte, N. Y.,

## MEMBERSHIP CAMPAIGN IN SCRANTON

ST. LUKE'S CHURCH, Scranton, Pa. (Rev. Robert P. Kreidler, rector), "the church in the heart of things," has just entered upon a strenuous campaign in the interest of regular attendance. One of the methods employed seems sufficiently unique to be brought to the attention of other parishes. A statement attractively printed for distribution among the parishioners contains the following:

"Our Aim—All the families of our parish represented at divine worship on a designated Sunday, viz., at 10:30 A. M. on each third Lord's day, for one year.

"Our Purpose—To arouse the non-church goer to the blessings of divine worship; to stir those who indifferently attend the services of the Church to the need of regularity in this manner of worship; to secure from all our parishioners an increasing devotion to Christ and a whole-hearted allegiance to the Church; to open wide the door of the Church to the stranger and visitor, with that hospitable spirit found among those who are enjoying their privileges and who wish others to share them.

"Be Sure—To come yourself; to see that your whole family is there; to bring the children; to bring a friend or neighbor.

"Remember—That your personal cooperation will be necessary; that the sittings are free; that the hymns are to be old and familiar; that a cordial spirit is to pervade the whole congregation. *Hand this on!*"

## NEW RECTOR FOR ASHEVILLE

TO SUCCEED the Rev. Dr. Wyatt Brown who is leaving Trinity Church, Asheville, N. C., to become rector of the Church of the Ascension, Pittsburgh, the Rev. Willis G. Clark, now rector of St. Andrew's Church, Birmingham, Ala., has accepted a call. Mr.



REV. WILLIS GAYLORD CLARK

Clark was educated at the Alabama Polytechnic Institute and at the University of the South, graduating from the latter in 1907. In which year he was ordained deacon by Bishop Beckwith, and was advanced to the priesthood a year later. His first work was as missionary at Dotham, after which he served for a short time as senior assistant

of St. John's, Montgomery, and then from 1908 to 1912 was rector of St. Stephen's, Eutaw, Ala. In the latter year he accepted his present parish of St. Andrew's, Birmingham.

**WORLD SUNDAY SCHOOL CONVENTION POSTPONED**

ARRANGEMENTS had been made for holding the World's Eighth Sunday School Convention at Tokyo, Japan, in October, 1916. Announcement is now made that this is postponed until a date after the close of the war to be determined hereafter. This postponement is suggested by the Japanese committee, of which Count Okuma, Prime Minister of Japan, is chairman. It is believed that it would not be useful for the convention to be held during war since it would probably be impossible for delegates from many of the belligerent nations to attend.

**SECOND SYNOD OF SEWANEE**

A TENTATIVE programme has been sent out for the second synod of the province of Sewanee, which will be in session from the 19th to the 21st of October. At the opening service, in All Saints' chapel, Sewanee, at 8 P. M., Tuesday the 19th, Bishop Gailor will deliver an address of welcome. Bishop Lloyd's subject will be "Christianizing America for the Sake of the World." A third topic will be "What North America Can Do for the Older Civilization of South America."

Wednesday the synod will organize and hear reports. In the afternoon there will be missionary conferences. At a laymen's dinner in the evening it is planned that President Pierce of Kenyon College, Prof. James H. Dillard, and Archdeacon Stuck of Alaska shall be the speakers.

Reports of committees will also be in order on Thursday. At 10:30 there will be a conference led by the Rev. W. E. Gardner, D.D. A conference and a business session will occupy the afternoon, and the closing service will be held in All Saints' chapel in the evening at eight o'clock, when the Bishops of South Carolina and Kentucky and President Rodgers of St. Stephen's College will deliver the addresses.

The programme outlined will be subject to necessary changes. Members of the synod and invited guests are asked to make their purpose of attending known at once to the committee of arrangements, addressing the vice-chancellor at Sewanee, Tenn.

**ORDER OF CONSECRATION**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Wilson Reiff Stearly, D.D., Suffragan Bishop-elect of the diocese of Newark, as follows:

- Time: Thursday, October 21, 1915.
- Place: St. Luke's Church, Montclair, N. J.
- Consecrators: The Bishop of Newark (presiding), the Bishop of Ohio, the Bishop of Pennsylvania.
- Presenters: The Bishop of Bethlehem, the Suffragan Bishop of Pennsylvania.
- Preacher: The Bishop of Michigan.
- Attending Presbyters: The Rev. David F. Davies, D.D., the Rev. Barrett P. Tyler.
- Master of Ceremonies: The Rev. Charles L. Gompf.

**MINNESOTA LAY READERS**

ONE OF the most valuable agencies of the Church in the diocese of Minnesota is the Lay Readers' League. The annual meeting of the society was held at Donaldson's Tea Rooms in Minneapolis, where the members had previously assembled for dinner, on Friday evening, September 3rd. Bishop Edsall and Bishop McElwain and a number of the clergy

of the Twin Cities were in attendance. The reports made by members of the League showed that the society had rendered valuable service in maintaining missions and had also supplied lay services during vacancies. Bishops Edsall and McElwain commended the work of the society and urged a larger membership of the League. A number of the clergy bore witness to the great help that the members of the society had been in helping develop and carry on mission work. The following were elected officers of the League for the ensuing year: Regent, Bishop Edsall; president, George O. Eddy, Minneapolis; vice-president, George Bell, St. Paul; secretary, Walter H. Thomas, Minneapolis; treasurer, Alex. V. Ostrom, Minneapolis. Sunday evening, September 5th, the Lay Readers' League held their annual public service at Gethsemane Church, Minneapolis. The service was taken by members of the society, and Bishop Edsall and several of the members made addresses regarding the work of the League.

**MEMORIALS AND GIFTS**

BY THE will of the late David Russell Greene of Chicago, St. Paul's Church, Owego, N. Y., receives \$15,000, which is to be devoted to the purchase of a chime of bells.

A WINDOW memorial to Miss Josephine Churchill Nicoll, daughter of Mr. and Mrs. De Lancey Nicoll, was unveiled in St. Andrew's Church, Southampton, Long Island, on Sunday, August 8th.

A BEAUTIFUL PAIR of eucharistic lights has been given to Christ Church, La Crosse, Wis. (Rev. William Everett Johnson, rector), by Miss Lucy Hogan in memory of her mother, who died on July 23rd. They were placed on the altar and used for the first time at a memorial service for Mrs. Hogan on September 8th.

IMPROVEMENTS costing several thousand dollars have been made on the interior of the Pro-Cathedral at Grand Rapids, Mich. The chancel has been completely tiled, the entire body of the church carpeted, a new lighting system installed, and the pews recushioned. The work was a present from the Campbell Fair Guild.

AT THE Memorial Church of Our Father, Foxburg, Pa. (Rev. W. J. Williams, rector), there was recently placed a white marble tablet to the memory of the late Rev. Angelo Ames Benton, D.D., for several years priest in charge of the parish. The tablet was given by Mr. Joseph Fox and dedicated by the Rev. W. L. H. Benton, rector of the Church of the Nativity, Crafton, Pa., a relative of the deceased.

BY THE WILL OF Mrs. Annie Harris of St. Paul's, Steubenville (Rev. Wm. M. Sidener, rector), the parish receives a legacy of \$400, and St. John's Orphanage, Cleveland, the yearly income on a trust fund of \$1,000 in behalf of Gertrude Lucile Harris, a child in the Orphanage, the granddaughter of the deceased. Mrs. Harris was a woman of moderate means, but devoted and generous to the Church. She entered into rest September 9th.

CHRIST CHURCH, Eau Claire, Wis. (Rev. Philip Henry Linley, rector), has just received two very valuable memorials which will be installed as soon as the new church building is completed. The first is a large and handsome west window of English antique cathedral glass given by Mr. and Mrs. D. M. Dulany. The window will be unveiled about Christmas. The other gift is a large "angel" lectern of solid bronze, given by Mrs. David Douglas, in memory of her husband, the Hon. David Douglas, for many years senior warden of the parish.

**BETHLEHEM**

ETHELBERT TALBOT, D.D., LL.D., Bishop

**Statement of Apportionment**

THE STATEMENT of the treasurer of the diocesan board of missions on August 23rd for the year ended April 30, 1915, showed that the diocese had received \$9,927.92 toward the apportionment of \$10,000 for diocesan missions. Of this amount, \$952.46 had come from Sunday schools through the Thanksgiving Offering last fall.

**CALIFORNIA**

WM. F. NICHOLS, D.D., Bishop

**Meeting of Board of Christian Education**

AT THE quarterly meeting of the diocesan board of Christian education, held Wednesday afternoon, September 8th, in the diocesan house, the field secretary, the Rev. Dr. Powell, reported that he had begun his work on Sunday, September 5th, and had arranged a schedule up to the middle of October. The teacher training committee reported the formation of classes for winter work, in one of which a course of systematic theology will be studied. It was suggested that inter-parochial classes be formed wherever possible, and that a Sunday school day for the diocese be arranged in connection with the day of intercession for Sunday schools. The board will meet again on October 13th, when the Bible in the Public Schools will be given as much attention as possible.

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

**Services Memorial to Rev. F. N. Westcott—Week's Mission at Cleveland**

SERVICES were held Sunday, September 12th, at St. James' Church, Skaneateles, in memory of the late Rev. Frank Nash Westcott, a former rector of the parish. Bishop Webb of the diocese of Milwaukee was the celebrant at an early Eucharist and preached at the requiem service at 10:30.

A WEEK'S MISSION was conducted in St. James' Church, Cleveland, ending September 12th, by the Rev. F. S. Eastman, rector of Grace Church, Carthage. For two summers, Mr. C. C. Bentley, a student of the General Seminary, has conducted services there.

**CONNECTICUT**

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

**Semi-Centennial of Grace Church, Windsor—Completion of Mural Painting—Services for Deaf and Dumb**

GRACE CHURCH, Windsor (Rev. Frederick W. Harriman, D.D., rector), celebrated on Sunday, September 12th, the fiftieth anniversary of the dedication of the church. A feature of the celebration was the rector's sermon, which brought back to the minds of the older parishioners the names and good deeds of many of the early benefactors of the parish who have now passed away.

THE MURAL painting in the chapel of the state prison at Wethersfield, of which mention was made in these columns some months ago, is nearing completion. The work is a labor of love, contributed for the uplift of the prisoners by an earnest communicant, Miss Genevieve Cowles.

THE REV. GEORGE H. HEFFLON, missionary to the deaf and dumb in the diocese, states in his annual report to the Bishop that he has held seventy-six services for these people during the year, making in his pastoral visitations 320 calls. Services are held monthly and semi-monthly by Mr. Hefflon in the four larger cities of the state, Hartford, New Haven, Bridgeport, and Waterbury. In many of the services the missionary has been assisted by a vested choir of deaf and dumb

young men and women. This has added much to the interest of the services for they present the hymns and responses with precision and much beauty of expression and movement.

THE REV. DR. PERCIVAL H. WHALEY, who died at Rochester, Minn., September 2nd, was well known in this diocese. Besides performing the duties mentioned in the account of his life given in this paper last week, he was for some time principal of the Northeast School in Hartford.

### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

#### Social Service in Corsicana

ST. JOHN'S PARISH, Corsicana, is manifesting much interest in social service. The ladies are furnishing a room at the new hospital, and one member has given a complete set of furniture for the nurse's room in the same institution.

### ERIE

ROGERS ISRAEL, D.D., Bishop

#### Summer Improvements—An Accession

EMMANUEL CHURCH, Corry (Rev. G. H. Sharpley, rector), has been closed for repairs for nearly three months. The whole of the interior has been repaired and refinished in tan and brown. A new organ has also been installed. The organ has two manuals and one hundred and fifty speaking pipes. It is valued at \$2,000, and was made by the Felgermaker Organ Co. of Erie. The Carnegie Corporation gave \$700 toward the expense of it, the parish raising the balance. These repairs and the installation of the new organ are parts of a plan for the observance of the semi-centennial of the parish which falls this year. On the Sunday after the completion of the repairs the rector delivered an historical address covering the life of the parish from its beginning. Another feature planned for the observance of this year is a mission to be held at the time of the Nation-wide Preaching Mission in Advent.

MONDAY EVENING, September 13th, in St. John's Church, Kane (Rev. R. P. Ernst, priest in charge), the Bishop confirmed the Rev. George A. Sutton and his wife. Mr. Sutton has been for several years pastor of the Presbyterian Church at Kane. He is a candidate for holy orders in the diocese of Erie and will spend the winter preparing for them at the General Theological Seminary, New York. His family will meanwhile reside in Corry, which was formerly Mrs. Sutton's home.

### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

#### Sunday School Rally Day at the Cathedral

SEPTEMBER 3RD was rally day at the Cathedral Sunday school. Dean Massie and his efficient superintendent, Mr. John Marston, Jr., organized a canvass of the parish for Sunday school pupils similar to the every-member canvass recently made there for missionary subscriptions. At the morning service the Dean spoke on Religious Education. In the afternoon the use of many automobiles was put at the disposal of the canvassers and the entire parish was covered before six o'clock. The chief object of the canvass was to get every child of the parish into the Sunday school and to impress upon the parishioners the importance of religious education. The Cathedral has had for several years a well-organized and efficient school. By the excellent accommodations provided in the new parish house it is now equipped properly to care for a much larger number of pupils.

THE REV. DR. WILLIAM G. MCCREADY has begun work as general missionary of the diocese. Dr. McCready's return from St. Peter's Church, Brooklyn, N. Y., to his old diocese, and his acceptance of this appointment for which he is so well fitted, is giving universal gratification among his friends in Kentucky. His work will be chiefly of a pioneer character.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

#### Twenty-five Years at Massapequa

THE CONGREGATION of Grace Church, Massapequa, chose Wednesday evening, September 1st, to celebrate the twenty-fifth anniversary of their rector, the Rev. William Wiley, who came to the parish with his wife in 1890. As a part of the celebration a sack was presented to the rector and his wife, which they afterward found to contain \$562.50.

### MAINE

ROBT. CODMAN, D.D., Bishop

#### Auxiliary Meeting at Bangor—Report on Home for Children

THE AUTUMNAL quarterly meeting of the Maine branch of the Woman's Auxiliary was held at St. John's Church, Bangor, on September 13th and 14th. On the first day, in the evening, the meeting was addressed by Miss Tillotson of the Church Missions House, New York, who spoke very interestingly on the Mission Study Class. The celebrant at Holy Communion, on the following morning, was the rector of St. John's, the Rev. L. W. Lott, who was assisted by Canon Plant of Gardiner. The president, Mrs. Herbert Payson of Portland, presided at the business meeting, forty-four delegates being in attendance. It was reported that over \$300 was now in the treasury. After the usual other reports, all of which were encouraging, had been made, Canon Plant presented the cause of the House of the Good Shepherd, Gardiner, the diocesan home for children, the main building of which was destroyed by fire some months ago. The children are now cared for in a rented house, but a new home is to be erected during the coming year, furnishing for which is needed. The House of the Good Shepherd is an institution of which the diocese is justly proud, and it is hoped that its many friends in Maine and elsewhere will see to it that the sixteen children now cared for by it shall lack nothing essential to their welfare.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### Committee of Province of Washington Meets—Clergyman Elected to Astronomical Society—Principal of St. Luke's Hall Resigns

THE COMMITTEE having in charge the arrangements for the second synod of the Province of Washington, which is to be held in Richmond, Va., November 16th, 17th and 18th, met recently at the diocesan house, Bethlehem, as guests of the Bishop. In addition to Bishop Murray, the president of the province, those present were the Rt. Rev. Dr. Robert A. Gibson, the Rt. Rev. Dr. William Cabell Brown, the Rev. Dr. Edward F. Goodwin of Virginia, the Rev. Frederick M. Kirkus of Wilmington, Del., Canon William L. De Vries of the Washington Cathedral, the Rev. Dr. G. C. F. Bratenahl, provincial secretary, and Mr. W. W. Frazier of Philadelphia. The committee discussed very thoroughly plans for the coming synod, and a programme was practically completed, which provides, besides the usual meetings for business, for a day to be devoted to the cause of missions, one for

social service, and one for the discussion of religious education. The programme will probably be published about October 15th.

THE REV. WILLIAM A. CRANFORD-FROST, M.A., rector of St. Mary's Church, Emmorton, Harford county, but residing in Bethlehem, who published last year a pamphlet entitled "A Suggestion in Astronomy," in which he set forth a new theory regarding the planet Uranus, has been elected a member of the Astronomical Society of France. He was recommended for membership by M. Camille Flammarion. Mr. Cranford-Frost graduated from Toronto University in 1884 with first-class honors in metaphysics, ethics and civility, and immediately began to develop a system of philosophy of his own which he termed "The Philosophy of Integration." For many years he has been interested in the study of astronomy, having fitted up a rough observatory in his home, in which he uses a small instrument which he invented and which he calls a quadrometer, for the measurement of angles.

AFTER AN UNINTEERRUPTED service of forty-five years, Miss Emma H. Crowe has resigned as principal of St. Luke's Hall, one of the best known Church schools in Baltimore, founded by the late Rev. Dr. Charles Woodruff Rankin while rector of St. Luke's Church, and will take a well-earned rest. She will be succeeded by Miss Frances Dawkins, niece of Judge Walter I. Dawkins of the Supreme Bench of Baltimore, and who is a graduate of the Western High School and has had twelve years' experience of scholastic work. The school has been reorganized and placed on a more modern basis, and is under the supervision of the Rev. E. Dering Evans, rector of St. Luke's Church, and a board of lady managers selected from graduates and communicants of the parish. There are many men and women who have achieved success in Baltimore, who attended St. Luke's Hall during the early days of its history, and a movement now is on foot to form an alumni association.

THE NEW tower and spire at St. Luke's Church, Baltimore, are nearing completion and will be ready by St. Luke's Day, October 18th.

### MILWAUKEE

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

#### Old Church Building Sold

THE OLD FRAME church building belonging to Christ Church, Eau Claire, which was torn down to make room for the new stone building, has been purchased by Mr. John S. Owen, a vestryman of the parish, to be erected again at Owen, Wis., in the diocese of Fond du Lac, for the use of St. Catharine's mission.

### MINNESOTA

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

#### Summer Changes

DURING THE summer several of the Twin City parishes have made extensive alterations and improvements in their parish churches. St. Paul's Church, Minneapolis (Rev. W. P. Remington, rector), has been entirely renovated and redecored. The sanctuary and the chancel have been refurnished with new choir stalls, altar railing, and paneling, and the arches of the latter have been filled with oak tracery of a beautiful design. The cost of the improvements has been \$4,000.

ST. PETER'S CHURCH, St. Paul (Rev. G. J. Childs, rector), has made some extensive improvements. The entire church has been reshingled, the Sunday school and guild rooms in the basement remodeled and decorated, and a new heating plant installed. The cost of the work was \$1,200.

**MONTANA**

L. R. BREWER, D.D., Bishop  
W. F. FABER, D.D., Bp. Coadj.

**New Parish House at Lewistown—Bishop Brewer Conducts Series of Missions—The Every-Member Canvass**

ST. JAMES' PARISH, Lewistown (Rev. George Hirst, rector), is building alongside of the church a much needed parish house. Not long after Mr. Hirst took charge of the parish a fund was started for this purpose.

BISHOP BREWER began a mission in the Church of the Good Shepherd, Bridges, on Sunday, September 19th, and will continue it to the 26th. He then goes to the Church of Our Saviour, Joliet, where he will hold a mission during the following week. The plan is to hold as many missions as possible throughout the diocese during the year. Bishop Brewer has already planned to hold some ten or twelve.

ST. LUKE'S CHURCH, Billings (Rev. J. P. Anshutz, rector), is also inaugurating an every-member canvass, though it has done this on two previous occasions. Here also the Sunday school has been reorganized with a well-planned and thoroughly-graded system.

ST. JOHN'S PARISH, Butte (Rev. Charles F. Chapman, rector), is a third congregation preparing for a renewal of its every-member canvass.

SUPPLEMENTING Bishop Brewer's work in conducting this series of parochial missions, the every-member canvass has been taken up in a number of parishes. Such a canvass has just been carried out in the parish of the Incarnation, Great Falls, with encouraging results. The Sunday school has been reorganized and a new and interesting curriculum arranged according to a graded system, providing for all ages from the kindergarten to the adult Bible classes. A room has been fitted up in the basement of the church with sand table, blackboard, etc., for the kindergarten. Miss Graves, daughter of the Rt. Rev. Anson R. Graves, has been engaged to train the choir. Deaconess Helen Withers has been secured to assist the rector, the Rev. G. G. Bennett, in the work of the parish, and altogether preparations are in progress for a year of vigorous and aggressive work in the parish of the Church of the Incarnation.

THE REV. HERBERT I. OBERHOLTZER took charge of St. James' parish, Bozeman, September 1st, and conducted the service on the first Sunday. Not being well he went the fore part of the week to Spokane where his parents live, and it was feared he might have to undergo a serious operation. It will probably be a month before he is able to return to his work. Bishop Faber took his services on the 19th.

WORK is progressing on the new St. Michael's Church at Eureka and it is expected that it will be consecrated early in October. It is the gift of a devoted Churchwoman living in Eureka.

**NEW MEXICO**

FREDERICK B. HOWDEN, D.D., Miss. Bp.  
Moving Pictures on Bible Subjects

AN ORGANIZATION has recently been created in Las Vegas whose object will be the production of moving picture films on Bible subjects. It is announced that forty per cent. of the net profits will be devoted to charity, for objects on or near the property of the society, which is interdenominational.

**NORTH TEXAS**

E. A. TEMPLE, Miss. Bp.

"Good Fellowship Dinner" at Amarillo

A "GOOD FELLOWSHIP DINNER" was held at the Amarillo Hotel on Thursday evening.

**OHIO**

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

Death of Clergyman's Wife

MRS. McCLELLAN, wife of the Rev. Henry L. McClellan, rector of Calvary Church, Sandusky, who was so shockingly burned by a wood alcohol explosion at the family cottage at Lakeside, a near-by summer resort, the middle of August, died from tetanus Friday, September 10th. She was buried from Calvary Church, of which her husband has been rector for some years, the following Sunday, the Rev. Edmund G. Mapes, rector of Grace Church, Sandusky, and clergy from contiguous parishes, officiating. She was thirty-four years of age, a graduate of Oberlin College with the degree of B. A., a person of literary tastes, a

well-known teacher prior to her marriage in 1906, a devoted church worker and everywhere loved for her graces and accomplishments of womanhood. The interment took place in Dayton.

ON ONE of the main floors of one of the large department stores of Cleveland, Ohio, brought to the city at the expense of the store company, there is on daily exhibition, without charge, the wonderful modern painting by the English artist, Herbert Schmalz, "Return from Calvary." Its refining and spiritual influence upon the hundreds who view it every day is evidenced in their faces and demeanor.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Reception for New Rector

THE REV. S. H. BISHOP, late of Chicago, entered upon his work as priest in charge of St. Augustine's Church for colored people, North Side, Pittsburgh, on the first Sunday in September. On the following Thursday a reception was held for him, at which the Rev. T. J. Bigham, archdeacon, who has been in charge of the parish since the resignation of the former incumbent, presided. Addresses were made by him, by the Rev. Dr. Scott

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A Smart, Up-to-Date, Fashionable New York Girl Allows Her Private Diary to be Published. It is certainly "Snappy."

Wood, the Rev. Mr. Bishop, and Mr. W. A. Heckel, of the Laymen's Missionary League.

### QUINCY

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

#### A Rectory in Readiness

THE LOT adjoining St. Stephen's Church, Peoria, has been purchased by the rector, the Rev. G. S. A. Moore, who has built upon it an attractive house which he will hold until the parish is ready to buy it as a rectory.

### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

Rev. C. E. Crusoe Becomes Missionary—Candidate for the Ministry—Bible in the Schools

THE REV. C. E. CRUSOE has accepted the offer of Bishop Reese to become missionary in charge of Athens, Nelsonville and Logan, and will commence his new duties October 1st. New churches have recently been built at Logan and Nelsonville and plans are being considered for a church at Athens.

THE REV. DAVID BARRE, who recently came into the Church from the "Disciples," is now in charge of the mission of St. Luke's, Granville. He has been accepted as a candidate for the ministry by Bishop Vincent.

CLASSES IN the study of the Bible, ethics, and morality are to be conducted in the high school of Wyoming, a suburb of Cincinnati. The Presbyterian, Methodist, and Baptist ministers and the Rev. Stanley M. Cleveland, priest in charge of St. James' mission, have agreed to give instruction under the new plan.

IN CINCINNATI proper the matter of the Bible in the schools is still in abeyance and will not be brought forward for some time. Dr. Randall J. Condon, superintendent of schools, will invite clergymen of all faiths to a conference on the subject in the autumn, and if a feasible plan is agreed upon it will be tested in one or two school centers.

### SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

New Rectory at Roanoke—Colored Work Flourishing—A Marriage

CHRIST CHURCH, Roanoke, has acquired a handsome rectory, situated on the plot of ground where the new church and parish house is to be built, and the rector, the Rev. G. Otis Mead, with Mrs. Mead moved in on their return from a trip to California. The former rectory is rented, until that and the old church property is sold. The vestry hope to commence work this fall on the parish house. Larger quarters are sorely needed.

ARCHDEACON JAMES S. RUSSELL visited St. Luke's colored mission in Roanoke on Sunday, September 5th, preached, and encouraged the little congregation. There is good hope of this work flourishing under the guidance of the Rev. C. S. Harrison, the colored priest who ministers to churches in Lynchburg, Bedford, and Roanoke.

THE REV. THOMAS WALKER JONES was married to Miss Sallie Mitchell Campbell in Christ Church, Roanoke, on Saturday, September 4th. After a wedding trip to points in Virginia, Mr. Jones will take his bride to All Saints' rectory, Grenada, Miss. The Archdeacon of Mississippi, the Rev. G. G. Smead, LL.D., assisted the rector of Christ Church in the service.

ST. PETER'S CHURCH, a mission of St. John's Church, in Roanoke county, has called a rector and is making efforts to build.

### WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop  
Cornerstone Laid for St. Andrew's Church

THE CORNER-STONE of the new St. Andrew's Church (Rev. J. J. Dimon, rector) was laid Sunday, September 12th, at 4 P. M. The Rev. Randolph H. McKim, D.D., preached the sermon. The Rev. William O. Roome, Jr., rector of Emmanuel Church, Anacostia, also participated. The old St. Andrew's Church on Fourteenth street was sold to a colored Methodist congregation last winter, as so many colored families had moved into the neighborhood.

### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Summer Changes—Service for United Choirs—Convocation of Worcester

DURING the summer much material improvement has been made in Worcester churches. Made possible by a gift of \$1,000 from a parishioner, the interior of St. Mark's Church (Rev. Kinsley Blodgett, rector) has been entirely renovated. In St. John's (Rev. W. S. Danker, rector), new pew cushions have been put in the church at an expense of \$500. Improvements and renovations have been made in the church and parish hall. St. Luke's Church (Rev. F. H. Danker, rector) is installing a new organ made by H. Hall & Co. of New Haven, Conn., at an expense of \$2,000. All Saints' Church (Rev. Lewis G. Morris, rector) has increased its new parish house fund to \$32,000, and hopes soon to raise the entire amount of \$50,000 needed.

THE UNITED choir service will be held All Saints' Day in the evening and Bishop Ethelbert Talbot of Bethlehem will be the preacher.

THE CONVOCATION of Worcester will meet at St. Luke's Church October 19th. The subject for discussion will be Religious Education.

### WESTERN NEW YORK

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

Renovation of Parish House—Club Room Open to Young Men

DURING THE SUMMER the parish house of the Church of the Ascension, Buffalo (Rev. Charles D. Broughton, rector), has undergone a very thorough overhauling and extensive repairs. It has been repapered and repainted, the kitchen has a new ceiling of beaver board, new sink and faucets; a full set of new granite-ware adorns the pantry shelves, and tables in dining-room, library and kitchen have been repaired. All the windows have new Holland shades, and the plumbing has been put in order throughout.

ST. PAUL'S PARISH HOUSE, Buffalo, has reopened its doors to the noonday men's club, offering the privileges of the clubrooms to any man who may desire to use them. Boxball, pool, games of all kinds, and reading matter are available. The rooms are open from 11:45 until 2:30, in charge of the lay worker, Mr. Wm. E. Wadge, and a surprisingly large number of men daily avail themselves of such privileges during their noon-hour.

### CANADA

Death of Rev. W. H. Dawe—Retreat for Clergy—House of Bishops Passes Resolutions

Diocese of Columbia

THE DEATH of the Rev. W. H. Dawe, precentor of Christ Church Cathedral, Victoria, occurred August 29th. A very high tribute was paid to the character of this young clergyman by Dean Schofield at evensong on the same day. At the early celebration at the Cathedral, on the day of the funeral, the

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**Diocese of Huron**

THE NEW roof of St. Paul's Church, Brantford, is almost completed. The sum needed for it was raised in a six-weeks' campaign; ten members of the Sunday school collected one hundred dollars for the purpose.

A RECEPTION was tendered to the rector of the parish, the Rev. C. H. Light, and his wife on the occasion of their recent marriage.

**Diocese of Montreal**

A RETREAT for the clergy of the diocese is to be held in St. Stephen's Church, Westmount, a suburb of Montreal, October 5th and 6th. The usual Quiet Day in connection with the Alumni meeting of the Diocesan College is to be extended and made diocesan in character. All the clergy are urged to be present. The devotions on both days are to be conducted by Bishop Doull, of Kootenay, formerly rector of the Church of the Advent, Montreal. The devotional services will be in St. Stephen's Church. A thank-offering will be taken up at the close to meet the general expenses.

CANON ALMOND, who is at home from the front on a few weeks' leave, preached in his church, Trinity, Montreal, September 12th. It was a most inspiring sermon, as he told of the splendid spirit of "the boys," of their deeply religious faith and of their noble sacrifices. "Every mother has cause for pride in her son in the trenches," he said. "The spirit of the boys fighting at the front is the spirit of fighting for God." To the congregation of over a thousand who listened to him he said, "I am glad to be back with you, to greet you, to talk with you, to live with you, and to tell you of what has been the richest spiritual experience of my life."

THE NEW PULPIT which has been placed in the Church at Gloster, in memory of the late Rev. R. D. Mills, one of the first Anglican clergymen to hold services in Gloster, was dedicated August 27th. The memorial pulpit is of quartered oak, beautifully carved. The service was conducted by the Ven. Archdeacon Longhurst.

**Diocese of Moosonee**

THE FIRST WORD to be received for a year from the Rev. A. L. Fleming, missionary at Lake Harbor, has just come to hand. He has spent the winter quite alone so far as any white companionship, and comes home this year for his furlough. As there is no man to take his place he will be obliged to leave the Mission in the hands of a native Eskimo. He is expected home late in the autumn.

**Diocese of New Westminster**

A COPY of a resolution passed unanimously by the House of Bishops of the Province of British Columbia reads as follows: "That the House of Bishops of the Province of British Columbia desire to assure the Bishop of New Westminster of their appreciation and admiration of his conduct in offering his services as Chaplain to the Overseas Forces. They promise to render to his diocese such assistance and help as may be required from themselves, as Bishops of the Church of God, during his absence; and further they will pray God to bless him in his difficult labors, to preserve him both in body and soul, and to bring him back in safety and peace."

THE RECTOR of St. Saviour's Church, Vancouver, the Rev. H. St. George Buttrum, has accepted a charge in California.

**Diocese of Niagara**

A PRESENTATION was made, August 29th, to four members of the choir of St. Luke's Church, Hamilton, about to depart to the front, having enlisted for overseas service. They were addressed by the rector, the Rev. C. E. Riley.

**Diocese of Rupert's Land**

ARCHBISHOP MATHESON dedicated a brass

altar lectern in St. Barnabas' Mission, Winnipeg, presented in memory of a member of the congregation killed in France. The mission is much in need of a larger building to worship in. The Archbishop consecrated St. James' Church, Beau Le Jour, August 22nd, and dedicated a handsome stone font in the church presented by the women of the parish.

THE REV. DR. DE MATTOS, of St. Peter's Church, Winnipeg, has been offered St. Paul's parish, Dauphine, but has not yet decided to accept it.

**Diocese of Toronto**

IN A LETTER to the mayor of Toronto the Bishop of Toronto has notified the mayor that by resolution the General Synod has

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decided that the only form of entertainment they desire from the city is an address of welcome, on account of the war and the present financial conditions.

ST. LUKE'S PARISH HALL, Toronto, was struck by lightning August 30th. The firemen got so quickly to work that only slight damage was done.

THE PREACHERS at the opening services of St. Stephen's Church, Toronto, September 5th, were Bishop Sweeny in the morning and Prof. Cosgrove of Trinity College, in the evening.

LIEUTENANT HORNERET, son of Archdeacon Horneret, who was injured at the second battle of Ypres, has returned to Hamilton inviolated.

#### Diocese of Nova Scotia

MRS. CHARLOTTE A. WORBELL, the beloved wife of the Archbishop of Nova Scotia, died at the Bishop's Lodge in Halifax on August 23rd. She had been ill for many months, following a serious operation in Montreal a year ago. She had been an efficient helper to the Archbishop, both in his home life and in his Church duties. There was a large congregation at the funeral services in All Saints' Cathedral Thursday afternoon, the 25th. The body is at rest in Camp Hill Cemetery.

## Educational

PORTER MILITARY ACADEMY opens on St. Matthew's Day, and there are already affiliations from a greater number of new students than were enrolled last year. Practically all the old students will return. The United States government has detailed an army officer to take care of the tactical and military department, in addition to the Commandant. Miss Wilhelmina McLeod, graduate of the Boston School of Oratory and a former teacher of the Maryland State normal, a postgraduate, has been added to the teaching force. The entire student body attends the Church of the Holy Communion, "Porter's Church," every Sunday morning in uniform, bringing up the number of the ordinary congregation to some 700 or 800. There are hopes that the government will establish the Porter Military Academy as a naval school auxiliary to Annapolis, without destroying its present characteristics. Its location is most advantageous, as it is within a few hundred feet of tide water.

## The Magazines

CANON HANNAY ("George A. Birmingham") gives in the August *Nineteenth Century* a vivid summary view of "Ireland and the War." "The shelling of Cathedrals by the Germans," he says, "the stories of their treatment of priests and nuns and the imprisonment of Cardinal Mercier produced some, but not very much, effect on Irish opinion. It was understood that Cardinal Mercier had been welcomed to London by the Irish who lived there and had said nice things about Ireland. But the Irishman in London is a remote person, and Cardinal Mercier is remote still. In Ireland, what was said by Cardinal Mercier did not matter nearly so much as what was said by Father Tom up in the presbytery of the village—Father Tom, whom everybody knew, who was the visible representative of the Church. And Father Tom, during the early part of the war, kept his mouth shut. There were exceptional Father Toms, but for the most part the priests acted as the King of Moab wanted the prophet Balaam to act, "neither blessing at all nor cursing at all." On the whole, however, recruiting in Ireland has been fairly successful and is improving. Dr. Arthur Shadwell writes in the same magazine a remarkably interesting and informing account of "The Industrial Factor in the War." In

October last, it seems, all the nations found their calculations as to the supply of war material upset. The Germans were not perhaps quicker to realize the situation than the others, but their industrial organization was better calculated to supply the defect. France has put all her strength into the war. "In no country is unity so complete, resolution so stern, and spirit so high. Labor troubles have melted away, dissolved in the intense flame of patriotism which has burned through France in the hour of her supreme need and shrivelled up all lesser causes and quarrels." But France has been handicapped by loss of her northern industrial provinces and by her dependence for tool-making machinery upon America and Germany. England was incredibly slow in waking up to cope with the situation. Dr. Shadwell describes the various steps taken in England, most of which have been, up to the present, stupid and misdirected, and expresses his belief that the Minister of Munitions at last has the situation well in hand. "The Cinderella of the Service" is another article describing the very efficient English Army Veterinary Corps—"so horses in war, regrettable as it is that these fine animals should have to be so utilized and sacrificed, are at last, and as far as possible, coming into their own, for with a special corps to look after them they are within sight of being treated on a level with their human friends and foes."

How MANY people know that the Stars and Stripes are now, and have been for more than two years, floating over the White House in the capital of Nicaragua? For five years Nicaragua has been virtually in charge of American marines. The president in power there, according to a report of the commander of our marines, represents barely one-fourth of the people. Without the backing of American troops, charged with upholding a corrupt conservative minority against the mainly liberal population, he could not hold office a month. Lincoln G. Valentine, in an article entitled "Meddling With Our Neighbors," announced for the October *Century*, is said to give a rapid sketch of this extraordinary situation, pointing out that it is all due to the desire of the United States for a perpetual canal route option in Nicaragua, a naval base, etc., owing to which the

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five Central American republics, formerly united, are clamoring for reunion and armed resistance to the "Eagle of the North." Mr. Valentine's account of the matter, it is stated, is substantiated in every point by a long letter from Senator Root.

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NOTHING can be beautiful which is not true.—Ruskin.

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