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MILWAUKEE, WISCONSIN.—OCTOBER 28, 1916

NO. 26

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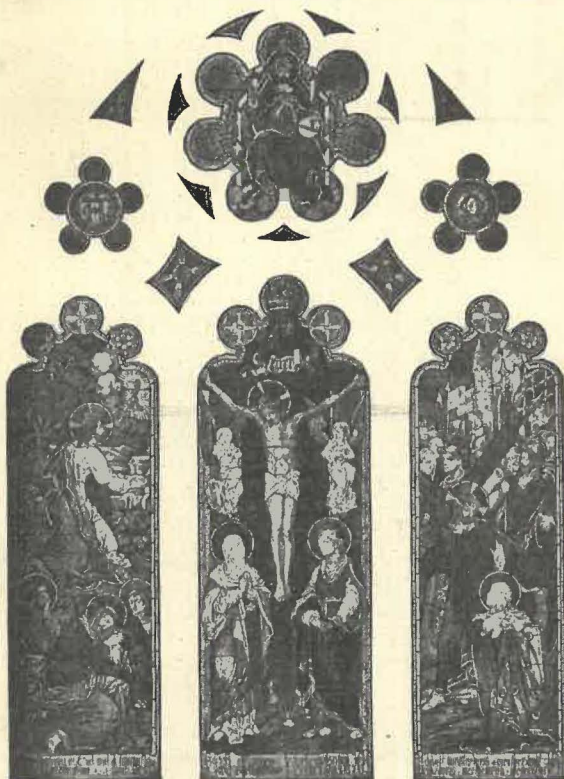
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A Weekly Record of the News, the Work, and the Thought of the Church

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"YE ARE the salt of the earth." As salt, however pure and pungent, can do no good unless it is brought into actual contact with corruption, I am not to content myself with sitting apart and lamenting the evil of the world, or with shutting myself up in a secluded sanctity, leaving the world to its doom. I am to see that my salt really touches the evil that is round about me.—Rev. G. H. Knight.

DEPRESSION often springs from the fact that, seeking God, we do not find sufficient consolation in the search. The desire to feel His comfort is not the same as the desire to possess Him; for the former may spring wholly from self-love.—Archbishop Fénelon.

The Living Church

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 28, 1916

NO. 26

EDITORIALS AND COMMENTS

Notes of the Convention

MUCH legislation was attempted in General Convention last week, but not much was completed; so little, in fact, that we defer any serious review of what has occurred until next week, and shall content ourselves this week with a few notes, especially on minor incidents and the little happenings that keep up a constant interest.

The real excitement last week was created by the House of Bishops in the question of elections for members and officers of the Board of Missions. The little birds who whisper of things that happen in the more rarefied air which is breathed beyond those sacred precincts in which mere mortals dwell, say that the discussion in the House of Bishops was long, spirited, and exceedingly frank. What the world knows is that Bishop Lloyd was renominated for the presidency by a vote of 48 against 47 votes cast for other candidates, Bishop Knight receiving more than half of the latter. For members of the Board the "old guard" are also renominated, Bishop Harding and Dr. Manning being restored to their old positions. Bishop Weller is said to have declined and the Bishop of Mississippi is named in his place. Of course Mr. George Gordon King is renominated unanimously for treasurer; no one would think of removing him from a position in which he is signally successful.

The nominations have been reported to the House of Deputies and at this writing are reposing peacefully upon the Calendar. What attitude will be taken toward them does not, at this writing, appear; but the number of deputies who express indignation at the policies of the past triennium is very large, and the feeling is intense. What a colossal mistake was made by those well-meaning men who ought never to have permitted such a condition to arise, and who could have prevented it without the slightest difficulty if the administration had exercised ordinary prudence, not to say some measure of statesmanship or of sanctified common sense!

IN PRAYER BOOK revision the House of Deputies, which took up the daily offices first, has completed its work upon these, upon the special prayers and thanksgivings, and upon the Psalter; but the House of Bishops, which was to begin upon the Holy Communion, has, at the conclusion of Saturday's session, hardly gotten beyond the Commandments. The proposal to condense these latter has reached the rather lame conclusion of presenting the shortened form as an alternative to the present form instead of a substitute for it. Neither House has thus far acted upon the work of the other. This coming week must be crowded indeed if any considerable progress is to be made.

THE ATTENDANCE is really remarkable. *Every one* of the sixty-eight dioceses is represented by its full measure of four clergy from each; the lay attendance does not reach quite that maximum but still is extraordinarily large. So also there are some few vacancies, clerical and lay, among the missionary districts. The members for the most part stick closely to business; but alas, the tendency to talk in low tones during debates calls

out the stern rebuke of the presiding officer several times a day. The practice is, indeed, exceedingly annoying, especially to those unfortunate deputies whose seats are in the rear of the building; but the present writer is reminded of an occasion when, on an exceedingly hot evening, he was compelled to deliver a commencement address to a thousand or more high school pupils. "I'll keep order until you begin to speak," whispered the principal; "after that it's up to you, and no mortal man can keep them quiet if you don't!" If a speaker from the rostrum in the House of Deputies cannot keep the house quiet, it is an indication that he had better sit down. But it's hard on the other members until he does it.

In the meantime Dr. Mann, sitting in the presidential chair, not only shows the most unflinching courtesy, but is also running a race with Job for the title of the most patient man.

MANY A fair bride, in prospect, will learn with sadness that the proposed changes in the Marriage service are not to be taken up in this convention, so that the year 1922 is the very earliest that it can possibly become lawful for a marriage to be solemnized in the Church without requiring the bride's promise to obey. Rather a long time to wait, is it not, if one has given the order for her trousseau and is wearing an appropriate ring?

The proposition to eliminate "With all my worldly goods I thee endow" has been submitted to many travesties. One recalls an occasion when the impecunious groom stammered out in confusion to his heiress bride, "With all *thy* worldly goods I thee endow!" The congregation smiled; very likely the groom spake as a prophet.

By the way, it is the Man who more often makes the mistakes in the responses. The Woman takes the situation more seriously and is prepared. It is amusing to see an athlete in such a nervous agitation that he can scarcely place the ring, while the little woman is calm and smiling.

SPEAKING of "preparedness", much time of the Convention would be saved if all the deputies would read the Church papers and other Church literature, and inform themselves in all matters upon which they are to legislate. There would not, then, be so many calls for information, so many futile resolutions, so many irrelevant remarks. The House of Deputies has made good progress in the dispatch of business, but might have done even better if the reports sent out in advance had been more carefully studied.

SPEAKING of Church papers and literature, the exhibits of the Board of Missions, of the General Board of Religious Education, and of The Young Churchman Company are among the most interesting features of the Undercroft, and each of them is crowded almost constantly. Miss Hobart receives visitors in the invaluable missionary exhibit with a genial smile and a welcome and shows with great intelligence the admirable collection of curios and of missionary literature. The books shown by The

Young Churchman Company are greatly appreciated, though naturally they represent but a small proportion of the publications of that house. THE LIVING CHURCH is everywhere in evidence and is purchased with avidity from newsboys, from the exhibits, and from the hotel news stands. Everybody seems to read it as a matter of course.

The Young Churchman Company also extends its hospitality to the *American Catholic* and the *Southern Churchman*, as a modest sign indicates, while the *Churchman* and the *Chronicle* have stands of their own. The Gorham Company has an excellent display of Church plate, etc., while the Scribners show their subscription religious books. The display of the Social Service Commission is in a tent adjoining the convention hall. The exhibits are well worth while.

THE NEW HYMNAL was adopted by a practically unanimous vote; but not until after a mournful reverend critic had assailed two of the proposed Eucharistic hymns on the ground of their "advanced" doctrine, which gravely disturbed his peace. Nobody knew or remembered it at the time; but by afternoon somebody had discovered and passed around the information that one of them is contained in the Presbyterian hymnal.

And so there have continually been men who smelled the heresy of "advanced" Churchmanship in the most innocent looking proposals in the way of Prayer Book revision. But this attitude of suspicion comes from a very few delegations only. "How hard they die!" observed a deputy when one of these many objections had been overruled by a practically unanimous vote. On the first prayer reported in which direct prayer is made for the departed, two deputies alone challenged the proposed change, after which the ayes resounded from almost every throat, and not more than three or four, or at most half a dozen nays, alone were uttered. Better than all, the critics of the prayer were themselves entirely reverent and delicate in their remarks—which all of us appreciated, to their great and lasting credit.

TO RETURN to the Hymnal, it was adopted, curiously enough, with neither title nor title page, and nobody knew for several days afterward what its title was to be. Indeed it has only been reported now as "A Hymnal". The dawn of an era of confidence is shown by the general willingness to leave title and title page to the committee to determine.

THE PAGEANT was a magnificent success. It was tremendous. It was wonderful. It was such an object-lesson in Church history that it has aroused controversy in the St. Louis papers, and a Jesuit priest has testified to its power by attacking it.

Credit is due to great numbers of persons; but above all, to the Rev. George Long, the pageant master. Mr. Long takes his place, at almost a moment's notice, as one of the really great men of the Church. How fortunate we are to have real men for service, when service is needed!

TO COMPARE small things with great, why, asks a distinguished deputy, is this General Convention like the Council of Nicea? (A local paper spells it "Vicia"!) Because in each assembly there was a vigorous contest over a single letter of the alphabet. In the great Council of the Catholic Church which gave us (for the most part) the Creed "or this" (as known in our Prayer Book), the Arian protestant contended for the insertion of the letter "i" (Greek "iota"), in the orthodox definition, "of one substance", to change "*Homousios*" into "*Homoiousios*", which means "of like substance". The addition of one *iota* would have changed the faith of Christendom.

In this Convention the contention was over the letter "s", so that the prayer for "Memorial Day" would read "Memorial Days". The issue was made on sectional, not on theological, lines. The letter was added; but what difference does it make?

A MEMBER of the House of Bishops, as reported, at a public meeting, compared the General Convention to a "two-ringed circus, with the Social Service tent near by as the side-show"! In the House of Deputies it did look a little that way once, when "the elephant started to go 'round and 'round and the band began to play"; but as the House of Bishops sits (or frolics?) with closed doors, no one outside knows how big a circus they had in there!

THE LORD BISHOP of Worcester, one of the distinguished English visitors, in an amusing note to the physician who

attended him here during a slight illness, expressed his thanks "for benefits external and internal which so helped me during my most interesting visit here". The Bishop sent to Dr. Young a book as a souvenir of the "benefits".

A REMARKABLE fact is reported of the House of Bishops: Bishop Tucker of Southern Virginia and his son, the Missionary Bishop of Kyoto, are both members of the House. The father is seventy years of age, the son forty-one. The former is the father of nine sons and four daughters; four of the sons are in the service of the Church. The mother is the great-great-niece of George Washington.

IT SEEMS that our Presiding Bishop is not only the Bishop of Missouri but also the Bishop "from Missouri". His secretary was informing him (the Bishop is somewhat deaf) that an amendment had been offered. "Let me see it!" It should have been written, of course, but the mover could not immediately produce it. "There is no amendment," shouted the genial chairman. "Out of order! Now let us proceed!"

THE PROVISIONS for comfort and convenience of the Convention in St. Louis are generally worthy of all praise. Perhaps without reflecting on other convention cities, Boston, in 1877, should be awarded first prize in competition for convention lunches. The flavor of her scalloped oysters and turtle soup will be associated with Boston, "while memory holds a place in this distracted globe"!

UPON REFLECTION, it appears that the turtle soup should be credited to the Governor of Massachusetts. The luncheon was the climax of an excursion arranged by the Governor for the Bishops and Deputies, to view the state institutions. No, not the climax! That came when the boys of the Reform School were paraded in military review before the guests and a crowd of interested citizens, and the (late) Bishop of Indiana met his Waterloo. In response to loud calls for "Talbot", the portly prelate stepped forward and faced the music (cheers), utterly bewildered. "Boys," he said, "we have been deeply impressed by what we have seen here to-day, and some of us profoundly regret that in our youth we did not enjoy the advantages which you here enjoy." That was too much for the crowd! They cheered and almost shrieked with the fun of it. Of course the Bishop was serious, not thinking, at the moment, that every young rascal before him was a prisoner, under sentence for misdemeanor.

ONE CRITICISM of the provisions made for the House of Deputies may be in order, namely, the seating of the members. The chairman on the platform may be very comfortable, in his arm chair, but the chair-men, on the "floor of the House", sitting on camp chairs six hours a day, six days in the week, are "sore". If they could really sit "on the floor of the House", they would be more comfortable. But what better can the Entertainment Committee do? They have given the House of Deputies an admirable hall but they cannot refurnish it.

SOMETHING should be said of the splendid work done by the press and publicity contingent. Intelligent abstracts of reports and statements of what is happening are furnished promptly to the more than a dozen reporters who have come from the great cities of the country to report the Convention. The result is that the printed reports are far more intelligent than they have ever been heretofore. The reporters, too, seem generally to be exceptionally well qualified men, a credit to American journalism.

One reporter, however, struck a snag. "Mr. —," he exclaimed, rushing up to a deputy, "is there such a thing as a Broad Churchman?"

It was a poser for the deputy, and, thinking over various episodes in our past history, he was compelled to say that he wasn't sure. "But what are you up against?" he asked.

"Why, of course I know about High Churchmen and Low Churchmen," was the reporter's reply, "but now they are telling me that there are Broad Churchmen, too. I never heard of them until I got to St. Louis. Are the boys trying to work me? Are there such things as Broad Churchmen?"

The genial Mr. Duckworth, rector of one of the St. Louis parishes—he who was such a realistic Henry VIII in the Pageant that one dreaded lest he should wish to speak on the marriage canon—was passing. The deputy was in a hurry.

"Here, Mr. Duckworth," said he, "will you kindly tell this newspaper man whether there is such a thing as a Broad Churchman?"

The deputy passed on; and as he went, thoughts of a certain majority in the Board of Missions paying absolutely no attention to the protests of a most respectable minority, and cheerfully dividing the Church without the slightest necessity, passed through his mind, and a certain warmth of charity came over him as he reflected that the reporter was probably from New York. And still the echo of his words seemed to ring again and again in the deputy's ears. "Are there such things as Broad Churchmen?"

WELL, in another week we shall know what measure of progress has been registered as the result of three years added to the long life of the Church; three years more of the guidance of the Holy Spirit, leading the Church into all truth. We in General Convention are so small a fragment compared to those great actors of the past in the long life of the Church, that we seem but a pygmy chorus in comparison. But God is using even us, to accomplish His gracious will.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 23rd:

Mr. and Mrs. W. B. Allen, Farmington, Conn.	\$ 10.00
St. James' Church, Farmington, Conn.	1.00
St. Joseph's Episcopal Church, Detroit, Mich.	50.00
A Daughter of the King.	1.00
Rev. H. W. Nelson, Marshfield Hills, Mass.*.	25.00
Canterbury Chapter I. O. D. B. E., Austin, Chicago, Ill.†.	5.00
Mr. and Mrs. Wm. Church Osborn, New York City ‡.	100.00
Total for the week.	\$ 192.00
Previously acknowledged.	31,846.91
	\$32,038.91

* For Dr. Watson's work in Paris.
 † For relief of British prisoners in Germany.
 ‡ For the church in Dresden.

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FOR THE ARMENIAN AND SYRIAN RELIEF FUND

Bennett E. Seymour, Central City, Colo.	\$ 5.00
"In memoriam"	2.00
C. B., Louisville, Ky.	2.50
W. H. W., Philadelphia, Pa.	5.00
	\$14.50

FINAL TELEGRAPHIC NOTES FROM THE GENERAL CONVENTION

PERMISSIVE use has been voted for the new Lectionary, until the next convention—or a period of three years.

The House of Deputies concurred with the House of Bishops in reelecting the officers and members of the Board of Missions. The vote was taken by orders. A large number of individuals and deputations qualified or explained their votes by stating their disapproval of the action of the Board during the past year.

South Dakota's need was met by amending the canons and permitting the election of a suffragan bishop for a missionary district.

Proportionate representation in the House of Deputies was defeated by an overwhelming vote.

The House of Deputies did not concur with the House of Bishops in giving vote to suffragan bishops.

FAITH

I cannot follow all Thy ways,
 O Lord. But I will turn my gaze
 To Thee on High,
 And I will try
 To voice in all my works Thy praise.

 The perfect structure Thou hast planned
 I will not seek to understand;
 Enough to feel,
 Through woe and weal,
 The guiding pressur  of Thy hand.

WALTER JONES WILLSON.

CHRIST ASKS that our love should resemble His, if it cannot equal it. A pearl of dew cannot hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water.—John Stanford.

ARCHBISHOP OF CANTERBURY OPENS NATIONAL MISSION

An Outline of His Sermon

CONFERENCE OF CHURCH OF ENGLAND MEN'S SOCIETY

The Living Church News Bureau }
 London, October 2, 1916 }

THE opening message of the National Mission of Repentance and Hope, for which the Church has been preparing for more than a year, was delivered in the Abbey Church of Westminster yesterday (Sunday) afternoon by the Primate of All England. The Archbishop of Canterbury took for the text of his sermon (a full report of which appears in to-day's Times newspaper) the words of the child Samuel, "Speak, Lord; for Thy servant heareth."

The Primate began by saying that a hundred and forty years ago Sir Joshua Reynolds painted a picture which had been so ceaselessly reproduced that it was probably familiar to nearly everybody there. The picture represents Samuel kneeling in his bedchamber listening for the Voice which will fall unmistakably upon his ear. He was ready for the message, and it came as a message of solemn warning to the priesthood and people of his country at a great hour in their history. It was a message of Repentance and Hope. Now and then in the Christian centuries the message had, so to speak, clanged out aloud to all, but never in the world's history had the summons rung out so imperatively, insistently, as now. In whole-hearted reliance upon the leadership of Christ and the inspiration of the Holy Spirit they set on foot a year ago the plans now coming to fruition for a mission of a novel kind—"a mission first to find out in the nation as a whole the faults and failures wherein we have, each one of us, had so real a share, and then collectively, and as a would-be Christian people, to grapple with them in every parish in the land."

We had not been worthy of the greatness of our heritage. But we were going to try to be. We have to get rid of the notion that the sins and wrong-doings prevalent in a nation invest each member of it with a sort of associated character in which he is himself irresponsible; that just as everybody's business is nobody's business, so everybody's sin is nobody's sin. What is needed now—the difficult thing which the Mission has to do—is to apply this thought to prevalent "sins of habit" among us here in England. The Mission is to force home on individuals their personal share in and responsibility for sins of unbelief, common selfishness, common standards of purity, a public spirit intolerably low.

To our generation the trust of this reconstruction has suddenly been given by the crash which has perforce created the occasion. How are we going to do it? It is true that human nature is weak. But it is not true that God is weak, or that our prayers rightly offered go unanswered, or that the men and women who pray and try will be allowed to fail. The Mission message is "a solemn call to revise and rehandle in the Name of Christ, and under the guidance of the Holy Spirit of truth, standards, customs, ways of common and corporate life, which have for years and years been satisfying us far too easily. We are together going to bring our complacency to the touchstone of what Jesus Christ did and taught on earth, and what He bid His Church carry forward and establish among men. The touchstone will show how gravely, even terribly, we have failed and fallen short."

The readiness to rally to the call of King and country in the present war can take shape in a kindred readiness to rally to the call of God, the call of Jesus Christ our King, the call to make real, here and now in England, the rules and privileges and citizenship of His Kingdom. But to reach to Christ's standard in our private and corporate life there must be deliberate, painstaking effort and prayer. Yes, it is the Will of God:

"Eight centuries ago that cry, 'Dieu le veult,' must have rung out often within these Abbey walls. It was raised to rally the people of a Christian nation to a cause the most sacred, as men strangely thought, on earth. Crusaders sleep here in marble tombs. We have a nobler crusade than theirs to-day. To those who do care for the things which belong to our country's wellbeing and to the world's righteousness and abiding peace I would raise the cry again, 'It is the Will of God.'"

The Bishop of London has been continuing his public addresses in various parts of the metropolis in preparation for the National Mission. One of these gatherings has been at the guild hall, where the Lord Mayor presided.

The Bishop said that the promoters of the Mission were not despicable people who went about pointing out the vices of everybody except themselves. Quoting Lord Roberts' words, "We want a nation on its knees", and Admiral Beatty's, "When England looks out with humbler eyes and prayers upon her lips, then we count the days towards the end", he said these were the answers to the idea that the Church Mission was unpatriotic. But the Mission looked

beyond the winning of the war; it was not part of the Munitions Act. It looked for a new England, a new London, a new Church, a new nation, a new world. Referring to his previous plea at St. James', Piccadilly, for the crushing out in that neighborhood of sexual vice and traffic in sexual vice, this moral and social change, he said, could only be wrought by the power of the Christian religion. He pleaded for a great revival of family prayer, urging city men to set aside at least a few minutes every day for this purpose.

"I also want to see the city churches crowded at mid-day. Most of you take an hour for lunch. You would find it an inestimable benefit if you spent ten minutes of it in silent prayer or meditation."

Speaking of Sunday as a day for worship and rest, the Bishop commended the action of the Middlesex county council in refusing to allow the cinema halls to open on Sunday in spite of the pressure brought to bear on the plea of benefiting public charities. He described this plea as a "blind", and quoted statistics to prove it.

The Church of England Men's Society held its annual conference at Manchester last week under the chairmanship of the Archbishop of York, the President. For a conference in war time the attendance was surprisingly large, close upon nine hundred delegates. The Archbishop, in his annual address, said there could be no forward action this year, but it was very satisfactory that there should be a determination to keep the society in readiness for the great calls that were at hand.

He expressed his heartfelt appreciation for the way in which the whole society had responded to the call he made at the last conference for a sum of money to enable the war chaplains more effectively to carry on their work. Without any advertisement or expense they had raised over £16,000. The Archbishop referred to the exaggerated language at the beginning of the war about the extent and depth of the religious impressions of our soldiers. He proceeded to take a more balanced view.

"I do not think," he said, "we can suppose that great multitudes of men have come through a religious awakening. There are things in war that materialize as well as uplift. We do know that numbers of men have been brought to face the great realities, and multitudes have shown real openness to the claim of religion. But we also know that those most touched have been those who were most lacking in the stable basis which, under God, is the only security for the permanent and consistent Christian life. Among many things the National Mission has done I doubt if anything has been more valuable than the obtaining of frank information from the chaplains as to the religious knowledge and experience of the 70 per cent. of the army who profess themselves Church of England men. It is a revelation; it is fitted to make us examine our consciences in the Church. It shows how comparatively little has been done in really building up the Christian life of the men who have been in the day schools and the Sunday schools."

Nothing, he added, could be more impressive than the claim upon the Church to do everything she could to see that the men who had proved themselves in many ways so malleable, and had shown such wonderful spirit, should, on their return home after the war, be moulded into what the nation most needed, citizenship built upon strong and consistent Christian lines.

The evening service at the Cathedral (with an address by the Archbishop) was preceded by a procession of the members of the conference, headed by the cross, through some of the principal streets of the city, the route being lined by thousands of people. On the following day there was the corporate Eucharist and Communion in the Cathedral, all the altars being in use.

At the formal sittings of the conference the Bishop of Southwell moved a resolution calling upon all members of the society to do their utmost to help in bringing the message of the National Mission to the nation. The Archbishop urged upon those present the tremendous responsibility which this involved. Unless a wholly new spirit came to Church people, and to the Men's Society in particular, "we shall not be equal to the task. We shall never get such a chance as this again." On the resolution being passed, the Archbishop added, "May the Lord God Almighty give you grace and power to fulfil your resolution." Another resolution called upon members of the society to think out the reasons which have hindered the effectiveness of the Church as a witness for Christ our God in the national life, and the ways in which that witness can be more faithfully given in the future.

The proceedings of the Manchester conference came to a close with the annual meeting at the famous Free Trade Hall. This was preceded by a second procession of witness on the part of the delegates through another part of the city than had been traversed before. One of the speakers at the meeting, a Labor man, made a stirring plea for the application of the principles of fellowship in the Church's future relations with the people.

I learn from a private source that at Cowley St. John they are "swarming" with novices. There are more there than ever before at one time in the history of the Society of St. John the Evangelist. *Laus Deo!*

Cowley St. John

J. G. HALL.

THE CRY OF THE LITTLE ONES

The Rector in Paris Asks Help for War Orphans

IN FRANCE ALONE 100,000 ALREADY
RECEIVE AID

RECTORY OF THE AMERICAN CHURCH IN PARIS,
September 28, 1916.

THIS appeal will be posted on the walls in all the villages and towns and cities all over France in the week which precedes All Saints' Day:

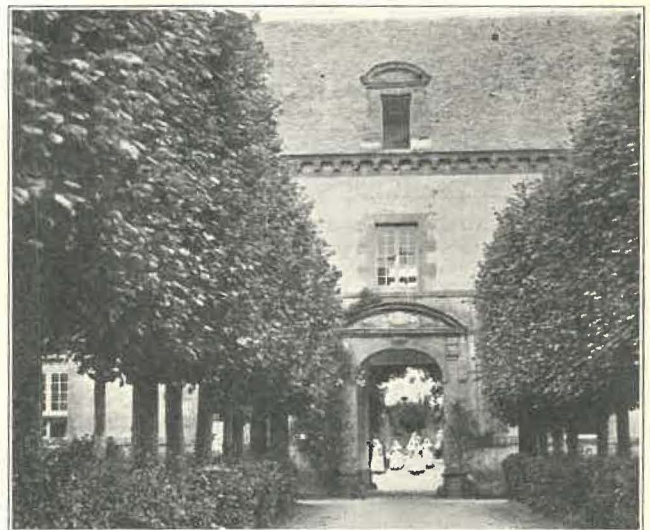
"To the People:

"It is for the little ones whose fathers have fallen in the defence of France: it is for the innocent victims of the war forced on France by the invader: it is for them that we appeal to your hearts.

"On this All Saints' Day when we think of the immortal dead, we will think of those who set themselves as a wall of flesh and blood to bar the way to the enemy horde, to defend us and our homes, and to save *la Patrie* and civilization itself; and, as we think of them, a new tenderness will well up in our hearts toward those whom their death has left without support, their widows, and their little ones in tears.

"In giving your offering to the 'Nation's Orphans' Day' think also of your own children, of the life which would be theirs were you no longer by them, to care for them and to shelter them, and to give them their daily bread.

"The children of those who so nobly poured out their lifeblood for the defence of our country in danger have a right to ask their living from us; have a right to be brought up as their fathers would



AN ORPHANAGE IN FRANCE

have brought them up; and this sacred bond of life given for life in this bitter struggle to keep back the invader binds us to care for these little ones to whom we owe such gratitude and affection.

"The future of the race in France is bound up in this effort we must make to provide for the orphan children of the French soldier; and their cry to us to bear in mind the meaning of human brotherhood should stir our hearts to the depths.

"Little children, boys and girls of France!

"For the sake of the little ones of France whose fathers will never come back to them, give what you can spare. Spare them a little of your happiness; give them a little of your comfort, and much of your love. The little orphans of the war in France are your little brothers and sisters. Remember how they are suffering."

There was just such an appeal made last year to the people of France to come to the help of the orphaned children of their fallen soldiers; and the response was very generous. I know, because I am a member of the *comité* which has been given charge of this expenditure for the orphans.

In order to keep firm the wonderful *Union Sacrée* which is the bond that unites all of France in these war-days—the putting aside of all questions of political and religious difference in this hour when *la Patrie* is in danger—a representative body was formed with the authority of the state to stand in the eyes of the people for the interests of the orphans of the war. On this board of control, which is called *Le Comité d'Attribution—pour les Orphelins de la Guerre*, there are members of the Government, members of the *Secours National*, the Chief Justice of the Supreme Court, there are Catholic, and Protestant, and Jewish members, members to represent the industrial syndicates:

and also, inasmuch as America has already sent a considerable sum for the orphans, there are on the *Comité d'Attribution* two American members, one of whom is the rector of the American church in Paris; and it is our pleasure to bear positive and personal testimony to America of the thorough and admirable way in which these funds for the orphans are being distributed; and it is our privilege and our duty to control the manner in which American money sent for the orphans of France's soldiers is expended.

The orphans of the war may be divided naturally into two classes. There are the children of the more destitute part of the population, who need most, and who are of necessity cared for in orphanages of all kinds, Protestant and Catholic and those of benevolent societies, and official homes. Before the father died there was hardly enough to keep the family going, and now that he has been killed in battle the mother must work harder than before, and kindly *religieuses* and deaconesses must care for the children, to save them for France! And the hard part of the situation is this, that most of these homes for destitute children were supported before the war by private charity. Everybody gave; and now, everybody cannot give; the first year of the war they could, the second year it was harder; the third year of the war—and now many of them cannot any longer.

War means the cessation of normal industries, the putting an end to dividends on industrial investments of many kinds.

Neither Protestants nor Catholics nor anyone else have the money now to keep this work going as once they did: and the need is greater now than ever, for the orphanages care for the *more needy* part of the population. I know of one case where two hundred little children—these are not all war orphans—were cared for in one group by a group of young French girls, out of their pocket-money: but now they have not the pocket-money to give. And these good people who care for these children in these orphanages often do it beautifully. I send some pictures of a place in Brittany where there were, when I was there last, sixty little blind girls and forty little deaf-mute girls; and just afterward they wrote and asked us if they might take in forty little Alsaciennes, refugee children: because this was a place where some of your American money had gone under our direction. The little Alsaciennes were cared for.



THE CLOCK TOWER

Then again, there are the cases, and they are many, where just a little money-help will make it possible for the soldier's widow to keep the home-fire going, and to keep the children by her. That means the saving of the family life. It means everything to the mother; it means everything to the child.

And this splendid *Comité d'Attribution* for the orphans has the machinery to carry on this distribution all over France, and to see that the money goes where it is most needed; and, what is most important, to follow it up, and see that the mother does right; and that the child is being looked after. Local committees of correspondence are formed everywhere, on that same idea of the *Union Sacrée*, on which the *maire* and the *curé* and the school-teacher and the doctor's wife, and some one of the principal persons in the village, has a place; and by these committees we may be certain how the work has been done: and our American givers who want to help the children of France may thus be assured that American ideas of justice and impartiality dominate in the distribution of their money, as it is watched over by the *Comité d'Attribution*.

It is very much hoped, here in France, that this idea which has been so successful here may be tried elsewhere; and that there may be a day for the orphaned children of France's soldiers arranged for in America. It cannot be arranged for to coincide with the day here, which is All Saints' Day; but it would be a very gracious act indeed if our children in America might all have part in remembering their little suffering brothers and sisters in France on the day which is of all the children's day with us, and that is Christmas Eve: if in every community, little or big, persons might be designated who would consent to

be the almoners for the American children's Christmas gift to the children of France orphaned and in need.

I cannot tell you how many orphans of this war there are now; no one knows yet; nor, of them all, how many of them need help from you. This I am sure of: more than a hundred thousand little children are already receiving assistance, and day by day the number increases.

One hundred thousand needy French orphans already, whose fathers gave their lives that other lives might live in freedom! What a claim their very existence makes on our sympathy! These are the children of fathers who were killed by the invader. Their fathers had not gone into someone else's country to kill and to steal and to destroy; these are the children of those who were killed as it were in their own house, in trying to defend their homes and their wives and their children from someone who broke into the house to hurt and to burn and to kill. The House was this fair land of France. These children are the future of the race in France. They are France. I dare not tell you now how much France needs them: to save them is to save France, the France of to-morrow.

S. N. WATSON.

CONCURRENT ACTION

BOTH houses of General Convention have joined in the following legislation:

Adjournment is fixed for Friday, October 27th, at 5 P. M.

The next convention will meet in Detroit, Mich., on the second Wednesday in October, 1919.

Resolutions were concurred in:

To appoint a joint committee to consider a suggestion by Bishop Montgomery that representatives be sent to the English Church early next year. The House of Bishops later passed a resolution appointing this committee.

To appoint a joint commission on parochial missions.

Expressing sympathy with the Armenian Christians.

To appoint a joint committee on preparation of a Book of Common Prayer in Italian.

To appoint a commission to promote the spread of a desire for peace and international friendship.

To amend the canons by providing that the tenure of office of suffragan bishops shall not terminate with the death of the diocesan.

The houses also concurred in authorizing the Revised Hymnal and in adopting the minority report on racial episcopate, thus favoring the use of racial suffragan bishops. A commission was appointed to study the home life of the people.

A resolution was passed by the House of Bishops and concurred in by the House of Deputies which provided for raising the maximum pension limit under certain conditions.

Another resolution authorizes negotiations looking toward accepting from the Church of England oversight of missionary work in Central America.

A commission of three members will visit and study the Liberian mission field under authority of a resolution concurred in by both houses.

ALL SAINTS' DAY

THIS IS A day of tender memories of departed friends, of inspiration as we remember the great and the good of past years and ages, of hope in the happiness of reunion, when we shall feel "the touch of a vanished hand", and hear the "sounds of a voice that is still".

All Saints' Day bears annual witness to the belief that the dead are not indeed dead—but living, loving, and growing in all good things.

But more significant is the testimony it bears to the fact of the solidarity and unity of the human brotherhood. The Church, indeed, counts only the saints, or members of the Church, as being bound together in one communion with each other and with the Father, but we may perhaps indulge the hope that the festival points in a larger way to the possibility of many or all who are now outside the Church being finally in some way gathered into unity. At all events the Christ is the only possible center revealed, or discovered, about whom humanity may coalesce in one body. The Fatherhood of God, and the brotherhood of man, can only be united in Him who partakes of the nature of both.—W. S. SAYRES in *Detroit Free Press*.

The General Convention

Revision of Prayer Book and Hymnal

Important Action Concerning Foreign Relations of the Church

St. Louis, Mo., October 23, 1916.

AS the second week of the General Convention starts, everyone must be struck with the splendid spirit of harmony and mutual respect and confidence that pervades all the deliberations of the House of Deputies. This has been brought out strikingly in the discussion of the proposed amendments to the Prayer Book and in the adoption and authorization of the proposed Hymn Book.

A little incident happened during the discussion of Prayer Book Revision which caused a smile. Dr. Rogers of Fond du Lac had offered some amendment and spoke in its behalf. When he took his seat Dr. McKim of Washington rose and said:

"I want to second the resolution of the reverend deputy from Fond du Lac."

Naturally all the House smiled, and Dr. McKim himself joined in.

HOUSE OF DEPUTIES

MONDAY, OCTOBER 16TH

The House of Deputies was called to order promptly at 10 o'clock with nearly all the deputies in their seats. After prayer the regular routine business was dispensed with.

By concurrent action of the two houses the time for adjournment was set for Friday, October 27th, at 5 P. M., after which the two houses will assemble for the closing service and to hear the Pastoral Letter, for the preparation of which a committee of the House of Bishops has been appointed. On this committee are Bishops Brent, Lawrence, and Anderson. And it is intimated that this letter will in a way be a specific message of the House of Bishops touching the great world crisis of to-day.



BISHOP LAWRENCE, BISHOP MONTGOMERY,
BISHOP YEATMAN-BIGGS, AND BISHOP THORNELOE

Bishop Montgomery, of the Church of England, on Sunday night at a great mass meeting, stated that the National Mission Council of Repentance and Hope, in England, have determined to set aside a whole week at the end of January, 1917, for the consideration of their duty to evangelize the world. It will be a week of momentous issues, he said. He added: "Is it possible that ere many months have passed you could send from your Church officially to us a delegation of Bishops and priests, of laymen and women? Your aid would be of extraordinary value, you are so sympathetic with us. Your presence in our storm center would help us enormously to study what is almost like world reconstruction; all the more because you are fellow-Churchmen."

In connection with this, the Rev. Dr. McKim of Washington offered a resolution which was adopted by this House and afterwards concurred in by the House of Bishops that a joint committee of the

two houses be appointed to take into consideration the suggestion made by Bishop Montgomery with the view to carrying it into effect.

JOINT COMMISSION ON PAROCHIAL MISSIONS

The two houses adopted a resolution appointing a joint commission of four bishops, four priests, and four laymen whose duty it shall be to undertake an active propaganda looking to a well organized agency for the conduct of parochial missions throughout the Church. To this end this commission shall be empowered to promote and to encourage men who by aptitude and training are particularly fitted for parochial mission work, to utilize to the largest possible extent the services of recognized specialists in the polity and teaching of the Church, as well as in the Educational, Missionary, and Social Service enterprises.

On this commission were appointed the Bishops of Lexington, Michigan, Georgia, Milwaukee; the Rev. Drs. E. S. Rousmaniere, J. E. Freeman, Floyd W. Tomkins, G. C. Stewart; Messrs. H. D. W. English, E. G. Gibson, W. C. Sturgis, Walter Hullihen.

On motion of the Rev. Dr. Freeman of Minnesota, the secretary of the House was instructed to send to Dean Craik of Louisville a telegram of sympathy in his hour of sickness, he having for many terms been a deputy to the General Convention.

At 11 o'clock the order for the day was called for and Mr. Robert C. Pruyne of Albany on behalf of the Commission on the Revision of the Hymnal presented in printed form its report, which had for several days been in the hands of the deputies. This report is too voluminous to give here. But the proposed book contains 559 hymns instead of 679. Something over two hundred of the hymns of the old book have been omitted and others added to make up the number. These hymns are also being set to music, and will be published in a form cheap enough to put into the pews for congregational use. Any profits from the sale of this book will go to the Church Pension Fund. After some very interesting discussion, of no great length, however, the new book was authorized for use, the commission was continued with power to perfect details, and permission was given to publish a musical edition.

This action will not necessitate the disuse of the present Hymnal; it merely authorizes the use of another one. And before even this is done the action must have the concurrence of the House of Bishops. The action of the House of Deputies was practically unanimous. Only two hymns caused any discussion at all and that was very mild. The question of the title page was raised and caused a little flurry, but even that quickly subsided. Everyone agreed that the work is excellent.

At 12 o'clock prayers for missions were said.

Immediately after this the new order for the day was taken up, and the Rev. Dr. Parsons of California presented the report of the Joint Commission on the Revision and Enrichment of the Prayer Book. With a few prefatory remarks by Dr. Parsons and by Mr. George Wharton Pepper the work was begun. At an earlier hour in the day, it had been decided that the report should be divided into certain sections, part to be brought up in the House of Bishops and the other parts simultaneously in the House of Deputies. Each house shall then report to the other for concurrence. This is of course the most practical way in which to deal with the report.

In order to consider the report, the House of Deputies went into a committee of the whole, Mr. Joseph Packard, who for many

conventions has acted as the chairman of the committee of the whole, whenever the house has sat as such, being called to the chair. The report was taken up section by section.

Many minor suggestions of slight changes giving more freedom and elasticity in the opening part of Morning Prayer were adopted.

The Form of Morning Prayer

The real discussion began when the question arose as to whether or not the second form of Absolution should be omitted from Morning Prayer and printed only in the Communion office, with a rubric in Morning Prayer giving permissive use of this form. There were several who wanted it left there for one reason or another. Some seemed to question whether or not there was anything hidden behind this proposition, when the Rev. Dr. Parks said: "Some of my friends with whom I am in the habit of acting have seemingly forgotten the power of suggestion. Surely there is nothing in this more than you yourselves put into it. I favor the suggestion of the commission, and surely no one will accuse me of not being a good Protestant. This is plain language and must be taken as it stands. It is not

an endeavor to hide anything." This talk of Dr. Parks had the effect of stopping at once all insinuations of all kinds; not that they had amounted to any great deal, but it was a wise move on his part, because there has been all through a splendid spirit of harmony and trust.

The proposed amendment was put upon its passage and adopted by a vote of 303 in favor and 101 opposed.

The next proposal which caused discussion was that of omitting the words in the rubric before the Lord's Prayer in Morning Prayer, which directs that it shall be said by the people wherever it is used in divine service. Some little time was consumed in discussing this point, but it was finally decided to adopt the report of the commission and make the omission. Certain



REV. ROBERT W. PATTEN, D.D., AND MR. GEORGE GORDON KING

amendments were made in the rubric giving direction for the reading of the Psalms. This was done in order to conform with another rubric dealing with the same matter which is to be reported at a later time. Another suggestion was adopted whereby, in printing the *Te Deum*, three divisions are to be indicated in it at the verses beginning, "We praise", etc., "Thou art the King", etc., and "O Lord, save", etc.; the idea being that these marked the beginnings of three separate stanzas. A division along similar lines in the *Benedicite* was adopted. Between the *Te Deum* and the *Benedicite* it was decided to insert another canticle which may be used after the First Lesson; this is the *Benedictus es Domine*, the opening words of the Song of the Three Children as found in the Apocrypha.

The report of the commission proposed to remove from Morning Prayer the Nicene Creed, but this proposal was not adopted. It was decided to put the rubric following the prayer for the President after the collect for grace, instead of where it now stands.

At this point it was decided to discontinue further consideration of the report in order to meet in joint session to receive the report of the Joint Commission on the Church Pension Fund.

While waiting for this session the Rev. Dr. Grosvenor introduced a resolution asking that, in view of the increased cost of living, the Board of Missions be requested to give due consideration to this fact in determining the salaries of the missionary bishops and other missionaries, and to make adequate provision for their needs. This action was afterwards concurred in by the House of Bishops. Dr. Grosvenor stated that for fifty years the salaries of the missionary bishops had remained the same in spite of the fact of the increased cost of living.

HOUSE OF BISHOPS

In the House of Bishops it was decided by a small majority to give full voting privileges to the suffragan bishops. This requires the amendment of the Constitution and must be concurred in by the House of Deputies and remain over for three years for final action.

A most beautifully illuminated petition from the Armenian Church was presented to the House of Bishops. It was written in Armenian. The translation appears in the next column.

In this connection the House of Bishops adopted a resolution, which later the House of Deputies concurred in, expressing sympathy with these suffering Armenian Christians, endorsing the proclamation of the President of the United States setting apart Saturday, October

PETITION FROM THE ARMENIAN CHURCH

"Kevork, the servant of Jesus Christ, and by the will of God the chief Bishop of all the Armenians, and Supreme Patriarch of the National Apostolic Mother Church of the Araradian Preëminent Holy See of St. Etchmiadzin; to their Right Reverences the Bishops of the Church of Christ in the United States of America, and the churches and congregations over which they preside represented by their deputies in General Convention; grace and peace from God our Father and from Jesus Christ the Lord of all.

"I thank my God upon every remembrance of you, always in every prayer of mine making mention of your sympathy in our tribulations, and of your labor of love for the Armenians, my spiritual sons, who are scattered throughout the world, victims of tragic circumstances.

"Through the communications of the Right Reverend Arsene Vehouni, whom we have appointed prelate of the Armenian Churches in America, I have been duly apprised of your work of faith in behalf of our people in your land, in preaching the word of life and in granting the hospitality of your churches, and your assistance in securing for us the help and favor of your great government.

"My brethren in the Lord, I tell you not from hearsay, but from personal knowledge of the facts, that throughout the land of Turkey our people are subjected to terrible sufferings and persecutions at the hands of their ungodly and wicked rulers, our cities and villages are destroyed, our sanctuaries are defiled, our priests are worn out by the blasphemies of their persecutors, our young men and maidens are reduced to slavery, our little children are thrown down from the tops of precipices into deep ravines. The courses of rivers have been obstructed by the innumerable dead bodies flung into them. Some of our people, weakened in spirit, have been forced to submit themselves and to deny the Gospel and their gracious faith in Christ, that thereby they may escape death by starvation. There is not a single soul left unmolested, nor a heart which is not stricken. Those who still live are taken from their homes and driven into the wilderness to perish. Hundreds of thousands of widows and orphans have taken refuge in the borders of the Caucasus, to find a shelter under the protection of the Supreme Patriarch of the nation.

"Listen, O my brethren in the Lord Jesus, and, through you, all the churches over which you have been appointed shepherds: have ever such calamities been witnessed as these to which we are now subjected?

"We have found friends and comforters in our distress among you and your people, for which grace I thank God. May He strengthen you to continue your good deeds towards us, that you may preserve and protect us from the enemy and prevent the utter destruction of the Apostolic Church of Armenia. O my beloved brethren in Christ Jesus, do not permit the extermination of the Armenian Church and people at the hand of the Mohammedans.

"The Lord of Peace Himself give you peace always by all means. The Lord be with you all. Amen.

"(Signed) KEVORK V.,

Catholicos of all the Armenians.

"Given March 21, 1916, in our Calendar 1365, in the fifth year of our Patriarchate at the Mother See of Ararat, St. Etchmiadzin, Valarshabad."

21st, and Sunday, October 22nd, as days of prayer for the Armenians and as an opportunity for making offerings to relieve their suffering. It also provided that arrangements should be made for a service in connection with the General Convention on that day in St. Louis. In acting on this resolution, the House of Deputies adopted it by a rising vote.

A resolution was adopted, which was concurred in by the House of Deputies, appointing a joint committee of two bishops, two priests, and two laymen to prepare a Book of Common Prayer in the Italian language, responsive to a growing desire among Italian-speaking people.

The House of Bishops also passed a resolution, subject to concurrence of the House of Deputies, to amend the Constitution in such a way as to provide that in case of the death of the bishop of a diocese the suffragan, if there be one, may, if the diocese so desire it, take temporary charge of the diocese.

The House of Bishops received and transmitted to the House of Deputies a telegram from the convention of the Disciples of Christ, acknowledging the one sent by this convention and extending brotherly greeting.

The House of Bishops spent the greater part of Tuesday in considering the office of Holy Communion with the revisions proposed by the Joint Commission on the Revision of the Prayer Book.

On Wednesday, when not in attendance upon the joint session, the House of Bishops considered the report and the minority report



REV. SAMUEL HART, D.D.

The House of Bishops adopted the following resolution:

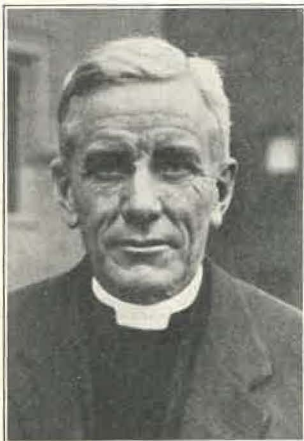
"Be it Resolved, That this House of Bishops, in reverent thankfulness to Almighty God, does hereby express its concurrence in the opinion of the House of Bishops of the Chung Hua Sheng Kung, Hui, that, when a Chinese priest shall have been elected to the office of a bishop in said Church, the General Synod of said Church is a proper body to confirm the election, and the bishops of said Church shall proceed to the consecration of the bishop-elect."

of the Joint Commission on the Racial Episcopacy and adopted the minority report, which carries these two resolutions:

"Resolved: That the proposed amendment to the Constitution looking to the establishment of missionary districts upon racial lines be not adopted."

"Resolved: That in our judgment the suffragan episcopate participated in by a diocese, a province, or a group of dioceses, affords at present the best method of providing for a racial episcopate."

The House of Bishops also had under consideration, on Wednesday, the amendment of the Constitution providing for the election of the Presiding Bishop, but no action was taken. J. H. BROWN.



RT. REV. A. S. LLOYD, D.D.



ROSEWELL PAGE



REV. ALEXANDER MANN, D.D.



FRANCIS LYNDE STETSON

JOINT SESSION ON THE CHURCH PENSION FUND

St. Louis, Mo., October 23, 1916.

A JOINT session on the Church Pension Fund was held in the House of Deputies hall Monday afternoon at 3:30 o'clock. Mr. Francis Lynde Stetson presided and made the first address. He called attention to the fact that the proposed pension was not a gratuity but a real pension, which means a payment for services rendered, or a deferred compensation. It is not an old age pension in the sense of being a payment for growing old, but it is payment for the services rendered in which the beneficiary has grown old. And the payment is to be made by the laity who have been the recipients of the service rendered.

Mr. Stetson gave an outline of the history of the pension movement, saying that it began with Bishop Lawrence and his cousin, the late Rev. Arthur Lawrence of Stockbridge, Massachusetts. He also told of the splendid work done by the Rev. Dr. Anstice and the Rev. Mr. McClure, in connection with the general clergy relief work. And he closed by saying, "I pray God may put it into the hearts of us laymen to do our part."

Mr. Monell Sayre, the secretary of the Fund, explained in a very lucid way the entire pension system. He said that now a real pension system has been so worked out that we know positively how much each parish must pay to keep it working. He told of the careful investigations which had been made concerning each clergyman in the Church. Of the \$5,000,000 reserve fund necessary to meet the accrued liabilities, two-thirds has already been raised, but the Church must raise the other one-third if the system is to be put into operation. And to continue it, all the parishes must pay the annual assessment laid upon them.

Mr. Pepper of Pennsylvania spoke on the relation of the Board of Missions to the Church Pension Fund. He showed that the payment of the assessment for the pension fund was really a way of increasing the salaries of the clergy, in that it was laying up a retiring fund which should be paid at a later date. He pointed out that there was nothing which sapped the life and strength of the clergyman much more than being compelled to worry about what will

happen to him in his old age or what is to become of his wife and children in case of his death. The pension will solve this difficulty and enable him to do better work. This is of course quite as true of the missionary as it is of the parish priest. The Board of Missions has made in the past and now is making provision for such cases to such extent as it is able. But each case is dealt with individually. When, however, the pension system is put into operation and the Board of Missions enters into it the whole matter will be put on another basis and a better.

Bishop Roots of Hankow told of the freedom that will be given to the missionaries when the system is put into operation. He showed that a man's best work is dependent upon a mind at rest. Again it will inspire them with more self-respect, since they know that the Church at home will do the just and right thing when they are old or incapacitated for work.

Mr. John S. Bryan of Virginia spoke on The Church Pension Fund in the South. He assured us that the South would bear her part of the sum needed to complete the reserve fund. "We have enough money to do anything on earth God calls upon us to do."

Bishop Sumner spoke on the Unifying Effect of the Pension System. He declared that already the introducing of this pension system is doing more than anything else to unify the Church in America at the very time when it seemed most in danger of division.

After these had spoken the chairman said:

"And now comes the great climax, Bishop Lawrence!

As the Bishop came forward every person in the House rose and applauded as by one impulse and continued to applaud, then the gal-

eries began to cheer until he at last bade them to be seated. It was a splendid ovation, one such as the convention very seldom beholds.

He said that since the campaign began, last February, two-thirds of the \$5,000,000 had either been given in cash or in pledges of unquestionable financial validity. How widespread the interest is appears in the fact that the contributions are both large and small, and from all classes. The smallest amount, 10 cents, was from a young girl of Bridgeport, Conn., and the largest amounts were two pledges of \$250,000 each. There are several contributions of \$25,000, one of which is from a prominent layman of another faith. The sum of \$10,000 was received from a non-believer, who said that he was not interested in the Church at all, but that he considered it good business for any organization to pension those who had faithfully served it.

The trustees remind the Church that success is dependent upon the securing of all of the \$5,000,000 by March 1, 1917; otherwise, every dollar already given will be returned to the donors. The ultimate success of the campaign depends upon the securing of \$15,000 on every day between the date of the report and March 1, 1917.

Bishop Lawrence announced that he confidently expects that every clergyman of the Church retiring on and after that date will be assured of a pension, and also that widows and orphans of the clergy will benefit from the fund. The proposed pension is \$600 a year for every minister. The average present salary of the clergy is estimated at \$1,200 a year. The radical feature of the system is that it is founded on exact actuarial principles. The Bishop declared that it lifts the whole subject of providing for aged and disabled ministers of the Gospel, their widows and orphans, out of the sphere of doles, to that of self-respect, through payments as systematic and well earned as salaries.

J. H. BROWN.

HOUSE OF DEPUTIES

TUESDAY, OCTOBER 17TH

The House of Deputies after the usual devotions began the routine work of the day. Very early in the session the Committee on

The Status
of Women

Canons brought in a report, saying that while they deeply appreciated the splendid work being done by the women of the Church they did not consider it to be expedient to adopt the resolution pre-

sented by Mr. Gardiner of Maine proposing to make women eligible to membership in the House of Deputies.

Mr. Gardiner's proposal was as follows:

"To the General Convention of the Protestant Episcopal Church in the United States of America:

"The undersigned respectfully urge such an amendment of the Constitution as shall accord to the female communicants of the Church full rights, responsibilities, and privileges.

"Nineteen hundred years ago, woman was a chattel, not a person.

"Our Lord gave no express directions about her, any more than He did about other slaves, or any other question as to the relation of mankind. He simply gave to the Church which is His Body the vital principle by which all such questions were to be solved through men guided by the Holy Spirit dwelling in His Church.

"The principle in this matter was that both women and slaves are persons, for He made them such when, in taking upon Him human nature, He took theirs. Therefore it behooves the Church especially, and more than the State, to recognize that women are persons, as, by its recognition of slaves as persons, it has led the State to abolish slavery.

"Such recognition means the bestowal of the full measure of duty, responsibility, and privilege which belongs to a person.

"Man has always exacted of woman a higher standard of duty than of himself. Why should he not give her equal responsibility and privilege?

"A very large part of the social work which is being done with increasing efficiency and with growing influence upon social and industrial questions is left to women. Why should they not vote as to the relation of the Church to these questions? Churchwomen have a very large and important part in that social work. The Church is letting them do it without restraint or advice. If they were part of the legislative body of the Church, they would be guided and, if necessary, restrained by the opinion of the whole Church.

"Perhaps they could stir the Church to a greater interest in those questions.

"Women are allowed to do most of the work of the Church, in prayer, in teaching, in Sunday schools, in boys' clubs as well as girls', in gathering money for missions, charity, and parochial support. Why should they not share with laymen the direction of that work?

"A number of dioceses give women the right to vote in parish meetings. It has been found to work well and therefore it is natural to presume that it would work equally well in diocesan conventions and in the General.

"The restriction of the representation of the laity in the councils of the Church to men is merely a survival of the habit formed when women were chattels, the natural tendency to continue a habit being fostered by the slow progress in giving women education. To-day the highest education is as open to women as to men, and they have proved that they are capable of it.

"The American Church has given full representation to laymen because the representative body of the Church must be representative of all the members of the Church, clerical and lay. But that means that women must be represented as well as men.

"We, therefore, urge the passage of the following resolutions:

"RESOLVED, the House of Bishops concurring, That the following changes be made in the Constitution and that the proposed alterations be made known to the several dioceses in order that the same may be adopted in the next General Convention in accordance with Article XI of the Constitution.

"Amend Article I., Section IV., by substituting for the words 'not more than four laymen, communicants of this Church', the words 'not more than four lay communicants of this Church'; and for the words, 'not more than one layman, communicant of this Church', the words, 'not more than one lay communicant of this Church'.

"BENJAMIN BREWSTER,
"PAUL JONES,
"EDWARD L. PARSONS,
"CHARLES N. LATHROP,
"JOHN M. MCGANN,
"ROBERT H. GARDINER."

As the committee had reported unfavorably, Mr. Gardiner moved that the original resolution be substituted and that the whole be placed on the Calendar, which was done. This will bring it before the house again for direct action.

At 11 o'clock the house again sat to consider amendments to the Prayer Book. The first proposal considered was giving permission to use part of the *Te Deum* if so desired. An effort was made by one of the members of the house to insert a rubric giving permission to use a hymn after the first lesson in Morning Prayer instead of the canticles appointed but this was defeated. Another proposal was that the rubric immediately preceding the *Te Deum* be amended to read: "Here shall be said or sung the following Hymn. But on any day when the Holy Communion is immediately to follow, the Minister, at his discretion, after any one of the following canticles of

Amendments to
the Prayer Book

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In the midst of the debate on this amendment the house was called to prayers for missions.

A new prayer was substituted for the Prayer for the President as it now stands in the Prayer Book. At this point, it being about time to adjourn for lunch and a convenient stopping place having been reached, the discussion of the Prayer Book revisions was deferred until a later hour.

While making the announcement before adjournment, the president gave to the House some very interesting facts about the attendance of the deputies. Of the clerical deputies from the dioceses there is not a single absence. There are only two clerical deputies from the domestic missionary districts absent and five from the foreign districts, making in all only seven clerical deputies absent out of three hundred and six. Of the lay deputies there are fifty-seven absent from the dioceses, fifteen from the domestic missionary districts, and nine from the foreign districts. This is a splendid attendance.

Attendance of
Deputies

At 2:30 work was resumed on the Prayer Book. The first thing done was to insert after the General Thanksgiving in Morning and

Again Prayer Book
Revision

Evening Prayer the rubric: "Note, That the General Thanksgiving may be said by the Congregation with the Minister."

Consideration of amendments in Evening Prayer was begun. The opening sentences were re-arranged, and permission is given to pass on any day immediately from these sentences to the Lord's Prayer.

The shorter Absolution in Evening Prayer was omitted and the following substituted for it: "The Almighty and merciful God grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of the Holy Spirit; through Jesus Christ our Lord. Amen."

The report proposed the omission of the *Gloria in excelsis* from Evening Prayer, but this was defeated. This also provoked some interesting discussion. The vote, however, was very close. On the question of omitting it the vote was: In favor, 209; against, 221. A new Prayer for the President was substituted for the present one.

When the proposal was made to strike out the Prayer of St. Chrysostom it was very evident that this was not in accord with the desires of the house, and the proposed amendment was promptly and vociferously voted down. By a vote of 292 in favor and 267 against, permission was given to sing a Hymn after the first lesson in the Evening Prayer, instead of a canticle.

The House of Deputies concurred with the House of Bishops in adopting the following preamble and resolution:

"Whereas, Present conditions call for a clearer recognition of the Christian principles of the brotherhood of men; the practice of righteousness and goodwill between nations as between individuals; the substitution of judicial processes for war in the settlement of international disputes; and the embodiment of these principles in national policies and laws, not merely as an abstract ideal, but as a practical conviction for whose development the Christian Churches have special responsibilities; Therefore be it

"Resolved, the House of Deputies concurring, That a commission be appointed consisting of ten bishops appointed by the House of Bishops, and ten presbyters and ten lay communicants appointed by the president of the House of Deputies, with power to fill vacancies and to add to their number, whose duty it shall be to promote the spread of the desire for peace in the world, and international friendship, and to relate their operations to the world alliance for promoting international friendship through the Churches to that end."

J. H. BROWN.

SABBATH MANNA

The Sabbath comes to-morrow; Oh, prepare
Thy servant, Lord, to hail the sacred day,
If Thou wilt grant that I its morning ray
Behold. The coming of its purer air
I scent from far. All days, I know, by Thee
Are given; but on this day I banish care,
And rise into a placid ecstasy,
In which the days of work shall also share.

Not on the Sabbath was the manna sought,
But spirit manna grant us, Lord, to gain
A Sabbath portion, that the week-days through
We feed thereon; and deserts bare are fraught
With blessings that our lives cannot contain,
And fed by Thee, our strength we still renew.
IDA AHLBORN WEEKS.

IT IS AN easy, simple thing (which of us does it?) to recall, as the day closes, the cases of sorrow we have heard of, the vexations and cares which have been brought to our notice, and in our evening prayers to ask God to comfort them. And in thus praying our hearts will be softened and our sympathy kept alive.—E. M. Sewell.

Second Joint Missionary Session

ST. LOUIS, Mo., October 23, 1916.

AT 11 o'clock Wednesday, October 18th, the two houses met in joint session for the consideration of the Church's missionary work. The Rt. Rev. F. R. Graves, Bishop of Shanghai, presided. The meeting was in the nature of a general conference of which the Rt. Rev. H. St. George Tucker was the leader. The subject discussed was: "What is this Church trying to do in her work abroad?"

In opening the subject Bishop Tucker put before the meeting the clearest statement of the work of missions that has ever been presented to the General Convention. It was such an admirable statement that at the close of his address the Board of Missions was requested to get it from the Bishop and publish it in pamphlet form for distribution. He said:

"Christianity is part of a great world movement for the expansion of Western civilization in countries which hitherto have been cut off from that civilization. The result of this is that remarkable progress materially and intellectually at the same time brings about grave spiritual and moral problems. The effect of Western ideas is to undermine the belief of the people in their ancient religions and simultaneously to bring them face to face with new social and moral conditions.

"Christianity, therefore, goes to the East to supply the need which the ancient religions are incapable of meeting; that is, to provide religious sanctions for the moral life and moral standards which are adequate to the new state of affairs. In the past the old religions made a wonderful contribution to the development of Eastern peoples, but they are no longer able to stimulate progress and to adjust themselves to new conditions. The question, therefore, is whether these people shall give up religion altogether or find some new religion, such as Christianity, which will supply the place of the old creed.

"For example, in Japan the great educationalist, Mr. Fukzawa, some twenty-five years ago did not hesitate to declare that a nation of educated people would have no need of religion however useful it might be to the vulgar crowd. Since then, however, the attitude of Japanese thinkers has entirely changed, and they realize that some form of religion is absolutely essential to safeguard the moral life of the people. It is to meet this need that Christian missionary work is being carried on in Japan and other Oriental countries. While the Japanese are not yet persuaded that Christianity is the religion fitted to meet the need, yet the progress which has already been made and the influence Christianity is exerting gives every reason to believe that in the future the people of Eastern countries will come to recognize its value.

"Whether missionaries are sent to the East or not it is inevitable that Western life and thought will penetrate into these countries in ever increasing volume. The purpose of Christianity is to see to it that they receive not only the materialistic and intellectual side of our civilization, but also its idealistic side, without which the other would, in the long run, prove a peril.

"China, for example, has in the past been entirely lacking in modern scientific medicine. The Christian missionary, as soon as he entered China, began to build hospitals; to establish medical schools; and to study the diseases and the conditions which have been the cause of so much suffering in China. The result has been not only to alleviate a great amount of suffering but to stimulate among the Chinese themselves a desire for the introduction of modern methods in the healing art.

"This is only one illustration of the way in which Christian missions are addressing themselves to the amelioration of social conditions and striving to arouse the people of these countries to higher social and moral ideals. The purpose is not to try to remedy, by the efforts of foreigners, all the evils which exist, but to teach the people how to remedy these evils for themselves. This work has been most successful. In Japan, for instance, we find that to-day almost the same standards with regard to such matters prevail as in our own countries.

"To take one concrete illustration: Formerly there was no attempt on the part of the Japanese to do anything for the great number of lepers who were in that country. Christian missionaries, many years ago, began to establish institutions for these unfortunate people. The Japanese Government, recognizing the value of this work, has itself started to found large hospitals in which they can be cared for.

"The philanthropic work of the churches has also had the effect of bringing about a sympathetic attitude on the part of the people toward Christianity itself. They have learned to see in it a religion which has a vital bearing on the welfare of society. The result has been that great progress has been made in the building of the Christian Church. Here again the purpose is not to convert the Eastern people to Christianity by the efforts of foreign missionaries but rather to create national Churches, which themselves will under-

take the work of carrying Christianity to the masses of the people.

"This effort has been so far successful that there already exist fully organized Christian Churches in China and Japan with a large body of members. The work in these Churches is being increasingly carried on by native ministers, and great progress has been made toward self-support. These national Churches not only display great religious earnestness but they are exercising an influence out of all proportion to their size in questions of social reform. One finds that in political life, in business life, and in the various professions, a large number of men occupying the most influential positions are Christians. For example, the first speaker of the Imperial Diet of Japan was a follower of the Master, and was reelected to that position, year after year, until his death. These young Churches give every promise of being able in no distant future to carry the influence of Christianity throughout the whole life of Eastern countries and to win their final adherence to it."

After Bishop Tucker's address a great deal of interest was manifested in the work, as was evident from a number of questions asked from different parts of the hall. In reply to a question asking about the relations existing between the different Christian missions abroad, Bishop Roots of Hankow said:

"To help establish National Churches, as Bishop Tucker has told you is the work of this Church in China and Japan, is the very best answer that could be made to the question, What is the Church trying to do in her work abroad? We go among them not in a

condescending way as though we were better than they are, but we go to help them to establish National Churches. Nor do we go in a sectarian spirit. We cannot say that we have, in the mission field, solved the question of Christian unity, but we can say that there is a better spirit of coöperation existing there than we have here. Face to face with the same difficulties, we know that we can help each other and that each can get help from the other. So we do work together in many ways, in far more ways than is done here.

"You can trust your missionaries in China not to betray the Church," he said. "We believe in it and we love it. And we believe we must stand together. We might go faster in China, but we prefer to go a little more slowly and stay true to the Church. But you can also trust your missionaries to draw together all the Christian forces in China. We are making progress, and if you at home will back us up by doing your part here you can trust us not to create the Protestant Episcopal Church of China, but a great National Church worthy of the name."

Someone asked if the educational and institutional work of the missions were closely connected with religion. Bishop Graves replied that all of this work has its beginning and root in the worship of the Church. All is inspired by the worship and service of Almighty God. When asked if the native people had caught this idea, he replied: "Decidedly so."

In reply to the question, "What effect does the return to China or Japan of one who has lived in America have on those at home, with whom he comes into contact?" Bishop McKim of Tokyo replied that the effect was sometimes bad and sometimes good. Which it was depended on the individual, but for the most part it was decidedly good. He cited the case of a Honolulu leper who, having gone to one of the leper colonies of Japan, found the other lepers there in a most depraved moral condition. Their heathen priests had told them that they were no better than mere animals, that they had no souls and were no longer human beings. This being so, they had given themselves up to all sorts of wickedness and debauchery. This returned Japanese realized that this was his opportunity to do a good work. And, as a result of what he had done, the Bishop stated that a large number of these lepers had been baptized and that very recently a class of them had been presented for confirmation.

The Bishop of Honolulu also told of a number of cases where Chinese had returned home and had been instrumental in greatly helping their people.

This second joint session on Missions was a most helpful one because of the very practical nature of it. As some one remarked, Bishop Tucker's address was a plain statement of facts which all wanted to know, and not merely oratory. Again the large hall was almost entirely filled with people deeply interested in what was being said.

HOUSE OF DEPUTIES

WEDNESDAY, OCTOBER 18TH

After the opening prayers the day's work was begun with the usual reports of committees and commissions. The first to be heard from was the Committee on Dispatch of Business. Mr. Lewis, the chairman, informed the house that it was very probable that next week night sessions would be necessary, as the calendar was steadily growing larger each day while the consideration of Prayer Book revision was going on.

A message from the House of Bishops announced that that

house had adopted an amendment to the canons, which makes provision that the tenure of office of a suffragan bishop shall not terminate with the death of the diocesan. And the House of Deputies concurred in this action.

Another message informed the House of Deputies that the House of Bishops had accepted the resignation of the Bishop of Springfield.



FRANCIS A. LEWIS

taken a prominent part in the recognition of the value and necessity of definite social service;

"And whereas, This Church is looked to for further and still more definite leadership in the conserving of home and family life;

"Therefore, be it resolved, the House of Bishops concurring, That there be appointed a commission to consist of five bishops, five presbyters, and five laymen, to study the whole question of the present status and condition of the home and family life of the people of the United States in its relation to religion and morals; the said commission to report to the General Convention of 1919, making such recommendation as in its judgment its conclusions shall demand."

Mr. E. L. Bayliss of New York presented an excellent and very interesting report of the Seamen's Church Institute. At 11 o'clock the house adjourned to sit in joint session on missions.

The house reassembled at 2:30 o'clock. Mr. Stetson of New York presented an interesting report of the Joint Commission on Press and Publicity, which is here given in full because it tells of a decidedly forward step which has been taken by the convention. To those who know how ineffectively the news of the convention has been handled by the secular press in the past, the result of the work of this commission is very evident this year. The convention is before the country more this year than it has ever been before, and this because of the splendid work done by this commission.

"The Committee on Press and Publicity, developing a policy which resulted from the experiment made in New York in 1913, has established cordial relations of coöperation and help with the newspapers of the United States.

"For weeks before the gathering of the convention it sent out matter descriptive of the convention and its purposes. Eight special articles of this kind were mimeographed and sent to nine hundred newspapers in all parts of the United States, and also to Church periodicals in this country and in England and Canada. This matter was printed by at least seven hundred papers and prominently displayed. It was handled on a news basis, as it contained no expression of opinion and was given only to the presentation of facts. In addition, an illustrated article was forwarded to one hundred publications.

"There are present at this convention correspondents whose dispatches reach hundreds of newspapers throughout the country. The Associated Press, which serves more than nine hundred newspapers alone, is represented here by a special staff correspondent. Through syndicates controlled by large dailies of St. Louis, Chicago, and other leading cities, many more journals are served. There are reporting this convention representatives of nineteen newspapers covering a territory extending from New York to New Orleans and several hundred miles beyond St. Louis.

"To facilitate the work of the correspondents the committee established a press room which veteran newspaper writers present declare to be the equal of any they have ever seen at a convention. Desks, tables, typewriters, and books of reference were placed at their disposal. The management of the press room is in the hands of a clergyman of the Church, assisted by two experienced journalists especially engaged by the committee.

"To the newspaper men the committee has supplied carbon copies of all important resolutions and issued digests of reports of all committees, besides at regular intervals making oral announcements to them of all important news developments. No effort has been made to censor or to influence the reports of the newspapers in any way. On request, those in charge of the bureau have explained technical terms and references. The aim of this bureau of the committee is to supply news accurately and promptly without comment. The com-

mittee is glad to know that its efforts in this respect have met the approval and the appreciation of the press.

"The committee have had conferences with the members of the fourth estate present as to the relation between religion and news, and have gathered much technical information which should prove of great value in planning future work. It has found as a result of its experience at this convention that the newspapers are willing and even eager to print Church news which is presented to them in attractive and comprehensive form.

"This opens up new and great possibilities for publicity, for no such plan as this has been conducted by other faiths, although several have unorganized means of communicating with the press. The possibility of having a judiciously managed system of publicity conducted from a central bureau is worthy of careful consideration. It would be possible if the means could be provided to conduct a work which could keep the public, the various provinces and dioceses, in touch with the activities of the Protestant Episcopal Church during the triennium.

"The committee has received \$3,363 and expects to receive \$1,000 more, making in all \$4,363. The details are shown on the report of Mr. George F. Parker, secretary of the committee, hereto attached. It is believed that this amount will be sufficient to cover the expenses of the convention.

"The committee feels that this publicity work, conservatively and carefully conducted and yet with spiritual zeal, could be made a valuable auxiliary to the preaching mission of the Church.

"The committee, therefore, asks to be continued to care for the next convention and also to consider the possibility of a permanent scheme of publicity."

The house then went into the committee of the whole to consider the revision of the Prayer Book. The first amendment adopted was to change the rubric before the Nicene Creed in Morning and in Evening Prayer to read, instead of "Or this", "Or the Creed commonly called the Nicene Creed". A proposal was made to remove from Evening Prayer the Prayer of St. Chrysostom, but this was not done.

The Prayers and Thanksgivings for Special Occasions were taken up and the rest of the afternoon session was taken up in considering the proposed amendments, without arriving at any definite results. The trouble lay in the fact that the commission had reported several new prayers, For a State Legislature, For Courts of Justice, For Our Country, For the Church, and others. The committee of the whole undertook to amend the wording or phraseology of these in one way or another, and so the time was consumed without really accomplishing very much.

At 4:30 o'clock the house went into executive session for the purpose of acting upon the credentials of the Rev. James Wise, who has recently been elected Bishop Coadjutor of Kansas. And the house gave its consent to his consecration. The credentials have been beautifully engrossed and are being signed by all the members of the House of Deputies.

THURSDAY, OCTOBER 19TH

Prayers were said and the usual order of the day pursued. Among the resolutions presented the house was one by the Rev. Dr. Floyd W. Tomkins of Pennsylvania expressing thanks for an appreciation for the Church Pageant, which had been presented Wednesday night by the Church in St. Louis. This was adopted by a rising vote.

Mr. Bacot of South Carolina presented a resolution that the Joint Commission on Marriage and Divorce be continued and directed to report again to the next General Convention. This was adopted.

In order to expedite business Mr. Lewis, the secretary of the Committee on Dispatch of Business, made a resolution which was adopted, that the committee of the whole report its final findings to the house at 4:30 in the afternoon and that it then be discharged from further consideration of the subject. By this means it was hoped that the members of the house would take less time in useless discussions and the sooner arrive at conclusions. And, as later events proved, it was a wise move.

Before sitting as the committee of the whole several messages from the House of Bishops were read. One of them announced that the House of Bishops had concurred with the

The Hymnal House of Deputies in its action authorizing the Revised Hymnal. This is final action as far as this convention is concerned.

At 11 o'clock the revision of the Prayer Book was continued. After some discussion and many amendments proposed to the forms offered by the commission the following

New Prayers prayers as proposed by the commission were adopted: For a State Legislature, For Courts of Justice, For Our Country, For the Church, a new prayer for Missions, and the old one slightly revised in terminology. Another prayer for use In Time of Calamity was adopted. The commission then proposed a prayer For the Army and another for the Navy. When these were proposed the Rev. J. H. Melish of Long Island rose to oppose them.

"It is not my desire," he said, "to precipitate a debate here on the question of national preparedness, nor upon the question of pacifist *versus* militarism, but if we adopt these prayers we shall be doing an injury to the youth of this nation that is irreparable. It is true of a nation as it is true of an individual, that whatsoever a man thinketh in his heart so is he. If we put a prayer like this before the youth of our nation, and make the petitions which this prayer makes, you are bringing on this nation, in the years ahead, a similiar catastrophe and calamity which is now overwhelming the nations beyond the Atlantic at this moment. I want to oppose these two prayers, first of all on the ground that they have no vision. I submit to you that the Committee on Enrichment of the Prayer Book labored to give to our Church a prayer for peace, and it brought forth a prayer for army and navy.

"My second point is that the prayer is without sense. It asks for things that cannot possibly be granted. You all remember that when the Germans first used gas a cry of horror was raised in all parts of the world, and then what happened? I have been told since coming to St. Louis that the Archbishop of Canterbury and the Archbishop of York protested for weeks against the British army using gas, but the British army followed the Germans, and the French, Italian, and Russian armies are now all using gas. It is impossible for soldiers to 'serve without reproach', as the prayer asks. No soldier can serve without reproach. We are asking God to grant something that is entirely without meaning, for war cannot be waged without reproach.

"My third point is that the prayer is without Christianity. It prays to the God of Hosts; it calls up the view of deity which was held by Joshua, a view which was held by the wandering tribes when they invaded the land of Canaan. That vision has faded I trust from the minds of Christian peoples. For now we pray to the Father of our Lord Jesus Christ, the Prince of Peace, not the Lord of Armed Hosts; we pray to one who has made of one blood all nations of men to dwell on the face of the whole earth. By taking these old figures of speech and putting them on the lips and in the hearts of us men of to-day, you are dragging us back from the vision of our Lord, and His great revelation of a Father's wish which He has given unto men. You are dragging us back upon a level of human life from which we have emerged.

"I believe in praying for soldiers and sailors; and may I give you a prayer, just a few lines, that will put in the things I have in mind, namely, a vision of the future when wars shall be no more?"

Mr. Melish then read his prayer:

"O God, who hast taught us to love our enemies and to do good unto them that hate us; Bless our soldiers and sailors for their swift obedience and their willingness to answer the call of duty, but inspire them none the less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag."

In the midst of Mr. Melish's speech a pause was made to pray for missions, the noon hour having arrived.

Just after this prayer representatives were received by the house from the Russian Archbishop of New York, and they were presented to the house.

Mr. Melish was not entirely alone in his views about prayers for the Army and Navy. The Rev. Dr. Dunn of Southern Virginia declared that the house would reject with peril the prophet utterance of the deputy from Long Island. The Rev. Dr. Parsons also seconded the views of Mr. Melish.

The Rev. Dr. Parks said we have men in our army and navy, and many of these are even communicants of this Church, and we certainly ought to be allowed to pray for them. And besides this, if we cannot pray for those who on land and sea protect our borders and make it possible for us to live in peace then we certainly have no vision.

Mr. Stetson said that he was not a militarist nor was he quite a pacifist, but he did not see why we should not pray for our army and navy.

These two prayers were then referred back to the commission to be reported on later. In the afternoon the commission proposed to withdraw them until the next General Convention, but that did not appear to be the best way of disposing of them.

Mr. Pepper said that it would never do to withdraw them; that it would never do for this General Convention to adjourn without prayers for these institutions of our Government. We have adopted prayers for legislatures, which also are institutions of the Government, and we cannot vote to withdraw these prayers even though they are imperfect and may have to come back to us three years hence. He hoped the prayers would not be withdrawn because the action would surely be misunderstood.

Finally the two prayers were adopted as presented by the commission.

A Prayer for Memorial Day was next introduced. Immediately objection was raised to the title of the prayer by Dr. Parks. He suggested that it be changed to read, "A Thanksgiving for Patriots". If we do this, he said, we shall have a prayer broad enough to be

Other
Prayers

used in all sections of this country, broad enough to pray for Abraham Lincoln and for Robert E. Lee.

The Rev. Dr. Goodwin of Virginia thought it would be far better to omit the prayer entirely. But his principle objection seemed to be based on the fact that it appeared to him to imply praying for the dead.

The Rev. Mr. Gamble of Alabama wanted the proposed prayer adopted because he said it does not bring up any thoughts of either the North or the South except to those who will not pray to God that they might forget it. Nor need we worry about praying for the dead, since most of us pray for our own loved ones who are gone. Dr. Parks' amendment of the title was not adopted. After amending the title to read, "A Prayer for Memorial Days", the prayer was adopted.

In the afternoon session prayers were adopted For Colleges and Schools, For Religious Education, For the Children of the Church, For Social Service, For All who Labor. An amendment was adopted omitting from the prayer for the sick, "Or else give him grace so to take thy visitation, that, after this painful life ended", and insert in place of them, "And grant that finally". A new Prayer for a Sick Child was adopted, but the old prayer was allowed to remain.

It was decided to strike out the Prayer In time of Great Sickness and Mortality. And the commission was instructed to report to the next General Convention a more suitable prayer. A Bidding Prayer was next adopted, without any discussion. An amendment was made to the Thanksgiving For a Safe Return from Sea so as to make it applicable to a safe return from any journey, whether it be on sea or on land. At the end of the Prayers and Thanksgivings was added a Prayer for Peace and Unity.

The use of the Psalter was taken up and amendments made whereby much more liberty is given to the minister to use his discretion in the selection of the Psalms to be read. And several tables are given which indicate the Psalms suitable for many special occasions. This part of the proposed amendments appeared to appeal very strongly to the members of the committee and was immediately adopted without debate.

The committee of the whole then rose and reported to the house what had been done and the entire report was adopted by the house. It is almost impossible to make all these proposed amendments perfectly clear without the printed report in one's hand. But it must be remembered that the action just taken by the House of Deputies does not at all mean that these are final amendments. All of them must first be concurred in by the House of Bishops, then they must be sent to the councils of all the dioceses in the country and finally acted on in the convention of 1919.

A message was received from the House of Bishops stating that it had adopted the minority report of the Commission on Racial Episcopate. And the House of Deputies concurred, thereby deciding against racial missionary districts and in favor of racial suffragan bishops.

Another message announced that the House of Bishops had concurred with the House of Deputies in the matter of appointing a commission to study the home life of the people of the United States.

Another message informed the House of Deputies that the House of Bishops passed a resolution appointing a committee consisting of the chairman of the House of Bishops, the president of the House of Deputies, and the Presiding Bishop to select two bishops, two priests, two laymen, and two women to go to England in response to Bishop Montgomery's suggestion.

HOUSE OF BISHOPS

Thursday the House of Bishops adopted the Pension Canon which enables the pension system to be put into use.

The Rt. Rev. James S. Johnston tendered his resignation as Bishop of West Texas.

Consent was given to the election of a bishop coadjutor for the diocese of Albany.

Service for the Armenians, in response to the petition presented by the Armenians, are set for Sunday, October 22nd, at 11 o'clock in the Cathedral. Bishop Lawrence will be the preacher. J. H. B.

LET OUR LOVE be firm, constant, and inseparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the ocean of divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is, till it comes to what it desires to be; still being a river, till it be turned into sea and vastness, even the immensity of a blessed Eternity.—*Bishop Jeremy Taylor.*

HAVE FAITH that God always hears and answers your prayers according to what He, in His infinite wisdom, sees to be for the best good of your soul. Sometimes He keeps us for years on our knees before the time comes that He can safely give us what we pray for. If we seem to "ask and have not" remember that God sometimes answers our prayers by saying "No."—*S. A. C.*

Joint Session on Social Service and Religious Education

St. Louis, Mo., October 23, 1916.

A JOINT session on Social Service and Religious Education was held in Moolah Temple Friday morning at 11 o'clock. The Presiding Bishop was in the chair during the session.

SOCIAL SERVICE

The Rt. Rev. C. W. Brewster, Bishop of Connecticut, was the first speaker on Social Service. He said:

"The primary need of the Church is information, that the members of the Church may have an interest in this subject, that they may perhaps talk less until they know more, but above all that they shall know and shall care. Our aim is not to compete with established secular agencies, but rather to cooperate with them. The Church has another office and mission. The increasing emphasis upon Social Service is to be ascribed to the insistent pressure of the finger of God, the work of the Spirit. It is really a return to a more primitive conception of Christianity, as not individualistic but essentially collective and social. There must be increasing recognition that the value of human life is to take precedence over the value and interests of property. Here in America we need less talk about liberty and equality and more real fraternity to save the social fabric. The way of Democracy is not the triumphant holiday march that was expected by a former generation. It is a way beset in city, state, and nation by grave problems and perils. There is need of vision, of ideals and inspirations that the Christian Church is bound to furnish. The faith of the Son of Man, with all its superhuman sanctions, is none the less the religion of humanity. Of that religion of humanity the Church is the organic expression and ought to be the visible embodiment. It is essential to the Catholic Church that it be a true democracy—manifestly, before men's eyes, a spiritual republic, the commonwealth of man.

"In this hour when God is preparing a new world about to be born, citizenship in the Kingdom of God involves no uncertain attitude. Shame on us if the Church fail to bear witness against social wrongs, and to be always and plainly on the side of right and justice, humanity and God. Without identifying itself with any political scheme or propaganda, the Church ought to be sounding forth some prophetic voice on behalf of God's righteousness, a righteousness of doing right and of striving that right to be done, some voice with a thrill and compulsion of that ancient ringing summons to undo heavy burdens and to break every yoke. The Church should furnish that which may lift these pressing questions that have an ethical import above the low level of a crass materialism and of grasping greed on either side. The Church with its great sacraments, bringing all to a common level, must furnish that principle of brotherhood that transcends all adventitious differences, all race or class antagonisms, and clashing interests. The Church may and should furnish the quickening impulse and motive power, the dynamic of the spirit, driving on and up that things may be settled right and according to God's will."

The second speaker on Social Service was the Bishop of Newark. He told of the need of an organization in the Church which shall gather information along the lines of Social Service and shall be able to help the Church do her work along this line. We have such an organization in the Joint Commission on Social Service. And the work done during the past year is worth far more than the \$7,000 it cost to do it. "I know there are some who say they are tired of so many movements," he said, "but this comes from those who are tired of movement of any kind." He said he knew that some prejudice had been aroused against Social Service by some of the forerunners of the movement, who may have spoken extravagantly. But we must remember that those who are in the beginning of a movement of any kind are usually so absorbed in it that they do speak and often act extravagantly.

"But there are practical questions which every one must ask. What, for instance, can I do in the particular parish in which I live? Well, you can look into the living conditions of the great majority of the people in your community and see wherein it needs to be changed for their good. And you can make the conditions better for the unprivileged people. We must not bind the Church entirely with the privileged people, but must remember that the unprivileged have as much right to the Church as have the privileged."

The third speaker on the subject was the Bishop of South Carolina:

The work of Social Service as conducted by the Church differs fundamentally from all other social or economical forms which deal only with the outer conditions of life. Therefore in all that we do to bring about a better social order, to secure more equitable distribution of wealth—in all that we undertake in the way of the alleviation of human suffering or any good work, we should keep clearly in mind what we are endeavoring to accomplish. We are endeavoring through Social Service to save souls and to bring them

back to Christ as the one Saviour of the world through the Church.

"If, then, the supreme duty before the Church is the establishment of His kingdom, then it would seem that the Church could best discharge her duties to society and her divine Lord by holding before her people and before the world this ideal of a Kingdom of God as a practical programme of Christian service.

"Some of our brethren who are delivering this social message may not always be wise; we may not always approve of their methods; we may not be prepared to endorse all they say, but we cannot question their courage or their consecration. We are one with them in their belief that the Church needs to-day to have this social gospel preached to her people. We are one with them in their purpose and aim. And, therefore, we need to deal with these brethren who are the champions of social righteousness and social justice in the Church with great consideration and sympathy. They are the pioneers in a great movement which means much to the Church of the future. They are the connecting links between the Church and the great masses of the laboring people, who have become estranged from the Church and who are seeking to find a remedy for the evils that surround them, in socialism or in some other scheme for the reconstruction of the present social order. It is such men as these who are in a position to go to these estranged and separated brethren and say to them in the name of Christ: What you are striving to accomplish is included in Christ's great conception of the Kingdom of God. Therefore especially at this time we should be careful not to drive these preachers of social righteousness within the Church into an attitude of open revolt. Above all we must not suppress the spirit of prophecy in the Church which is the spirit of God. We must make our brothers of the social gospel realize that this Church is broad enough and Catholic-minded enough to keep within her fold every earnest, consecrated, and loyal priest of this Church who has a vital mission to deliver.

"The situation as I see it is far more serious than many of us realize. When at a mass meeting of laboring men in this country the name of the Church is greeted with hisses and the name of Christ with cheers, it is time to take note of the fact that, in their minds at least, the Church no longer represents the Master. To the great body of laboring men in this country the Church represents privilege; it is alive with wealth; it is the enemy of progress. We know that this is not a true indictment of the Christian Church. We know that the Church is doing more than ever before in her history to improve the condition of the working classes; we know that our Social Service Commissions are endeavoring to bring about legislation which will secure to every laboring man the just reward of his labor. And I verily believe that it will be through some such movement as this represented here on this platform and by the Social Forum Tent outside this building that we are going ultimately to win back to the Church the estranged and separated classes.

"Let the Church therefore stand forth as equally the Church of the rich and the poor, realizing that it is often harder, as our Lord taught us, to save a rich man in his wealth than a poor man in his poverty. But what a message for poor and rich alike—with a gospel of human brotherhood which will rest, not upon class feeling or class antagonism or class interest, but upon that larger truth that we are members one of another in Christ and that the basis of brotherhood and fellowship is something spiritual—something more than human. I am my brother's keeper not merely because he is a human being like myself but because he has an immortal soul and is God's child for whom Christ died. I say, then, let the Church accept this programme of a kingdom of righteousness on earth as the one paramount issue; the one supreme end for which she was sent into the world."

The next speaker was the Rev. F. M. Crouch, the general secretary of the commission. He told of the work which had been done by the commission along the lines of starting provincial, diocesan, and parochial organizations. All the provinces have Social Service commissions and there are eighty-one dioceses which have them. As a result of the work of the commission, Social Service is put on the same dignified footing with Missions and Religious Education. The joint commission does not take to itself any of the credit for the work done by the diocesan or parochial organizations, but it has inspired much of it and has been of help in carrying out some of it.

The very first step to be taken in beginning social service work is along educational lines, and the commission is able to direct in this process of gaining information. Some of the grown-up generation do not see any reason for this movement. These must be educated up to the place where they will see a reason. And then in the coming generation the Church has her great opportunity to create leaders. The commission has correspondence courses for training leaders and teachers and also has provided lessons to be used in Sunday schools.

Mr. William Fellowes Morgan stated the purpose and duties of

the commission as set forth by canon. He then said: "In 1910 you put the Joint Commission in a boat and sent it out to sea, telling them to 'go on and may God speed you'; but you failed to give the commission any oars. In 1913 you authorized the commission to make general appeals for money to support the work. In 1915 it was in financial perils and sought to put itself on a better basis, so asked each diocese and missionary district to contribute to this work one per cent. of the amount apportioned by the Board of Missions. As a result some have responded; some by contributions, others by promises. But there are still forty-one that have not contributed and that have not even promised to contribute. As business men, this work ought to appeal to you more than any other work the Church is doing. And every business man ought to be supporting it."

William Fellowes
Morgan

RELIGIOUS EDUCATION.

The first speaker on Religious Education was Mr. Robert H. Gardiner, the vice-president of the General Board of Religious Education. He declared that the most damnable heresy in the United States to-day is the idea that it makes no matter what one believes. It makes all the difference in the world what one believes, and that all may believe as they should they need religious education. The General Board is endeavoring to see that our children shall be taught positive Christian truths. He showed how the work of the board was divided under four departments: (a) the Parochial Department, including the home and Sunday school (in the latter he said there are about five hundred thousand); (b) the Secondary Schools Department, where the Church seeks to keep in touch with the developing child; (c) the College Department, which endeavors still to hold the young men and women who, cut loose from all home ties, are in great danger from temptations; and (d) the Theological Department, which endeavors to make the seminary courses more attractive to the best of the college men.

Robert H.
Gardiner

As to money, he said the board had a budget, but a budget was of little value without receipts of money. He told of the apportionment plan adopted by the board and said that the money had at last come in but was in many cases very late. And he urged all who intend to give to any religious funds not to delay their giving, but to be prompt and thus save the board much anxiety.

Bishop Lawrence discussed the Church Organizing for Religious Education. He said one of the greatest problems of to-day was that of transportation and distribution, how to get the goods needed to the consumer who needs them. How to get the product to the people is the question; and the answer lies in organization.

In the Church we have power and we have the field in which the power is needed, but the question is how to make the power do the best work in that field. The field is the five hundred thousand children and fifty thousand teachers, the secondary schools, the colleges and universities. The power is God's Holy Spirit. He stands ready to give Himself. It is incumbent upon us to draw upon this power in such a way as to enable it to do its best work. This, too, is a question of organization.

Education is the process by which the child develops upward, under the power of God, into his full self along Christian lines. And it is very important to realize the unity of the child's life, and that it is not a mere series of different departments. The earliest part of his education, that received at his mother's knees, must be a foundation, upon which through the different stages there will be development upward. And religious education has its place along this line of development. It is a mistake to think that we must have definite Christian religious teaching in our public schools. This will never come, nor is it necessary. We must accept conditions as they are and supply the needed religious training under these conditions. We can and we will present the finest system of Christian and Religious Education, taking conditions as they are. What we really need is to develop an educational conscience in the clergy, in the teachers, in the parents, and in the vestries. We must create educational leaders to meet the conditions of to-day as they are found here in the United States, and this is the work the General Board of Religious Education is endeavoring to do.

The Bishop of Tennessee said the work done by the General Board of Religious Education was the most industrious, intelligent, and consecrated activity in the Church's work. He asked all to do all in their power to support them. He said the Church had accepted its obligation of teaching—a tremendous obligation. He said that education consisted of more than mere knowledge. It must be trained intelligence filled with character and inspired and guided by religion. And here is where the Church's great obligation lies. The Church must make its contribution to the building up of characters fit for American citizenship. Any institution which is not ministering to this has no patriotism, he declared, and the people or nation which fails or refuses to see God in the world is declining into moral bankruptcy and political imbecility. "The security of all our institutions lies in the fact that we walk with the Almighty God as our refuge, and underneath are the everlasting arms."

The Bishop of
Tennessee

In spite of the fact that it was snowing and very disagreeable outside, there was a splendid attendance of people in the galleries at this meeting.

HOUSE OF DEPUTIES

FRIDAY, OCTOBER 20TH

As we looked out of our windows Friday morning we found it snowing. The wind was blowing hard and it was generally a disagreeable day. But in spite of this there was a good attendance in the House of Deputies when it was called to order at 10 o'clock.

The House of Deputies adopted subject to the concurrence of the House of Bishops the canons and resolutions offered by the Joint Commission on Business Methods. The effect of these canons and resolutions will be to put the business affairs of the Church on a far better basis than they occupy to-day. A decidedly practical and forward legislation. They provide that the fiscal year of the Church shall be January 1st for all dioceses, missionary districts, parishes and missions. Request is made that all councils, conventions, or convocations be held in the earlier part of the year. Standard forms are provided for reports, and standard forms are suggested for keeping the books of the parishes, etc. All trust funds shall be properly kept and all accounts of all kinds duly audited.

Business Methods

A message was received from the House of Bishops stating that a resolution had been passed by that house providing for the raising of the maximum limit of the pension system to such an amount over \$2,000 as met the actuarial demands. In order to have this clearly understood Mr. Monell Sayre, the secretary of the Fund, was asked to take the platform and answer such questions as might be asked concerning the working of the system. A great many questions were asked and promptly and clearly answered by Mr. Sayre. When he had concluded the president of the house stated that Bishop Lawrence had been asked to speak to the house about the pension fund. As he came forward the house again rose and applauded, in spite of the rule against applause. There could be no mistake in the feeling of the house after the Bishop had spoken. The Bishop stated that he sincerely hoped that by the first of March, 1917, the old clergymen of the Church can retire and not be dependent upon charity for a means of existence. A motion was then made to concur with the House of Bishops in adopting the resolution and it was done.

Raising Maximum Pension Limit

The house concurred with the House of Bishops in giving consent to the election of a bishop coadjutor for the diocese of Albany.

The following interesting and important message was received from the House of Bishops and concurred in by the House of Deputies, which makes it immediately effective:

"Whereas, Negotiations have been carried on for the past five years between the late Archbishop of the West Indies, representing the Church of England, and the Board of Missions of this Church in regard to work in Central America.

Missions in Central America

"Resolved, That the Presiding Bishop be authorized to enter into such negotiations as may be necessary to take under the jurisdiction of this Church such oversight of the missionary work in Central America as may be transferred or ceded by the Church of England.

"Resolved, That on the completion of such negotiations, the House of Bishops may be authorized to accept the cession of missionary work in Central America from the Church of England and to establish a missionary district in the Canal Zone and Central America and to elect a bishop for said missionary district."

Another important missionary message came from the House of Bishops and was concurred in by the House of Deputies. It announced that the House of Bishops had adopted the following resolutions:

"Resolved, That a commission of three, one bishop, one presbyter, and one layman, be appointed to visit Africa at as early a date as

Commission to Visit Liberia

may be possible, to investigate existing conditions and opportunities for the development of the Church's work in the Republic of Liberia and to report to the Presiding Bishop.

"That the commission consist of the Bishop of Indianapolis, the Rev. Harvey Officer, and Dr. James H. Dillard.

"That the Presiding Bishop be requested to delegate to the Bishop on the commission authority to act as his commissary in the administration of the affairs of the District of Liberia during such time as the Commission may be in Liberia.

"That the Board of Missions be authorized to pay the expenses of the commission."

The Rev. Dr. Grosvenor of New York introduced the following resolution which was adopted:

"Whereas, The duty of the Church towards her children of the theater has too long been ignored, and whereas, the hardships, difficulties, and temptations due to an itinerant life and a peculiar vocation render the actor's calling particularly hazardous; and, whereas, the Actor's Church Alliance, founded by this Church in June, 1899, under the leadership of the late Bishop Potter has sought to relieve such conditions by bridging the chasm of misunderstanding which has existed for centuries between the Church and the theater, by appointing chaplains who shepherd the actor folk, care for them in sickness, and strive to secure for them Sunday as a day of rest.

"Therefore, be it resolved, That this General Convention of the

Protestant Episcopal Church hereby endorses the work and plans of the Actor's Church Alliance and commends it to the intelligent interest, sympathy, and cooperation of all its members and the various parishes they represent."

The Rev. Dr. Smith of Washington introduced a resolution directing the Committee on Relations of Army and Navy Chaplains to take up the matter of reducing the number of Chaplains of this Church in the Army and Navy. This resolution was referred to the committee. From the statement made by Dr. Smith it appears that the number of chaplains of this Church now in the Army is to be reduced from fourteen to five and a similar reduction is to be made in the Navy chaplains. And the reason given is that too large a proportion of our clergy now hold these positions, basing the proportion on the number of communicants in the United States. Dr. Smith urged that prompt attention be given to the matter.

The Rev. Dr. Johnson of Minnesota introduced a resolution which was adopted, making it permissible for joint commissions of the General Convention to submit their reports to the several provincial synods to be discussed, but not acted upon, and the results of such discussions returned to the respective commissions for their information. His idea is that if this is done it will save a great deal of unnecessary discussion on the floor of the General Convention.

SATURDAY, OCTOBER 21ST

Saturday was a short session day and comparatively little beyond routine work was done. The diocese of Arkansas had petitioned the General Convention to create a missionary district out of a part of the diocese, but the House of Bishops thought the desired assistance could be given to the diocese by requesting the Board of Missions to make an additional appropriation of \$5,000 a year for Arkansas. In this the House of Deputies agreed.

The matter of additional episcopal supervision for South Dakota was referred to the Committee on Canons. The committee reported that while the whole committee agreed as to the necessity of this additional supervision, there was a majority and a minority report as to how best to provide it. The majority report recommends an amendment that will permit the election of suffragan bishops for missionary districts. The minority report recommends an amendment permitting the election of an assistant bishop with limitation of time for electing such a bishop to December 31, 1917. This is similar to the provision made for an assistant for Bishop Hare. The two reports will be considered on Monday.

The Joint Commission on the Revision of the Hymnal reported a title page for the Hymnal which has been adopted by the House of Deputies. It is: "A Hymnal as Authorized for Use by the Protestant Episcopal Church in the United States of America in 1916."

The Rev. Dr. Parks offered a resolution, which was adopted, which permits the Committee on Amendments to Canons to sit and act during the recess of the General Convention and to report at the next General Convention. This having been adopted, he next introduced the following resolution which was referred to this committee:

"RESOLVED, That Canon Forty, for the solemnization of matrimony be amended by striking out after the words in Section 3, 'has been divorced'."

That leaves the canon forbidding the remarriage of any one who has been divorced as long as the former husband or wife still lives. This will bring the subject before the convention of 1919.

The Rev. Dr. Freeman offered the following resolution, which was adopted:

"WHEREAS, There is a conspicuous laxity in the observance of those wholesome moral laws that should govern the conduct of the social life and practices of the people of this nation, manifesting itself in the increasing tendency to divorce, and in a Sunday disesteemed and dishonored; and

"Whereas, Ostentatious luxury and prodigal extravagance mark in a vulgar and flagrant way the life of our age, creating false standards of living, and tending to make more evident the cleavage between rich and poor; and

"Whereas, The awful tragedy of Europe calls for and demands a sober and searching examination of the standards of our individual and corporate life;

"Therefore, be it resolved, the House of Bishops concurring, That this Church in convention assembled solemnly places itself on record as standing resolutely and unflinchingly for simpler and more wholesome standards of living in family and social life, the highest and holiest recognition and maintenance of marital vows, and greater justice and equity in all the relations of our industrial life; and furthermore, be it

"Resolved, the House of Bishops concurring, That this con-

vention urges upon clergy and laity alike throughout the Church, by precept and example, the rigid observance in all social habits and practices of those Christian principles that make for sobriety, purity, and holiness in the life of the people."

The Rev. Mr. Shayler of Olympia offered the following resolution, which was referred to the Committee on Social Service:

"WHEREAS, The rapid increase of crime and criminals among the youth of our land demands the earnest consideration of every organization interested in the public welfare; and

"Whereas, One of the greatest factors in public education is the moving picture, and

"Whereas, While recognizing and appreciating the splendid results of pictures of travel, of science, and of public uplift, as presented upon the screen, we at the same time recognize the increasing number which present distorted views of affection, suggestions of lust and license, and details which combine to develop schools of crime;

"Therefore, be it resolved, the House of Bishops concurring, That this General Convention through its Social Service Commission urge upon the special committee of Congress now considering the question, the appointment of the National Board of Censors."

The last hour and a half of the session was consumed with a discussion of a proposed amendment to the Constitution which provides for proportionate representation in the House of Deputies, and the subject was being debated when the House adjourned at noon. It will be the order of the day for Monday at eleven o'clock.

Several messages were received from the House of Bishops. One announced that the House of Bishops had decided on Detroit as the place for the meeting of the next General Convention, and the House of Deputies concurred. The date of meeting will be the second Wednesday in October, 1919.

Another announced that the House of Bishops had accepted the resignation of The Rt. Rev. James S. Johnston as Bishop of the diocese of West Texas.

J. H. BROWN.

ALL SAINTS' DAY

After the solemn hour of sweet Communion,
We go where radiance shed
By autumn's sunlight still in glory lingers,
Where sleep the holy dead.

Place the gold flowers where rest the happy-hearted,
To whom when this world's sun
Sank on their busy day, the Blessed Master
Might whisper low, "Well done!"

The purple-tinted leave where broken-hearted
The sad one fell asleep;
We seem to hear the tender Saviour saying:
"For this one do not weep."

Upon the bed where lies the baby, fitly
The pure white flowers we place;
For hath not Jesus said: "In heaven their angels
Always behold God's face."

The purple mists are rising o'er the hillside;
The colors bright are dim.
Our dead await the joyful Resurrection.
They are asleep in Him.

I. E. C.

CHEERFULNESS

CHEERFULNESS can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things. A lady and gentleman were in a timber-yard situated by a dirty river. The lady said, "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman; "just smell this foul river!"

"No, thank you!" the lady replied. "I prefer to smell the pine boards."

And she was right. If we can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face.—*Dinah Maria Mulock.*

FOLKS MOSTLY never mean any harm; but they do it for all that. One way not to do any harm is not to say any harm. If we thought more about what we said, we shouldn't do so much harm by a good deal.—*Mark Guy Pearse.*

EVERY TIME the Eucharist is celebrated, every time a good Communion is made, there is a true association of the soul, of the Church, with the Love with which Jesus was glorified. There can be no "Real Presence" without this showing forth of Love.—*Rev. Jesse Brett.*

Miscellaneous Gatherings

OPEN SOCIAL FORUM

As previously announced in *THE LIVING CHURCH*, a tent has been erected immediately west of Moolah Temple by the Social Service Commission of the diocese of Missouri acting for the Joint Commission on Social Service. In this tent an Open Social Forum is being conducted every afternoon immediately after luncheon, with an invited speaker, followed by discussion. The first three speakers were Dean Bell of Fond du Lac, the Rev. Mr. Melish of Brooklyn, and Dean Massie of Louisville, and the success of the meet-



THE TENT OF THE OPEN SOCIAL FORUM

ings so far has been remarkable. The tent seats about three hundred and fifty and it has been crowded at every meeting. DEAN BELL said that true social service consisted in a clearer and more powerful presentation of the "callous-handed, mighty-hearted God of Golgotha, who bore into the very center of the heavens the body of a working-man". MR. MELISH said that more attention had been paid to the seed than to the soil and that the seed of a righteous and holy life could not grow in the soil of present social and economic conditions. DEAN MASSIE spoke on Commercialized Vice.

BROTHERHOOD MASS MEETING

The speakers at the mass meeting of the Brotherhood of St. Andrew in St. Peter's Church on Friday night, October 13th, were the Bishop of the Philippines, the Archbishop of Algoma, Bishop Montgomery, secretary of the S. P. G., and George Wharton Pepper. BISHOP BRENT warned America of an impending collapse of the American republic unless materialism and the worship of wealth be uprooted from our hearts. "The best definition of the doctrine of election I have ever heard was given by an old negro preacher: 'Election and predestination means that God is voting for you, and the devil is voting against you, and you have the deciding vote.' It is so with our nation. Our destiny is not secure. We are basking in an unwarranted self-satisfaction. We are in danger of losing the inheritance of our forefathers in our easy contentment with material things. I speak—I dare to say it—as a prophet, and as one who knows what it means to walk in communion with God, when I say that this peril hangs over our immediate future."

MR. PEPPER said: "Christianity is not a religion, it is a Gospel. A religion can never present us with an inherently probable hypothesis, and leave us to pass upon it. A Gospel is news of salvation."

The English bishops made fervent pleas for self-consecration and devotion to the cause of Christ.

THE SUNDAY SERMONS

On Sunday, October 15th, the following visitors preached at the churches in St. Louis: Christ Church Cathedral, Bishop Brent, Rev. W. E. Gardner, D.D.; All Saints', Bishop Colmore, Bishop Murray; Church of the Ascension, Bishop Winchester, Rev. Floyd W. Tomkins, D.D.; Emmanuel, Old Orchard, Bishop Brown of Virginia, Bishop McCormick; Epiphany, Bishop Perry; Good Shepherd, Bishop Darlington; Grace Church, Kirkwood, Bishop J. H. Johnson, Bishop Matthews; Holy Communion, Bishop A. L. Williams, Bishop F. F. Johnson, Bishop Sumner; Holy Innocents, Bishop Jones; Mission to the City Institutions, Bishop Perry; Church of the Redeemer, Bishop Partridge, Bishop T. I. Reese; St. Alban's, Bishop Howden, Rev.

C. H. Boynton, Ph.D.; St. Andrew's, Bishop Faber; St. Augustine's, Bishop Bratton, Bishop Vincent; St. George's, Bishop Gailor, Bishop McElwain; St. John's, Bishop Page, Bishop J. H. Johnson; St. Mary's, Bishop Beecher, Bishop Howden; St. Michael and All Angels', Bishop Lawrence; St. Paul's, Bishop Darst, Bishop Beecher; St. Peter's, Rev. Leighton Parks, D.D., Bishop L. L. Kinsolving; St. Philip's, Bishop F. R. Graves, Bishop H. St. G. Tucker; St. Stephen's, Bishop Fawcett; St. Thomas', Bishop Garland; St. Timothy's, Bishop Atwood; Trinity, Bishop Griswold, Bishop Webb; Holy Cross, Very Rev. F. S. White; Ferguson, St. Stephen's, Rev. J. W. Sykes.

SUNDAY MASS MEETINGS

The speakers at the missionary mass meeting at Moolah Temple on Sunday, October 15th, at 3:30 were Bishops F. R. Graves, Nichols, Atwood, Restarick, Brent, and the Rev. R. B. Patton. Bishop Lawrence presided. Each of the speakers was allowed twelve minutes. Bishop GRAVES said the ideal of the early missionaries in China was the founding of a native Church, and that the ideal is realized in the Chinese Church of to-day, with its General Synod, its General Missionary Society, and its many self-supporting parishes. Bishop NICHOLS spoke in behalf of the American Church Institute for Seamen and said he hoped that the "Church of the sea", which is now largely congregational, would yet have a unity and a strong organization. Bishop ATWOOD spoke very fervently of his work in Arizona in the mining towns, among the Indians, and with the people suffering with tuberculosis who come out there seeking health. The Rev. Mr. PATTON spoke for the American Church Institute for Negroes, which he said is an auxiliary to the Board of Missions organized to guarantee the work of about ten negro schools scattered through the South and to secure support in their work of industrial education. Bishop RESTARICK spoke of his work among the Japanese in Honolulu and mentioned the fact that although they had several Church workers among the Japanese they had not one church building for the Japanese on the island. Bishop BRENT made a plea for a technical high school building in Sagada, and at a continuation meeting after the mass meeting he secured about \$25,000 of the \$30,000 necessary for such a building.

At 8 o'clock the Rt. Rev. H. H. MONTGOMERY, secretary of the S. P. G., preached the sermon at the triennial mass meeting of the Board of Missions. Bishop TUTTLE read the service of Evening Prayer. Bishop Montgomery preached a very impressive sermon on the Judgment Day. He said we must watch over our Catholic traditions yet guard ourselves from being unfair to other Churchmen. He closed with an appeal to the American Church to send a delegation of bishops, clergy, laymen, and laywomen to the Church of England to help them in their period of reconstruction.

MASS MEETING FOR SYRIAN-ARMENIAN RELIEF

At 8 o'clock on October 11th a mass meeting was held in Moolah Temple on the condition of Syrians and Armenians. Bishop TUTTLE presided and opened the meeting by reading a letter from the Archbishop of Canterbury endorsing efforts in behalf of the persecuted Christians. The first speaker, the Rev. JAMES McNAUGHTON, moved his audience to tears by his eloquent appeal for the persecuted Armenians as he showed how the Turks had tried to exterminate them by driving them out of business, by killing and torturing them, and by deporting them to places in the mountains and hills where it is impossible to exist. He spoke about the committee of relief composed of prominent men and said that every cent given goes directly to the field, the expenses of the committee having been contributed. The second speaker, Mr. PAUL SHIMMON, gave a detailed story of persecutions, and spoke of how the American flag was brought out and saved many by appeal to it. Bishop LAWRENCE spoke of a series of resolutions to be put to the General Convention expressing the sympathy of the Church for the Armenians and Syrians. He called attention to the significant fact that the Jews desire to help persecuted Christians living on their own land of old, a sign of the times that should make Christians take courage and give thanks.

MASS MEETING ON COMMERCIALIZED VICE

In the Jewish Synagogue, opposite Moolah Temple, which has been secured for meetings of the Christian Socialists represented by the Rev. Irwin St. John Tucker of Chicago, a mass meeting was held Wednesday evening, October 11th, to consider the subject of Commercialized Vice. The chairman was the Rev. J. H. Lever and the speakers were Mr. Oscar Leonard, Mr. Lionberger Davis, Mr. Roger Baldwin, all of St. Louis, the Rev. Mr. Tucker of Chicago, and Bishop Sumner of Oregon. The speakers, though presenting different viewpoints, were unanimous in demanding suppression of the evil itself and recognition of the economic causes underlying the evil.

OH, THAT we could in all our trials lay ourselves down in the arms of the Almighty, His all-sufficiency in power and goodness! Oh, how much of the haven should we have in our voyage, how much of home in our pilgrimage, how much of heaven in this earth!—*Rev. Richard Owen.*

The Woman's Auxiliary

Sentence Speeches from Missionaries Give Pleasure and Profit

Intimate Glimpses of Convention People and Events

St. Louis, Mo., October 23, 1916.

MONDAY, OCTOBER 16TH

THE missionaries who were massed on the stage last Friday announced their names, and as nearly as one could get them they were Mrs. Folsom, Honolulu, parish worker for the Cathedral; Deaconess Withers, of the diocese of Montana, whose emotion over the late death of Bishop Brewer was too great to permit her to speak; Miss Robins, St. Luke's Hospital, Porto Rico; Southern Virginia, Miss Davis, St. Peter's-on-the-Mountain; missionary in charge of Rosebud Mission, South Dakota; Archdeacon Thomas Demby and wife of Tennessee, colored, in charge of Hoffmann-St. Mary's Institute for Colored Girls, near Memphis; Deaconess Shepard, Deaconess Affleck, Utah; the Rev. Mr. Baker, Southern Virginia.

Mr. Baker, in the time allotted him for one sentence, said he thought he would impress his name upon some young children by saying: "Children, who is it bakes your bread?"

They shouted:
"Mother!"

Archdeacon Russell, Lawrenceville, well known among our missionaries, was present from Southern Virginia; George B. Mill, Virginia; Mrs. A. B. Hunter, another well-known worker, connected with St. Augustine's School, Raleigh, N. C., was there; and several whose names were not heard.

These, however, were not nearly all of the missionaries attending the Triennial. Miss Bailey of Shanghai, a teacher at St. Mary's School, is here and brought the United Offering of \$500, smaller, she said, than it would have been if the national Chinese Church were not now working on an offering of its own.

Deaconess Stewart, who has been two years at Hankow, was on the stage; Grace Hutchins; and Lillian Kendrick.

Each of these gave a brief sentence descriptive of her work, some of them full of fun; and the entire presentation was delightful, unusual, and remarkably acceptable to the audience. In New York one woman missionary said to us: "We are not *individuals* to you—you don't even know our names—we are only 'missionaries'." This was as pathetic as it is true, and this idea of Miss Emery in having them introduce themselves may do something to make us really know these valued co-workers of ours.

Already there is beginning to be speculation as to where the Triennial of 1919 will be held. Mrs. Markoe, president of the Pennsylvania branch, announced from the platform the other day that "Philadelphia *must* have it the next time", but among Detroit

The Next Triennial—Where? people there is a putting of heads together with a fixed determination to defeat Mrs. Markoe's hospitable intuition.

The most important of the business meetings of the Woman's Auxiliary is on this morning. Every delegation is full. Various resolutions are being voted on. One, recommending that every Woman's Auxiliary woman leave a bequest to the Board of Missions, was adopted. Another recommending that women of the Woman's Auxiliary give one day's income on each birthday was voted down. Many women felt that this was an individual matter and that, in view of the various other funds, this would better not be urged officially. This was one of the resolutions on which too much time was spent.

Business A question as to who was founder of the Woman's Auxiliary was sent up and Miss Emery replied by saying that the Woman's Auxiliary was suggested in 1871 and founded in accordance with these suggestions. It had always been the understanding that the late

Who was the Founder? Mrs. Twyng, sister of Miss Emery, originated the Auxiliary idea, but a clergyman's recent reference to a Chicago woman as the founder led to this question.

A resolution urging the Woman's Auxiliary to provide \$50,000 during the next year for rebuilding St. Agnes' School, Kyoto, was carried.

The report of the committee on Junior work, recommending several changes, all in the line of widening vision, was discussed with much spirit. The main thought was the merging of the Juniors into the Sunday school while preserving some official distinctiveness. The Junior leader from Louisville said that this had been

tried in her diocese with encouraging results. The report was adopted.

Another resolution asking the approval and cooperation of the Auxiliary about the Pilgrimage of Intercession was accepted. Miss Emery explained this to be, not the Pilgrimage of Prayer described by Miss Forbes and referred to in my last letter, but a very beautiful plan to bring the dioceses, beginning up at the very northeast corner with Maine and New Hampshire, into a systematic series of meetings for intercession which should last throughout the year. The details of all these things will reach our Auxiliaries through official channels.

One of the important Junior changes, to take place after the triennial of 1919, is the withdrawal of the Junior Auxiliary from the Woman's Auxiliary in order that some specific work for boys may be commenced.

A Work for Boys The afternoon business session saw Mrs. Stevens of Michigan in the chair, and at its close she complimented the voting body on its expeditious work. Mrs. Stevens pleased by her elasticity in regard to some parliamentary rules. She said: "We are not a woman's club but a body of Christian women."

Afternoon Miss Emery said that as, after a Triennial, many women had gone home complaining that they had no opportunity to speak, and that no one might have cause to say this of this meeting, she hoped the discussions would be very free.

A resolution to put the word "thank" into "United Offering", which had been carried, was reconsidered, and despite much excellent speechifying was voted down. Personally we think this is not important. We have all grown so used to saying "United Offering", and abbreviating it as "U. O.", that the new phrase would be awkward. In making our speeches we can still emphasize the "thank", which, as one speaker said, often increased the gifts. Every offering is virtually a thankoffering.

United Offering Considerable discussion was elicited by a resolution proposing to appropriate \$10,000 for buildings from the United Offering of 1919. Several missionaries spoke most eloquently. Deaconess Affleck said she knew a missionary who had lived in Mexico in a room not fit for a human being. This resolution was carried.

Appropriations Another resolution, however, which brought delegates to their feet too rapidly to be recognized, was one resolving that \$10,000 should be appropriated from the next United Offering for the "training" of missionaries. This is a point it is time we understood.

Missionary Training There have been instances not a few when, in answer to the pleas of the Board and to the official prayer of the Auxiliary, young women have offered and have never been able to discover how they were to get the training promised by the United Offering. After a long discussion it was stated that such training was constantly being done and that as, in answer to the invitation from the Board last week to "council and advise" with them, a conference committee had been appointed, it was thought that the amount of our money used for training might be left to the discretion of this new committee. Therefore this resolution was lost. This committee consists of one member from each of the eight provinces.

The extension of this invitation impresses your correspondent as being one of the wisest things the Board of Missions has ever done. Loyal Churchwomen have tried to believe that there was some good reason why missionary zeal has so often been nipped in the bud, but it has been a source of disappointment in many dioceses. Now this conference committee may be approached, each province through its representative, and we may look for excellent and quick results.

A motion to adopt an Auxiliary badge was laid on the table. Miss Emery asked for a committee to assist in providing attractive programmes for the monthly conferences at the Church Missions House. Several important committees were appointed. The business sessions are so interesting that no one goes to tea at Moolah Temple until after adjournment.

Many floating bits of conversation reach one. I heard a woman describing a Churchwoman to a friend to-day as "terrifically spiritual". Two women talking earnestly said: "My rector is so Low Church that I can't discuss these subtle points with him." "And

(Continued on page 915)

DIOCESAN CONVENTION IN NEW YORK

Meeting Opens on November 14th

FURTHER PREPARATION FOR ANNIVERSARY OF ST. PAUL'S CHAPEL

New York Office of The Living Church }
11 West 45th Street }
New York, October 23, 1916 }

PURSUANT to the first article of the Constitution as altered at the last annual meeting of the convention, the 1916 convention of the diocese of New York will meet at the Cathedral of St. John the Divine on the second Tuesday in November, the 14th.

It will be remembered that there was a three days' session last year with many novel features, including an interesting exhibit in old Synod Hall prepared by a number of missionary and other agencies to illustrate their particular work.

It is hoped that clerical members and lay delegates will come to the convention prepared to remain in attendance through three days. The cause of missions, parochial, diocesan, and general, will have a prominent place in the proceedings. The Social Service Commission and the diocesan Board of Religious Education will, as last year, present an attractive programme.

Great preparations have been made for the due celebration of the one hundred and fiftieth anniversary of the opening of St. Paul's Chapel of Trinity parish. The foundation stone of the "third English Church" in this city was laid on May 14, 1764. To-day it is the only church edifice on Manhattan Island still standing on its original site.

In addition to the detailed programme of the anniversary services [beginning Sunday, October 29th], it should be noted that the noon-day service on Monday—the actual anniversary day—will not be for the general public, admission being by card only. At this service the Rev. Dr. William T. Manning, rector of the parish, will preach. On Tuesday at noon there will be a special musical service at which the cantata *Gloria Domini*, by T. Tertius Noble, will be sung, the composer at the organ.

Every day in this week will be marked by a special service at noon.

The clergy and people of the diocese, and hundreds of citizens are rejoicing over the recovery of the Bishop from his recent indisposition. Regaining his accustomed bodily strength Dr. Greer is engaged in preparing for the annual diocesan convention and in caring for the administration of the diocese with his usual vigor.

Several important changes in the clergy staff of St. James' parish are announced by the new rector, the Rev. Dr. Frank W. Crowder, who succeeded the Rt. Rev. Dr. Courtney. The Rev. Philip A. Easley, Deaconess Hildagarde von Brockdorff, and Deaconess Deborah Payne, who worked with Dr. Crowder in Grace Church, Providence, R. I., have come to work in St. James' parish.

At the parochial chapel, known as the Church of the Holy Trinity, East Eighty-eighth street, where a large social and religious work is done under the leadership of the vicar, the Rev. James V. Chalmers, several changes have been announced. The Rev. Lyman J. Howes, until recently chaplain at St. Luke's Hospital, this city, has taken the place of the Rev. Charles H. Kues, and the Rev. Dr. James Empringham, who is also superintendent of the New York Anti-Saloon League, has accepted a position on the staff.

A movement is afoot to enlarge St. Christopher's House, adjoining the church on East Eighty-eighth street, in order to provide more room for the settlement's constantly expanding social work.

A special meeting of the Church Periodical Club will be held Monday, October 30th, in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, at 11 o'clock. Reports will be made of the meetings held in St. Louis during the General Convention. The speaker will be the Rev. Charles E. Snively of La Gloria, Cuba.

The officers of the New York branch of the Woman's Auxiliary have sent out notice that as the first Tuesday in November will be election day, the regular monthly meeting will be held on Tuesday, October 31st, at 10:30 A. M., at the parish house of Zion and St. Timothy, 333 West Fifty-sixth street. The Rt. Rev. Dr. Henry B. Restarick, Bishop of Honolulu, will be the appointed speaker. Mrs. Ernest R. Adee, 129 East Thirty-fifth street, Manhattan, is the secretary.

IN GOD'S WORLD, for those who are in earnest, there is no real failure at last. No work truly done—no word earnestly spoken—no sacrifice freely made—was ever in vain.—*Rev. F. W. Robertson.*

THE CATHEDRAL CHURCH IN BOSTON

Its Missionary Work in the City

NOTES OF IMPORT THROUGH THE DIOCESE

The Living Church News Bureau }
Boston, October 23, 1916 }

CHAT a Cathedral can be a vital factor in the Church's life in America to-day, is being constantly demonstrated at St. Paul's in Boston. There are those who repine that this diocese has not a magnificent edifice "somewhere", like an English Cathedral. Some day we hope that our Cathedral may have much finer and more adequate quarters, and its present splendid work will no doubt result in making all devout Church people contribute to that end. From a recent Cathedral Kalendar the following is taken, indicative of some of the work carried on:

"The Cathedral is increasingly ministering to the redemption of men from the grosser forms of life. As well as a shrine of the spirit and a house of prayer for all people, it thus is a place of victorious power. Such accomplishment is fundamental. We believe that in Christ all are redeemed, but many need to be told that good news. They still think that life is a sensual process and live in slavery to the sense life, with immoderate appetites and broken wills. In our still un-Christianized cities temptation is not withstood by all men, but insidiously allures many, and the result is a life of bondage. Drink, drugs, lust—and the consequent instability and deceptions of an unreliable life follow. Men are living in the submerged shadows at our very doors. What shall the Church say? Ignore? Confess failure? Or accept every individual challenge and prove that there is a faith that can overcome? Is God to answer, I cannot, to some? We say not, and as men drift in, the wreckage, we have with substantial but limited results able to reveal the love of God in apparently hopeless cases. God has recreated men, transformed their motives, forgiven their sins, changed their habits, and sent them back to rebuild broken homes. They are with us now, as twice-born men."

On Sunday, October 29th, Dean Rousmaniere will preach at the Cathedral at 11 A. M., and at 2 P. M., the preacher will be the Rt. Rev. H. W. Yeatman-Biggs, D.D., Lord Bishop of Worcester, England. This will be the only occasion when the Bishop of Worcester will preach in Boston. At the 7:30 P. M. service Mr. Paul Shimon, a representative of the Syrian Church in its relief work for the remnant of Syrian and Armenian war sufferers, will speak.

Another church building to have been renovated during the past summer is that of All Saints' (Ashmont), Boston, of which the Rev. Dr. S. B. Blunt, is rector. The entire interior has been cleaned, the walls of the nave tinted in a soft brown shade, and the stonework has been restored to its native tint. The chancel, formerly a somber drab with plain oak ceiling, has been made all glorious with color, wrought in exquisite design by one of the most careful and capable decorators in Boston. A greater change has been accomplished without. For upward of twelve years the (ecclesiastical) east wall has been covered with sheet copper for protection against the weather, destroying what should have been the most beautiful view of the building. With the modern methods of waterproofing, the necessity of this unlovely defacement is fortunately done away, and the chancel with its attractive tracery is once more revealed to view.

St. Luke's parish, Chelsea, of which the Rev. George A. Barrow, Ph.D., is rector, has recently celebrated its seventy-fifth anniversary.

It was organized on September 7, 1841, as Mt. Zion Church, but the name was soon changed. At that time there were less than twenty families and only seventeen communicants of the Church in that town. To-day, St. Luke's has about three hundred families and as many communicants. The commemoration began with a parish supper on October 17th, and continued throughout the patronal feast.

A monument in memory of the founders of St. Thomas' Church, Taunton (Rev. Malcolm Taylor, rector), who erected their first edifice in 1740, has been placed on the ground where the church building stood, and was dedicated on the afternoon of September 24th. The service, which was conducted by the rectors of St. Thomas' and St. John's parishes, consisted of Evensong, the prayers of dedication, and addresses by the rector, and the Rev. L. B. Goodrich, representing the first body of Christians to build a meeting-house in Taunton.

Members of the men's club of Trinity Church, Boston, have their first autumn meeting on October 23rd. The speakers will be John F. Moors, of the Boston Finance Commission, and Senator Robert M. Washburn. They are to speak on Certain Phases of the Political Situation.—The same evening the Ecclesiological Society of the parish of the Advent meets to hear an address on the Development of Church Architecture by Mr. C. C. Coveney, a Boston architect.

J. H. CABOT.

PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, October 23, 1916 }

ON Monday, October 16th, the annual meeting and teachers' institute of the Sunday school association of the diocese took place in the parish building of the Church of the Holy Apostles. The afternoon meeting as usual consisted of conferences on child training and development, with reports of various committees. Stirring addresses were made by the Rev. Dr. Mockridge, the Rev. Dr. Johnston, and Mr. Harry Paisley, treasurer of the Reading railroad.

At the evening service in the church, more than seventy-five teacher training certificates were presented to the teachers who had successfully completed the courses given under the direction of the Board of Religious Education in churches in different parts of the diocese. The diplomas and certificates were presented by the Rev. James De Wolf Perry, D.D., president of the Standing Committee. Addresses were made by the Rev. Charles W. Shreiner and the Rev. Franklin S. Moore.

The Sunday school of the Church of the Holy Innocents, Tacony, has a Bible class which is attracting much interest. It is a mixed class of 120 members. There are eighteen married men with their wives. There are twenty maidens and forty-eight married women, ten being grandmothers, and two great-grandmothers. One family is represented by three generations. The fifty-two men vary in age about the same as the women. Last year more than two-thirds of the class offerings were used for purposes other than class expenses. Two orphan children are being cared for by two of the women members. The class has occasional socials, and an annual banquet.

An annual event in the Sunday school life of the state is the meeting of the Sunday school association. This association is composed of the schools of all denominations; a few of the schools of the Church also hold membership and take an active interest in the meetings and work. At the annual meeting last week in the Academy of Music, religious training was shown by a pageant presented on the stage of the academy. Over eight hundred persons representing 730 schools took part. The academy was filled to its utmost limit. The convention hall had been secured for the purpose, but since it had recently been condemned by the city authorities, the convention was forced to meet in a smaller hall thus barring about nineteen thousand members who were anxious to attend.

EDWARD JAMES MOHENRY.

'EVEN AS I'

IT is in the Upper Room, and the Kingly Traveler is taking leave of those who have journeyed with Him, for presently He must go alone over the darkest way that the foot of traveler ever trod. He will see them again, but He is thinking of the interval and of the other parting at Olivet. They will be missing Him. The garish day will menace. The shadow and the deep darkness will assail. Burdens will be heavy, battles fierce, temptations subtle, conflicts sore, but they that are clad in white walk safely, and He is saying, "Ye are not of the world, even as I."

For the unloving, the sun is chill, the garden has neither fragrance nor beauty, the fog blots out the stars, but they that love live in another land. He is saying, "Ye are to love, even as I."

They who come to each new hour and place to be ministered unto will find even the ministries offered them dull and tasteless. They who fare forth to minister shall see arid deserts blossom, shall find a path bright with the smile and song of those whom they have blessed, shall strive to lift the world, and feel the thrill and wonder of it, as little by little it moves into the light. He is saying, "Ye are to minister, even as I."

But if the way seems lonely and the night be long, if they that love them shall slumber, while those who plot against them keep watch, then let them know that the Father loves, loves and slumbers not, loves with that four-square love that passes knowledge. He is saying, "Ye are loved of the Father, even as I."—
RT. REV. LUTHER B. WILSON, in the *Christian Advocate*.

CHRIST DROVE none to despair. He frowned none into fear. He never forsook the reed till a defiant obstinacy had snapped it in sunder, and never withdrew His gentle inspirations from the flax, till, as with the Scribes and Pharisees, a resolved impenitence had extinguished the last spark of light. Wheresoever there were the first yieldings of the will to a better influence, He cherished them, sheltered them, drew them kindly on.—*Rev. Daniel Moore*.

MARKED IMPROVEMENTS IN TWO CHICAGO PARISHES

City Development Affects Grace and Trinity Churches

PROSPEROUS CONDITION OF CHURCH HOME FOR AGED

The Living Church News Bureau }
Chicago, October 23, 1916 }

MANY changes are taking place in the down-town district of the city. The congestion in the "Loop" has been relieved by extensive building on the South Side, which may be called the side of least resistance. These changes are having a direct effect upon the fortunes of two of our largest down-town churches, Grace, which was destroyed by fire not long ago, and Trinity, just twelve blocks south of Grace, on Michigan avenue.

The rector of Grace Church, Dr. Waters, says that the great improvements and developments in the immediate neighborhood about to be undertaken will make the parish property very valuable and the location an exceptionally strategic center for the work of the Church in the down-town business district of Chicago. Twelfth street, three blocks to the north of Grace Church, is soon to be made a broad and beautiful boulevard. The Field Museum is being built in Grant Park only a few blocks away, the Illinois Central railroad has just published plans for a new station and terminal to cost \$30,000,000, extending from Twelfth to Eighteenth street, and the city is planning subways and many other improvements in local transportation. All these vast developments, Dr. Waters well says, will rapidly draw the shops and hotels and thousands of people into the neighborhood of Grace Church, and the new and beautiful church that is planned will be, he thinks, filled with worshippers not only on Sunday but every day in the week. At a meeting of the vestry on June 29th last it was decided to authorize the architect, Mr. Goodhue, to prepare working plans for the new church with the understanding that as large a section of it should be built as could be for \$100,000. These preliminary plans, which exclude for the time the tower, and provide for a congregation of five hundred people, were approved by the vestry at its meeting on October 2nd, and ordered back to the architect that the work on the final plans and specifications might go forward without delay. It is expected that the final working plans will be ready in December. These include the rebuilding of the chapel and the parish house.

Extensive improvements and repairs have been made during the past few months in the fabric of the neighboring Church, Trinity, which was reopened with special services on Sunday, October 15th. According to some of the old members of the parish the decorations just made have brought out the beauty of the interior as never before. It is the intention of the vestry and the priest in charge, the Rev. A. E. Selcer, to continue to develop the architectural and artistic possibilities of the church building. It is announced, for instance, that some mural paintings are to be done in coöperation with the art school of the Chicago Art Institute, where special offers of prizes for competitive designs for murals have been made. All this is most encouraging in view of the rather doubtful state of the parish two years ago, when the vestry and congregation seriously considered leaving the present site and making over its property to another parish. Since then, with the shifting of the "Loop" center to the south on Michigan avenue, the situation of Trinity has become very desirable, and the value of the property has increased. Trinity is now beginning its seventy-fifth year.

"We think there is a limit," said an official of the parish, "to which the so-called institutional work should be carried, and also a field for the development of the religious services which has not yet been met to any extent by the protestant churches of Chicago. We intend to develop Trinity into a public church, and to meet the real public needs as broadly as we can from time to time, and to accomplish this are looking forward to making all the sittings free, as in a cathedral."

The Church Home for Aged Persons, at 5435 Ingleside avenue, was completed and opened for inspection on June 26th last. The moving of the household from the old quarters on Ellis avenue was accomplished within a few weeks afterward. To-day there are fifty-one members, as against thirty-one in the old Home. The new buildings have proved well adapted to their purpose, and the planning and construction have been heartily commended by competent persons. There remain now only twenty vacancies, and it is unlikely that these will be filled earlier than late winter or the spring. The Williams' Endowment Fund, which will be of great ultimate help, will not solve the whole question of support of the Home, and it must depend for many years upon the active interest of its friends.

The trustees have sold the Ellis avenue property at a very satisfactory price, which will help them to meet all outstanding obligations and add to the endowment fund.

Tag Day on Monday, October 16th, was very profitable for both

St. Mary's Mission House and St. Mary's Home for Children. In all, \$1,200 was collected for the maintenance of the Kindergarten and Nursery at the Mission House, and was given for the work at the Home.

"Tag Day"

About thirty of the clergy attended the second meeting of the Round Table at the Church Club Rooms, on Monday morning, October 16th. The Liturgical Enrichment of the Prayer Book was dealt with by Dr. Stone in his usual scholarly and stimulating way.

Round Table

In speaking of the suggestions made in the proposed revision of the Prayer Book, Dr. Stone said that he thought the present was not the time for revision because it was a time of flux and change. He thought, too, that the proposed changes expressed the prevailing unrest and ignorance of the Church. He suggested that instead of tinkering with present offices, like Evening Prayer, other services and forms like the Three Hours' Service, outside and independent of the Prayer Book, should be evolved by the clergy and the people. Especially did the speaker deplore the evident tendency in the report of the Commission to gloss over the fact of sin.

The Clerica of the diocese, an association of the wives and mothers of the clergy, had two meetings this fall, the first on Tuesday, September 5th, at Trinity Church, Highland Park; the second on Tuesday, October 10th, at St. Mark's, Glen Ellyn. The next meeting will be on Tuesday, November 14th, at St. Margaret's, Windsor Park. Mrs. T. B. Foster has been elected secretary of the Clerica, succeeding Mrs. Frank E. Wilson.—A parish club has recently been organized at St. Elizabeth's Mission (Rev. T. M. Baxter, priest in charge), which acts as a committee of the whole for the congregation. The club has a monthly dinner, and meets afterwards to discuss all matters of parish interest.—The parish of All Saints', Ravenswood, is having a campaign to raise \$10,000 for the mortgage and for the church improvements fund. Such was the enthusiasm of the workers that one-tenth of the sum was obtained on the first day. An every-member canvass was recently made in the parish of St. Michael and All Angels, Berwyn, with most encouraging results.

Miscellany

H. B. GWYN.

"MAKE THY CHOSEN PEOPLE JOYFUL"

A SMALL boy, who had been taught to fear the terrors of the Lord, lugubriously wrote in his examination paper at Sunday school, when the Festival of All Saints came in the yearly kalendar:

"All the saints is dead."

His was an ultimatum, a final judgment excluding all hope of present salvation! With great difficulty his new and cheerful teacher sought by persuasion and precept to convince him that

"Angels and living saints and dead
But one communion make:
All join in Christ, their Living Head,
And of His love partake."

The sad decree cannot be laid alone to childish error. It springs from a fault with which the Church of God has daily to contend. The phrase so often rightly upon our lips in the General Confession—"miserable sinners"—an unpleasant truth, has so fastened itself upon the sensitive minds of the church-going population that their tribe has decreased because the gloomy aspect of misery, black as the thought which actuates the deed of the sinner, has crossed the sunny sky of our Father's daily love and essays to shut out His compassion from us; not that He has cast us into darkness but that, blinded by false lights, we shun the peaceful shadow of the Cross leading to repentance.

Oh for a cheerful gospel!—the good news which so luminously over-spreads the countenance of the faithful that their faces glow with a promise of transfiguration, and even worldly eyes "take knowledge that they have been with Jesus", the Brightness of the Father's Glory. An aspect of joy in the Christian life will make universal appeal, never the harrowing review of the distress upon "the mourner's bench", reconstructed with painful persistence by the camp-meeting darkies of the South. The "grovelling here below" is no fun! Every sensible person will shun it and go where common sense lets in the sunshine of happiness and daily clarifies the open mind: for the poor old world needs happiness, and they who bear it are torchbearers with a spark of divine illumination for the corners darkened by sin.

Death is darkness! Life is Light!

The saints are not dead: they are alive where perpetual light shines upon them. And just as truly there are modern saints alive to-day upon our earth, visible as were their predecessors in the epoch of Bible times. These latter-day saints—

to use a misquoted term—have human need and human frailty like unto those faults which vexed the hot-headed, simple-minded fishermen who finally became the founders of the "Apostolic College"—the twelve men chosen for their zeal in love as we are "called to be saints" in a communion of unity with them through the love of Christ, our Lord.

But the good cheer of sainthood should not be confusable with the hollow mirth of the worldly-minded. There is a great underlying difference, albeit the really diverse attributes are so frequently misinterpreted that they are wrongly interchangeable. Thus it is that the world-loving disciple sometimes casts discredit upon the joyful service of a Christ-loving child of God, whose happiness is drawn "like water from the wells of salvation", and whose content is in communion with the Father.

We should ask ourselves: "What constitutes our joy?" Do we find it in the presence of sympathetic pilgrims who maintain a cheerful faith in the unchangeable love of God through pain and earthly loss, with the assurance "though He slay me yet will I trust in Him", and whose unflinching courage lightens hearts and eyes with the knowledge and vision of the glories that shall be revealed? Or do we find our joy in the mundane time-wasting of the worldly "set", who walk the broad way leading to destruction of high attainment, and whose trivial and valueless entertainments too frequently divert our attention from the high ideals of life?

We ought to be able to differentiate—to know the ratio in value between the "peace and joy in believing" and the silly content found in the idleness of the auction-bridge table, or in general social nonsense, or pleasure falsely so-called!

There is plenty of fun in being a Christian. There is a holy mirth which finds laughter in clean humor, and pleasure in uncorrupted fiction, and delight in music and art and a drama undefiled. There is legitimate enjoyment in everything that "God has given us richly to enjoy"—food, drink, raiment, the dwellings we call "home" while on the earth, our journeys through a beauty-filled world, our recreation, our work—yes, even our sleep, for we are told

"The saints shall rejoice in their beds!"

And rejoice we do, when an honest day's toil has made us worthy to claim the "night's repose". All these healthy, happy, sane pleasures are rightful tokens of the joy of God's chosen people. Their merry hearts are generally loving hearts; they cast care aside; they borrow no fear of to-morrow; they trust in the Father's unflinching promises; they give forth to the world the sunshine and fragrance of right-living in their continual abandonment of love.

These hearts are never long stained by sin: they have found the appointed place for cleansing. These hearts are not overtired by work, for they rest in God. These hearts are not afraid of death, for that brief episode is but as a transient shadow which strikes athwart their hill of ascent which they must individually climb to be alone with God.

Oh, no, the saints are not dead! Look about and you will find them in glad recognition. Make of them your friends, comrades of the journey, companion singers in the chorus of life, associates in the work of God. You will find that they have frailties like unto your own, for stainlessness is not easily attained by travelers on long pilgrimage:

"Full many a spot defiles the robe
That wraps an earthly saint."

But have patience to look beyond the travel-stains, the spots of earthly defilement. See the gleam of the whiteness of the robe in process of weaving. Have faith to believe that on this side of the Veil—as on the other—are saints of the Most High awaiting their consummation of bliss.

Here or there? All who love the Lord in sincerity are striving after His likeness; sometimes *here*, where we may show earthly sign of kindness by personal gift, thoughtful token, or loving attention: sometimes *there*, where they are beyond our sight and touch, where only our thought and prayer and love may follow them in a constancy of intercession and the unchanging devotion of an endless love.

Fearlessly and with exceeding joy do God's chosen people declare, as they assemble themselves together:

"I believe in the Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the body;
And the Life everlasting.
Amen."

IT BECOMES the wise to try negotiation before arms.—Terence.

THE WOMAN'S AUXILIARY

(Continued from page 911)

mine," was the reply, "is so High that I can't understand him." These words "high" and "low"—how grating and unpleasant they are! And what tremendous weapons in the hands of sectarians! I wish we might call them Alpha and Omega for a while.

Mrs. Thomas Fox Brown of Christ Church, Rochester, N. Y., an ardent and original leader of classes, entertained some ladies at lunch to-day at the St. Louis club. Mrs. Mallory Taylor of Atlanta told of her repeated attempts to establish an Auxiliary at a summer home. Each year it was born, and died from lack of interest. "But," said Mrs. Taylor, "I am determined to keep on until I get it to stick."

Mrs. Monteagle of California told me that the House of Churchwomen first established in that diocese was increasingly useful and that the idea had been adopted in a number of dioceses, in fact was recommended by bishops.

Mrs. Henrietta Jenkins of St. Louis, a member of St. Peter's parish, called to-day. She is two years and a half older than Bishop Tuttle, and seems proud of having been in the Church *longer than he has*. I might call her venerable if she did not keep herself youthful in heart and mind by doing youthful things such as taking up certain forms of artistic work and continuing them late in life.

TUESDAY, OCTOBER 17TH

In odd moments—remarkably rare—one finds bits of very desirable information. Mrs. Monroe, chairman of the Indian Commission of New Jersey, has had great experience among the Indians under Bishop Hare and elsewhere. She has visited Indian camps, talked to the Indians, and taught them. At present she supervises the work of making war-skirts for the Seminoles. This is done by certain Auxiliaries of New Jersey. Many of us had never heard of war-skirts. They are gaudy petticoats of red, orange, and blue calico, quite short and worn over the nether garments of the gentleman Indian. Arrayed in buckskin breeches and war-skirt he is indeed a heroic figure, but in case of misconduct, or breach of Seminole etiquette, his war-skirt is taken away from him. All of which goes to prove the primary instinct of the male for gorgeousness.

Mrs. Folsom, parish worker of St. Andrew's Cathedral, Honolulu, is looking over our books this morning. She is buying many Junior plays. Fifty years ago the English Sisterhood established a school there. The American Church has it now and it ranks among our most important institutions. Mrs. Folsom hopes to see the founding of a children's home for children of all nations.

Have just had a cheerful little chat with Miss Lindley out in a hall. We whispered, as she is trying to keep the big rooms quiet while the alcoves are filled with study classes. She is trying to coax me to forsake my table so that women will not stop and talk there. But, like Casebianca, I will *not* go as long as there is a woman in sight. Miss Lindley realizes the increasing Church feeling among women to be a great inspiration. She herself is doing much toward its promotion.

Miss Armstrong, Detroit, head of the Little Helpers of the diocese of Michigan, is also an officer in an interdenominational missionary society. She has joined one of the classes on Prayer. She says: "When these Presbyterian, Baptist, and Methodist women offer prayer, they do it with ease, and when we Churchwomen are called upon we either must use the Prayer Book, which causes unfavorable comment, or we falter and tremble and know not what to say. I am hoping to learn how to pray in public."

Mrs. Shortridge of Atlanta, on the other hand, an Auxiliary president for many years, cannot understand how one can be taught to pray. Time does not permit your correspondent to attend these classes: but, having heard some of the extempore prayers of our sister Christians, we are prone to believe that what may be called the technique of public prayer may be taught profitably.

Mrs. Thomas Demby is matron of a school for colored girls thirty-five miles from Memphis. Her husband is Archdeacon. Together they do a fine work. Mrs. Demby is a cultivated woman well suited to this great work among our American negro girls. They have poor buildings, no equipment, the same old story of work at hand and nothing to do it with.

From Albuquerque, New Mexico, St. John's parish, came four delegates, one of whom is Mrs. Floyd-Morrisette, who tells us that the Auxiliary is very weak indeed with them. There are few women and Auxiliary or missionary knowledge is rare. They need missionaries sorely, priests who will take small salaries. Although their Auxiliary is reported weak, it has some excellent and unusual features which must eventuate in growth and progress. The Auxiliary has a corporate Communion on the first Sunday in each month. Then each Sunday three women are selected by the Bishop who remain before the altar in intercessory prayer for ten minutes. The Auxiliary meets twice each month, one meeting being for business and the other entirely for sociability. Outside women are invited who bring their sewing, but no effort toward missionary or Church conversation is attempted.

Mrs. H. M. Bonner of New Bern, North Carolina, is diocesan secretary for the *Spirit of Missions*. She has 170 subscribers and intends to reach 500.

The Woman's Auxiliary meeting just over was for the introduction of missionaries. They were limited to short talks and it is astonishing how much this limiting tends toward improvement in speaking. Everybody listens intently, fearful of the fatal gavel.

Miss Emery is really teaching a school of oratory. Deaconess Stewart, Hankow, told of the way in which Chinese children are carrying Christianity into their homes. These children by reason of their language must study aloud and she told how she was awakened one morning by hearing a little Chinese boy studying his catechism, asking and answering the questions in his native tongue:

"Who is Jesus?"

"Jesus is the Son of God."

They need money for a men's normal school, and Deaconess Stewart thinks this should be given by American men. They need good housing for Chinese girls, who by reason of etiquette must be carefully chaperoned. There are twenty-nine primary schools in the province, "and not one to be proud of".

Miss Bailey spoke for St. Mary's School, Shanghai, giving a long-distance message of thanks from the Chinese girls for the work done under Mrs. Ely. Miss Dodson has been in charge twenty-six years. Miss Bailey said that the Chinese girls said: "If we can only build a house and call it 'Dodson Hall' it will be the chief *combustion* of our hearts." A banner was displayed showing the generous gifts of Chinese girls from 1914 to 1916. The class which was graduated from the New St. Mary's said very proudly to the undergraduates: "We shall be the most famous of all classes." Without any assistance from American teachers, a pledge book has been prepared, with plan of the grounds and buildings and full of information. This is being distributed among native women to receive their pledges of money for future use. When Miss Dodson took charge, the tuition was zero; now it is \$17,000 yearly. Mrs. Monteagle, California, moved a rising vote of thanks to the Chinese girls for their gifts to St. Mary's School.

The third speaker was Archdeacon Russell of Lawrenceville, Va., who spoke of what had been done by the Church institutes for negroes. He then told of his own coeducational school, and said it had the respect of every white person in the county on account of the excellent character of its graduates. Fifty-four had just gone out from it to fill useful positions in many channels of industrial life. There was no debt on the school, but he needed badly \$17,000 for a girls' dormitory. They were forced to sleep three in a bed and six in a room. The school turned away this year two hundred girls for lack of proper room.

A devotional period led by Bishop Montgomery ended with noon-day prayers. Afterwards there were calls for pledges, and several thousand dollars were promised for the Avvik Church, our first United Offering building, which is said to be standing in water. Honolulu also received some hundreds. It is a time of giving, and a distressful one to the delegate who has not much to give. One president has \$10, and she said: "I've given it in my mind and taken it back a half dozen times. Yesterday I gave it to Tokyo—to-day it goes to Honolulu for sure."

A great and novel feature of the Triennial were the provincial meetings held to-day, all eight provinces meeting nearly at the same hour this afternoon. Sheldon Memorial is big, but it was hard to find places for eight meetings where they would not disturb each other. The Province of the Mid-West was assigned class-room number one, but overflowed and had to go to the alcove vacated by Province eight. Big things may be looked for in the course of a few years, resultant of these meetings. They are what has been long needed. Family meetings, they may be called, where kindred dioceses can confer over their similar problems. This meeting, which was planned to be short, lasted over an hour and a half and was full of profitable discussion. The Milwaukee Plan, obtaining missionaries for speeches, methods of securing the Apportionment, the new Junior plan, were spoken of. The question was propounded: "What will be the business of this provincial meeting?" This was for the benefit of Miss White, the secretary-treasurer, who desired to know her duties. But as no definite business need be transacted, it was thought that these meetings would be chiefly confessional and any business of the moment would be attended to. The provincial meetings were all along these same lines and they are bound to be helpful in extending methods and setting the pace for weaker dioceses.

WEDNESDAY, OCTOBER 18TH

"OLD VIRGINIA WINESAPS"

"The Blue Ridge Industrial School, Dyke, Greene county, Virginia, offers 400 barrels for sale at \$3.25 per barrel. Buy and help the work of this Church School for Mountain boys and girls."

This is a unique sign posted here, and in view of the scientific fact of the value of apples as brain food it is recommended that each Auxiliary woman order a barrel of these Virginia apples.

The signs, posters, maps, pictures about this place are so inter-

esting one might pass a leisurely day studying them. Pictorial matter about every part of the Church's work is displayed on walls, columns, landings; and terse, eloquent, illuminated sentences confront one from every point of vantage, such as:

Signs

"Little prayer, little power,
Much prayer, much power."

My fear is that many women have not seen this fourth floor, as it has to be reached by stairs. If anyone goes home ignorant of what the American Church is doing, it is because she fails to look around and ask questions. "Stop—look—listen" might well be our slogan.

The Junior exhibit, while not so large as usual, shows fine work and increasing intelligence. Louisiana has a large display of charts prepared by Juniors showing life in India, China, Egypt, and a chart about *Jack and Janet*, the Junior Book.

The Junior Exhibits

Anna Louise Robertson, a Junior of the diocese of Lexington, has made a book which is one of the prettiest specimens of real Junior work ever displayed. It illustrates the fittings of a church, arranged in alphabetical order and going through the entire alphabet. It is called the A-B-C-book of church furnishings; thus:

"A stands for Altar,
The table upon which the Priest
Prepares for the faithful
The Eucharistic Feast."

And so on down to

"Z stands for Zuchetta,
A cap which is worn
On special occasions
By Bishops and Priests alone."

Each verse is followed by a picture of the article described. Christ Church Cathedral, Lexington, Kentucky, to which this Junior belongs, is pictured in the front of the book.

The forty Juniors of the Church of the Epiphany, Chicago, each prepared a mission handbook, a large scrapbook giving by picture and pencil a graphic review of the mission field. The senior Juniors of Duluth present a history of their diocese with map drawn from memory. The diocese of Atlanta shows a large mission poster. Women are looking at the posters on the walls this morning and trying to buy them for their own parish houses. The Church Missions Publishing House, which has a table next to mine, has an excellent poster called "Missions Everywhere" which would be attractive for parish houses.

The Juniors have had meeting, corporate Communion, and many conferences. They have more leaders present than ever before, more are preparing for leadership than ever before, and nearly every woman who stops at my table asks where she can get some literature for Juniors. I have slipped my pile of *Young Churchman* sample papers over to my neighbor who handles Junior books. One woman halted after a survey of all the tables and said: "Is there nothing for boys in the whole place? Doesn't anybody take an interest in boys?" The Junior books are for very young boys. Thinking of some way to help her, I referred her to Miss Knight of Milwaukee who, in New York, was trying to promote something special for boys.

The Church Missions House table is busy selling textbooks for the classes, and the United Offering plays by Mrs. Leverich and Miss Bosworth are on sale here. All of us interchange work, as this presiding over tables is volunteer work and women must go home sometimes.

More Displays

The Church League of the Baptized has literature displayed but none of its general officers are here. At certain hours Sheldon Memorial is almost deserted, especially on days of joint sessions of the convention, when the privilege of hearing noted bishops, priests, and laymen may be enjoyed by everybody.

The general officers of the Girls' Friendly Society have rented a large private house for use during convention in which their classes are held, exhibits made, and business transacted. As I came in, the president, Miss Sibley, was conversing with a clergyman concerning the forming of a branch in West Texas.

Girls' Friendly Society

Deaconess Carroll of Washington is conducting a class composed of leaders and she has just told them to have monthly conferences of leaders, and to see that all their associates attend the meetings. The Philippine embroideries are spread all around this room. They are exquisite and costly. In the general plan of economic management, it is hard to understand how a woman can pay \$3 for a little thing to put a powder puff in, or \$4 for a baby pillow, or \$20 for a doily, but I am glad they can.

Sister Mary of the Prince of Peace mission has just spoken to me. She belongs to the Sisterhood of the Good Shepherd, of which only four members are living. Her work is varied. In her mission she has a branch of the Girls' Friendly Society; she teaches, conducts women's meetings, and is generally useful. She is a lovely, gentle woman with the health of youth upon her cheeks.

Miss Sibley has been telling me some interesting things about the growth of the Girls' Friendly Society, the most popular society in the church. The society was organized in the diocese of Missouri

only last December and has already nine branches. The opening service last week was made very impressive by a procession of two hundred girls with banners. The presiding bishop of the House of Bishops, Bishop Gailor, preached the sermon. Classes will be held for ten days in this building. Conferences will be held for the Eastern, Mid-Western, and Southern branches. [Heard in passing: The Michigan branch has two tons of preserves for sale, of which samples are here, and orders may be sent to Miss F. D. Allen, 209 Seyburn avenue, Detroit.] The Pacific department of the Girls' Friendly Society has established 31 branches in a very short time.

The national society held a reception at the home of Mrs. James Sedden, sole nominee for vice-president of this province. Receiving were Miss Sibley, president, Miss Anthony, general treasurer, Miss Benson, Miss Turner, Knoxville, Miss Campbell, Denver. The exhibit of the Girls' Friendly Society in New York was the most original and forceful of those displayed.

This year they have an entirely new and larger exhibit in the Undercroft of Moolah Temple. Just over the mantelpiece in this Girls' Friendly Society house is a map which cleverly shows just where the society exists. A large map of the United States has long ribbons, red and blue, fastened to the various states. Tracing these ribbons to their ends one finds a little banner telling the name of state, number of branches, and number of members. The red ribbon indicates an organized branch, the blue an unorganized. While these ribbons are clustered thickly on the eastern half of our land, the western also begins to be well draped with them. Miss Beckwith of St. Louis designed this clever advertisement, and she tells me that it, together with the entire exhibit, may be borrowed for occasions by application to officers. The annual meeting will be held in Chicago late in October, lasting until All Saints' Day.

The social event of the week thus far has been the reception and musicale given by the hospitality committee of the Auxiliary of Missouri at the St. Louis Woman's Club this afternoon—a choice function, lovely and restful.

Reception and Musicales

The great Pageant to-night does not come under my assignment.

THURSDAY, OCTOBER 19TH

STUDYING THE SCIENCE OF PRAYING

Miss Delafield's room, the open class on Prayer, was filled this morning with intent women noting down the many helpful thoughts promulgated by the leader and amplified by themselves. "What does perseverance in prayer indicate?" was answered almost unanimously: "It means a great desire for the thing asked for." Miss Delafield said that often the delay means that *there is something in you that is not ready*. She told Beecher's story of the woman who prayed for patience and the Lord sent her a perfectly green Irish maid. Another point brought out was that although answer to prayer has been promised, it is to him who "takes up his Cross and follow me". Books of devotion, such as Hannah More's quaint book, and others, were recommended as aids, but not substitutes, for our own prayer. One woman said that a book called *The Optimist's Goodnight* had led her family into the habit of family prayers. Extempore prayers were discussed, one person advocating the use of them in opening our Auxiliary meetings. Another said that she had heard prayers of this kind which seemed lacking in the dignity belonging to prayer. But no Churchwoman—in our opinion—would make an unfit prayer for the reason that our liturgy so underlies our lives that our prayers, even though extempore, would be influenced thereby. After an hour spent in this class, one can understand why it is popular. The classes this year are not too serious to have a great deal of fun. One can hear ripples of laughter coming from the alcoves as these interesting leaders bring out lighter points in the discussion.

Open Class on Prayer

In New York, in 1913, every woman carried a long, narrow purple handbook of information. This year it is a brown one. This book is encyclopedic in knowledge and it is a calamity to lose it. From it one learns everything—where and what time to go, who is who in St. Louis just now, officers, churches, hostesses, committees, and pulpit assignments during convention. From its last page one discovers that this is the fifteenth Triennial of the Woman's Auxiliary, although only the tenth United Offering.

Handbook of Information

The book of *Vestments* on my table is much admired. Two women have just been wishing it was not so large. One of them, Mrs. W. H. Fortune of Trinity Church, Detroit, is vice-president of St. Margaret's Guild and she is telling of a set of altar hangings made by this Guild. The most exquisite needlework alone is permitted on such work and she tells of the discrimination needed in selecting the white damask silk of orchid pattern, only 18 inches wide, the minute care in putting these widths together, the sewing on the fringe, and finally the finishing touch of embroidery.

Vestments

The Church Pageant was the most beautiful and perfect thing

ever given in this land. Women should take the Pageant Book home to keep, as it is an epitome of Church history. The convention number of THE LIVING CHURCH should be kept for reference, and the abundant literature given away be treasured for use to fill vacancies in programmes.

Memoranda

There is a story in the *Arabian Nights* of a man who let down something into a valley of diamonds and it came up sticking full of them. This morning Mrs. Monteagle at a meeting "let down" the Bishop of Kyoto's speech into the heart of the Woman's Auxiliary. It came up laden with \$27,000 of the \$50,000 needed for St. Agnes' School, Kyoto.

I fancy that was a very pleasant hour which the Bishop spent listening to the pledges which followed his fine appeal. Thick and fast came these pledges, 167 in quick succession. I believe every diocesan Auxiliary and every missionary jurisdiction responded, the Juniors and Little Helpers playing a noble part. Handclappings followed the pledges from Cuba, Hankow, and Porto Rico, while the chairman, growing more enthusiastic each moment, repeated the pledges in cheering tones and stimulated other givers. It seemed they would never quit. Almost an uproar followed the pledge by an Indian woman when she said: "Twenty dollars from the South Dakota Indians." There were gifts from study circles, Sunday school classes, institutions, guilds—one of these was \$5 from a guild of seven women.

"We have no church of our own," said the giver.
"Your church will come," responded Mrs. Monteagle.

One woman voiced the thought of others when she said: "It is hard to sit silent when all are giving, but our diocese will give some." This is the real thing—when people want to give some and don't know how they will get it. Then there were many personal gifts ranging from \$5 to \$2,000. Pages were running everywhere, collecting pledges and taking them to the platform. There was a gift of \$20 from the mountain children of some school. [Pray God their turn will come some day!] It seemed a moving of the very spirit of God.

Proceeding from effect to cause, Bishop Tucker told of the need of St. Agnes' School, which bids fair to lose its government license unless it is improved. Already the dormitory has been condemned. The Bishop showed exactly what St. Agnes' had been to Japan for twenty-three years—that it was creating Christian women to make homes in Japan; he spoke of the encouragement the school had received from Japanese whose daughters had been educated here. He introduced Mr. Smith, who had been a trustee of schools, who told of the opposition of the Government schools to Christianity, and also of Christian Japanese girls who had lost positions because they would not give up their faith. Japanese girls were told if they wanted religious instruction they must go to the Buddhist priest and not the Christians. "If you squeeze the water of life out of education, it is a mighty dry thing," said Mr. Smith.

Bishop Lloyd told of a visit to Japan when an aged Japanese woman came forward and kissed his hand, and, through an interpreter, sent her thanks to America because an American woman had taught her, in her young wifehood, how to make and keep a Christian home. She had taught others.

The rebuilding of St. Agnes' will mean an academic building with eight classrooms, assembly hall, and gymnasium, valued at \$30,000, a dormitory to be called the "Sallie Stuart Hall", for which many gifts this morning were specified, to cost \$8,000, and other aids bringing the sum up to \$50,000. This money is needed by November 1, 1917, and gifts may be sent to the Church Missions House, marked "St. Agnes' Fund".

The Daughters of the King have much literature with sample copies of *The Royal Cross*, their paper, here at hand. They appointed their fourteenth convention to be held here last week and it lasted for three days. The Church of the Holy Communion was headquarters for this. Bishop Acheson of Connecticut opened the convention with quiet hours last Saturday. On Sunday was the corporate Communion, with a mass meeting in the evening. The rector, the Rev. James Wise, welcomed the members, while the charge to the order was by the Rt. Rev. F. F. Johnston, Coadjutor of Missouri. Bishop Sumner preached the sermon. A business meeting marked Monday's session and the conference on the work of the D. O. K. in the afternoon was marked by three fine addresses, each by a member especially selected with reference to her topic. Miss Hall, North Carolina, spoke of the Development of Woman's Spiritual Life and the Value of Prayer. Mrs. W. W. Wilson, council member, St. Mark's, Chicago, told what the Daughter may do for the spread of the Kingdom. A conference on Sunday school work was led by Mrs. Caroline S. Berger, Philadelphia, and Mrs. W. E. Lamb, Denver. There were conferences on the Junior Daughters, on the *Royal Cross*, and a discussion of the Provincial system led by Deaconess Pell-Clarke. Bishop Griswold of Salina was one of the preachers and Bishop Whitehead gave the closing prayers and benediction. The officers were all reelected, Mrs. Denmead receiving the unanimous vote for president. There were ninety-five members

Daughters of the King

present. This society has been remembered with a gift of \$2,000 by the late Mrs. A. G. Skinner of New Jersey.

Mrs. Hachaliah Burt, wife of the late missionary of Crow Creek, is here with Mrs. Williamson, sister of the late noted Indian worker, Charlie Cook. They both wear the beautiful Niobrara cross of silver which Bishop Hare gave to Indians at their confirmation.

Mrs. Burt said: "My husband was proud of his name—Hachaliah—although the source of much comment. It is a Bible name, occurring but once, and was the name of his grandfather, a devout Churchman who founded the Church in Auburn." The Rev. Mr. Burt was missionary to the Indians longer than any priest and was deeply mourned at his death.

Eight drawing-room meetings were arranged for the members of the Auxiliary. These were all social functions of elegance and at each of them missionary clergy and distinguished laymen spoke. These all occurred last evening. The hostesses were Mrs. P. C. Maffitt, Mrs. George A. Castleman, Mrs. Byron Nugent, Mrs. Hudson E. Bridge, Mrs. Breckinredge Jones, Miss Annie Lewis, Mrs. E. C. Simmons, Mrs. Henry Elliot, Jr.

Drawing Room Meetings

FRIDAY, OCTOBER 20TH

TEACHING JUNIORS FROM PANAMA CANAL MODEL

Happening into Miss Ford's class for Junior leaders this morning, I find Miss Goldthwaite, president of the diocesan branch of the Woman's Auxiliary of Michigan City, illustrating a point in one of St. Paul's epistles. The lesson brings in the Panama Canal, and Miss Goldthwaite depicts the dream of a lad who has fallen asleep near Gatun Lock just as the water is being turned on to admit a fleet seen approaching. She asks her class to say in what way the Church is like a ship; and, these symbolic points being mentioned, she names the first great ship "The Church". Then follow ships named "Columbus", "Balboa", "Sir Francis Drake", "The Auxiliary". These symbolize Safety, and as they pass the boy wakens and thinks that the great canal has not opened to commerce only but "it has brought in friendship and the peace of Christ's religion".

A chart, on which pictures of the canal were placed, was used with this. One New Orleans leader said that models of the canal locks were to be had, and this whole thing might be worked out by the Juniors. The casual reader does not conceive of the careful, elaborate, detailed work now being done by Junior leaders. This is one strong argument in favor of the partial merging of Sunday school and Junior work. Every Sunday school pupil will then have the benefit of this wonderful instruction now given to comparatively few. If mothers knew what and how the Junior leaders are teaching, many more of them would see that their children get this instruction in which the secular and religious are made complementary.

The missionary speakers at the Woman's Auxiliary morning meeting were Mrs. Folsom, Honolulu, and Mrs. Aves, wife of the Bishop of Mexico. Mrs. Aves told of the Hooker Memorial School and of the difficulties the Church had endured on account of war. She said they had been protected by dogs, pistols, and walls. She asked for a nurse, whose life she said would be "too busy to be lonely". Mrs. Aves concluded by saying: "Don't think we are not doing anything."

These meetings are crowded but informal. One lady crocheted placidly while the speeches were on.

Miss Forbes read the noon intercessions. Both in hers and in Bishop Montgomery's leadership was that deep current of feeling about the war. She bade we pray for those in the trenches, the wounded, their families at home, and, after these special prayers in which we follow her suggestion, all unite in the Lord's Prayer. It is very impressive indeed. One feels that the American Church has grown nearer to the Christian ideal, through these great meetings for its laity.

Noon Intercessions

I met Miss Forbes later in the day and very thoughtfully inquired if she were one of the Society for the Propagation of the Gospel officers who were in New York. "No, indeed! They would not let the same one come twice. It is considered such a privilege to come to America. It was Miss Gurney who came to New York, and Mrs. Montgomery, wife of the Bishop, wants to come next time." These pleasant English ladies admire and sometimes imitate American ways.

Immediately after this meeting the big audience broke up into groups for conferences. The diocesan presidents gathered with Miss Benson of Long Island, secretaries with Miss Hunter, North Carolina, treasurers with Mrs. Cave, California, United Offering treasurers with Mrs. Naught, Pennsylvania, the Juniors with Miss Lindley, and those who were left met with Miss Emery to talk about volunteers for mission work.

Conferences

Deaconess Stuart, Hankow, said that training was necessary for

many reasons but especially to teach women to be livable. Very often there were six women in one house and one of them might disturb the whole household by her disposition, though she be ever so efficient. To this Miss Emery said that strength of character and great ability were not often accompanied with gentleness of nature.

Deaconess Stuart said that the more American information a girl had the better she could be used in China. Knowledge of the language is a positive necessity also; so, as this difficult language cannot well be acquired after women are past their first youth, it is advisable that they decide early in life if they intend to go to countries having a different language.

Miss Emery explained some of the points inquired about a few days since regarding the training of missionaries by the United Offering. In some places missionaries are employed by schools or institutions and not by the Board of Missions. Therefore, unless a woman expects to work under the board it does not pay for her training. This is a business-like proposition which all will understand. Miss Emery asked if anyone present did anything for college girls who might be in their towns. It was answered that Section B of Trinity parish, New Orleans, made special effort along this line. Miss Emery wished that we had missionaries corresponding to the lay sisters in the Roman Church. So often the teaching of a trained missionary was hampered by the physical work she had to do. There might be a class of women who wanted to do this work but were not fitted intellectually. Such women might take domestic training and would be of great value to the teaching missionaries. Miss Emery quoted George Herbert's line, "Who sweeps a room as by God's law, makes that and the action fine."

The Wednesday Club opened its handsome building to the visitors to-day and served tea to throngs of them. This is a department club and we dare say there are few in America who own such a spacious, well-appointed, and beautiful club home.

The diocese of Michigan is very alert and active in missionary work. To-day Miss Warriner stopped at THE LIVING CHURCH table.

Michigan and Missions She has an usual diocesan position, that of librarian. There is a large diocesan library in Detroit, easy of access and free from official red-tape, of which she is in charge. The books are miscellaneous and are generally read. They are always in demand by Auxiliaries and classes. Miss Warriner considers this a valuable feature of diocesan work and recommends it.

I forgot to say, in writing of the meeting at the Odeon at which the amount of the United Offering was announced, that the women were permitted to see at close range the gold almsbasin. Mr. Burleson took an exalted station in the foyer, holding the vessel

The United Offering Almsbasin in a way best to display it, and everybody was glad to see it, many having wanted to for years. It is very beautiful, being made of an old altar piece of gold representing the Adoration of the Magi, around which is formed an exquisite border in pure gold of grapes and leaves. A Latin inscription is on it. There were one thousand postcards of it made for sale at this meeting and all were gone by Tuesday.

SATURDAY, OCTOBER 21ST

DOING A GREAT WORK AT LA GRANGE

Things American were being considered this morning when the Rev. Mr. Phillips told something of the La Grange (Georgia) Training School and general work. Three years ago we listened to his brother telling of this same thing. This La Grange settlement reaches and ministers to an immense number of cotton-mill workers, and the Church is the first on the ground, an advantage we cannot often claim.

Fifty women and twelve men are needed in this field. In order to show how much this educational work is appreciated, the great mill owners have given ground and building, and this plant belongs to the diocese of Atlanta. Surely, when religious training is recognized as an asset in business, the church is on the upward grade.

The La Grange Training School differs from any of which we have heard in this country. It is for both men and women. The course for kindergarten training is two years, for nursing, three years. The cost is \$200 per year. The training in this school may be called a training in resourcefulness, as these teachers and nurses are obliged to go into homes in which what seem to us the necessities of life are lacking. The missionary must know how to use the things at hand to the best advantage. One might call it a training in economics or good management. Many thousands of people are within the radius of the usefulness of this mission and beside the cotton-mill workers there are mountaineers also. "The mill-owners," said Mr. Phillips, "are rising to a splendid sense of their responsibility to their employees." Mr. Phillips' talk was spirited and stirring. Before beginning, his little book, *Among the Spindler*, had been distributed and was examined during his speech. He said that he was not asking for money, although he could well use some, but for women and for men. He said that the mill-owners offered to build and equip a \$15,000 dor-

mitory and turn it over to the diocese, and he had to refuse their offer because he could not get the trained persons who could conduct it. He said that the Church was appreciated; that its results were considered more effective than the Y. W. and Y. M. C. A., but that we are losing the chance of a century. They have no chapel. The people have provided \$1,000 for a chapel and he hopes the Church will add the rest. He said, "You talk about your *spontaneous combustion* of the other day when you made so many pledges to Japan; a splendid combustion is an offering of life. I appeal to you to give yourselves—send your daughter." The speaker lamented the fact that our daughters are going into sociologic and ethical work outside the Church because they are not directed into these fields which need them so sorely. Mr. Phillips said later that the requirements for the La Grange Training School were not as great as those of other training schools. "We are willing to take anybody, and in three months we can tell whether they will be suitable."

This was a strong, clear call to all of us. I hope it will not be forgotten when we go home. I immediately turned my batteries on a young friend who has been already asked to go to China, Japan, and Africa.

The noon intercessions were by another of our English visitors, Mrs. Sowlshy. She said that to live in "such glorious times must fill us with a gallant and undaunted spirit.

The Leader of the Noon Intercessions The old world will see a vision of God as never before, and be able to receive from the new world your marvelous conception of the spirit of duty."

Between times some exquisite lace was shown for sale at \$50, for the work in Anvik, Alaska.

The question box was very productive of good talks on "isolated Churchwomen" and other Auxiliary points. Many delegates told of the achievements of scattered Churchwomen, their gifts and interest. This feature comes nearer being a real conference, for every woman may ask something which has puzzled her and be sure of concise answers.

The Juniors held another big meeting to-day, Miss Lindley being speaker.

The whole convention went out this afternoon to the wonderful Shaw's Garden, famous for many years, walked through conservatories of exotic plants, smelt sweet smells, exclaimed to their hearts' content, listened to "Roses" played by a good band, chatted with each other, drank tea, and came home.

There are more deaconesses here than ever before. They are very busy. They come from everywhere and—as ought to be known—

Deaconesses and What They Do they are a feature of our Church economy hard to over-value. The training of our three fine schools for deaconesses sends out a type of workers which the writer hopes to see indispensable in every parish. Their table here holds the literature of St. Faiths', New York (Deaconess Knapp, Dean); St. Margaret's House, Berkeley, Cal. (Deaconess Hodgkin, Dean); and the Church Training and Deaconess House, Philadelphia (Deaconess Carter, Dean). St. Margaret's is a pretty low-built house with shrubberies, and is one of the accredited houses for university women during the winter and summer sessions.

Deaconess Goodwin has become widely known as she journeys about from college to college trying to preserve our daughters for the Church. Quiet but effective is her work, and she is a member of the corps at the Church Missions House. She made a satisfactory report of her year's work, at the opening business meeting. At this meeting the deaconesses have followed a programme. Their corporate Communion last week was followed by a breakfast and conference at which Deaconess Goodwin presided. The general subject was The Best Method of Increasing the Interest of the Clergy in the Deaconess Movement. Dean Grosvenor, warden of the New York School, made the opening address, which was followed by the experience of a parish deaconess as told by Deaconess Pell-Clarke, and that of a foreign missionary deaconess by Deaconess Gertrude Stewart. Deaconess Knapp gave a survey of her work abroad. A reception to the deaconesses was given by the Town Club and Deaconess Hodgkin represented the deaconesses in the Auxiliary Conference on Woman's Work in the Church, at Sheldon Memorial.

Deaconess Fuller of Chicago, Deaconess Nosler of Seattle, Deaconess Drant of Cincinnati, and other deaconesses working in America are here. Deaconess Newell of St. Louis is at the head of the committee for this great meeting, Deaconess Louisa, Vermont, told me that her diocesan altar guild had proved helpful. One deaconess said that she hoped the new Prayer Book would include the office for the setting apart of deaconesses. Deaconess J. E. Boyd is teaching in the Blue Ridge mountains. She was "loaned" by the diocese of Washington but is so enthusiastic about her work that she thinks she will continue in it. At the tea and polo game given for the deaconesses at the Country Club a few days since, the grounds were full of women in gay sport clothes against which the sombre habit of the deaconesses was strongly contrasted. I heard that one of them said: "We are not so bad when seen one at a time, but seen in all together we are a fearsome sight." We cannot subscribe to this. A group of them were talking to-day about their habits and their crosses. One of them said that occasionally a clergyman spoke

to them in passing but they usually received no greeting unless from foreigners who are Roman Catholic and have been taught to honor the Cross. Bishop Anderson says that deaconesses should not wear the habit of their order all the time, but that at intervals they should wear the usual clothes of womankind, sit on hotel verandas, talk, knit, and enjoy themselves. But their enjoyment does not depend upon their costume. No class of women wear more cheerful countenances than our deaconesses.

SARAH S. PRATT.

AN ERROR CORRECTED

Your correspondent finds herself in error in quoting the President of the New Jersey branch of the Woman's Auxiliary, and prints the following note just received:

"To the Editor of the Woman's Page of THE LIVING CHURCH:

"Dear Madam: In THE LIVING CHURCH of October 21st I find myself quoted as saying that the New Jersey diocesan branch of the Woman's Auxiliary has adopted rotation in office. This is not the case in New Jersey and I wish to correct the statement without delay.

Yours sincerely,

"St. Louis, Mo., October 23, 1916. GERTRUDE L. PHELPS,
President of the W. A. of New Jersey."

SARAH S. PRATT,

Correspondent of THE LIVING CHURCH.

IN FESTO OMNIUM SANCTORUM

How close they seem! On such a day as this
The sky bends nearer; through the autumn haze,
That lies along the wan earth like a pall,
The clear sunlight streams through the naked boughs
And turns to flame one bush that still stands clothed
In a wild pageantry of drooping leaves.
How still it is—till from the Holy Place
There comes the silver sounding of a bell,
And then the low, hushed murmur of a voice
That breaks at last into exalted tone
And cries aloud for Heaven and Earth to hear
"World without end." "Amen," the choir sings.
How close they seem! That cloud of witnesses
Unseen, yet standing rank on serried rank
About the altar, an unending train
That throngs the chapel, surges through the doors,
Stretches away as far as mind can reach
Above the silent earth into the blue,
All pressing forward to the altar steps
To kneel with us before the Lamb of God.
How close they seem! On such a day as this
The holy saints come back to earth again
To worship with us, and to join their prayers
More closely to our own. "World without end."
Yea, 'tis the promise of All Hallows' Day,
World without end to love Him and adore,
World without end, for them, for us. Amen.

—S. A. C.

MULTITUDES come to this country believing it to be a land flowing with milk and honey, but find that the milk is skimmed and that others have run off with the honey. The Church has long emphasized the seed, but she has forgotten the soil. Nothing is to be gained by the Church telling the worker to be honest, avoid violence, and be temperate. The workers in Calumet, in Lawrence, and Colorado know that their wages are determined by the number of available laborers. Our competitive system is morally and socially bankrupt. It is stony ground full of thorns and thistles. The workers know it and ask for soil where the seed of real human and social life may bring forth abundant fruit. When the Church works for the new creation, the workers will become interested in the Church. The Church now recognizes the rich as the class by which its missions and philanthropies are conducted. In the same way, why should it not recognize the wage earners as the instrumentality under God by which the new economic era is to come? They come with new truths, new spiritualities, new ideas, and yet these are the basic ideas of the religion of Jesus. The Church should recognize the new spirit and rejoice in it and do its part to be obedient unto the principles and purpose of Christ.—*Rev. J. H. Melish.*

TO FIGHT a thing, you've got to see that thing. You've got to know where it is. Firing in the air didn't conquer Belgium. If you really mean to get rid of your faults you've got to see those faults. They must be made real to you—somewhat more real than "error" or "mortal mind" will ever make them to the worshippers of Universal Mush. If you want to be better, you must know that you are bad. You must know just how and where you are bad.—*Wallace Herbert Blake.*

THERE IS in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—*Carlyle.*

SAMUEL D. FERGUSON, BISHOP

A TRIBUTE BY ONE OF HIS SONS IN THE MINISTRY

PERHAPS once only in my lifetime of forty years have I felt so keenly the loss of any man by death as I feel the death of my own father in God, the Rt. Rev. Samuel D. Ferguson, D.D., D.C.L., Missionary Bishop of the district of Liberia, who joined the Church Expectant on August 2, 1916.

The whole Republic to-day is in mourning—indeed the President of Liberia aptly and truthfully declares that the Bishop's death is a "national loss".

During these long years in which I have come in close touch with him—as rector, examining chaplain, member of the Council of Advice, member of the board of trustees of the Church Endowment Fund—I have found him always, everywhere, on every occasion, a devoted servant of the Lord Jesus Christ, a consistent minister of the Gospel, clean, loving, sweet, affable, and yet uncompromising of wrong, fearlessly, unflinchingly faithful and loyal to his duty to God, the Church, the race, and humanity.

A man of high ideals, he strove ever to live up to them, and practised what he preached. A man of great purity of character, he only met with wrong-doing that he might by his life and character condemn it. His utterance against sin in every form was doubly enforced by his clean, sweet, pure life. His ministers who served under him were his "sons in the gospel". His godly counsels and advice were emphasized by his godly example.

It was a benediction to be in his presence, and I was often struck with the fact that there before him all thoughts of evil, resentment, anger, and jealousy faded away, and one felt a calm—a peaceful calm—as one would hear him advise, counsel, or even rebuke.

I mourn his loss, personally and officially, and I shall never cease to mourn. May God raise up another man so full of the Christ life, so near always to Jesus Christ, so filled with the Holy Spirit, so living the life of prayer, to be the chief shepherd of this flock over which this saintly man of God has presided, and which he led so well for these thirty-one years past.

And for him: That God may grant unto him the joy of His beatific Presence, and that in the realms of bliss light perpetual may shine upon him, is the prayer that I pray daily.

Cuttington,
Cape Palmas.

G. WILMOT GIBSON.
Priest of the Church in Liberia.

VOICES OF AUTUMN

The treasures of the gaudy Summer fade,
The harvest moon wraps all the world in dreams,
And, rising from the night's leaf hidden shade,
Safe sheltered from the moon's discovering beams,
The cricket's song a note of warning tells;
And, chiming like a thousand fairy bells,
Or fading to a sweet complaint
That fainter grows and yet more faint,
Their voices fill each leafy ambuscade—
"Near the languid Summer, sleeping,
The Spirit of the Frost is creeping;
Don't you hear her?
Don't you fear her?
Creeping nearer, nearer, nearer!
Hasten, hasten to awake her!
Round, pale moon, do not forsake her!
Tell her Winter, like a thief,
Stains with blood each quivering leaf,
Turns the Earth's red cheek to white,
Steals away the Summer's light!"

The crickets' plaintive chorus dies away,
And ah! what joy or pain will Winter bring?
What unseen guest awaits his weary day,
Before I hear the voices of the Spring?

MARY ALETHEA WOODWARD.

HERE THE sun rises but to set; it travels to its mid-day splendor only to give place to mid-night gloom. It is not so there: "Her sun shall no more go down," "for there shall be no night there." In the heavenly country there is no such change, because the Lord Himself "is the everlasting light," and the light that is in Him streams forth upon the children of light in one unending day. Blessed permanence of that unending day, that undecaying light!—*Rev. G. Body.*

INAPPROPRIATE laughter is the most inappropriate thing there is—*Catullus.*

BISHOP BRENT'S SERMON*

At such a moment in the world's history and on such an occasion as gathers our Church in her representative council, there can be but one adequate topic: God in His infinity, His majesty, His eternity.

I shall take for the starting point of what I have to say those thrilling and impressive words spoken by the Incarnate God Himself when He walked, the Son of Man, among the sons of men. "If ye continue in My Word then are ye my disciples indeed and ye shall know the Truth and the Truth shall make you free." "If the Son shall make you free, ye shall be free indeed."

Christ pays a great tribute to the value of truth as expressed in words, but the truth is not an idea or even an idea embodied in formula, although expressed thought may be a symbol of truth. If mere thought were our only hope, we would be miserable indeed. After all, thought is the creation of man, and as such is smaller than he himself is. Mere intellectuality has no saving power. It evolves philosophies which are as fickle and variable as the will-o'-the-wisp. These momentous days make it imperative that we should find and rest upon that which is so stable that, in essence and form, it will prove to be an enduring foundation, equal to all exigencies and changes.

Christ did not stop with speaking about truth and the liberty which is in the gift of truth. He proceeded to declare that the truth is personality or, better still, the source of all personality, the Son behind the sun, when He proclaimed Himself to be the author of the glorious liberty of the Children of God. "If the Son, therefore, shall make you free, ye shall be free indeed."

Words without God-contacts are of no value; and yet, God-contacts gain great aid from the truth expressed in words. Dogmatic theology is a necessity as being the symbol of the invariableness of God's being and character. While theology has a progressive side there is a fixed foundation which is never altered by new visions as they are revealed by God and discovered by man. So, when our Lord came to earth as God Incarnate, He came not to destroy but to fulfill.

All the revelation of God preceding the coming of Jesus Christ remained unchanged except so far as it was amplified and interpreted. The revelation of love is all-comprehending, gathering in its majestic grasp the seeming incompatibilities of piecemeal revelation, but the invariable God never makes mistakes in manifestations of Himself, never supersedes the knowledge which He imparts to His children, never abrogates His fixed laws.

The God who is revealed in the Old Testament, as law-giver, administrator, and Governor of the Universe, is still what He was then. Somehow, owing to the fact that we have forgotten this, and have dwelt much on certain aspects of the fatherhood of God and the brotherhood of man, our theology has been tainted with effeminacy. We pick out the mild portions of, for instance, the Sermon on the Mount, and omit those passages which pulsate with Hell. A modern writer justly refers to the stern necessity of the once-discredited but now grateful doctrine of Hell. God never obliterates His penalties any more than He obliterates His rewards. He may postpone them. He may transfigure them, but He is what He always was, law-giver and judge.

Again, God is almighty, which term includes physical force. When some great tragedy occurs in which Nature lets loose death-dealing forces, and sweeps mortality into the grave, it is God who consciously operates that force, but the interpretative attribute of love explains all. In Jesus Christ, God deliberately and voluntarily put Himself under, subjected Himself to, His own heaviest austerities, disciplines, and penalties. This being so, we can afford to wait until that little figment of the sun called Time is blotted out, and we are face to face with the full revelation of God. In Jesus Christ He has shown to us that personality can neither be injured nor blotted out by catastrophe. In all these things we are more than conquerors through Him that loved us.

The foregoing means that we stand for a complete Bible. The Old Testament God is not abolished by Jesus Christ but fulfilled and explained in and through Him. Nor has God ceased to make known to the capacious soul of man new points of power and beauty in the divine character. Revelation still goes on. All truth that men live by is our Christian heritage. The spirit of truth has come and He continues to guide us into all truth.

There is a danger resulting from the limitations of man that we mistake some aspect of truth for truth itself. We accept the part for the whole. A new movement or school of thought comes along and awakens or deepens our spiritual life. Our tendency is to accept its doctrines as if they were final and superseded all previous revelation. To accept, for instance, the Protestant Reformation as superseding all the wondrous manifestations of divine truth in the centuries that went before is to shut the door in God's face and confine ourselves in the prison of partial truth.

It is quite as sectarian to attach ourselves to a movement like the Oxford movement, as though it had said the final word on God and God's dealing with man, as to be a devotee of the Protestant

Reformation. The spirit of God makes a new deposit and then sweeps on in His age-long course of manifesting the deep things of God. Let me warn you, with all the earnestness that I can command, against ever pledging your loyalty to anything less than the whole truth. It is disastrous to individual character and to the Kingdom of God for a man to make himself responsible to the shibboleths and dicta of a party. Interpret the Church of your allegiance and its teachings by the whole heritage and not *vice versa*. It is pathetic to see men who, in their early life, demanded that liberty which enabled them to be loyal to their visions of truth, when they come to riper years, practically, at any rate, refuse the same liberty to the new generation of seers and leaders.

In our day we need to study, apart from our prejudices, the whole heritage of Christian history and theology. Wherever you see spiritual life, be assured there is God's truth behind it. We cannot afford to ignore it. We must study it on its intrinsic merits. For instance, the invocation of saints is not a doctrine widely held in our communion, and yet I believe it needs to be studied anew and the principle behind it extracted. Does it not reveal to us the lonely God so that, when we approach Him in worship, all those who are white enough to be near Him crowd about Him to aid, with their power and sympathy, the whole mystical body of which we ourselves are an integral part? To-day vast multitudes of people who have been bathed in prejudice have been forced by the tragedy of the Great War to study, on its intrinsic merits, the doctrine of prayers for the dead. In view of the naturalness and the need of this practice, prejudice is trampled under foot. Again, I believe that one great thing which the Protestant ministry stands for is the spiritual vocation of the laity. Our lack of recognition of this principle makes our Church languish.

I have given you illustrations. You could easily multiply them. Do not run into the error of supposing that the truth, namely Jesus Christ, needs you to protect it by little man-made walls. We must press the revelation, as God has made it to us, close home to those who have not had our privilege. In so doing, the truth will not be soiled, for great is the truth and it will prevail. We are living at a moment pregnant with possibilities, the greatest of which is some new and rich manifestation of God. Not only at Mons or on the battlefields of Europe, are visions trembling on the horizon of sight, but just as truly in our General Convention and among the parishes of the Church, as yonder by the smoking altar of sacrifice. Out of tragedy comes glory if man so wills. And glory is the liberty that is at once the gift of truth and of Him who declared Himself to be the way, the truth, and the life.

THE MARRIAGE VOW

Before Almighty God—in His most Holy House,
I dare to make my solemn vow to thee,
Believing, in the presence of His angels
'Tis witnessed, to be registered on High.
I take thy hand, Beloved, and do promise
Ever to be thine own, forsaking all;
To have within my heart only thyself—
To love thee so that thy fond eyes may never
Miss a responsive look to their appeal.
Care shall be mine to "comfort", "honor" thee,
"In sickness and in health", as God's good gift,
From this day forward, holding thee mine own.
Oh, may the future days prove only "better"!
All possibility of "worse" removed!
"Richer", if God so will, that still before us,
Wide avenues for good may open out,
And we go hand in hand, along the joyous way.
If "poorer" be our lot, then I will take thee
Still closer to my heart and we will pray,
"God's will be done"! If sickness touch thee,
Beloved, then my arms shall be about thee
And my love ever be more manifest.
So, please God, joy shall crown our night of weeping
And hymns of praise together we will sing.
Thus will I "love and cherish", till—Ah, Death!
When Thou unclasp our hands and draw us gently
Apart, while denser grows the "veil between",
Till one is left unseeing and alone.
In that dread hour give to the grieving soul,
Saviour divine, the blessing of Thy Peace!

M. C. B.

IF THERE are schools of thought among those who profess and call themselves Christians and all still remain Christians, it need not be deemed strange if there are schools of thought among Churchmen and all remain Churchmen. There may be parties without partisanship. There may be fair criticism and honest difference without the controversial spirit. Let there be liberty and loyalty, both honestly exercised and both kept in perfect balance.—*Rev. George T. Linsley.*

THEY ARE not lost, whom we love in Him whom we cannot lose.—*St. Augustine.*

* Abstract of sermon preached by the Bishop of the Philippine Islands, in Christ Church Cathedral, St. Louis, Mo., October 15, 1916.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE CHURCH AND THE NEGRO

To the Editor of *The Living Church*:

DETERMINING the methods by which the Church is to do its neglected duty to the negro is proving extremely difficult. The root of the difficulty is our own fundamental injustice. How can the Church possibly perform its duty without acknowledging and putting away this crying sin? How dare we keep the negro apart on the pretence that he is fundamentally inferior, and thus cut him off from opportunity to show what is in him?

Negro Churchmen are of late coming over in some numbers from Jamaica. There they knelt before the common Father with the white people, who often received the Holy Communion at their side from negro priests. A few years ago I was asked in Massachusetts by a cultivated and refined mulatto Churchwoman of this class: "Mr. Tyng, is it really necessary that we should be set apart in this way?" and had to say with sorrow and shame that it seemed inevitable. And oh! it is a bitter thing to be ashamed of one's country and of one's Church.

The race vanity out of which these conditions come is more than shameful; it is a folly and a danger, as sin always is. Practically every race is superior to others in some things, as these are superior in other things. To see only our own superiorities, often imaginary, and fail or refuse to see those of others, is folly.

But folly means danger, and this folly is peculiarly dangerous. We see an overwhelming illustration of it in this cruellest of all wars. Its chief cause was German race vanity. They said to themselves (how familiar this sounds!): "We are the greatest and most enlightened of nations. We stand at the head of civilization. We are the natural rulers of the world. What happier fate could fall upon any race than to be under the influence and authority of German *Kultur*?"

Part of what they said was true. But vanity blinded them, as it blinds us. The "wise" were taken in their own craftiness, and such superiority as they had worked for evil. Already Germany has lost vast numbers of her sons, who would have worked to make her greater, and in return she gets, and can get, *nothing*—or worse, far worse, than nothing.

Our own wicked folly must also have its punishment, unless we repent and amend. Let us forget our points of superiority to the negro, and think of his points of superiority to us. Four at least of these, even under present conditions, are plain. The negro has the gift of cheerfulness, and cheerfulness is both a virtue and a power. He has a remarkable gift of music, and also of language. And he has a very special gift of loyalty, which Professor Royce, not without much reason, makes fundamental in ethics.

Negro loyalty had perhaps its greatest exhibition during the Civil War, when millions of white women and children were at the mercy of the slaves, but outrages were practically unknown, though the colored were longing for the freedom that the northern armies would bring them. People say, indeed, that the negroes were merely afraid of punishment when the white men came back. But the same people say also that the negro has no thought for the morrow.

This negro loyalty still persists. One illustration of it is said to be that they will not betray those of nearly pure white blood who choose to "go white". An example of another kind has lately been brought to my notice. An elderly negro woman was maid in a white family. She was interested in the family and its affairs, but after awhile became so troublesome that she was dismissed. Some months later her former mistress was taken ill. Immediately the negro woman came back, almost forced her way in, and cared for the invalid day and night, holding her in her lap, treating her as if she were her own child. The negro "mammy" of the old days is far from having died out.

It is difficult enough at the best to show that any one race is on the whole inferior to any other. In the case of the negroes we have not even attempted to prove it. We are acting out the non-sense rhyme,

"Here's Jack. Put a stick to his back,
What he's done I can't say,
But we'll find out to-morrow, and beat him to-day."

This is foolishness. But the foolishness is nothing compared with the cruel and callous injustice.

What is the Church going to do with this sin? Nothing? Merely say that we have meant and mean no harm? But mere innocence will not avail. That was the plea of the wicked in Christ's parable of the judgment. And His answer was, "Inasmuch as ye

did it not unto one of the least of these my brethren, ye did it not to me."

THEODOSIUS S. TYNG.

Ashland, N. H.

"WHY IS THE HOUSE OF GOD FORSAKEN?"

To the Editor of *The Living Church*:

IN your issue of the 21st inst. appears an article entitled, Why Is the House of God Forsaken? The writer seems to assume that only one kind of divine service is acceptable to God. First it may be pointed out that according to the writer's own showing the House of God was not forsaken, but that there was a fair congregation present. Second, the man in question went only to get something, not to give, as it would appear. One can worship, pray, and give at such a service, and every person's attendance is of great help both to priest and people. It is well to bear in mind that our Lord's "custom" was to attend a somewhat similar service in the Synagogue (St. Luke 4:16) as well as to visit the Temple. The writer assumes that only at Holy Eucharists do we come into the presence of the Saviour, when His distinct and definite promise is that He is present "where two or three are gathered together in My Name" (St. Matthew 18:20). Hence in that simple service in the country church one can both follow our Lord's example and enter into His promise, and there is no reason why any one who does so should not go away "spiritually refreshed and uplifted".

ARTHUR S. PHELPS.

Bound Brook, N. J., October 21, 1916.

THE DIVISION OF SONNETS

To the Editor of *The Living Church*:

A RECENT correspondent took exception to the fact that the sonnet of Rupert Brooke in my article on Culture and War had been divided.

Although this was a mistake in proof-reading, it may interest the correspondent and others to know that the division of a sonnet is not an unusual thing. For instance, Waddington in his *Sonnets of Europe* publishes a number of sonnets not only divided once but in some instances divided twice. There are three sonnets of Andrew Lang's translations of French sonnets in this volume, all of which are divided. One of Longfellow's translations of French sonnets is also divided. Margaret Fuller Ossoli divides her translation of a German sonnet. If, however, further precedent for the practice were desired, one will find it in Higginson & Bigelow's *American Sonnets*. This little volume contains divided sonnets from the pen of Louise Chandler Moulton, Clinton Scollard, Edmund Clarence Stedman, Edith Wharton, to mention only a few.

In view of this precedent, one may ask why it was a mistake to divide the Brooke sonnet? The answer is that he published it in its entirety and a poet's wishes in such matters should be faithfully recorded.

Yours very truly,

Philadelphia, October 18, 1916. CLINTON ROGERS WOODRUFF.

NEED OF A CAREFUL PUBLICITY BUREAU

To the Editor of *The Living Church*:

IN your busy week at the convention you may not have noticed this choice bit, tucked away innocently (!), in the column of the *New York Times*' account of the convention, of October 19th. Italics are mine:

"Another sign of the new desire to keep pace with the new conditions was the adoption of a report to-day favoring a permanent Church publicity bureau. The committee feels that this publicity work conservatively and *carefully* conducted, and yet with spiritual zeal, could be made a valuable auxiliary to the preaching mission of the Church. . . . The pageant traced the rise of the Christian religion, the conversion of the Britons to the faith, the *establishment of the Anglican Communion by Henry VIII*, and then," etc.

Query: Does the Church need such a bureau?

Yours truly,

JOHN H. HEADY.

Brooklyn, N. Y., October 21, 1916.

LIVE WITH men as if God saw you; converse with God as if men heard you.—*Seneca*.

Church Calendar



- Oct. 28—Saturday, SS. Simon and Jude.
 " 29—Nineteenth Sunday after Trinity.
 " 31—Tuesday.
 Nov. 1—Wednesday. All Saints'.
 " 5—Twentieth Sunday after Trinity.
 " 12—Twenty-first Sunday after Trinity.
 " 19—Twenty-second Sunday after Trinity.
 " 26—Sunday next before Advent.
 " 30—Thursday. S. Andrew. Thanksgiving Day.

CALENDAR OF COMING EVENTS

- Oct. 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
 Nov. 8—Maryland Dioc. Conv., Baltimore.
 " 8—New York Dioc. Conv., Synod Hall.
 " 15—Quincy Dioc. Conv.
 " 16—Virginia Dioc. Council (special), Lynchburg.
 " 21—Albany Dioc. Conv.
 " 21—New Hampshire Dioc. Conv.

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CUBA

Rev. C. E. Snavelly.

CHINA

HANKOW

Rt. Rev. L. H. Roots, D.D.
 Rev. A. S. Cooper.
 Rev. C. F. Howe.
 Rev. T. R. Ludlow.
 Rev. T. P. Maslin.
 Deaconess Gertrude Stewart.

SHANGHAI

Miss Margaret H. Bailey.
 Rev. E. R. Dyer.
 Rev. G. F. Mosher.
 Rev. M. H. Throop.

JAPAN

KYOTO

Rt. Rev. H. S. G. Tucker, D.D.
 Rev. P. A. Smith (in Fifth Province).

TOKYO

Rt. Rev. John McKim, D.D.
 Rev. C. H. Evans.
 Rev. S. H. Nichols.

THE PHILIPPINES

Miss B. E. L. Masse.

PORTO RICO

Rt. Rev. C. B. Colmore, D.D.
 Rev. Samuel Sutcliffe.
 Rev. P. R. R. Reinhardt.

Personal Mention

THE Rev. PERCY M. BINNINGTON, who for the past two years has been a curate at St. Mary's Church, Acton, London, has accepted a curacy at Grace Church, Newark. He assumed his duties on October 22nd.

THE Rev. HENRY B. BROWN of the Church of the Redeemer, Denver, is serving Epiphany Church, Colorado Springs, on alternate Sundays.

THE Rev. ARTHUR L. BUMPUS has accepted a call to Trinity Church, Hewlett, L. I., N. Y., and will commence his labors there on Sunday, November 5th.

THE Rev. A. D. CASLOR, formerly of Jacksonville, Fla., has taken charge of the missions at Titusville and Cocoa, Fla., beginning his new duties on October 1st. His address is Titusville, Fla.

THE Rev. WALTON S. DANKER, rector of St. John's Church, Worcester, Mass., has returned from Columbus, New Mexico, where he has served all summer as chaplain of the Second Massachusetts Regiment.

NINETEENTH SUNDAY AFTER TRINITY

St. Matthew 9:6—"Go unto thine house."

Prone was I carried forth,—my bed my grave,
 Whereon in daylong weakness still I lay,
 Helpless and useless. What had I to crave
 But death? What respite from my tortures, pray?
 Yet He spake words of comfort, bade me go,
 Carried no more, but carrying to the house,
 To prove forgiveness' fruit, life's use to show,
 Where erst a burden I to friends and spouse.

Oh, Thou, who in the home long years didst spend,
 Who to the home, forgiven love to test,
 Trials and opportunities dost send,
 Make here our witness strongest, sweetest, best.
 The world which hears our preaching less shall prize
 That witness than the home which marks us rise.

HERBERT H. GOWEN.

THE Rev. SYDNEY DIXON has resigned the rectorship of Mansfield, La., with the missions at Natchitoches, Minden, and De Ridder, to become rector of St. Paul's Church, Orange, Texas.

THE Rev. GABRIEL FARRELL has accepted the position of assistant at the Church of St. Luke and the Epiphany, Philadelphia (Rev. D. M. Steele, rector), and will begin work November 1st.

THE Rev. S. R. S. GRAY, vicar of Emmanuel Mission, is also taking services at St. Peter's Church, Denver, Colo.

THE Rev. L. T. INSLEY, formerly of the Church of the Ascension, Baltimore, has taken charge of St. John's-by-the-Sea, a mission at Tampa, Fla.

THE Rev. E. B. JERMIN has accepted a call to be Archdeacon of the northern convocation of the diocese of Michigan with headquarters at Bay City.

THE Rev. CHARLES STANLEY MOOK, rector of St. John's parish, Corona, and Dean of the San Bernardino convocation, is very seriously ill in the Hospital of the Good Samaritan, Los Angeles, Cal.

THE address of the Rev. W. M. PARTRIDGE has been changed to 30 Academy street, South Braintree, Mass.

THE Rev. A. E. PHILLIPS has accepted a call to the rectorship of St. Luke's Church, Paterson, diocese of Newark, and expects to be in residence the first Sunday in Advent.

THE Rev. L. A. SPENCER, chaplain of the Second Florida Regiment, has gone with the troops to Laredo, Texas.

AFTER November 1st, the Ven. W. W. STEEL should be addressed at B, y Tercera altos, Vedado, Havana, Cuba.

THE Rev. GEORGE PAUL TORRENCE on November 1, 1916, will become the rector of Trinity Church, Hamilton, Ohio, and priest in charge of Trinity Mission, Oxford, Ohio. After November 1st his address will be No. 16 North Seventh street, Hamilton, Ohio.

THE permanent address of the Rev. DONALD WONDERS, curate to the Bishop of Ohio, is 10509 Euclid avenue, Cleveland, Ohio.

THE Rev. GEORGE JOHN ZINN has been appointed by the General Board of Missions to take charge of the missions at Valdez and Seward, Alaska. He and his wife and son left from Seattle on October 18th.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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.

ORDINATION

PRIESTS

ALASKA.—THE Rev. EUSTACE P. ZIEGLER was advanced to the priesthood by the Bishop of Alaska in Holy Trinity Church, Juneau, Alaska, Sunday, September 17th. Bishop Rowe preached the ordination sermon, and the Rev. George E.

Howard, of St. Peter's-by-the-Sea, Sitka, and the Rev. Harold H. Kelley, of St. John's Church, Ketchikan, assisted in the service and in the laying on of hands. Mr. Ziegler came to Alaska seven years ago to take charge of the famous "Red Dragon", the Church clubhouse at Cordova, and two years later was ordered deacon. He recently spent his year's furlough as a special student at Berkeley Divinity School, Middletown, Conn., returning thence to his work at Cordova. Mr. Ziegler is the son of the Rev. Paul Ziegler of Detroit, and has also three brothers in the priesthood.

DAY OF DEVOTION

NEW HAVEN, CONN.—A Day of Devotion will be held at Christ Church, on Friday, November 17, 1916. Conductor: Rev. Father Huntington, Superior O.H.C. All who desire to attend are requested to communicate with the DEACONESS IN CHARGE, St. Hilda's House, 80 Broadway, New Haven.

DIED

BERRY.—Killed in action, CAPTAIN EDWARD FLEETWOOD BERRY, only son of the Rev. James Fleetwood Berry, rector of St. Nicholas' Church, Galway, Ireland, and nephew of the Ven. Francis C. Berry of Dallas, Texas.

FAY.—At Eugene, Oregon, on October 15, 1916, ELIZABETH CHEW, wife of Edwin Dudley Fay and daughter of the late Thomas Chew, all formerly of Columbus, Ohio.

MEMORIALS

JANE HAPGOOD

On the morning of St. Michael and All Angels, JANE HAPGOOD was called to her eternal rest. For many years she had lived at the Woman's Memorial Hospital, Concord, N. H., and it was there she peacefully passed away.

The following Sunday, October 1st, her nearest relatives and a few of those who loved her laid her body near the lovely little church close by the grounds of St. Agnes' Hall in Bellows Falls, Vt., her home for many years.

To the hundreds of girls who came within the influence of her wonderful mind and spirit, the passing of this remarkable and splendid Christian woman means the loss of their dearest friend. To her was given the ability and opportunity of demonstrating to the children and young girls under her care the full meaning and beauty of the daily life of a pure, high-minded gentlewoman. Without exception, her many "foster daughters" can fold their hands, lift up their voices and exclaim,

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

CHARLES E. LEX

The trustees of the House of St. Michael and All Angels for Colored Cripple Children, Philadelphia, at this their annual meeting, desire to put on record their sense of the deep loss experienced by the death of their late colleague, CHARLES E. LEX, Esq. Mr. Lex's connection with the institution dated from the beginning, he having been one of the seven incorporators. For nearly thirty years he was a member of the board. A lawyer by profession, his talents were always at the disposal of the trustees and were not infrequently called upon. Quiet and unassuming in manner, he had the faculty of getting at the root of difficult problems, and the wisdom of his counsel was so manifest that it was seldom departed from. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

SARAH BALDWIN PITKIN

In affectionate memory of SARAH BALDWIN PITKIN, associate of the Girls' Friendly Society, in St. Luke's parish, Rochester, N. Y., twenty-one years.

Entered into Rest, October 28, 1911.

WILLIAM JONES SEABURY

The class of 1917 of the General Theological Seminary wishes to express its keen regret to learn of the death of the Rev. Dr. SEABURY, for many years a respected and beloved professor in the seminary. Although the members of the class have been prevented from knowing him as a teacher, we have all felt the strong influence of his kindly personality.

We also wish to extend our sympathy to the members of his family, and to assure them that his memory as well as his service will long remain a treasured possession.

For the Class,
CHARLES E. McALLISTER,
PERRY G. M. AUSTIN,
ROBERT G. WILLIAMS,
Committee.

WANTED

POSITIONS OFFERED—CLERICAL

AN UNMARRIED PRIEST required as curate for a city parish. Expert experience in parochial work required. Excellent home assured. Address EPISCOPOS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, UNIVERSITY MAN, wants parish. Sound Churchman, very good reader, extempore preacher, and diligent visitor. Fair stipend and rectory. Best references. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, thoroughly equipped, experienced, capable, desires position as vicar or curate in East. Address PISTOS, care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires temporary or permanent duty. East preferred. Address VERUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

A NEW YORK CITY RECTOR seeks a cultured Churchwoman, qualified as stenographer and typewriter, to act as his secretary and to assist in parish work. Expert experience required. Excellent home assured. Address EXPERT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted; Middle West; male choir; choral Eucharist every Sunday. Salary \$600. Address GAMBA, care LIVING CHURCH, Milwaukee, Wis.

DOMESTIC HELPER wanted. Gentlewoman over thirty preferred. Not a menial position. Address CONNECTICUT, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN: Organist and choir director will be at liberty after October 16th, to make contract for Church position. Capable of developing Churchly music, and furnishing recitals. Near New York preferred. References. Address Rev. J. T. LONGE, Rector St. John's Church, Montclair, N. J.

ORGANIST AND CHOIRMASTER with excellent references, desires position. Large experience in boy and mixed choirs. Recitalist, devout Churchman. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as companion, chaperone, managing-housekeeper, mother's helper, companion-housekeeper, or other place of trust in home or school. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED INSTITUTIONAL MATRON and housekeeper desires position. Thoroughly understands children. Might consider private family. Address ADVERTISER, 2100 Noyes street, Evanston, Ill.

ORGANIST AND CHOIRMASTER, experienced, recitalist, desires a change. References as to character, ability, and Churchmanship. Address EXPERIENCE, care LIVING CHURCH, Milwaukee, Wis.

COMPANION, experienced, well educated young Canadian woman, desires position, city, country, or traveling. References. Address NYDA, care LIVING CHURCH, Milwaukee, Wis.

DOMESTIC EMPLOYMENT wanted in the state of New York for mother with one child. Apply to CHURCH MISSION OF HELP, 37 East Twenty-eighth street, New York City.

PARISH AND CHURCH

AUSTIN ORGANS.—The CHOROPHONE is a complete and deal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

THE GO-TO-CHURCH BAND is a practical and easy method of gaining the willing attendance of young people and children at the preaching service. Information and sample cards mailed free at request. CLINTON ALVORD, Worcester, Mass.

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 WOMAN'S GUILD of the Church of the Ascension, Chicago, will take orders for inexpensive Vestments and Altar Linen. Address MISS E. L. LARRABEE, 1133 North La Salle street, Chicago.

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

ORIGINAL AND UNPUBLISHED SERMONS lent to busy clergymen. Eloquent, impressive, orthodox discourses. Address CLERICUS, 1753 Scotten avenue, Detroit, Mich.

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

FOR SALE: A small, second-hand two-manual pipe organ. Modern, 10 stops, Willis pedal. Ross motor. Address RECITAL, care LIVING CHURCH, Milwaukee, Wis.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 830 Amsterdam avenue, New York, N. Y.

FLORENTINE CHRISTMAS CARDS. Calendars, etc. 65 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

SECOND-HAND pipe organ wanted at a bargain price, for a mission church. Address Mrs. G. S. COMSTOCK, Mechanicsburg, Pa.

UNLEAVENED BREAD—INCENSE

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

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

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. 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—FLORIDA

A FEW SEMI-INVALIDS or elderly people wanted, to board for the winter. Special care if desired. Excellent water, good table, fine porch. Reasonable terms. Address TRAINED Nurse, Box 160, Orange City, Fla.

BOARDING—NEW JERSEY

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

CHURCHWOMAN with attractive farm near Morristown, N. J., desires guests for winter. Cream, eggs, delicious home cooking. Address OVERLOOK FARM, Morristown, N. J.

BOARDING—NEW YORK

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

A RELIGIOUS COMMUNITY HOUSE, in New York City, will welcome a few paying guests. Every comfort and convenience, with privacy and repose. Address RYMOT, care LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

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

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 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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

APPEAL

COLORED WORK IN EAST TENNESSEE

A mission has lately been started among the 25,000 colored people in Chattanooga, the only mission for that race in the thirty-four counties of East Tennessee. A brick church has been purchased in the heart of the best colored population, which has been remodeled for the work of the mission and which will cost \$5,000, of which \$1,500 is paid at the outset. It will seat about four hundred and part of the equipment is included in the purchase price. Payments of \$40 per month must be made for a year, and then some substantial lump payment, after which time the property will be deeded to the Church. An appeal is made for money to be applied on the purchase price, and also for a small pipe organ, altar, and any other furnishings and vestments which can be supplied. It is felt that if the building can be secured free of debt there will be no question of self-support. Address Rev. W. C. ROBERTSON, rector of Christ Church, Chattanooga, Tenn.

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 and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
 Fred I. Farwell, 106 Highland Road.

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.
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 The Young Churchman Co., 484 Milwaukee St.

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 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.]

Forbes & Co. 443 S. Dearborn St., Chicago, Ill.
The Joy of Love and Friendship. By Arthur L. Salmon, Author of *The Man and the Woman*. 75 cts. net.
How Boys and Girls can Earn Money. By C. C. Bowsfield, Author of *Making the Farm Pay*, etc. \$1.00 net.

Thomas Y. Crowell Co. New York.
A Dreamer of Dreams. Being a new and intimate telling of the love-story and life-work of *Will Penn the Quaker*. By Oliver Huckel. \$1.25 net.

Houghton Mifflin Co. Boston.
The Syrian Christ. By Abraham Mitrie Rihbany, Author of *A Far Journey*. \$1.50 net.

Richard G. Badger. 194 Boylston St, Boston, Mass.
The Site of Saint Paul's Cathedral, Boston, and Its Neighborhood. By Robert Means Lawrence, M.D. \$3.50 net.

G. P. Putnam's Sons. New York.
And Thus He Came. A Christmas Fantasy. By Cryus Townsend Brady. Pictures by Walter H. Everett. \$1.00 net.

Longmans, Green & Co. New York.
Self-Training in Prayer. A. H. McNeile, D.D., Fellow and Dean of Sidney Sussex College, Cambridge. 50 cts. net.

Edwin S. Gorham. New York.
The Harmony of the Collects, Epistles and Gospels. A Devotional Exposition of the Continuous Teaching of the Church throughout the Year. By Melville Scott, D.D., Vicar of Castlechurch, Stafford.

Paul Elder & Co. 239 Grant St., San Francisco, Calif.

Seven Maids of Far Cathay. Being English Notes from a Chinese Class Book. Compiled by Bing Ding. Illustrated by Ai Lang. \$1.25 net.

Dodd, Mead & Co. New York.

The Life of the Caterpillar. By J. Henri Fabre. Translated by Alexander Teixeira de Mattos, Fellow of the Zoological Society of London. \$1.50 net.

George H. Doran Co. New York.

Method in Prayer. An Exposition and Exhortation. By the Rev. W. Graham Scroggie, Author of *Bible Story and Study*; *Christ the Key to Scripture*; *The Fascination of Old Testament Story*; *The Baptism of the Spirit and Speaking with Tongues*; *Prophecy and History*, etc. With Preface by the Right Rev. H. C. G. Moule, D.D., Lord Bishop of Durham. \$1.00 net.

PAMPHLETS

Railway Age Gazette. 608 S. Dearborn St., Chicago, Ill.

The New Tyranny. By Samuel O. Dunn, Editor of the *Railway Age Gazette*. An Address before the Railway Signal Association at Mackinaw Island, Mich., on September 13, 1916.

World Conference on Faith and Order. Robert H. Gardiner, Secretary, P. O. Box 1153, Gardiner, Maine.

The World Conference for the Consideration of Questions Touching Faith and Order Report of the Joint Commission to the General Convention of the Protestant Episcopal Church, 1916.

From the Author.

Wilson's Policies Menace to Nation. Remarks of Hon. Joseph W. Fordney of Michigan in the House of Representatives, Tuesday, August 8, 1916.

A Memorial from All Saints' Parish, Garrison avenue and Locust street, St. Louis, Mo. Protesting Against the Proposal of a Racial Episcopate. 1916.

THE CHURCH AT WORK



SEPTEMBER GRADUATING CLASS AT ST. LUKE'S HOSPITAL, BOISE, IDAHO
 Bishop Funsten in Center

SOCIETY OF SACRED STUDY

THE SOCIETY of Sacred Study held its annual meeting on Thursday, September 28th, at the Church House, Westminster, England, the Dean of St. Paul's in the chair. Preoccupation with the war and with the National

Mission had reacted unfavorably upon the devotion of the clergy to sacred study; but some progress had been made. The Society has published a number of books during the year. The following elections were made: Warden, Very Rev. Dr. Strong, Dean of Christ Church

and Vice-Chancellor of the University of Oxford; secretary, Dr. Kidd, St. Paul's Vicarage, Oxford; treasurer, Rev. J. K. Mozley; editorial secretaries, Rev. N. P. Williams and Rev. Canon du Buisson; librarian, L. Brown, Esq., 6 Ledbury Road, Hereford.

Membership is open to all clergy of the Anglican Communion.

CHURCH PENSION FUND

BISHOP RANDOLPH has appointed as a committee on the Church Pension Fund in the diocese of Southern Virginia the following laymen: William E. Taylor, John D. Fletcher, Robert B. Tunstall, C. W. Grandy, Jr., Judge Thomas H. Wilcox, Barton Meyers, W. W. Olds, Jr., Fergus Reid of Norfolk, Dr. Joseph Grice, Judge Lee R. Watts, Hon. J. Davis Reed of Portsmouth, E. M. Braxton of Newport News, George Mason, Fortescue Whittle, W. L. Zimmer of Petersburg, W. C. N. Randolph, C. S. Hutten, D. A. Payne of Lynchburg, Dr R. B. James of Danville, and Charles Catlett of Staunton.

THE FIRST money from the district of Asheville came from a mission in Lincolnton, N. C., where there had been great suffering due to the recent floods. It was contributed by the children of a local Sunday school, who gave their pennies.

MR. FRANK G. HOWLAND, president of the Barre Savings Bank & Trust Co., has accepted the position of chairman of the committee on the Church Pension fund in the diocese

of Vermont. The committee is preparing for an active campaign during the winter season.

A VERY successful meeting of the diocesan committee in the diocese of Dallas was held on October 9th at Dallas, Texas. Mr. Gordon Fariss was elected secretary and treasurer. Plans were adopted for the creation of an executive committee under the jurisdiction and authority of the diocesan committee. The committee is composed of two members from each parish in the diocese.

A letter has been addressed by the secretary of the committee to the senior warden and rector of each parish in the diocese, requesting coöperation in placing the Fund before the laity. The rectors were asked to select for the committee two prominent laymen to take part in their respective parishes.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Irving Peake Johnson, D.D., Bishop Coadjutor-elect of the diocese of Colorado, as follows:

Time: Feast of the Circumcision, January 1, 1917.

Place: St. John's Cathedral, Denver, Colo.

Consecrators: The Presiding Bishop, the Bishop of Colorado, the Bishop of New Jersey.
Presenters: The Bishop of Minnesota, the Bishop of Salina.

Preacher: The Bishop of Nebraska.

Attending Presbyters: The Rev. W. Everett Johnson, and the Rev. Edward C. Johnson.

Master of Ceremonies: The Rev. Frederick W. Oakes.

BEQUESTS

BY THE will of the late Mrs. H. C. W. Root of Racine, Wis., the Church of Our Saviour at Little Falls received \$1,000. Mrs. Root was for many years a generous friend to this parish and gave the altar when present church was erected. The diocese of Duluth also received \$4,000 from the same donor.

MEMORIALS AND GIFTS

MRS. JOHN E. PARSONS has given a check for the purchase of an automobile to be used by rural missionaries in the diocese of Western Massachusetts.

THE SEVENTY-FOURTH anniversary of the consecration of Ascension Church, West Park, N. Y., was commemorated by an offering of \$584.92 for the Church Pension Fund. There was also placed upon the altar a very beautiful embroidered covering given by a generous friend of the Church.

ON SUNDAY, October 22nd, the Rev. Charles L. Gompf, rector of Grace Church, Newark, N. J., dedicated a new organ given by a parishioner in memory of Miss Elizabeth Hampton. The organ, built by the Hall Co. of New Haven, is a large three-manual instrument.

BETHLEHEM

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

Men's Guild of St. Luke's Church, Scranton

A SPLENDID work was done during the past summer by the Men's Guild of St. Luke's Church, Scranton (Rev. Robert P. Kreidler, rector), in the maintenance of St. Luke's Summer Home, at Cresco in the Pocono Mountains. At a cost of \$1,417.37 more than 300 persons were given vacations varying from three to forty-six days' duration. By religious affiliation the 304 guests were classified as follows: Baptist, 71; Roman Catholic, 54; Episcopalian, 53; Presbyterian, 51; Methodist Episcopal, 30; Lutheran, 13; Congregational, 6; Salvation Army, 6; Missions, 12; Puritan, 8. Contributions were received from a large number of Scranton firms and individuals.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

St. John's Cathedral Campaign

A THREE-DAYS' campaign on behalf of St. John's Cathedral, Denver, which has consolidated the interests of the parish and awakened an alert Church consciousness, has also raised \$32,000, with more to come.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Board of Religious Education Meets—Notes

FOR THE purpose of forming a layman's club a dinner will be held for the laymen of the New London archdeaconry at the Wauregan House, Norwich, on November 16th. Suffragan Bishop Acheson will be present and it is hoped to secure Bishop Brewster as a speaker also. Archdeacon J. Eldred Brown and the Rev. Richard R. Graham are the committee in charge of the arrangements.

AT THE annual meeting of the diocesan Board of Religious Education, October 14th, the Rev. Henry Swinton Harte was elected chairman; the Rev. William P. Downes, secretary; Mr. Charles P. Rice, treasurer. Arrangements were made to hold a Sunday school conference in St. Andrew's parish, Meriden, November 16th. The publication of a diocesan catechism was authorized.

THE NOVEMBER meeting of the clericus of the Hartford archdeaconry will be held in St. John's parish, East Hartford, November 6th. The Rev. Arthur Adams, Ph.D., librarian of Trinity College, will read a paper on St. Cyprian's Theory of Church Unity.

TRINITY CHURCH, Bristol (Rev. William P. Downes, rector), has recently been beautified by the installing of a complete set of cathedral windows, the gift of the woman's guild of the parish.

THE RECENTLY organized branch of the Girls' Friendly Society of St. John's Chapel, Forestville, was increased by fourteen probationers on the evening of October 18th.

AT THE annual meeting of the Hartford branch of the Connecticut Sunday School Union held in St. John's Church, Hartford,

on Tuesday evening, October 17th, the following officers were elected: President, the Rev. James Goodwin; secretary, the Rev. James W. Lord; treasurer, Mr. Stanley Merrill. At this meeting steps were taken in regard to holding a teacher's training class in Christ Church, Hartford, on Friday evenings during the fall and winter.

DALLAS

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

Death of Archdeacon Berry's Nephew

ARCHDEACON BERRY of Dallas recently learned of the death of his nephew, Captain Edward Fleetwood Berry of the Ninth Gurkhas, only son of the Rev. James Fleetwood Berry, rector of St. Nicholas' Church, Galway, and grandson of the late Ven. Edward Fleetwood Berry, Archdeacon of Meath. He received his commission in the Wilts Regiment from the Royal Military College at Landhurst in 1907 and two years later joined the Ninth Gurkha Rifles. In 1913 he became A. D. C. to Lord Carmichael, Governor of Bengal. On the outbreak of the war he was home on leave, and was attached to the Ninth King's Royal Rifles, until his regiment came from India, when he joined it in Flanders. He subsequently became adjutant of his regiment, which went to Mesopotamia in December last, and had been through many severe engagements when he fell in action.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Anniversary of the Rev. F. W. Smith—Recruit for China

THE REV. F. W. SMITH, one of the Indian clergy of the diocese, celebrated the fortieth anniversary of his ordination to the priesthood September 27th. The Bishop celebrated the Holy Communion and preached the sermon. Other clergy taking part in the event were the Rev. Messrs. C. T. Wright, George Smith, W. K. Boyle, E. C. Kah-O-Sed, W. S. Smith, Mark Hart, C. D. Harris, all of the Indian clergy. A beautiful white stole was presented to the priest whom all had gathered to honor.

A MEN'S CLUB with forty members was organized in St. John's parish, St. Cloud,

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September 19th, and was addressed by the Rev. I. P. Johnson, D.D., bishop coadjutor-elect of Colorado.

AT PARK RAPIDS the building formerly occupied by the Congregationalists has been purchased and renovated for the services of the Church.

MISS RUTH TOLMAN of St. Stephen's parish, Paynesville, has been accepted by the Board of Missions for work in China, and sailed from Vancouver September 7th. A farewell service in her honor was organized at the parish church August 30th.

MRS. J. D. MORRISON, president of the Woman's Auxiliary of the diocese, recently visited Detroit, Moorhead and Wadena in interest of the Auxiliary. A strong society with twenty members was organized at Detroit. A Junior Auxiliary was organized at Moorhead.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Activities of the Woman's Auxiliary

THE WOMAN'S AUXILIARY in the diocese held its first business meeting for the season on Thursday, October 12th, at St. Ann's parish house, Clinton and Livingston streets, Brooklyn. Reports were read, showing that the United Offering amounted to \$8,845, which has since been raised to \$9,050. One hundred and thirty-eight boxes filled with clothing and household articles valued at \$7,896.04 and many different sums of money were sent to struggling parishes in the south and west, and wherever needed at home. About \$500 worth of hospital supplies and furnishings have been sent to the new hospital at Fort Yukon, Alaska.

THE ANNIVERSARY meeting will be held November 9th at St. Bartholomew's Church, Pacific street near Bedford avenue, Brooklyn, beginning with a celebration of the Holy Communion at 10:30, followed by luncheon at 1 P. M. and missionary addresses at 2:15, at which there will be three speakers, whose names will be announced later.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Quarterly Meeting of Brotherhood—Improvements at St. Paul's

THE QUARTERLY assembly of the New Orleans Brotherhood of St. Andrew was held at Grace Church, New Orleans, on Thursday evening, October 12th. Mr. Levering Moore of St. George's Chapter made A Tribute to the Founder of the Brotherhood of St. Andrew by one who grew up under his instruction. A corporate Communion was celebrated on the following Sunday morning at 7:30 o'clock at the Church of the Annunciation. The Rev. Sidney L. Vail, rector of Mt. Olivet Church, was the celebrant.

EXTENSIVE REPAIRS and improvements to the interior of St. Paul's Church, New Orleans, have just been completed. The walls in the nave have been repainted in water colors, and new mahogany panelling has been placed in the sanctuary. Besides these general improvements, Mrs. W. H. Hendren has made a gift of three chandeliers. A lot has also been purchased adjoining the church which will be used later on to improve the equipment of the Sunday school. Many improvements are being made in the rectory to make it as comfortable as possible for the new rector, the Rev. A. R. Berkeley of Philadelphia, who assumes charge on November 1st.

DURING THE absence of the Rev. Robert S. Coupland, D.D., rector of Trinity Church, New Orleans, the services will be taken by the Rev. Joseph H. Spearing, who will reside at 434 Pine street.

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MONTANA

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

Bozeman Institute of Religious Education

THE MINISTERS of Bozeman, Montana, have organized what they call The Bozeman Institute of Religious Education. A board of directors has been formed of ten members, one from each church, one from the college, Y. M. C. A., high school and grade schools.

The plan is to establish an institute with a three years' course of study leading to a certificate, each year to cover a period of twenty-four weeks. The threefold object is to train present and future teachers for the Sunday schools, help parents to teach religion to their children, and to show how to teach the Bible. The evenings will be divided into two parts. The first forty-five minutes will be given to lectures upon such subjects as Sunday School Ideals, Old Testament, Life of Christ, Children's Worship, etc. The second period will be class work along three general lines, Pedagogy, Departmental Work, and Bible Study. These classes are elective but a certain amount must be done in each to qualify for a certificate.

The Rev. H. I. Oberholtzer of St. James' Church, Bozeman, has been chosen director of the institute and will have full charge. Mr. Oberholtzer is a post-graduate in Religious Education from the General Theological Seminary.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Anniversary Services of Rev. John S. Miller

THE FIFTIETH anniversary of the ordination of the Rev. John S. Miller to the priesthood will be observed by special services at the House of Prayer, Newark, beginning with solemn vespers on All Saints' night, when the Rev. Prof. A. W. Jenks of the General Theological Seminary will preach. There will be a parish reception in the rectory on Thursday evening, November 2nd. On the following Sunday Bishop Lines will preach at the mid-day service, and the Rev. Dr. William T. Manning, rector of Trinity Parish, New York, will preach at solemn vespers, at 7:30 o'clock. Of his half century of work in the priesthood, Mr. Miller has spent nearly twenty-eight years as rector of the House of Prayer, Newark.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Anniversary of Grace Church

THE FIFTIETH anniversary of the foundation of Grace Church, Crosswicks (Rev. Charles A. Behringer, rector), was observed on October 15th. The special preacher was the Ven. R. Bowden Shepherd, who brought also the good wishes of Bishop Matthews. On Tuesday evening the special preacher was the Rev. William Ernest Daw, now rector of St. Peter's Church, Spottswood, who served the parish from 1883 to 1891. Two former rectors were also present, the Rev. Charles Townsend and the Rev. Morgan Ashley. At the close of the Golden Jubilee an offering was made which will be used for redecorating the church.

AN INTERESTING booklet has been issued by the trustees of the Cathedral Foundation showing the work that has been accomplished by Canon Wells since his appointment as institutional chaplain. Within the diocese are 173 almshouses, hospitals, sanatoriums, day nurseries, and rescue homes. In twelve of the state institutions, with over 7,000 inmates and officers, the Holy Communion is administered monthly. Canon Wells' personal report shows 202 visits to institutions and 114 services held.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.
Cornerstone Laid at Organ—Miscellany

THE CORNERSTONE of the new church at Organ (Rev. Hunter Lewis, missionary in charge), was laid on September 29th by Bishop Howden. Mr. Lewis uses in his visits to the missions in his care the missionary car recently given him by a company of friends.

THE SECOND ANNUAL canvass, in which thirty men took part, has just been completed at St. John's Church, Albuquerque. A large increase in the subscriptions for missions was reported.

THE CHURCH OF THE HOLY FAITH, Santa Fé (Rev. Leonidas Smith, rector), has instituted an annual every member canvass for missions and parochial expenses. The Woman's Auxiliary observed their semi-annual corporate communion October 8th.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Children's Sermons at Grace Church, Pittsburgh—
Church Club Dinner Held

THE REV. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, began on Sunday, October 15th, in the regular Morning Service, the fourth year of monthly five-minute sermons to children. The scheme, which has worked well, is to have on the third Sunday of each month the scholars of the Church school, from the primary to the senior departments inclusive, remain for the regular service. After the prayers a five-minute sermon to children is preached, and then a children's hymn is sung. Immediately following the scholars are allowed to retire. The fourth year of this effort, to bring the Church service regularly before the young, began with ninety per cent. of the school's enrollment present.

THE DIOCESAN Church Club began its twentieth year of existence at a dinner given in the University Club, Pittsburgh, on Thursday evening, October 19th, the guest of honor being the Rt. Rev. Huyshe W. Yeatman-Biggs, D.D., Lord Bishop of Worcester, England. The Rev. John H. Grieg, Archdeacon of Worcester, who accompanied the Bishop on his visit to General Convention, was also a guest. The chairman of the membership committee reported forty new members secured in a campaign to add one hundred additional members by the beginning of the

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NEW BIBLE PICTURE CONTEST

The Christian Herald Bible Picture Contest which has just ended, has been a tremendous success. 419 rewards for fitting appropriate Bible verses to pictures published in the Christian Herald. First reward was \$1,250.00. A new Contest is here announced. Over 500 rewards aggregating \$5,000.00 will be given away. Every reader of the Christian Herald will have an opportunity to earn one of these rewards. Write for particulars.

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THE CHRISTIAN HERALD, 814 BIBLE HOUSE, NEW YORK

new year, the present membership being four hundred. A letter was read from Bishop Whitehead expressing regret at his inability to be present at the banquet on account of absence at General Convention. The Lord Bishop of Worcester spoke on The National Mission in England, its Hopes and Dangers; and his speech was enthusiastically applauded. The attendance was unusually large.

THE PITTSBURGH BRANCH of the Woman's Auxiliary will hold its thirty-third annual meeting at Trinity Church, Pittsburgh, on Thursday, November 2nd.

THE OCTOBER meeting of the clerical union of the diocese took place on Monday, October 16th, at the Church rooms. The paper on this occasion was read by the Rev. A. N. Slayton, of St. Peter's Church, Uniontown, on the Missionary Policy of the Diocese. The meeting was a large and enthusiastic one.

RHODE ISLAND

JAMES DEW. FERRY, JR., D.D., Bishop
Harvest Home Festival

ST. JOHN'S CHURCH, Barrington (Rev. William M. Chapin, rector), celebrated its annual harvest home festival on the evening of October 11th. Just as the service was about to begin the electric lights went out. The church was full of people so it was decided to have the sermon first. The preacher was the Rev. William Smith, rector of Crompton. By the light of one candle a prayer was said and the sermon preached; then the lights came on and the service was held.

The groceries, fruits, vegetables, which were offered in great abundance, were divided between the three diocesan institutions, and the money offering went to the St. Andrew's Industrial School.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Woman's Auxiliary—St. Luke's Hospital, Orlando, Receives Gift

THE WORK of repairing Grace Church, Merritt, has recently been completed. This church was much damaged by fire last May, when the rectory adjoining was destroyed at a loss of over \$1,500, without insurance, beside very heavy personal loss to the priest, Rev. W. H. Cresson, whose library, vestments, and clothing were all burned. The vestry has had plans made for the parish house which is to take the place of the rectory and hope soon to add sufficiently to the fund now partly raised to begin work thereon.

AN ENLARGEMENT of the chancel and choir of St. Luke's Cathedral, Orlando, has been completed and adds much to the beauty and convenience of this portion of the interior. It is hoped that the nave can soon be enlarged, by building an addition at the west end, as the present seating capacity is overcrowded each year during the winter months.

THE WOMAN'S AUXILIARY of this district sent almost \$925 to the United Offering in St. Louis, this being an increase of nearly \$300 over the largest previous gift for this fund.

EARLY IN October, Bishop Mann received two welcome gifts of \$5,000 each toward the endowment fund for St. Luke's hospital in Orlando. Through lack of funds it became necessary to close this institution last June. In order to resume its work, Bishop Mann is trying to complete a \$50,000 endowment, toward which generous gifts were previously made, to provide a definite income for its work. It is now hoped that it may be possible to reopen it this winter.

HOLY CROSS CHURCH, Sanford, has received a pulpit from Grace Church, Galesburg, Ill. It is of dark wood, harmonizing well with the other furniture of Holy Cross

Church, and is especially appreciated by the rector, Rev. A. S. Peck, as he was formerly in charge of Grace Church before moving to Florida.

SOUTHERN OHIO

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

Quiet Day—Forum for Colored People—Marriage of Miss Schoepf

THE REV. F. C. POWELL, Provincial Superior of the Society of St. John the Evangelist in America, conducted a quiet day for women at St. Luke's Church, Cincinnati, on October 18th, under the auspices of the Woman's Auxiliary.

ONE OF the most interesting features of the work at St. Andrew's Mission, Cincinnati, is the Forum which is conducted on Sunday afternoons in the parish hall of the new church. It affords an intellectual center for the colored people of the city.

THE RIGHT REV. ALFRED HARDING, D.D., Bishop of Washington, assisted by the Very Rev. Dean S. B. Purves, united in marriage on Saturday, October 14th, in St. Paul's Cathedral, Elizabeth Allison, daughter of Mr. and Mrs. William Kesley Schoepf, to Dr. Carl Paul Hübscher, of Washington, D. C., Secretary to the Swiss Legation. The Cathedral possesses a beautiful silk American flag and this was duplicated by a Swiss flag, both being used in the decorations for the wedding.

A FINE pipe organ is soon to be installed in St. Andrew's Mission for colored people, in Cincinnati (Rev. E. H. Oxley, priest in charge).

SOUTHERN VIRGINIA

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

Special Diocesan Council—Automobile for Archdeacon Rich

THE CALL has gone out from the Bishop for a special meeting of the diocesan council, to be held in Lynchburg, Thursday, November 16th, "to consider the relation of this diocese to the Church Pension Fund, and to take such action by canon or otherwise affecting the relation of this diocese to the Church Pension Fund, and affecting the Disabled Clergy Fund and the Widows and Orphans' Fund of this diocese, as the council may deem wise."

FRIENDS IN the mission field and elsewhere have united in presenting the faithful Archdeacon of the great southwest mission field with a Buick automobile. This presentation is the sequel to a conversation held on the train coming up the Clinch Valley branch of the Norfolk & Western Ry. between some young business men and two clergymen. The suggestion was made that Mr. Rich needed an automobile, and finally it was agreed that if one-half of the cost of this machine was raised elsewhere these young men of the coal fields would raise the other half.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

House of Churchwomen Planned

ON FRIDAY, October 13th, a meeting was held in St. Louis of women delegates from the parishes of the diocese of Springfield to consider the advisability of establishing a House of Churchwomen. Much interest was shown in the proposed scheme. Bishop Osborne presided. After expressing his desire for such coöperation of women, he introduced Bishop Nichols of California who described in detail the origin of the idea in California eleven years ago, the methods followed and the advantages which have resulted. Two members of the Californian House of Churchwomen also spoke. A previously prepared canon was read and with

slight change adopted after it had been unanimously decided to organize. Mrs. J. C. White was elected president and Miss E. M. Deerr secretary, to hold office until the next synod when the organization and canon will be voted on and the House of Churchwomen will become a part of the diocesan organization.

UTAH

PAUL JONES, Miss. Bp.

Reception to Dean Colladay

ON FRIDAY evening, September 29th, at the Bishop's house, a farewell reception was given to the Very Rev. S. R. Colladay before his departure to take up work in Connecticut.



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cut. The house was crowded to its capacity. Resolutions by wardens and vestrymen, beautifully embossed and bound in green leather lined with silk, a gold cross, and a purse of money were presented in expression of the regard and esteem of the congregation.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. BLISS, D.D., Bp. Coadj.

St. Luke's Church, St. Albans, Observes Centennial

ST. LUKE'S CHURCH, St. Albans, observed the Centennial anniversary of the incorporation of the church on St. Luke's day, October 18th. The service began with a celebration of the Holy Communion at 10 o'clock. In the evening the rector, the Rev. George W. Smith, gave an historical address. The foundations of the present beautiful stone structure were laid in April, 1860, and on July 25, 1861, the church was consecrated by the Rt. Rev. John Henry Hopkins, bishop of the diocese.

WASHINGTON

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

Sunday School Convention—Church Improvements

THE ANNUAL convention of the Sunday school institute of this diocese was held on Wednesday, October 18th, at the Church of the Epiphany. At the celebration of the Holy Communion, the Rev. W. L. DeVries, Ph.D., was celebrant, assisted by the Rev. Messrs. J. W. Austin, Percy Foster Hall, and Charles F. Edwards, vicar of Epiphany Chapel. At 11 o'clock the convention began the business of the day, the proceedings being opened with intercessions for Sunday schools. The Rev. Llewellyn N. Caley, rector of the Church of St. Jude and the Nativity, Philadelphia, gave an address on The Sunday School as the Builder of the Future Nation, Church, and Home. An admirable luncheon was served by the luncheon committee of the various Sunday schools, in the Willard Rooms of Epiphany parish house. In the afternoon there was a general conference on the topic, How to bridge the gap between the Church and the Sunday School; the speakers were, Commander C. T. Jewell, U. S. N., Canon Austin, and Canon Nelms. Miss Mary R. Parkman of the Church of the Good Shepherd gave a very interesting talk on The Use of Stories in Religious Education. One important feature of the convention was the departmental conferences; they were splendidly attended, and there was exhibited a keenness to learn efficiency in Sunday School work which was most gratifying. At night there was a public meeting in the hall. The Rev. Beverley Tucker, Jr., rector of St. Paul's Church, University of Virginia, gave an address on The Danger of a Godless Education. The convention closed after the last roll call which showed that over 430 teachers and officers had attended during the day.

ON OCTOBER 16th, a meeting was held at St. John's Church parish hall, Georgetown, D. C., in connection with Sunday School work, at which the parents were invited to be present. There was a good attendance, and great interest was shown in the subject of religious education. Canon Austin of Chevy Chase and Miss Vouté were the speakers, the former speaking on the duties of parents towards their children as regards their spiritual life and their obligations towards the Sunday School, the latter speaking on Bible Classes.

THE LADIES of St. John's Church recently raised \$600 for the improvement of the parish hall and rector's room. Electric lights have been installed throughout, and the walls re-decorated.

A NEW rectory is about to be built at Chevy Chase; when completed it will materially add to the beauty of the church surroundings; the architecture will harmonize with that of the church and guildhall.

CANADA

Bishop Elected for Columbia—Church Consecrated

Diocese of Calgary

THE CLERGY of the rural deaneries of Red Deer and Calgary at the recent meeting, gave much attention to the work of the finance committee. The meeting was held at Banff.

Diocese of Columbia

AT THE special Synod meeting called in Victoria October 5th for the election of a bishop to succeed the late Bishop Scriven, the choice fell upon the Dean of Columbia, the Very Rev. C. D. Schofield. The Bishop-elect was born in St. John, N. B., in 1871.

Diocese of Huron

THE NEW mission church to be built in London this autumn will cost about \$5,000. It is to be of brick and will be under the supervision of Rural Dean Brownlee.

IT WAS DECIDED at the meeting of the Executive committee of the diocese to hold a conference of the clergy in London the middle of November to discuss Bishop William's proposal to hold a meeting for the deepening of the spiritual life. Reports read at the meeting show the diocesan funds to be in a most healthy condition.—THE SUNDAY SCHOOL convention for the Deanery of Grey had a very interesting session at Christ Church, Meaford, in September. Some Features of an Ideal Sunday School, and The Boy in Relation to the Teacher were among the subjects taken up.—A MISSION was begun in St. John's Church, Sarnia, October 8th, conducted by Canon Howitt, of Hamilton.

Diocese of Montreal

BISHOP FARTHING had to attend the meeting of the Jewish Committee of the Missionary Society of the Church in Canada which was held in Toronto, October 11th. While the Bishop was speaking at a meeting held October 6th, in the Jewish Mission Hall, Montreal, the building was attacked by a mob of Jews and every window broken. The Bishop and Mrs. Farthing, with some ladies who had gone to the meeting, and some of the clergy had to be taken home under police protection. The Rev. J. Erreux was slightly wounded.—QUITE A number of important Church meetings were held in Montreal the second and third week in October. The committee on Sunday School work of the General Synod met on the 17th, and opened with Holy Communion in Christ Church Cathedral. There was a meeting of the House of Bishops in Montreal on the afternoon of the 17th. Other committees of the General Synod met through the week, concluding on Friday, the 20th, with a meeting of the Committee on Beneficiary Funds. The following week the General Board of the Dominion Woman's Auxiliary held their meetings in Montreal, beginning with a celebration in the Cathedral on the morning of the 24th. Bishop Farthing's sons are both gone on overseas service. Bombardier Jack Farthing is with his battery in Surrey, Eng., and Lieut. Hugh Farthing is with the Army Service Corps.

THERE WAS a large gathering of delegates at the meeting of the Missionary Society of the Church of England in Canada, the third week in October. A luncheon was tendered to them in the Windsor Hotel, Montreal, October 19th, when the Rose Room was filled with the guests. Sir Melbourne Tait presided and the opening address was given by the Primate, Archbishop Matheson. The principal speaker was Archdeacon Cody, of St. Paul's, Toronto. He dealt with the three questions which the Church is discussing at its present convention, religious education, social and moral reform, and missionary work. His address was received with marked attention and prolonged applause. The visiting bishops had many varied experiences to relate. An interesting story was told by Bishop Loft-

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house, of Keewatin, who said that one Indian in his diocese walked a distance of 700 miles to partake of Holy Communion and who went without food for three days of his journey, sometimes sleeping on the ice floes of Hudson's Bay.—THE FORENOON session of the Missionary Society was held in the Synod Hall, Montreal. The Primate presided. A great deal of important business was discussed. It was learned that the Rev. Dr. Westgate, Secretary for South Africa, who has been interned in an enemy encampment since the outbreak of war, has been released and will shortly return to Canada. The Rev. Dr. Gould, General Secretary, in his report, spoke of the urgent need for the two offices to be filled on the mission board, vacated by the departure of Dr. M. M. Roes and of Mr. R. W. Allin. A policy of agreement with the Woman's Auxiliary was outlined by the secretary. The report of the treasurer, Chancellor Worrell was very satisfactory. There is a reserve fund of \$57,000 on hand.

Diocese of Niagara

BISHOP CLARK has appointed the rector of St. George's Church, St. Catherines, the Rev. L. W. B. Broughall to be Canon of Christ Church Cathedral, Hamilton.—THE PREACHER at the Harvest Thanksgiving service was the Ven. Archdeacon Davidson, of Guelph. The seventy-fifth anniversary of the consecration of St. George's was celebrated the same day.

Diocese of Ontario

REPORTS of the subscriptions for mission purposes given at the October meeting of the Rural Deanery of Hastings, were encouraging. The assessment list was readjusted. The preacher at the opening service was the Rev. J. H. H. Coleman, vicar of Napanee. The meeting was held in the parish of Christ Church, Belleville. Rural Dean Blagrave, rector of Christ Church, presided.—AN INTERESTING service was held in St. Martin's Church, Deseronto, recently. Three brothers assisted in the service, the rector, the Rev. C. E. S. Radcliffe; Archdeacon Radcliffe, of Ridgway, Pa., and the third who is a lay reader. The Archdeacon preached.

REPORTS FROM all the parishes represented at the September meeting of the Deanery of Grenville were most encouraging. The meeting was held at Maitland, and in the Church of St. James, now over ninety years old.—TWO CANDIDATES were ordered deacons in St. George's Cathedral, Kingston, October 1st, by Bishop Bidwell.

Diocese of Quebec

BISHOP WILLIAMS was present at the meeting of the council of public instruction in Quebec, October 6th and 7th. It was his desire that all the offerings at the Thanksgiving Services this year should be given to the Widows and Orphans' Fund of the diocese, which is sadly in need of additional contributions. The expenditure last year was greatly in excess of the income.—THE STAFF of St. Peter's Church, Sherbrooke, has been increased by the appointment of Deaconess Paterson, who is now at work in the parish. The Rev. C. Mortimer has been appointed assistant curate at St. Peter's.—A PAPER on Methods of Bible Study was discussed at the annual meeting of the Cookshire Deanery at Marbleton, September 20th and 21st.

Diocese of Rupertsland.

ONE OF the speakers at the Sunday School association meeting of the Deanery of Brandon, in October, was the Rev. R. H. A. Haslam from India. The meeting was held at Oak Lake.—THE PARISH Guild of St. Albans', Oak Lake, has sent a Christmas parcel to each of its members who are serving the country overseas.—A MEMORIAL service was held in St. Alban's, Winnipeg, October 1st, for a former worker in the Sunday School who was killed in action in France. The morning and evening services, held every Wednesday

in St. Alban's, on behalf of the soldiers at the front, are well attended.

THE CHURCH at Clanwilliam was consecrated by Archbishop Matheson recently. He is very much improved in health and has held a number of confirmations since his return from the Provincial Synod.—THE PRIMATE spent a Sunday at Camp Hughes in September. He left Winnipeg to attend the meetings of the Board of Management in Montreal, held the third week in October.—THE HONOR roll of St. Matthew's Church, Winnipeg, now contains over 500 names.

Educational

ALL SAINTS' COLLEGE, Vicksburg, Miss., opened Wednesday, September 20th, with a large attendance of both boarding and day pupils. The Bishop was assisted at the opening service by the Rev. Mr. Woodson, of Christ Church, Vicksburg. The Bishop made a short address, introducing the new principal, Miss Mary Leslie Newton, A.M.

The Magazines

THE WAR and the crimes incidental to it occupy considerable space in the September *Nineteenth Century*. Mr. Edwyn Bevan, writing with his accustomed good judgment, points the moral that "on these questions of fact persons of good will on both sides should exercise a certain patience." His lesson might be taken to heart by the following writer, a Mr. Crewdson, whose violent and superficial article on French Heroes and German Barbarians is unworthy of this magazine. Sir James Yoxall is another contributor who writes with malice of his enemies, but his rather Carlylean style is

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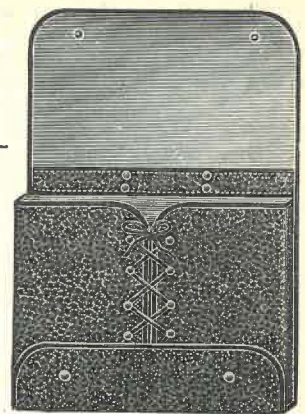
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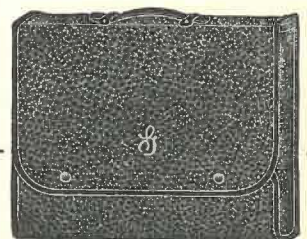
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seasoned with a wit that makes it agreeable reading. Prussia is to him "in a word—Caliban!" and the Church-going of Prussians "seem to be a—well a kind of spiritual adultery!" Americans will be interested to hear that the materialism of the Germans is due largely to the influence of the "special-train-commanding, so-expensive-hotels-occupying, fortunes-on-pleasure-squandering" trans-Atlantic millionaire. "But in all their copying and imitating they have never known what America and the American spirit really are. Their sham Americanization is stripped off." The subject of atrocities is discussed by Dr. Bellet from the point of view of the international jurist. His conclusions deserve consideration: International law is still worthy of respect and should "as far as possible" be observed; reprisals should for the most part be avoided, but are occasionally necessary in self-defence; those who actually commit as well as those who command outrages should be dealt with as war criminals and should be penalized by certain civil disabilities to be imposed by a conference of powers sitting after the war. Sir Francis Piggott deals with the rights of neutrals from the same standpoint, basing much of his argument on the Rule of 1756, and quoting at length from Admiral Mahan. The Irish problem is attacked by Mr. William O'Brien, who characteristically describes the failure of Mr. Lloyd George's settlement as the "Nemesis that has inexorably overtaken the sophisticators" and outlines the scheme of the All-for-Ireland league with its watchwords, Conference, Conciliation, and Consent. Finally Miss Picton-Turbervill, writing of the Coming Order in the Church of Christ, treats a subject of exceeding interest in view of the controversy in England over the part to be taken by women in the National Mission. She pleads that "as Christians we should face the attitude of the Founder of our faith to women and their ministry, and then compare it with the attitude of the Church to-day." Her conclusion is that the Christian message can come with its full dynamic power only when, in the full expression thereof, both men and women are united.

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