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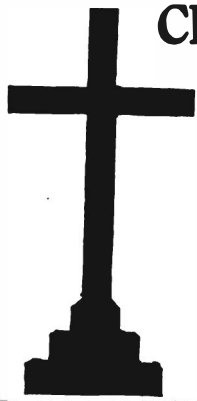
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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by **THE YOUNG CHURCHMAN CO.**, 484 Milwaukee Street,  
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OH! BELIEVE that no man lives at his best to whom life is not  
 becoming better and better, always aware of greater and greater  
 forces, capable of diviner and diviner deeds and joys.—*Phillips*  
*Brooks.*



# The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 25, 1916

NO. 4

## Bishop Tuttle Among His Bishops

With eye undimmed and vigor still at crest  
Like Moses meek, look ye, the Bishop stands—  
A patriarch of Holy Church. Those bands  
Of prelates come from his beloved West  
To meet their Eastern peers, now to be blest  
By him, as Moses laid his aged hands  
On Joshua, son of Nun. From many lands  
They've hither come, at loyalty's behest.

O Flock of Christ, behold the august sight  
Of Bishops blest by him, ere he go up  
From Moab's plains to Pisgah's noble height  
To quaff immortal life from God's sweet cup;  
For fifty golden years have come and gone,  
And now he sees, beyond the night, the dawn.

BERNARD GRUENSTEIN

# EDITORIALS AND COMMENTS

## Thanksgiving in Tribulation

IT is difficult, this year, to obtain the right perspective for our Thanksgiving Day. Our Bishops have reminded us in their Pastoral Letter that "the fact that our nation is not at war affords no ground for smugness, much less for self-applause"; that "the nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds but listlessly the cry of the poor and oppressed, is not at peace even though she be not at war"; that "God hates a godless and empty peace as much as He hates an unrighteous war"; and that "we are tainted with the common disease of which the eruption of war is a symptom, not a cause". They have pressed upon us the fact that "America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance".

A day of fasting and prayer would more truly meet the real needs of the American people than our traditional Thanksgiving Day. The President, in his much belated proclamation, does, indeed, speak of the day as one of "thanksgiving and prayer", and he writes properly in a minor strain, urging relief of the sufferers as one of the principal features of the day. Yet if, a month before the customary date, the President had startled the American people by issuing a proclamation for a day of fasting and intercession instead of one of feasting and thanksgiving it might have made such an impression on the American people as would be most salutary. It might have waked us up to the realization of our spiritual condition as a people. It might have given us a national perspective.

The notable Pastoral Letter, from which we have already quoted, affords, perhaps, the best reading for Thanksgiving Day that we can have. It is such a warning, such a statement of national conditions, as we need.

The American people have been hardened by the repeated stories of the horrors of war and the atrocities that have accompanied this present war. The horror that we felt when the *Titanic* sunk through natural causes, the greater horror that passed over us when the *Lusitania* was sunk by an act of vandalism which history can neither forgive nor forget, scarcely affect us now, though we read of the massacre and the starvation of Armenians not by hundreds but by hundreds of thousands, and though the misery of Poland and Albania and the needs of Belgium are pictured in lurid terms.

And our own national prosperity is largely illusory. Gold has flowed into the vaults of our banks beyond what has ever been known before, and jobs are so plentiful and are filled with such difficulty that the unskilled workman is receiving wages that, not long since, would have delighted those who are skilled. But the cost of living has advanced still faster. Our supply of coal is short because of a lack of workmen to mine it. Our transportation facilities have nearly broken down for want of cars. Our factories are jeopardized by the scarcity of many raw materials. Our newspapers and periodicals are almost on the verge of suspension because of the cost of paper and supplies. American business life, never so prosperous on the face of it, stands over a volcano that may blow it to atoms any day.

America is rich beyond anything that has been dreamed of before; but Americans are not. The problem of how to pay for food and clothes and shelter weighs heavily perhaps upon more people to-day than ever it weighed upon in more normal days. A few men have grown fabulously wealthy; the rest, in spite of the fact that there is work for every man who is able and willing to work, and wages beyond what have ever been paid before, are being ground between the upper and the nether millstones.

We are not of those who believe that the national honor has been compromised or is likely to be; sad, indeed, must those be who feel that it has been. But we are confident that the American people, as a whole, have not risen to their opportunities. We have not arisen as one man in the desire to serve a distracted world. We have not pinned the responsibility for war, as we

should, on an unchristian diplomacy, and insisted that world diplomacy must be Christianized. We have not set our own national house in order lest the day of our visitation find us even more unprepared than was England. We have not set to work to weld the American people so thoroughly into one, nor have we so realized that all of us are members one of another, that American solidarity has grown out of the condition that we see about us. Our prophets have not been well-advised in the words they have spoken from the house-tops, nor have we raised up a great leader whose words could be counted as the expression of the American conscience.

We have great cause, indeed, to fall humbly upon our knees before Almighty God and implore Him to forgive us, in this hour of the world's necessity, for our littleness, and to save the American people, that they may even yet fulfil the destiny that He has appointed for them.

BUT IT IS OUR Thanksgiving Day. Surely God has been good to us. He has given us crops such as must largely feed the world. The sun has shone and the rain has fallen. He has done His part to shower blessings upon us.

And He has aroused, if not the whole nation, at least a great number of the American people, to larger ideals than those of the years that have passed.

Our legislation slowly grows better. The ills of society, most of which have grown out of the using up of the public lands and the rise of an era of machinery, are gradually being lessened. The social conscience is more and more aroused. Even if there are still portions of the United States in which "the bodies and souls of children" are "chained to the wheels of industry", child labor laws have become more and more general, better and better drawn, and more adequately enforced. The recent federal law shows that the nation as a whole has been converted. More and more protection has been thrown about women in employment, while workmen's compensation laws have ceased to be exceptional.

We are really moving forward toward the solution of the problems of society. We are studying the causes of poverty. We have ceased to kick frantically against the radicalism of Socialists or of Single Taxers and are trying to study their panaceas on their merits. Partisanship has greatly declined. Elections, in most places, are far purer than they were, and candidates are scrutinized as to their character more than as to their politics. Venality in office has greatly decreased, and public office is really becoming more and more a public trust. The average citizen is becoming a better citizen.

Churchmanship has distinctly expanded. Protestant Episcopal sectarianism is slowly merging into sympathetic Catholicity. We care more for the Christians round about us. We try to find common cause with them; even the very blunders we make in trying bear witness to the novelty, yet also to the reality, of the attempt. Our perspective as Churchmen is growing from a four-century to a nineteen-century perspective and from a one-nation to a worldwide point of view. Ecclesiastical insularity is giving way to cosmopolitanism such as we call Catholicity. We are trying not to be petty or little in our Churchmanship, not to be partisans, not to be self-sufficient. The social conscience has especially been aroused among Churchmen, and we are learning that good citizenship, good manners, good fatherhood and motherhood, good temper in the home and in the office and in the shop, and sweet reasonableness, are among the essential attributes of good Churchmanship. Parochialism has more and more given way to diocesan and national consciousness in the Church, and more and more we are able to study the great questions in the Church apart from prejudice. The willingness which Bishop Brent urged in a remarkable sermon preached on the first Sunday of General Convention, that Anglicans should, in humility, reexamine some of the questions which grew out of the quarrels of Reformation days

is growing among us. In missions, in religious education, in social service, we have far higher ideals as Churchmen than once we had.

In the reality of our penitence for what is amiss in the nation and in the Church let us not fail to be thankful for the advances into which Almighty God has led us. Let us unite in saying, O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever!

THANKSGIVING DAY will, as in past years, still be the festival of the American home, though so many of our sons be absent upon the Mexican border, though the hearts of all of us be wrung with sympathy for the suffering in the world all about us.

One suggestion THE LIVING CHURCH ventures to make. It will be a horrible thing if, as a people, as Christians, as Churchmen, we are content to sit down to an over-loaded table that we may feast while the wails of starving millions are almost echoing in our ears.

Let no one who reads these words feast with his family alone. Let the members of every family, from the oldest to the youngest, contribute *something* to the world's relief before he dares to eat his Thanksgiving dinner. THE LIVING CHURCH is ready, as heretofore, to act as the almoner for any who desire to accept its good offices, and to receive these Thanksgiving Day gifts either for our own Churchly giving through THE LIVING CHURCH WAR RELIEF FUND or through any of the general funds that are appealing to the charity of the American people. But whether through the instrumentality of this office or otherwise, let us divide our Thanksgiving Day feasting with the world that is hungry and suffering. In Milwaukee, chiefly through the energy of one of our own clergy, a three-fold plea for Belgian, Armenian, and Polish relief will be carried by special messengers into every home and every office on the morning of Thanksgiving Day. We could wish that this were a nation-wide movement instead of one confined to a single city; but we shall be proud of the readers of THE LIVING CHURCH if they shall determine, for themselves and their families, that Thanksgiving Day shall be signaled in the manner we have suggested.

IT is sometimes difficult to put oneself in the right holiday spirit, whenever a stated holiday returns, demanding its due rites. We are largely creatures of habit; and interference with nature is a trifle upsetting.

**Our Thanksgiving Observance**

Shops are closed; there is no evening paper; the postman comes only once—if indeed there is even one delivery!

And being festive to order is not what a fond fancy paints it. So, at least, the middle-aged have discovered; but they discover, too, how helpful it is to have a regular programme collectively carried out. When Memorial day, or Independence day, is kept with civic pomp and all due historical ceremonial, the hours are all too short. Instead of a private pleasure, which may readily become a private bore, the day takes its right public place of eloquent significance.

Now Thanksgiving day has lost too much of its old importance as a national and state recognition of God's bounteous blessings. The little sect of "Reformed Presbyterians" forbids its members to vote "because the constitution does not recognize God." But surely that recognition is implicit, and becomes explicit in such traditions as the appointment of Thanksgiving day. Every proclamation, by President or Governor, calls upon the people to acknowledge God as the Giver of all good gifts. In autumn, thanks are to be especially rendered for the crops, safely gathered in; but all God's other public blessings are to be had in remembrance, and public thanks returned to Him in the congregations of His people. The Church ordains a "proper" for this day, designated by civil authority, wherein

the offering of the great Sacrifice of Praise and Thanksgiving is necessarily the central act; and other religious communities have their own ways of keeping the feast. Unhappily, some preachers mistake its purpose, and deliver themselves of gloomy ratiocinations as to governmental corruption and its probable consequences, such as would be more appropriate on any other day in the year.

But actually, a very small proportion of Christian citizens go to church on Thanksgiving Day. Roast turkey, and a matinée or football game, are its distinctive features for many; and though they may privately thank God for His public benefit, they disobey the requirements of the official proclamations, as well as of their religion, by neglecting the act of worship.

One reason for this is the "union service". Where half a dozen congregations agree to "unite," it is an announcement to their members that only a sixth of them are expected to attend, and churches of the Prayer Book rite are deliberately disobedient if for any reason whatever they omit the full order presented by the Prayer Book. Afterward, let Churchmen join in civic celebrations as they will; but the Eucharist is the divinely ordered "Giving of Thanks" on Thanksgiving Day, beyond contradiction.

It is well worth considering whether, in smaller towns at least, nine o'clock is not a much better hour than ten-thirty or eleven for the Thanksgiving morning service. But we urge on all our parish clergy that they bring home to their people as never before the sacred obligation of corporately expressing their gratitude to God, our King.

**Death of Bishop Cheney**

THE death of Bishop Cheney in Chicago recalls the events more than forty years ago, whereby a secession from the Church in America resulted in the formation of the Reformed Episcopal

Church. With Bishop Cummins, Dr. Cheney was the prime mover in the act. Long after the former, he now passes into rest.

Dr. Cheney was by far the ablest in the little group of secessionists. Rector of Christ Church, Chicago, one of the largest churches in the city at the time, Dr. Cheney's personal influence was so great that he was able to carry practically his entire congregation with him into his new allegiance, and, by a series of curious technicalities, carried with him also the very valuable property of the parish, which had been erected for the uses and worship of the Protestant Episcopal Church. Protestants, as they esteemed themselves, beyond those of the Protestant Episcopal Church, the first thing the secessionists did was to drop the word Protestant and call their newly formed body the Reformed Episcopal Church.

The schism was a failure from the start. Influential as Dr. Cheney had been in the Church, his individualist position found few followers. After more than forty years of work, in which Reformed Episcopalians have striven faithfully to build up their organization, and during which they have frequently reaped the benefit of disaffection in parishes of the Church, they were credited by the United States religious census of 1906 with fewer than 10,000 communicants or members.

By one of those curious sarcasms of history, their chief function has been that of bearing steady witness to the true "sacerdotalism" of the Book of Common Prayer. That the Prayer Book is susceptible only of a "Catholic" and not of a "Protestant" interpretation, that the "Protestant" party in the Church has been utterly mistaken in supposing the contrary, was the basis of their belief, and they deemed it important enough to justify their acts of schism. Cumminism, as the schism has generally been known among Churchmen, is therefore the vindication, by their foes, of the contentions of Catholic Churchmen as to the interpretation of Anglican formularies, and wherever the names of Cummins and Cheney are known they carry with them the argument that the Book of Common Prayer is a Catholic and not a Protestant instrument. In maintaining that position, the seceders were eminently successful;

THE following, received from the Bishop of New York just as we go to press, is printed with special emphasis in the hope that his suggestion for Thanksgiving Day offerings for War relief may appeal to the clergy and people of the Church generally:

"In pursuance of the Proclamation issued by the President of the United States, the Bishop of New York begs to suggest that the offerings on Thanksgiving Day in the churches of his diocese be made for the suffering victims of the war. These offerings may be sent to the Treasurer of the diocese, R. M. Pott, 214 East Twenty-third street, New York City, who will, unless otherwise directed, turn them over to the Red Cross Society for distribution."

in the attempt to lead Protestant Churchmen into schism because of it their success was very limited indeed.

Dr. Cheney was a man of high civic ideals and, continuing to occupy the rectorship upon which, fifty years ago, he entered as a priest of the Church, his influence over his people in Chicago was maintained to the last. With his death the last of the founders of his sect has passed to his rest.

May God be gracious to his soul, and grant him ever-increasing light and felicity.

**L**ETTERS from Germany, under present conditions, are not very frequent, but a letter from Archdeacon Nies dated at Munich, October 8th, is at hand in which the Archdeacon acknowledges the safe receipt of a remittance from THE LIVING

CHURCH WAR RELIEF FUND, sent from this office on August 3rd. With that remittance had been sent a small sum from a correspondent in Massachusetts who had written that his brother, a British soldier, was a prisoner in Germany and asked that an attempt be made to send the enclosure to him. Through Archdeacon Nies' good offices the amount has reached its destination, and we have had the pleasure of transmitting to the brother in Massachusetts an autograph card from the prisoner-brother addressed to Archdeacon Nies, acknowledging the receipt of the sum, and adding, "I am in the best of health and quite comfortable." Incidentally we observe that the postal card was transmitted by franked mail from the prisoner in Friedrichsfeld to the Archdeacon in Munich; we are wondering whether any other of the belligerent countries thus accords the free use of its mails to prisoners of war. Does anyone know?

Archdeacon Nies also writes as follows: "I have two sets of photographs of groups at service, at the hospital and at the camps, which have been allowed me by the courtesy of the Commanders and approved, which I will send to you with text. The first set of four will be sent off about October 15th. I cannot send them immediately, though the text is ready, as I leave to-morrow morning on an early train for Baden to be gone about a week.

"I have received permission from the *General Kommando* of the Fourteenth Army Corps in Karlsruhe to visit the hospitals and camps in Baden where there are British prisoners of war, and am now starting for that district. I had already visited on a special permit the officers' camp at Heidelberg, where there are, or were, seventy-four British officers. The services and sacraments of the Church are much appreciated wherever they are offered. I enjoy the work, though it is a nervous strain and wearing."

Surely it must be a matter of congratulation to all American Churchmen that as a Church we are able, amidst all the hatreds of the world, to maintain in Munich this center of American benevolence, whose influence extends not only to those who, in a time of distress, would naturally receive the ministrations of the Church, but also to great numbers of British prisoners whose lot it has thus been our privilege in some way to ameliorate. And we may well be thankful that the delicate task is in such wise hands as those of Archdeacon Nies.

In giving much-needed support to other relief funds, we trust that Churchmen will continue to remember the work that is being accomplished through THE LIVING CHURCH WAR RELIEF FUND, here and in other European centers. The contributions to that fund for the week ending Monday, November 20th, are as follows:

Mrs. J. A. Slamm, Seattle Wash.	\$ 2.50
Mrs. W. W. Corbyn, Ashtabula, Ohio.	3.00
St. James' Church, Goshen, N. Y.	7.71
K. K. Bloomfield, N. J.	10.00
I. G. T. Le Roy, N. Y.	1.00
Mrs. Abbot Thorndike, Sioux City, Iowa.*	5.00
L. H. Y.*	2.00
J. Vaughan Merrill, Brookline, Mass. †	25.00
In memory of C. W. G. †	1.00
A member of St. Mark's Church, Philadelphia, Pa. †	10.00
D. F. R., Springfield, Mass. †	100.00

Total for the week .....\$ 167.21  
Previously acknowledged ..... 34,430.47

\$34,597.68

\* For Belgian relief.  
† For Dr. Watson's work in Paris.  
‡ One-half for blind soldiers in France; one-half for English prisoners in Germany.  
¶ \$75.00 for Dr. Watson's work in Paris; \$25.00 for English prisoners in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

FOR THE ARMENIAN AND SYRIAN RELIEF FUND

In memory of C. W. G.	\$ 2.00
St. Paul's Mission, North Arlington, N. J.	3.50
Church of St. Mary Magdalene, Newark, N. J.	17.50
Mrs. J. A. Slamm, Seattle, Wash.	2.50

Zion Episcopal Church, Rome, N. Y.	134.45
Miss Emma Price, Joplin, Mo.	1.00
St. Paul's Parish, Owego, Tioga Co., N. Y.	44.05
"Archdeacon"	2.00
"Thank offering"	5.00
Ascension Parish, St. Paul, Minn.	5.00
All Saints' Parish, Easton, Md.	5.43
Churchwoman from Westchester Co., N. Y.	2.00
St. Paul's Parish, San Diego, Calif.	20.00
Rev. Henry M. Sherman, Bridgeport, Conn.	25.00
St. Luke's Church, Fort Collins, Colo.	15.00
St. James' Church, Kent, Wash.	7.12
Church of the Good Shepherd, Dedham, Mass.	40.35
L. A. Knott, Oxford, N. Y.	12.00
Anon.	.25
H. M. A., Reisterstown, Md.	10.00
A. C. Howden, Albuquerque, N. Mex.	1.00
St. Mary's Church, Newton Lower Falls, Mass.	30.00
A member of St. Mary's Parish, Kansas City, Mo.	25.00
Miss Martha L. Young, Milwaukee, Wis.	5.00
Anon., Chicago, Ill.	100.00
St. Paul's Church School, Akron, Ohio	18.50
Four children in S. S. class at Dresden Mills, Malne.*	.50

\$534.15

\* For Armenian children.

ANSWERS TO CORRESPONDENTS

F. I. S.—Men are accounted of an order lower than the angels in this present sphere but with the belief that in their final estate they will be superior to the angelic order.

THE LATEST

BISHOP MILLSPAUGH OF KANSAS IS DEAD

**C**OPEKA, KAS., November 22nd.—The Rt. Rev. Frank R. Millspaugh, Bishop of Kansas, died at his home here at 1:30 o'clock this morning.

JOYFUL SERVICE

**T**HE command to "serve the Lord with gladness" does not stand alone in Holy Writ. Those who deemed smiles and laughter sinful, the people who "always sigh in naming God", certainly found no warrant for such ideas in the Scriptures. In the Old Testament and the New, sadness and sighing are always mentioned as caused by sin. Once the real, repentant sorrow for misdoing was felt and the assurance of divine forgiveness received, there was room only for joy and thanksgiving. Over and over again, the righteous—those who truly serve God to the best of their ability—are exhorted to rejoice and be glad.

It has been said that it is nowhere recorded that Christ ever smiled or laughed, though it is recorded that He wept, and some have taken this as proof that He was habitually sad and stern in His expression. But how could this be? We read of His love for children; of His admiration of the beauties of nature; of His loving companionship with friends; of His gentleness and sympathy; of His participation in the social joys of His day. He certainly would not have been a companion to be desired, had He cast a gloom over all about Him by continual sadness, and it would have been a selfish thing of which it is impossible to believe the Son of God capable had He refused to smile upon the world He so loved. True He had many hours of sadness and was often deeply grieved at coldness and indifference, yet He had also His hours of happiness among those who knew and truly loved Him as their Lord and Friend.

Our God is a God of absolute perfection and, to be so, He must sympathize with the joys of life which He has so abundantly bestowed upon us. There is a time to weep and a time to laugh, a time to mourn and a time to dance, said the preacher of old: "to everything there is a season, a time to every purpose under the heaven." So let us laugh and rejoice when we honestly may, and bring the same joy to those about us.—*Waterbury American.*

A HAPPY HEART transfigures all the world for us. It finds something to be thankful for in the barest circumstances, even in the night of sorrow. Let us train ourselves to see the beauty and the goodness in God's world, in our own lot, and then we shall stop grumbling, and all our experience shall start songs of praise in our heart.—*James R. Miller.*

IT IS THE power to recognize the relation of temporal defeat to eternal success which is the all-determining factor—the power to see, not the mere paltry annoyances of the moment, but the vision shining fair beyond, and to endure, as seeing Him who is invisible.—*Lilian Whiting.*

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



LAST year I ventured to write to the Secretary of the Interior, asking why it was that in old Indian lands, in Minnesota, where by treaty the sale of liquor is prohibited, there were saloons in large numbers. The Commissioner of Indian Affairs has recently sent me this circular letter,

which is pleasant reading for all who do not believe that treaties, even with Indians, are scraps of paper:

“DEPARTMENT OF THE INTERIOR  
“OFFICE COMMISSIONER OF INDIAN AFFAIRS  
“WASHINGTON, July 8, 1916.

“To Superintendents and Other Employees of the Indian Service:  
“Your attention is invited to the following provision in the Indian Appropriation Act for this fiscal year, which is now a law and properly enforced will be very effective in protecting the Indians from intoxicating liquor:

“The provisions of sections twenty-one hundred and forty and twenty-one hundred and forty-one of the Revised Statutes of the United States shall also apply to beer and other intoxicating liquors named in the Act of January thirtieth, eighteen hundred and ninety-seven (Twenty-ninth Statutes at Large, page five hundred and six), and the possession by a person of intoxicating liquors in the country where the introduction is prohibited by treaty or Federal statute shall be *prima facie* evidence of unlawful introduction.’

“Your attention is further invited to the fact that under date of June 12, 1916, the Supreme Court of the United States, in the case of *U. S. vs. Nice*, overruled the *Heff* case (197 U. S., 488), and held that when lands are allotted and trust patent issued to Indians the Government does not lose its guardianship over them, and therefore can prohibit the sale of liquor to them in violation of Federal laws.

“This is an important decision. Copies thereof are being printed and as soon as available will be mailed for your information and guidance.

“Very truly yours,  
“CATO SELLS, Commissioner.”

I QUOTE WITH APPROVAL this article from the *Extension Magazine*, a Roman Catholic missionary organ:

“Florida is a State of the American Union that is supposed to be very law-abiding, and has recently given a remarkable exhibition to prove that it is. It appears that Florida has a law prohibiting white teachers from instructing in a negro school. It is true that Florida’s state institutions themselves do not obey this law, but ‘what’s the constitution among friends?’ and what’s the law when it is convenient for the State itself to disregard it? However, with regard to the Catholic Church, all is different. There were some Sisters in St. Augustine conducting a school for negro children. Relying upon the belief that the law was a dead letter, since it was being violated by the State itself, they continued to teach the little ones. Six negroes, urged on by a number of white bigots—we never knew before what was meant by ‘poor white trash’—called the attention of the Governor to the outrageous crime (*sic*) of the Sisters. The poor women were arrested and marched through the streets to jail. The outraged dignity of a Florida law had to be vindicated, and the arrest of the Sisters was brought about by the Governor himself.

“As aforesaid, Florida is a State of the American Union; but now Florida is also a state of mind; though not a state of mind that very many people outside of Florida, or inside for that matter, enjoy possessing. It is a rotten state of mind; much more rotten than the state of mind of a toper the day after his drunk, because the toper is penitent if sick; while Florida is sick, but we fail to note that she is officially very penitent. Florida is inviting tourists and settlers. Her warm climate in winter offers relief to one, and her sandy land offers orange groves to the other. Florida’s weather is hot, but her conscience, heart, and soul are all cold as ice; and Florida sand has gotten into Florida’s gearbox. However, Florida has at least a court with common sense, for a judge in St. Augustine released the Sisters. For this small favor, many thanks!”

PRESIDENT WILBUR, of Leland Stanford University, declares that American football is “intercollegiate athletics’ greatest menace.” Harvard announces the reëngagement of Mr. Haughton as football instructor, at a salary of \$15,000 a year. These

two sentences go well together. I add a paragraph from a recent editorial in the *New York Times* which certainly commends itself to “old grads”:

“While the rulers of the Amateur Athletic Association are revising their definitions and rules as to the conduct of its members, they might well at least debate the question whether any sport or any participant therein deserves the name of ‘amateur’ when the one is played, and the other therefore plays, for money.

“Of course, in a way, the association even now answers that question with a more or less stern negative, but it still draws a too delicate distinction between athletics conducted, like professional baseball, for the private profit of its exploiters, and the college football games out of which great sums are made, to be used in supporting football itself and other sports producing less revenue or none at all.

“Whenever an admission fee is charged, the element of commercialism, which is both the father and mother of professionalism, comes into action. Money so obtained does make possible, as nothing else would, the raising of a sport to something like perfection of skill, but that is not an object particularly desirable, and it always leads to much confusion of mind in estimating relative values.

“‘The gate’ and amateur athletics are, in spirit, if not in letter, incompatibles, and all the real advantages that can be derived from games are obtainable when they depend wholly on the voluntary contributions of the athletes and their friends. Perhaps even the friends should be, like Indians, untaxed.”

THE CHURCH PAGEANT at St. Louis must have been extremely effective, for it roused a worthy Jesuit father to a fine pitch of vituperation. The Rev. J. C. McClorey lectured at St. Louis University October 21st, and enlarged upon the well-worn theme that only the Church of Rome was Catholic. A philosopher once named McCosh’s system of thought “the Assertive Philosophy”, and, *mutatis mutandis*, Fr. McClorey seems to belong to that school. He puts the alternative clearly enough: subjection to Rome or separation from Rome; but he fails to see that only Rome’s loving to have the preëminence makes impossible the third and really Catholic relation of intercommunion with freedom. He is positive that a Church without the Pope is headless; but he forgets that Christ is the Head of the Church, nor does he explain what happens even to the Papal Church when the Pope dies or is deposed.

It is good that he has set himself the task of disproving facts; because every such attempt makes surer the actual state of things. And the old challenge stands: Name the date when a new Church of England began, and the Act of Parliament by which it was established. If not, be silent.

HOW EXTRAORDINARILY GOOD this bit of blank verse is, from the *Pall Mall*. It was written by a fifteen-year-old English girl, Peggy Judge, of whom I wish I knew more. Perhaps some of my English readers can give me information about her.

“He was so young to die! If he had lived  
Great honour had been his; but now — !”  
So spake our hearts in those first days of grief  
When we had learnt that he was called to God.  
So young! Yet what is age, or youth, or death,  
In God’s great changeless Mind where Time is not?  
He calls each one of us when we have come  
As near perfection as on earth we may.  
That boy, in his self-sacrifice for us,  
Had reached life’s climax, and in reaching it  
Touched Heaven’s very Gates—unlocked them—passed—  
To watch o’er those he loves and plead for them  
With that Great God who leaves none comfortless.”

A STRONG purpose creates its own means of accomplishment. “If a god wishes to ride,” says Emerson, “every chip and stone will bud and shoot out winged feet for it to ride.” To believe and go forward is the key to success and to happiness. Doubt and distrust are the negative and corrosive forces. The enthusiasm for a high purpose calls into being the agencies by means of which it may be accomplished. Great powers attend on great thoughts; and, above all and beyond all, among the creative forces, is the power of a great faith.—*Lilian Whiting*.

THE GREEK word for private, peculiar to myself, unrelated to the thought or interest of anybody else, is our word for idiot.—*Wm. De Witt Hyde*.



## ANGLICAN AND EASTERN ASSOCIATION

### Prominent Speakers at London Meeting

#### MORE ABOUT MALLING ABBEY

The Living Church News Bureau }  
London, October 31, 1916 }

THE Anglican and Eastern Association held its annual service and public meeting last week in London. There was a Solemn Eucharist, preceded by the Litany, sung in procession, at St. Augustine's, Queen's Gate. The choir of the church rendered the traditional music of the Serbian Liturgy as adapted by Mr. Francis Burgess, musical director of the Gregorian Association. The Rev. Father Nicholas Velimirovic was the preacher. At the public meeting in the Church House, Westminster, the Rt. Rev. Dr. Bury, Assistant Bishop to the Bishop of London for English chaplaincies in Northern and Central Europe, presided. Among his supporters on the platform were the Serbian Minister and two Serbian priests besides Father Velimirovic. The special speakers were the Bishop of Oxford and the Rev. Dr. Headlam (editor of the *Church Quarterly Review*):

The Bishop of Oxford, who spoke on Intercommunion between Catholic Communions, said that it was clearly evident as the War went on that there had been a breakdown in the world of to-day of exactly those ideas and sentiments and loyalties which the Catholic Church ought to stand for. And by that he meant a breakdown of the idea of a supernatural unity holding in one men of every nation and making them conscious of a fellowship deeper and more engrossing even than fellowship in the nation. This idea of the Catholic Church was a very difficult idea. He was not one of those, he declared, who believe that it is impossible for Christians or a Christian nation to go to war without violating their principles. He could not conceive that we here in England could have held up our heads if we had refused to come into this War. But there was something which ought to make us feel the extraordinary paradox of our action. To his mind the first requirement of the religion of Jesus Christ was unity between men of different nationalities, to bind them together so as to make them feel the purpose of God for humanity as a whole, and that God had no favorites among nations.

Proceeding, the Bishop said he had a passionate desire to do anything to promote Catholic unity. As regards intercommunion with Rome, he saw no hope or prospect of reunion in that direction. "Everything that differentiates the Roman Church, everything distinctively Roman, was bound together by an extraordinary tendency and spirit which received its embodiment in the Papal autocracy. So that there was nothing more futile than to attempt to take this or that feature of what is distinctively Roman and say, Let us assimilate this or that; because it all had this extraordinary quality of coherence which is particularly expressed in the institution of the Papacy, and in the ideas for which that institution stands."

But when he looked to the great Orthodox Eastern Church something very different was suggested to his imagination. He thought it would be apparent to anyone who would read the admirable little volume of *Lectures on the Russian Church* (S. P. C. K.), which they owed to Mr. W. J. Birkbeck. The Bishop had not that knowledge of the Orthodox communions of the East which really entitled him to speak about them, but he desired from his heart to know more and that every English Churchman should know more. It was urgent that we should seek more and more knowledge of the Russian and Greek Churches. He hoped and prayed that future events would bring the great Russian Church and the Churches of the Southeast of Europe more into the center of European life and interests. He hoped there would be a vast deepening of fellowship between us and the Russians. It seemed to him that after the War we should send a certain number of English Churchmen to live in Russia for a time in order to learn the language and study the life and institutions and doctrines of the Russian people for themselves at first hand. To carry on such a work and give it permanence would be of incomparable value in the provision of an intelligent basis of intercourse between the Churches of England and Russia.

Dr. Headlam, who was formerly officially connected with the movement for intercommunion with the Churches of the East, spoke particularly on the condition of various Christian communities in Palestine. He believed that great hope for the future lay in the strengthening of the work of St. George's College in Jerusalem, and in making it a great center of archaeological and ecclesiastical learning. He thought the Bishop of Oxford's suggestion of sending out selected students to live in Russia might be adopted here also with great advantage.

The *Church Times* of last week contained a special article on Mallong Abbey, which is once more about to receive a congregation of Benedictine nuns in communion with Canterbury. After tracing the interesting though somewhat troublous history

of the abbey from its foundation about A. D. 1090 by Gundulf, the famous Norman Bishop of Rochester, down to the dissolution in the sixteenth century, the writer passes on to the revival of Benedictinism at Mallong in our own time.

It is recalled that in the year 1892 the abbey, which had recently been acquired by Miss Boyd (the founder of the English Abbeys Restoration Trust, of which the trustees are the Fathers of the Society of St. John the Evangelist), was made over to a community of English Benedictine nuns which had been recognized by Archbishop Temple, and of which Hilda Stewart, the friend of Dr. Pusey and Dr. Neale, was the Superior.

The trust deed provided that in case it was impossible to carry on the Sisterhood Mallong Abbey was to pass to the aforesaid trust. "Under the first abbess the reconstituted convent was successful. Unfortunately, from the first the foundation was almost entirely ignored by episcopal authority, and gradually it fell under the influence of the Caldey Benedictines, who were then in communion with the Church of England." Under the second abbess the Sisterhood soon removed to St. Bride's Abbey at Milford Haven in South Wales, and Mallong was left derelict.

In 1912 these Benedictines with the exception of one followed the example of the Caldey monks, the majority of whom seceded to the Roman communion. Later litigation followed concerning the possession of Mallong Abbey, and only after a decision had been obtained in the Court of Appeal could the buildings be restored to the Cowley St. John Fathers for the purposes of the trust. In conclusion, the *Church Times* correspondent says that the great experiment of the establishment of a Benedictine community of women in the English Church (there is already a community of men at Pershore) will now be repeated, and Catholics must pray for its success. But it is pointed out that two facts must be borne in mind by those concerned: "In the first place, Mallong can never be anything more than a small convent. Mediæval Mallong never had many nuns. The abbey is not adapted for a large convent. Secondly, episcopal authority and the Church generally must recognize and guide the foundation." High hopes are expressed for the present successor of the Abbess Avicia (first Norman Abbess) and her community.

At the annual meeting in London last week of the Society of the Sacred Mission the Bishop of Lincoln, who presided, spoke in highest praise and commendation of Father Kelly's system for training men for the priesthood. He knew what sort of men the society produces. There was nothing more admirable in the work of Kelham than the extraordinary gift it had of teaching young men. The students there have not only a wonderful training in theology, "but obtain a wonderful grasp of human nature, and a wholesome, beautiful, and reverent knowledge of great and difficult subjects."

Father Jenks, the present director of the society, said that the radical changes which England was now undergoing only made more urgent a broadening of the basis for the selection of candidates for the Church's ministry combined with more thorough training and more sympathetic facing of the fact that all do not need the same form of training.

As *Central Africa* went to press for the November issue there came from the Bishop of Zanzibar, who is now back in Zanzibar, a cablegram stating that all the interned members of the Universities' Mission, who were prisoners of war in German East Africa from August, 1914, until they were recently released at the capture of Tabora, were on their way to Nyanza (on the shore of Lake Victoria Nyanza), and that he was making provision for their transport thence.

Thus, says the editor of *Central Africa*, "after twenty-seven months of darkness, the light breaks in once more and our hearts go out in thankfulness to Almighty God for his goodness to us. *Laus Deo!*" A cablegram just received in London states that the released missionaries had safely reached the shore of Lake Victoria and had left by the Uganda Railway for Nairobi.

J. G. HALL.

#### A BABY

How oft, when in my tingling ears  
A speaker's tedious clamor rings,  
I rest myself upon a child  
That some presuming mother brings.  
Beyond debate and fierce harangue  
The spirit of the child abides;  
Serene as fields of Paradise  
Where that translucent river glides.

IDA AHLBORN WEEKS

THERE IS in superstition a senseless fear of God; religion consists in the pious worship of Him.—*Cicero*.

CHINESE SERVICE IN NEW YORK

Part of Anniversary Celebration of St. Paul's Chapel

DEATH OF REV. DAVID A. BONNAR

New York Office of The Living Church }  
11 West 45th Street  
New York, November 20, 1916 }

A MOST unique and interesting service was held in St. Paul's Chapel, Trinity parish, New York, on the octave of and as part of the celebration of St. Paul's one hundred and fiftieth anniversary. It consisted of the celebration of the Holy Communion in classical Chinese by the Rev. Hunter Chi-Ching Yen (B.A. Boone University), who is now studying at Columbia University and at the General Theological Seminary.

In addition to the decorations in the chancel, which had been put in place in honor of the anniversary, including a number of patriotic flags loaned by the Society of the Sons of the Revolution, were flags and other decorations connected with the Chinese Revolution.

The ritual of the service was of a character especially appealing to the Chinese temperament, in accordance with their ideal of politeness—*lao gwei chu*, "ancient custom".

The procession was of the most impressive character. First in order was the thurifer, Charles Larrabee Street (B.A., Yale), the boatbearer being in Chinese full dress—silk gown of pink, a blue coat, and a black cap with the student's button. Next, carrying the Cross, was Prior McNeill Grant (B.A., Columbia), an American student of the General Theological Seminary, in purple cassock. He was supported by two Chinese torchbearers wearing red cassocks, one of these being the Rev. Lazarus Wang, presbyter of Mei Yi Mei Whei (Methodist Episcopal Church of China), and a student of the Union Theological Seminary.

The Stars and Stripes followed the Cross, in accordance with the usage of the Cathedrals of Washington and San Francisco. The flag was borne by an American student of the Union Theological Seminary, flanked by two students of the General Theological Seminary as supporters. Immediately following the banner of the American Republic was that of the Republic of China, borne by Mr. Sun Fo, son of His Excellency Sun Yat-Sen, first President of the Chinese Republic. President Sun Yat-Sen received part of his early education in Iolani School, the diocesan school for boys of St. Andrew's Cathedral of Honolulu, Hawaii. The banner was flanked on either side by Messrs. K. K. Wang and K. F. Wang in cassock and cotta, who, incidentally, are grandsons of the late Archdeacon Wang of the diocese of Che Kiang, China, whose uncle the Honorable Wang Cheng-Ting resigned the general secretaryship of the national committee of the Young Men's Christian Association of China to resume his seat in the upper house of the Federal Parliament of the Republic, and to preside as vice-chairman in the absence of the chairman.

Following the Chinese flag was the Rev. Huie Kin in his presbyter's gown. He is a member of the presbytery of New York and pastor of the self-supporting First Chinese Presbyterian Church of New York.

The introit cross was borne by Timothy T. Liu of St. John's University, Shanghai, and of Columbia University, New York City. Mr. Liu is a candidate for the priesthood in the Chinese Holy Catholic Church, and is a student in the Union Theological Seminary. Two torchbearers walked beside him, Messrs. Robert Joseph Evans (B.A., Bowdoin), and Donald Stuart (B.A., Hobart). Next followed two acolytes, also General Theological Seminary men. After these came the Rev. J. P. McComas, D.D., acting as deacon, and the Rev. William Pitt McCune, Ph.D., as subdeacon. Next, bringing up the rear of the procession, was the Chinese celebrant, the Rev. Hunter Chi-Ching Yen. Mr. Yen is senior priest of the Anking Cathedral and a member of the Standing Committee of the diocese of Anking. He was vested in a silk chasuble of Chinese imperial yellow, a stole and maniple with gold metal fringe of the suit, and a red apparalled amice.

The Rev. Mr. Yen made a most happy address in choicest English, bringing the congratulations of the Holy Catholic Church of China to the rector, wardens, and vestry of Trinity parish, and to the vicar, curates, and congregation of St. Paul's Chapel. He also paid a splendid tribute of appreciation to the Rev. Dr. Geer for his splendid work among the Chinese, which St. Paul's Chapel has been carrying on for many years as the nearest Anglican church to the Chinese colony.

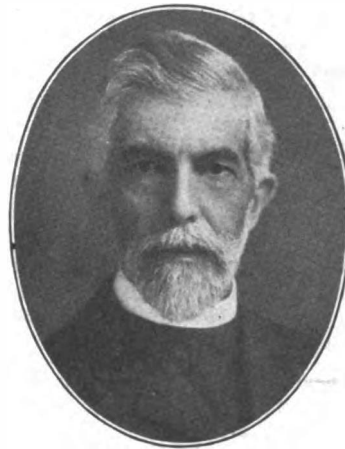
A Chinese breakfast was served in the parish house directly after the Eucharist of Patriotism, through the self-sacrificing efforts of Mrs. Huie, the wife of the pastor, and with the coöperation of others of the First Presbyterian Church of New York. The breakfast was furnished by a former resident of the city where the Chinese Revolution began. He is a communicant of the Hankow Cathedral.

A bazaar in aid of the current expense fund of St. Luke's Home for Aged Women will be held at the Waldorf-Astoria, December 6th and 7th. This noble charity provides a home for aged gentlewomen of the Church, where are housed eighty-three beneficiaries, who are cared for during health and sickness, and, if necessary, provided with suitable places of interment. The Home depends for support upon the generosity of its officers, board of managers, and their friends, supplemented by the income from its moderate endowment. The purchasing power of its sources of income has been greatly reduced through the constantly increasing expense of food, and the augmented cost of the necessaries of life in general supplies, repairs, and help. The expense for the proper conduct of St. Luke's Home aggregates \$36,000 annually, while the income is but \$28,000. This bazaar has been arranged to assist in meeting the deficiency.

The Rev. David Archibald Bonnar, priest of the diocese of New York, died after a short illness in St. Luke's Hospital, New York City, on Monday, November 13th. Announcement was made in the convention assembled on Tuesday, and a short service was held in the chapel of the hospital at noon, a number of the members of the convention attending and Bishop Burch officiating.

Obituary

Funeral services were held at St. Michael's Home, Mamaroneck, New York, on Wednesday. There were requiems at early hours for the Sisters and girls and helpers, the Rev. Edward H. Schlueter and the Rev. James Oswald Davis officiating. The funeral service, choral, at half past ten o'clock was open to the public, the Rev. Warren K. Damuth being the officiant. Interment was made at Davidsonville, Maryland, on Thursday morning.



REV. DAVID A. BONNAR

Mr. Bonnar was ordained deacon in 1868 and priest in 1870 by Bishop Coxe. Portions of his ministry were spent at East Aurora, Newark, and Rochester, in New York; All Hallows' parish, Maryland; Cairo, Illinois; Aramingo in Philadelphia; Toledo, Ohio; Dolgeville, N. Y.; Middlebury, Vermont; and in 1900 he became chaplain of St. Michael's Home, Mamaroneck, retaining this position for life. His death is a great loss to the work of the Sisters in charge of the Home and to the girls committed to its care.

The diocesan Board of Religious Education announces a series of six lecture courses at the Synod Hall on Fridays, beginning November 24th, and continuing to February 23, 1917.

Religious Education

The first course will be a series of eight lectures on The History of the Church by the Rev. Melville K. Bailey, M. A. The lectures will be doubly interesting because of the graphic stereopticon slides. Following these lectures, Mr. Roland C. Sheldon, secretary of the Big Brother Movement, will hold three conferences on The Boy and the Church, at 9 P. M. No registration fee is required for either of these courses, and all interested are invited.

Later in December, five lectures will be given on the Religious Experiences of Israel, by the Rev. John A. Maynard, D.D.; five lectures on The Church at Work by the Rev. Floyd S. Leach, Ph.D., secretary of the Social Service Commission of the diocese; three conferences by the Rev. Lester Bradner, Ph.D., on the Christian Nurture Lessons, and three conferences on Social Service and the Sunday School by Dr. Leach.

For teachers in the diocese desiring credit, upon examination, for teacher-training work toward the diploma of the General Board, arrangements have been made to give credit on payment of registration of \$1, in the courses by the Rev. Mr. Bailey and Dr. Maynard.

The regular monthly meeting of the Church Periodical Club will be held Monday, November 27th, at 11 o'clock, at the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street. The speaker will be the Rt. Rev. Lucien Lee Kinsolving, Bishop of Southern Brazil.

Church Periodical Club

The Advent meeting of the Woman's Auxiliary of the diocese will be held Tuesday, December 5th, in the Cathedral Church of St. John the Divine. At the 10:30 A. M.

Woman's Auxiliary

celebration of the Holy Communion there will be a sermon by the Bishop of Wyoming. At a missionary meeting in Synod Hall at 2 P. M., with Bishop Greer presiding, addresses will be made by the Bishop of Kyoto, the Bishop of Spokane, and the Rev. R. W. Patton, D.D., secretary of the American Church Institute for Negroes.

IT IS BY steadfast drilling into the bedrock of the world that we are able to bring up the drafts which we can pass to others.—*A. F. Schauflyer.*

## FREE CHURCH ASSOCIATION IN BOSTON

Report Shows Large Increase in Number  
of Free PewsADDRESSES BY PAUL SHIMMON ON BEHALF  
OF ASSYRIAN CHRISTIANS

The Living Church News Bureau  
Boston, November 20, 1916

AT the annual meeting of the Massachusetts branch of the Free Church Association, on Monday, November 13th, substantial progress for the year was announced. The Rev. Reginald Heber Howe, D.D., presided, and the Rev. William Copley Winslow, D.D., secretary, reported for the executive committee these figures: Of the four churches consecrated during the year, three are free and one has rented pews. The total number of free sittings in the diocese is 40,865, compared with 37,700 last year, a gain of 3,165. The rented sittings were reduced from 15,281 to 12,736, a gain of 2,495. The assigned sittings have also decreased, from 2,874 to 2,711. Of the 187 church buildings, 144 are free and the remaining 12 places of worship are all free; so that of 199 churches and chapels 156 are free. For the entire Church the figures are: 5,900 entirely free out of a total of 6,800.

Dr. Winslow stated that since the founding of the association in 1881, every year has shown an increase either in the number of free pews or in the parishes having this system and some years in both particulars.

The report of C. H. Poor, Esq., treasurer, showed a small balance in the treasury. The board of directors was reelected, with Dr. Howe as president, C. G. Saunders, Esq., as vice-president, and Dr. Winslow as secretary.

Many Church people hereabouts have been interested and moved by the accounts given in Trinity Church on Sunday morning, November 12th, and on the evening of that day in the Church of the Advent, by Mr. Paul Shimmon, an Assyrian Christian from Urumia in Persia. Mr. Shimmon is the personal representative of Mar Shimun, Patriarch of the Assyrians, and also a relative. He has lived much in this country and is a personal friend of both Dr. van Allen and Dr. Mann. He is furthermore endorsed by the Archbishop of Canterbury and the Presiding Bishop. He was barely able to escape from Urumia when the Turks and Kurds descended upon the district, pillaging and massacring. Mr. Shimmon speaks English well and gave a graphic account of the heart-rending condition of this ancient people, so long faithful adherents of the Christian Church. He is in this country to raise funds for their relief, to be expended under American missionaries and other officials. Both General Convention and the President of the United States have urged our people to help these Assyrians. No one who has heard Mr. Shimmon can fail to desire to share in this most necessary work.

Among various interesting addresses given lately, at the Episcopal Theological School, was one on Tuesday of last week by Mr. John F. Mooers, of the Boston Finance Commission, to members of the St. John's Society, Cambridge. The society has apportioned from its mission funds \$50 to Western Colorado, whose Bishop-elect, the Rev. F. H. Touret, is of the class of 1903; and the same sum to the Rev. Takaharu Takamatsu of Tokyo, of the class of 1915.

On November 14th, the South Shore branch of the Sunday School Union had its autumn meeting at St. Paul's Church, Brockton. The Rev. H. K. Sherrill spoke on Home Coöperation, and the Rev. Malcolm Taylor on Teaching the Lesson.

An original historical pageant, written by the rector, the Rev. George Alexander Barrow, Ph.D., was given by the young people of St. Luke's Church of Chelsea, on November 15th, under the direction of Mrs. A. M. Freeman. It was given in celebration of the seventy-fifth anniversary of the first service of St. Luke's parish, on November 15, 1841. In verse and pantomime it pictures the primitive Indian life and religion, the coming of the first permanent settler, Samuel Maverick, with the English Prayer Book, the arrival of the Puritan with the subsequent departure of Maverick; and the founding of the first Episcopal Church in Chelsea in 1841.

In the *Kalendar* of the Cathedral Church of St. Paul for the week of November 19th, the Dean writes:

Departure of  
Rev. A. B. Parson  
Mr. Parson from the staff of the Cathedral. He has accepted an

appointment to work with Bishop Brent in the Philippines, and will leave Boston about the 1st of December.

"Mr. and Mrs. Parson were confirmed in the Cathedral in March, 1913, and shortly after Mr. Parson was appointed on the staff of the Cathedral, with special duty in Harvard University as pastor of the Church students, but responsible also for services and sermons in the Cathedral, singing the service on Sunday and Wednesday afternoons, and leading the Service of Hymns on Saturday noons. The boys of the Cathedral have found him a loyal friend and leader in their annual camp, and a group of men will always associate him with the new beginning of moral and spiritual life which he has led them to make. He has come into close friendly relations with many Harvard students, and it will be difficult indeed to find a man equally fitted to undertake this rewarding but yet difficult form of pastoral care.

"In order that everyone in the congregation may have an opportunity to meet Mr. and Mrs. Parson before they leave Boston, an informal reception will be held in the Cathedral rooms on Thursday evening, November 23rd, from 8 to 10. All who consider themselves in any way connected with the Cathedral are most cordially invited."

On Friday evenings from November 24th to December 15th, the Rev. Dr. S. B. Blunt, rector of All Saints', Ashmont, is to give a course of lectures, under the auspices of the parish men's club, on The Fundamental Principles of Catholic Faith and Practice.

On Monday, November 13th, the Rev. H. E. W. Fosbroke, D.D., Dean-elect of the General Seminary, gave a most illuminating and instructive talk to the Massachusetts Catholic Club on the importance of the Old Testament for a right conception of the person of Christ and of Christ's religion. The meeting, which was held in St. Francis' House, the "branch" in Cambridge of the diocesan work of the Society of St. John the Evangelist, was in the nature of an informal farewell to Dr. Fosbroke by the other members, as he is leaving the Episcopal Theological School near the New Year.

On Sunday afternoon, November 12th, the annual service of welcome to the women students of Greater Boston took place in Trinity Church. The preacher was the Rev. H. C. Fosdick, D.D., of New York.—On November 15th, Trinity Club was the host to the local assembly of the Brotherhood of St. Andrew. There was a supper, a conference, and a service with an address by the Rev. C. W. Henry.—Grace Church, Everett, the Rev. M. S. Taylor, rector, was one of many parishes in this diocese to complete its missionary apportionment, and even to overpay it. The apportionment was \$239, the largest in the history of the parish, and this was exceeded by \$31.30. Mr. Taylor says: "A parish which takes no active interest in missions is headed straight for spiritual decay and uselessness. Conversely, the parish whose missionary interests are growing and deepening is most certainly making progress in real spiritual development."—Grace Church, Norwood, the Rev. C. H. Brown, rector, is rejoicing in the acquisition of a pipe organ, lately installed. A new organist, Mr. H. K. Beard of Cambridge, began his duties in the parish on October 15th.

J. H. CABOT.

## WRATH

## I.—OF MEN

My sin seemed small; I cannot understand  
Wherefore men's wrath should thus encompass me,  
Surging and roaring like the angry sea  
That beats with frothing rage upon the strand.  
Now swooping down like vultures in a band,  
With iron beaks and talons mercilessly  
They tear my quivering soul unceasingly;  
Each wound burns shameful as a felon's brand.  
To me, maimed, tortured by my fellow-men,  
Life has no hope to offer worth the breath  
Expended in a prayer. Though their rage cease,  
Scars such as these will break and bleed again.  
For lasting healing must I wait till Death  
From life and shame together bring me peace.

## II.—OF GOD

My sin was great, so great I sought to hide  
Within the darkest depths of nethermost hell,  
Waiting annihilation. Oh, 'twere well  
Had I a sinless infant pined and died.  
God's angel swooping caught me to his side  
And thither bore over field and fell  
Where the fierce billows of God's anger swell  
And plunged me in that fiery, seething tide.  
With heavenly pain it pierced my spirit through,  
With surge of healing anguish whelming me.  
Soon the great angel seizing me once more  
Cherished me close as human mothers do  
Their little weakling babes; then languid, free  
From guilt, he laid me gently on the shore.

AMY H. W. BULLOCK.

**THANKSGIVING SERVICE IN PHILADELPHIA**

**Day's Offerings Asked for Armenia and for Episcopal Hospital**

**MEETING OF SUNDAY SCHOOL ASSOCIATION**

*The Living Church News Bureau }  
Philadelphia, November 20, 1916 }*

THE churches in this city are providing for services on Thanksgiving Day. In some cases union services will be conducted in which the clergy of the Church will take part. One of these will be in West Philadelphia, when the Chapel of the Mediator will join with several other Christian bodies in the immediate neighborhood, in St. Matthew's Methodist Episcopal Church. The preacher will be the Rev. Thomas C. Pollock, D.D., pastor of Black Oak Presbyterian Church. The offering will be for the Armenian relief work.

The Bishops have made the usual appeal for Thanksgiving offerings for the Episcopal Hospital. This hospital is in great need of funds, a part of the buildings being at the present time closed because of the shortness of funds.

The West Philadelphia branch of the Sunday school association of the diocese held its fall session in the Church of the Redemption on Tuesday evening, November 14th. At the supper table, at which more than a hundred teachers and Sunday school officers sat, addresses made by Mr. George W. Braden and the Rev. Lester Bradner, Ph.D., were full of serious thought and interest. Dr. Bradner devoted himself to a description of the possibilities of the *Christian Nurture Series* in the Sunday school, and was attentively heard by the many teachers from the schools in which the system is now being used. Dr. Bradner was asked many questions. The officers for the year were elected, including the Rev. Albert E. Clay as president, and the Rev. Charles A. Rantz as secretary.

The local assembly of the Daughters of the King in St. Matthew's parish house on Tuesday evening, November 14th, was well attended by representatives from almost all the parishes in the city. After the saying of Evening Prayer by the Rev. C. C. Pierce and the Rev. H. M. Peck, Bishop Rhinelander spoke to the women on the work of the order. He particularly stressed the work of women in the Church and its possibilities. He urged an attitude of good will to all Christian bodies, but insisted that membership in the Church demanded loyal support.

The regular meeting of the vestry of St. Andrew's Church, West Philadelphia, was turned into a testimonial dinner to Mr. Richard H. Watson, who has passed his eighty-first birthday, and has been in continuous service as vestryman in that parish for thirty-seven years. Addresses of congratulations were made by the rector and other members. Mr. Watson, whose life is contemporary with all the bishops of the Church in the diocese from Bishop White until now, is hale and hearty, and gives promise of many years of usefulness.

The Rev. William J. Cox, with his vestry, decided a year ago to dispense with all fairs in St. Andrew's Church. In order that necessary funds should be provided, self-denial bags were distributed to the members of the congregation to be returned November 1st. At a parish reception held about that date more than \$1,025 was returned in the bags, and more is to come. The annual receipts from the fair have averaged \$744 for the past five years. The congregation has decided that it will confine itself hereafter to a parish supper, once a year, which will be given only for social purposes and not for gain.

Next year will be the centennial of the Church in the part of West Philadelphia in which St. Andrew's parish is located, and it is the intention of the rector and vestry of that parish to celebrate it by the raising of a fund of \$4,000 to liquidate the balance of a debt which was \$20,000 five years ago. The church will then be consecrated.

The committee for the Home of St. Michael and All Angels, which will raise the money for rebuilding the house destroyed by fire during the summer, reports that with the aid of two legacies and the insurance there is about \$29,500 cash in hand. The new building is about to be commenced. This is the original work for colored cripple children in this country, and until recently the only one in the world, although the Roman Catholics have within the past two years taken up the same kind of work.

Following a custom of many years in the convocation of West Philadelphia, the convocation of Norristown held a bazaar last week in the Church of Our Saviour, Jenkintown. The proceeds were given to the Gulph Mills Mission.

St. Peter's Choir School has issued its catalogue for 1916-1917.

Among items of interest it says that the school was founded in 1834 while Bishop White was rector. For many years it existed as a parish day school. During the rectorship of Dr. Nelson it was developed into the parish day school for the boys of the choir. It has continued as such until the present time. The twenty-nine boys enrolled are prepared for the city high school. A portion of each day is devoted to the study of music, and the boys are required to sing at all the services in the parish church.

The trustees of the diocese report that the property north of the Church of the Ascension has been purchased. As announced some months since, the building will be enlarged and with its additions used for a diocesan house. This has been made possible by the will of Mrs. Watson, which gave \$100,000 for a memorial church, to be called "St. Mary's Memorial Church, to be erected between the Delaware and Schuylkill rivers below Market street". The extension of the Church will be in accordance with the original plans for the building of the Church of the Ascension. It has been found that these plans contemplated this improvement when the additional property which is a corner property could be obtained.

The Board of Missions has approved the plans for St. George's Church, Richmond, and Epiphany Church, Sherwood. The buildings will be started as soon as the Bishop has signed the contracts. The call for bids disclosed the disturbing fact that almost as much again as was expected will be required to meet the cost.

A prayer guild for the teaching office of the Church has been formed in the diocese, with the Rev. Frederick D. Ward, rector of St. Elisabeth's Church, Philadelphia, as director, and Mrs. H. H. Buckman, of Bala, secretary. Its objects are to emphasize the teaching office of the Church, and to associate in a guild of prayer those who especially desire that this function of the Church should be more widely acknowledged and generally exercised. The rules are: To use the collect for the Feast of SS. Simon and Jude daily. When present at Holy Communion to make special intercession for the objects of the guild, and to be ready always to further those objects in every way. Any communicant of the Church is eligible for membership. There will be a day's retreat, every year, for members of the guild, on the first Wednesday in October. The undertaking has the sanction and endorsement of the Bishop, who is a member of the guild, as well as several of the clergy in this and other dioceses.

The first annual retreat was held on Wednesday, October 4th, in St. Elisabeth's Church, and was conducted by the director of the guild.

EDWARD JAMES McHENRY.

**THE SENTRY WATCH OF GOD\***

(Psalm 121.)

The sunlight filtered through the trees,  
Far off I heard the hum of bees,  
My troubled heart was far from ease;  
When softly, like a sighing breeze,  
A whisper came: "He keepeth thee."

He keepeth me! Mid surge of care,  
And cark of toil, day's wear and tear,  
Burdened with thoughts I cannot share,  
There comes in answer to my prayer,  
The sure response: "He keepeth thee."

He keepeth me! In hours of joy,  
In tasks that all my powers employ,  
In scenes that please or that annoy,  
In strife that would my soul destroy,  
My strength is this: "He keepeth thee."

He keepeth me! In hours of pain,  
When only loss seems all my gain,  
And all my life's endeavor vain:  
Softly there comes the sweet refrain:  
"He keepeth thee, He keepeth thee."

He keepeth me! When daylight dies,  
And slumber haunts my weary eyes,  
My soul on His sure word relies,  
And sleeps, nor fears the Great Surprise,  
But trusts the sentry watch of God.  
MARY ARONETTA WILBUR.

\* Because of the unfortunate misplacing of a line in its first printing last week, this excellent poem is reproduced.

EVERY MISSION constitutes a pledge of duty. Every man is bound to consecrate his every faculty to its fulfilment. He will derive his rule of action from the profound conviction of that duty.—*Giuseppe Mazzini.*



## THANKSGIVING APPEAL OF CHICAGO'S UNITED CHARITIES

### The Story of Poverty Amidst Prosperity

## DEATH OF BISHOP CHENEY OF THE REFORMED EPISCOPAL CHURCH

The Living Church News Bureau }  
Chicago, November 20, 1916 }

THE members of the Board of the United Charities, anticipating the usual number of demands from the city's poor and dependent this winter, have asked the churches of Chicago for a special Thanksgiving Sunday offering. The appeal is signed by Mr. Charles W. Folds, chairman of the finance committee. Mr. Folds is a Churchman and active in the Church Club. It is wrong, say the directors in their appeal, to assume that the present prosperity has appreciably reduced the amount of poverty and dependency in Chicago. The United Charities is in a position to know that there is a great deal of genuine want in the city at present. The reason given for this is interesting. Every period of unemployment, like the winter of 1914-15, is followed by another period of need in which the prevailing cause is illness. Families that lived on half-rations and some on no rations at all for days at a time during 1914-15, lost health, strength, and ambition. The death rate among poor families was heavy. During the last twelve months the United Charities has helped 65,000 individuals from 14,506 families, practically none of which have able-bodied men. These families needed more relief, and over longer periods of time than the same number ordinarily do, because of the incapacity through death or disease of husbands and fathers. From now on 2,000 families will seek relief every month from the board. Of these, eleven new families, who have never had aid from the United Charities before, come for help each day. Outlays of from \$5 to \$50 monthly are being made for nearly five hundred families.

Bishop Charles Edward Cheney, well known as a bishop of the Reformed Episcopal Church, and rector of Christ Church, Michigan avenue and Twenty-fourth street, for fifty-six years, died in Chicago on Wednesday, November 15th, in the eighty-first year of his age. Bishop Cheney is best remembered by Church people in Chicago and elsewhere as one of the leaders of the schism of 1873, when he and his congregation at Christ Church united with the Reformed Episcopal Church, organized by Bishop George David Cummins. On December 14th of the same year Mr. Cheney was consecrated missionary bishop of the Reformed Episcopal Church for the northwest, and in 1878 he was made bishop of Chicago, but he never resigned his cure as rector of Christ Church. Bishop Cheney was born in Canandaigua, New York, February 12, 1836. He was graduated from Hobart College in 1857, and from the Theological Seminary in Alexandria, Va., in 1859. After serving as assistant at St. Luke's Church, Rochester, Mr. Cheney came to Chicago in 1858, where he became rector of Christ Church on March 11th of that year. The story of the schism of which Bishop Cheney was a leader is an old and sad one, and need only be referred to here. Mr. Cheney was brought to trial by Bishop Whitehouse, and was afterwards deposed. He was defended by Melville W. Fuller, afterwards chief justice of the United States. Because of irregularity in the trial, the decision of the courts was set aside. It is strange that one who had fought so hard and bitterly for his religious convictions should have been known to the people of his congregation and his city as a man of singular sweetness in disposition and gentleness in character. For many years his piety has had a strong influence on the city's religious life. Clergy and ministers of many faiths, including our own Bishop, have united in praising Bishop Cheney's character. The funeral, which was public, was held at Christ Church on Saturday, November 18th. The burial was at Lake Forest.

A most interesting series of institutes or classes for women in Woman's Auxiliary work, was given in the Church Club rooms on November 8th, 9th, and 10th. There were morning and afternoon sessions, six in all, each session consisting of an hour's talk, and a second hour given to questions and discussion. The Auxiliary subjects were by speakers from other dioceses. Mrs. Sarah Pratt spoke on the Methods of the United Offering; Miss Alice Lindley, on Junior Methods; and Miss Alice Goldthwaite, on Administration Methods. Professor Nelson of the University of Chicago made two addresses on Public Speaking, full of valuable help and suggestions. The Rev. H. W. Prince, rector of the Church of the Epiphany, gave an excellent address on the Woman's Auxiliary as a missionary force in the parish and the diocese.

The Church of the Redeemer, Elgin, which was badly damaged by fire a few weeks ago, is to be repaired as soon as possible. The

Church of the Redeemer, Elgin

total loss, nearly \$5,900, was covered by insurance, except \$600. A special every-member canvass for rebuilding and parish support was successfully made on Sunday afternoon, October 29th.

Grace Church, New Lenox, has just observed the forty-eighth anniversary of its first service, held November 22, 1868. The present church was built about a year later. Services were held in the church long before its completion; at the first service the windows

Grace Church, New Lenox  
were boarded and rough wooden benches were the pews. On March 2, 1877, the mission became a parish, and on November 25, 1879, the church was consecrated by Bishop McLaren. Many well-known bishops and clergy have ministered at Grace Church. Of late years the parish has been served by students from the Western Theological Seminary.  
H. B. Gwyn.

## CONVENTION ADDRESS OF THE BISHOP OF MARYLAND

THE report of the diocesan convention of Maryland was printed in last week's issue, and should be supplemented now with a synopsis of the address made by the Bishop. An interesting statement at the outset is that during the past year the Bishop's official correspondence has covered nearly seven thousand letters, and that he has held more than two thousand conferences with individuals, committees, and vestries on official business. Among the laymen of the diocese who have passed to their rest within the past year he noted especially the name of John Black, born in 1832, as that of a man who, possessed of a vast income, reserved for his use less than the expenditure of a salaried clerk, bestowing the bulk of his income upon needy individuals and institutions, charitable, philanthropic, educational, medical, and religious. Mr. Black was a parishioner of the Church of the Ascension, and for many years was vestryman and superintendent of the Sunday school. Among the benefactions left in his will is a legacy for the Cathedral which, the Bishop states, is enough to pay the entire mortgage debt of \$68,000, and build the new synod hall, the first of the Cathedral buildings, as is now anticipated, to be erected.

Speaking of the recent General Convention, Bishop Murray pronounced its spirit to be admirable. "Charity, patience, persevering industry, and mutual consideration and forbearance prevailed generally in discussion; and practical pious progressiveness was dominant in final accomplishment. Balance of judgment was splendidly maintained between the extremes of binocular imaginary presbyopia and microscopic mental myopia." "Among all features and figures, the crowning character and supreme personality was the Presiding Bishop. With the winsome simplicity of a child, he won every heart; with the trained intellect of manhood's most perfect stature he controlled and directed every mind; and with the power of one who walks with God, he uplifted and inspired every soul with desire for fuller consecration of purpose and piety of life".

Contrasting the past year with the first year of his episcopate, seven years ago, Bishop Murray remarked that the amount contributed this year for diocesan missions was \$20,982.88 as against \$10,667.30 during the first year of his episcopate and the offerings for general missions were over \$30,000 as against less than \$16,000 six years ago. Another item of special interest is the fact that the percentage of males confirmed has been steadily growing in the diocese, until this year the proportion is 45 per cent. male to 55 per cent. female. Speaking of the claims of the educational institutions of the diocese he said that "education which develops the body and informs the mind alone is imperfect and insufficient. The only instruction is that which awakens the soul to a working consciousness of its subjection to God and inspires it with a sense of dominion over everything material and rational on earth." With respect to the plans for the Cathedral he hoped that next year's convention may meet in the finished synod hall, thus signaling the completion of the first decade of the Cathedral conception in Maryland. He felt that the Cathedral idea had taken an increasing hold upon the diocese and stated that he knew of wills signed bequeathing more than a half million dollars for the purpose, in addition to the John Black legacy and another that had been received. His "consuming desire" is for the speedy completion of the synod hall. Mentioning that less than thirty thousand communicants are registered in the parochial reports of the diocese, he expressed the belief that the actual number was in excess of forty thousand, and is anxious for a house-to-house canvass of the entire diocese in order to find what are the exact facts. This, he said, would be a big undertaking, but he thought it would be well worth while.



DIOCESAN CONVENTION IN NEW YORK

Is a Three-Day Session

SOME IMPORTANT LEGISLATION PASSED

New York Office of The Living Church }  
 11 West 45th Street }  
 New York, November 20, 1916 }

**L**ATE on Thursday afternoon, just before adjournment, Bishop Greer thanked the clerical and lay members of the convention for their continued attendance through the three days, and referred to the fine spirit exemplified. To love my neighbor as myself when he agrees with me is perfectly natural—it is not a test of Christian character—no grace of God is needed for that. We need the help of the grace of God when there are differences. The proceedings of the three days demonstrated that the diocese had a large measure of the grace of God. It had been sufficient to keep between us, in spite of honest differences of opinion, the perfect bond of charity.

The 133rd annual convention of the diocese met on Tuesday morning, November 14th. The Bishop of the diocese celebrated the Holy Communion in the Cathedral of St. John the Divine, being assisted by the Suffragan Bishop and Dean Grosvenor.

The business session began in Synod Hall immediately after the opening service.

The Rev. Charles K. Gilbert was unanimously elected secretary and he appointed as his assistants the Rev. G. K. McNaught, the Rev. Frank R. Jones, and the Rev. Floyd S. Leach. Other elections during the session were:

Standing Committee—Class of 1920: Rev. Frank Heartfeld, Mr. Thaddeus R. Beal.

Deputies to Provincial Synod—Class of 1920: Rev. George Ashton Oldham. Mr. Seabury Mastick.

The new system of voting, by which each voter indicated in parallel columns on the ballot sheet his first and second choice of nominees, saved much time by making successive ballots unnecessary.

Bishop Greer read his address in the afternoon of the opening day. Its topic was: What is Social Service to-day, its character and scope, and how may it be performed?

**The Bishop's Address** [The text of the address was published in THE LIVING CHURCH issue of November 18th,

page 84.]

The Bishop read the address with vigor, and was greeted at its conclusion with prolonged applause.

The Social Service Commission presented an unusually interesting report, with sub-captions of Prison Reform, Unemployment and the Unemployable, Surveys, Temperance, Legislation, Labor, Diocesan Directory, Co-operation with City Charities.

On recommendation of this commission, the convention requested the appointment of a social service committee in each parish and mission, and asked for the appointment of ten or more persons to be an auxiliary to the Social Service Commission in establishing industrial works for the unemployed and unemployable.

Work in public institutions outside the old city limits cannot be done by the City Mission Society on account of legal obstacles, and so the need, wisdom, and possibility of providing regular religious services and ministrations will be considered by the Social Service Commission.

The committee appointed to meet like committees of the four other dioceses in the state of New York, to consider the question raised in the diocese of Central New York concerning the readjustment of boundary lines of dioceses, reported that a joint meeting had not been called since the last convention. This committee was continued.

Mr. Paul Shimmon and the Rev. Prof. Wm. Wallace Rockwell addressed the convention on The Plight of the Assyrian Christians.

A new canon, Of the Dissolution of the Pastoral Relation (25), was reported. This subject has been before the convention for three years. Bishop Greer speaking from the floor urged that the rule should work both ways, that there should be a penalty for recalcitrant parishes. After an animated discussion, section four, providing for the suspension and the further penalty of deposition of a recalcitrant clergyman, was stricken out.

**Pastoral Relations** The canon was adopted. "Regular attendants at worship and contributors to its support" is a phrase from the Religious Corporations Law. Several attempts have been made in convention to get a clarified meaning of the word "regular." It was the opinion of the committee reporting on the subject that greater difficulties would be made by any civil law action, and any amendment was inexpedient. Rarely is such a comprehensive and learned report made in a diocesan convention. Fortunately

the entire text, with references to cases in the New York courts, will appear in the forthcoming *Journal*.

The following preambles and resolutions were offered by the Rev. James V. Chalmers:

**Temperance** "WHEREAS, The Bishop of this diocese in the convention of 1915 urged voluntary total-abstinence from alcoholic liquors for the individual, clergyman and layman, of this diocese; and

"WHEREAS, The General Convention held in St. Louis this year has placed itself on record as opposed to the liquor traffic, and as favoring legislation for its repression; and

"WHEREAS, In the world of science, industry, and medicine the facts concerning the waste and want and injury caused by the liquor traffic have made clear to the eyes that will see and the ears that will hear;

**Resolved:** That this convention most heartily endorses our Bishop's attitude on the question of total abstinence for the individual; and approves the stand taken by the General Convention in regard to further restrictive legislation of the liquor traffic in order to save the social structure; and further

**Resolved:** That this convention, through its Social Service Commission, declares its readiness to cooperate with all active temperance forces in urging total abstinence for the individual; in endeavoring to have the present liquor laws enforced; and in favoring any legislation such as an optional prohibition bill which will give the people of this state in cities or towns a chance to speak for themselves on the question of license or no license."

After prolonged discussion, in which there was only one opposing speech, the preambles and resolutions were unanimously adopted, and great applause followed.

By another significant action, the convention requested the Bishop, the Suffragan Bishop, the Dean of the Cathedral, and the Standing Committee to be a special committee to wait upon the Mayor of the city and petition him to prevent the desecration of the late hours of Sunday, December 31st, and the early hours of Monday, January 1st, by the usual New Year's Eve excesses and debaucheries.

On account of legislation of the 1916 General Convention that the fiscal year in every diocese begin on the 1st of January, it has been proposed that the convention of this diocese be held on the second Tuesday in May. On account of financial and legal questions action was postponed. The subject will be considered in all its bearings and a report will be made next year.

**Date of Conventions** Proportional lay representation in the convention, a subject up for several years, is apparently dead and perhaps buried; at least, the 1916 report was not adopted and the committee was discharged with thanks.

**Proportional Lay Representation** The plan was to allow one lay delegate for every parish and then, on the basis of communicants, to allow an extra delegate for certain increases in the basis. The largest number of lay delegates from any parish was to be seven. Each delegate was to have a vote.

A morning newspaper had this to say of the discussion: "It was Dr. Manning who made what was considered the most telling speech against proportional representation. There was a demonstrative greeting, and it was some time before he could make himself heard. At the close of his speech there was prolonged applause."

Something has been gained by the discussion. A committee of four clergymen and three laymen will bring in a report next year on ways and means for giving each organized mission a representation of one lay delegate.

By the enactment of a new canon, the Bishop is to have an official legal adviser, called the chancellor. George Zabriskie, D.C.L., has been appointed by the Bishop.

**Chancellor** Bishop Greer spoke on several questions from the floor, Bishop Burch being called to the chair. On Thursday the house went into committee of the whole, Mr. Francis L. Stetson being chairman. Very interesting addresses were made on missionary work in the rural parts of the diocese.

Many reports were printed and distributed. They were presented and read by title. The president of the Woman's Auxiliary, Miss E. R. Delafield, addressed the house sitting as the committee of the whole, and was most courteously greeted.

The Bishop and Mrs. Greer gave a reception to the members of the convention and the ladies accompanying them on Tuesday evening in the episcopal residence. There was a large and delighted company present.

**The Bishop's Reception** Two parishes were admitted into union with the convention: All Saints', Harrison; and St. Bartholomew's, White Plains.

President Rodger's report to the convention shows that 55 students are now registered at St. Stephen's College, which is a slight increase. Although the fees of the college have been increased from \$300 to \$425, there were a large number of applications for

**St. Stephen's College**

### THE ARMENIAN HORRORS

FOR the first time graphic and terrible accounts of the Armenian atrocities have been received in this country from German sources. Letters from German consuls, German nuns, and German civilians in Turkey who witnessed the slaughter of 1,000,000 persons, half of an entire race, some months ago, were smuggled into Switzerland, where they were printed in German for private circulation. Some of these letters fell into French hands and became a part of the archives of the French Government. Finally, through private sources, reprints of these manuscripts have reached the American Committee for Armenian and Syrian Relief in New York, and now are published, in brief, in English for the first time. The authors of the letters are not mentioned for reasons of obvious prudence. Although the exact sources of the information can not be cited, their absolute dependability has been vouched for, and their comparison with reports of authoritative English observers stamps them as accurate in such details as come within the experiences of both. They are reprinted here only in small part.

Such instances as these recur with frequency in the accounts:

"In an Armenian School in Marasch [a German civilian who died before reaching Germany] saw more than 100 women and children whose legs had been shot, whose arms had been shot and were in all stages of mutilation, among them children of two years."

"I [the same civilian] saw the head of a man lying on a heap of rubbish, which some Turkish boys were using for a target."

"The women were undressed and robbed . . . and offered violence. Women were insulted by civilians and men were hung to trees and burned. . . . The women were compelled to bury their dead."

"Sometimes they (the Armenians) were thrown into trenches before they were dead."

"One woman's two daughters were taken from her by force; then she took her two other children and threw them into the Euphrates."

"Men were bound together in groups of fourteen—this was the limit that the rope could hold—and then they were shot. Some were killed with bayonets and knives."

"The soldiers" (this is the report of two German nuns) "threw the women to their knees, and threw their children into the Euphrates. The following day they hunted the refugees in the cornfields."

"Our Greek coachman told us the condemned had their hands tied and were then thrown into the river from a high rock."

"That the Moslem population believed the Germans responsible for the orders of massacre and outrage is evidenced throughout the letters, together with the indignation of the writers that the German officials, had allowed this impression, even unjustly, to gain hold. Some of the writers bitterly reproach their countrymen in authority for being unable or unwilling to halt the slaughter."

"Of such reproaches the account of Dr. Martin Niepage, Professor of a German high school in Aleppo, is full. Dr. Niepage is the only author of the German accounts whose name can be given, his letter, copies of which are now in the hands of the French government, having been made public recently in the form of a petition to the German government. It has been circulated privately with the other accounts collected in Switzerland whose anonymity is enforced by the danger to their writers of publicity. Dr. Niepage says:

"The cultured Moslems are under the impression that although the German people disapprove of this outrage the German government will not interfere on account of consideration for their Turkish confederates."

"We know that the Embassy in Constantinople through the consulate has heard of all these things, but since the deportation rules have not been altered, we conscientiously believe that it is our duty to issue this report."

"The German Consul at Mossul told in my presence in the German Club at Aleppo, that on the way from Mossul to Aleppo he had in many places seen such quantities of chopped off hands of little children that the streets might have been paved with them. At the German hospital in Urfa there is a little girl whose two hands have been chopped off."

"We refuse to admit that German consuls organized the massacres. The belief of the Turkish people that we organized them will not be refuted unless German officers and diplomats work energetically to disprove what is now believed."

German nurses write: "Refugees were driven past our

house. The procession was a huge mass, but with only two or three men; the remainder were women and children. Many cried like mad women. They screamed: 'Save us, save us, we are willing to become Moslems or Germans or whatever you want us to become, only save us! We are to be taken to Kemagh-Boghoso to be beheaded!'"

No picture of suffering can be more harrowing than that made by the parts of these accounts describing the wake of the deportation bands. Death came so frequently and with such crude brutality, by knife and gun and insult, starvation and indignity, that doubtless modern history has no parallel for this great march of slaughter and distress. More than once the witnesses characterize the horrors they could not escape seeing as "unbelievable" and yet so intense and frightful as to be almost maddening.

Across arid country for great distances, sometimes through hilly lands, but always away from the main roads where witnesses would be numerous, the Armenian villagers and townfolk were driven by Turkish gendarmerie to concentration camps on the border of the Arabian desert. Almost to the last one the men and boys were massacred deliberately by the soldiers and by Kurdish tribesmen who followed the line of march. Women and girls were violated by the soldiers, stolen by the tribesmen or taken by wealthy Turks for their harems. The scantiest rations were distributed and for days no water was obtainable. Babies and women had their clothing torn away, and staggered beneath blows and oaths through hours unbearably hot. Women were forced to rise from childbirth without rest and totter on. When children cried the guards despatched them; when any stumbled they were left to die. The marches were lined by corpses; those few that had a burial were scratched out of shallow graves by dogs.

Instances of such character are almost innumerable in the German accounts. Extracts from a German consular report of July 11, 1915, tell of the beginning of the deportation from Charput (Harput) of the Armenians.

"On the eleventh," says the report, "a proclamation was issued that all Armenians without exception were to leave the city."

"During the first days of July one saw in Erzerum and Erzingjan the first shift arriving, ragged, dirty, starved, ill. They had been on the way two months, almost without nourishment, without water. They were given hay to eat like the animals; they were so hungry that they threw themselves at it like animals, but they were forced back with sticks and several were killed in this way. Mothers offered their children to any who would accept them. The Turks sent physicians to the young girls to question them in regard to their health and to pick out the prettiest for their harems. After the sentence of these unfortunates most of the remainder were killed by Kurds, many died of hunger and exhaustion."

"Two days later the arrival of a new shift. Among these were three sisters who spoke English and belonged to one of the wealthiest families in Erzerum. Of 25 of one family, eleven had been killed en route. The husband of one of them and her old grandmother had been killed by the Kurds before her eyes. A boy of 8 years was the oldest 'man' among them. When they left Erzerum they took horses, money, and baggage with them. Everything had been taken from them on the way, even to their clothes; one of them was entirely naked, the other two had a shirt. In one of the villages the gendarme had given them some clothing of the inhabitants."

"The daughter of the Protestant minister of Erzerum was there. Her entire family had been killed by Kurds, first the men and then the women and children. Everything was well organized as at all previous massacres."

"In Charput the deportation started by taking the men into custody. There were several thousand of them. They were at first taken into the nearby mountains. Among them was the Armenian prelate, professors of the Armenian college, and the highest officials of the city, also all Armenian soldiers and those who were in service but were exempt from duty. They were told that all that were led to the mountains would be killed."

"In the morning of the 5th of July 800 more were taken and at six o'clock they were to be found in the deserts. There they were bound together in groups of fourteen and then they were shot. In a neighboring village some of them were taken into a mosque and empty houses and then locked in; there they were compelled to remain for three days without nourishment, and without water, then they were driven into a nearby valley, stood up against a rock and shot; some were killed with bayonets and

knives. No crime was charged against any of them, there was not even a pretence of a charge.

"On the 10th of July a new massacre of several hundred in a city of two hours distant.

"The same things were happening all around; 300 were killed in Etschme and Ihabar.

"Later the government permitted the families whose men were gone to remain in the city. All men were compelled to go. The proposition of the Americans that the children whose parents were dead be put in an orphanage was immediately rejected, with the answer that the government would take care of them."

This consular extract states mildly the horrors detailed in other accounts, which tell at great length of incidents seen by credible German observers, in which Armenian women and children were subjected to barbarities unheard of in modern times. Of the entire Armenian race, less than 1,000,000 are left still; without food or clothing except as these are sent to them by Americans.

Letters from German witnesses, including two nuns who were nurses in Enzingjan, describe other horrors of the same sort of much length; and, it is stated, many similar accounts confirm the story.

THE LIVING CHURCH is also in possession of letters of later date received through Mr. Paul Shimmon, representing the Assyrian patriarch, giving other particulars.

### SPANISH PROVERBS

BY ROLAND RINGWALT

**W**HAT we call Spanish proverbs may be Spanish, Moorish, Jewish, or Oriental, but at least they have tarried long enough in Spain to be naturalized. Our sarcastic remarks about the guardians and trustees who plunder estates find a counterpart in the Spanish phrase: "Administrators eat on silver, and die in prison." If we see a man who practises trifling economics and loses what is of value, we say that "he saves at the spigot and wastes at the bung-hole". Spaniards call such an one "a gatherer of ashes and a waster of flour". We have our jests about the youth who marries a rich man's daughter with a view to her sire's bank account. They say: "The friendship of a son-in-law is like the winter's sun."

"Shoemakers' children always go barefoot" is matched by "In the house of the cutler a bad knife". "Mind your own business" is "Cast not thine eye on a man's paper, put not thy hand in his chest". The duty of preserving integrity to the last is voiced in "Eat sand before thou doest a vile action". A skilled workman is cheered by the saying: "He that hath an art can live in every part." (The Spanish, like the English, love rhyme in proverbs). Instead of "Faint heart never won fair lady", the Spanish have: "Who takes no adventure ne'er crosses the sea." A quarrelsome man, bent on finding occasion for dispute, is said to "seek three feet for the cat". When scholars are called upon to decide a case and others bidden to be still, the phrase *Hablen cartas y callen barbas* may be freely rendered, "Let the letters speak, and the beards wag not." Old stories of treachery echo in the saying, also a rhymed one, "Sign not the writing thou hast not read, nor drink water thou hast not seen." "A chimney without a fire is as a kingdom without a port" sounds like a chapter in Adam Smith. Our "Desperate diseases need desperate remedies" is "A sharp tooth for hard bread". Instead of "Like master, like man," the Spaniards have: "As the master so is the dog." The virtues of sobriety are condensed in: "Water doth not sicken thee, or intoxicate thee, or put thee in debt." It is almost literal to say: "Whoso erreth and amends he to God himself commends." Let us hope that "A reconciled friend is a doubled enemy" is not true. Was it a poor Richard who gave the worldly wise counsel: "Write down before thou givest, and receive before thou writest," and "Where thou wast once a page be not a squire"? *Quien canta sus males espanta* is so pretty a rhyme that one is tempted to render it: "If thou wilt sing thy woes take wing." Dufief puts it: "He who sings in grief obtains relief."

Night is proverbially the time for criminal activity, and Spaniards say: "The false coin passes at night." Too often successful men ignore old friends, or, as the Spaniards say: "With the glorias they forget the memorias." Shrewdness has worked off undesirable articles. Spain tells us that "The saddle and mane make the horse sell". Waste labor is "To carry iron to Vizcaya." A man born to good fortune is "the son of a white hen".

If one is at first rude and offensive in manner and then does a kind act the unpleasant memory may not die. Spaniards warn us not to show a man the gallows before we show him the town. Four most undesirable things are "a garden without water, a house without a roof, a wife without love, and a husband without prudence". If a man shows his vicious traits even when he is old, the Spanish rhyme says *El lobo pierde las dientes, mas no las mientes* (The wolf loses his teeth but not his intentions). Was it a jealous woman who said: "Though the she ape clothes herself with silk she is still an ape"? Efficiency is recommended in a fine proverb: "The world is a sea, and he who knows not to swim goes to the bottom." It is pessimism, not truth, that says: "Bad news is always certain," and "The occasion makes the thief".

We can fancy a stern old hermit saying of life's vanities, "The wind bears away words and feathers," or telling us that a hypocrite has "the words of a saint, the claws of a cat".

Bishop Butler's great saying that "All which we enjoy and a great part of what we suffer is put in our own power," is to the Spaniard *Su alma en su palma* (Man's life is in his hand). The advantage of having friends at court is "to have kindred in the kitchen". Instead of "A barking dog never bites", which may or may not be true, they have a rhyme to the effect that a barking dog is never a good hunter, while Scripture is echoed in "From the closed door the devil turns away". If we hear that the grain of sand in a shoe may be distressing, Spain says: "Small is the point of the fishbone, but he who is wounded forgets not." Trouble is avoided by him who heeds the maxim, "Owe naught to the rich, nor promise to the poor." Spaniards do not echo Douglas Jerrold's cynical: "Advice to those about to get married—Don't." But they say: "The day that thou weddest thou killest or healest thyself." "When sorrow sleeps wake it not" is needful to all of us. "Much knows the fox, but more he who catches him" is forceful.

Proverb after proverb loses its wit unless the translator can preserve the rhyme. For instance, every land has its phrase about the tyranny of custom, but the Spanish version is *Lo que se usa no se excusa*. A free but sympathetic version would be: "Whate'er the world uses that no one excuses."

To us, rhyme is associated with "Thirty days hath September". We are used to proverbs in prose and do not enter into the old Latin admiration for rhymed or at least metrical counsels. Yet who does not feel the beauty of *Via crucis via lucis*? If we were as ready in Latin as young Isaac Barrow we might answer as he did. When the examiner asked him, "*Quid est fides*?" (What is faith?) he replied, "*Quod non vides*" (What thou seest not). Next came, "*Quid est spes*?" (What is hope?), and he answered, "*Magna res*" (A great thing). Then came "*Quid est caritas*?" (What is charity?) and Barrow replied, "*Magna raritas*" (A great rarity). Many who have read the *Imitation of Christ* do not know that its original name was *Musica Ecclesiastica*, and that phrase after phrase in the Latin sounds like a chant. This ought to be in our minds if we would study the varied proverbs of Spain.

### DIOCESAN CONVENTION IN NEW YORK

(Continued from page 117)

entrance. Of the ten men who were graduated last June five are already in the Church's seminaries, and another will enter later.

Two new professors have been added to the college faculty, the Rev. Cuthbert Fowler having charge of the new department of Music while Mr. Harold Gibbs will teach History and Social Science. Attention is called to the Modern Language Department, where Italian and Spanish have been added to the curriculum.

St. Stephen's College suffered a heavy loss during the year in the death of the Rev. Dr. Hoopson. His memory will be perpetuated in the most appropriate way, according to the plans of the trustees, through the endowment in his name of the chair of Latin Language and Literature.

THE HABIT of thanksgiving is a brave and cheerful habit. It has no patience with the weak bitterness that complains that life is not worth living. It sees God everywhere in this world, and praises Him. It gives thanks in all things, knowing that all things work together for good to them that love God. It does not dwell on personal disappointments, but enters into the larger life of God's Kingdom.—*G. B. F. Hallock, D.D.*

THE SMALLEST things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us to Him eternally.—*François Fenelon.*

## THE CHURCH AND THANKSGIVING DAY

By J. A. STEWART

WE are bidden to assemble in our places of worship and express to Almighty God our gratitude for His manifold gifts to this nation and people. It is a goodly custom and a goodly day. Let us observe it with all sincerity."

These words of the Rev. Dr. Floyd W. Tomkins (rector of Holy Trinity Church, Philadelphia), spoken with characteristic earnestness and heartiness, voice the attitude of the Church toward the Thanksgiving celebration. The day is annually marked by religious services in churches in keeping with the spirit in which it originated; and by the exercise of charity in response to the injunction of Him who shared the world's poverty from manger to Cross: "Let not your left hand know what your right hand doeth."

On each recurring Thanksgiving Day, ministers face their people with hearts full of gratitude to God who has called them to work and honored them by naming them as His fellow-laborers—the highest of earthly honors. In this spirit of pure thanksgiving, they impress upon their hearers that to praise God in joy and gratitude is a vital part of Christianity; and that never can any one say there is nothing for which to thank God, when such urgent calls to service abound on all sides.

"Humility and gratitude go together," once said the late Bishop Mackay-Smith in a Thanksgiving sermon. "What hast thou that thou didst not receive? It is out of true humility that gratitude is born."

Not only the Church itself but its affiliated organizations seize the bright opportunity of Thanksgiving Day for charitable offerings, and also for the expression and impression of thankfulness. Blessed are services held by the Brotherhood of St. Andrew in chapels and halls everywhere, and the special exercises held by the Bible Classes in many centers of religious activity.

With many clergymen, the Thanksgiving season is set aside as a season of devotion. The retreat for the clergy of the diocese of Pennsylvania, last year, was conducted by Bishop Rhineland in the Church of St. Martin-in-the-Fields, entertainment for the clergy being provided at the Chestnut Hill Academy.

The true Thanksgiving spirit of gratitude, humility, and service finds its best outlet in charity of the sort illustrated by the Philadelphia City Mission.

"If a man's neighbor knows that he has been the recipient of charity, that neighbor holds him in less esteem," once said the Rev. Dr. Herman L. Duhring, long the chief moving spirit in this important work. "Now we have avoided that by having his dinner delivered to him through a grocer in his section of the city. We leave the order with the grocer and instruct him to deliver as to a customer. Other plans, I believe, simply tend to pauperize."

In this quiet, helpful way about a thousand families each year are given at least one day of unalloyed happiness, whatever may have been the pinch of poverty on the treadmill of daily toil for the rest of the year. All day, on Thanksgiving Day, the women visitors and missionaries of the Mission, through the different parishes, visit the homes where misfortune, illness, or death has come, and the prisons and hospitals. Where a father is found in prison, his wife and children are remembered; when he is found in a hospital, his family is also provided for.

It is in service like this that the Church most happily and completely celebrates Thanksgiving Day.

BORN OF GOD, attach thyself to Him, as a plant to its root, that ye may not be withered.—*Demophilus.*

## THANKSGIVING ALL THE YEAR ROUND

GENUINE thankfulness is one of the sweetest, richest and holiest of the Christian graces; and yet we fear that it is one of the rarest. We take a large portion of our daily exercises as a matter of course, and hardly think of thanking God especially for them. Other things we attribute to our own skill, or industry, or good judgment; we take all the credit of them, and leave God quite out of the calculation. For special deliverances we return thanks to God, and seem to forget utterly that He has been taking care of us at all other times, when our eyes discovered no danger. "I had a most remarkable preservation to-day," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied: "I have still more reason to be thankful, for my horse never stumbled at all." How many of us awake in the morning after riding all night in a sleeping-car, and especially render thanks that the train did not shoot the track during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we should throw ourselves down on our knees and pour out our thanks to God for a wonderful preserva-

tion. Common, everyday services that pass wholly unnoticed, deserve as fervent an expression of gratitude as an escape from a burning house or shipwrecked vessel would deserve. I suspect that when God said, "Whoso offereth praise glorifieth Me," He had reference to the habitually thankful souls who recognize His loving-kindness every hour, and under every kind of providences. A graceless sinner might thank God after being dragged up from drowning into a life-boat; a devout and thorough Christian only would thank Him "in whose hands our breath is", for every breath that he draws.

Then, too, we are apt to make such sad mistakes as to the objects of gratitude. At the family feast, while the viands give forth their pleasant smell, we bless God for the health of our children and for the good investments in the bank, or the plentiful harvest stowed away in the barn; but do we render equally sincere and hearty thanks for the sharp trials and the discipline through which we

have passed? We thank our heavenly Father for all the sweet things, but never thank Him for bitter cups of trial? We bless Him for all mercies that He gave us in wine, and then forget the other mercies that He gave us in wormwood. Yet the severe trials of the past year may have done our souls far more positive good than any of our prosperous experiences! Prosperity is full of perils to God's people. Adversities, disappointments, and even bereavements are often fraught with marvelous spiritual benefits. Quaint old Secker well says that "it is better to be preserved in brine than to rot in honey." When we get to heaven we shall thank God for all the difficulties and disappointments, and headwinds, and dark nights we passed through; for they improved our graces, and drove us closer to Christ. Why not begin to thank Him now? It is very easy to be grateful for pleasant things; the apostle sweeps the whole field of God's dealings with us, and enjoins upon us, "In everything give thanks."—*Theodore L. Cuyler.*

TO TAKE blessings open-handed, with glad and thankful heart, and to get from them all the joy with which God has charged them, is the beginning of praise. God would have you remember, in bidding you praise, that that which you enjoy is His good gift to you.—*James Baldwin Brown.*

THE IDEAL is the historically unrealized, but it is never the unreal. Rather is it the one great reality through whose power the unreal is forever overcome.—*Susan E. Blow.*

## THE BETTER PRAYER

I thank Thee, Lord, for strength of arm  
To win my bread,  
And that beyond my need is meat  
For friend unfed.  
I thank Thee much for bread to live,  
I thank Thee more for bread to give.

I thank Thee, Lord, for snug thatched roof  
In cold and storm,  
And that beyond my need is room  
For friend forlorn.  
I thank Thee much for place to rest,  
But more for shelter for my guest.

I thank Thee, Lord, for lavish love  
On me bestowed,  
Enough to share with loveless folk  
To ease their load.  
Thy love to me I ill could share,  
Yet dearer is Thy love I share.

—Selected.



### ACTION IN THE HOUSE OF BISHOPS RELATING TO NATIVE EPISCOPATES IN CHINA AND JAPAN

THE Bishop of Indianapolis, from the Committee on Foreign Missions, presented the following report:

There has been submitted to the Committee a communication from the Bishop of Shanghai, addressed to the Presiding Bishop, calling attention to Resolution VIII, adopted by the Synod of the Chung Hua Sheng Kung Hui at its second meeting, held in Shanghai in April, 1915, and asking that the matter be brought to the attention of the House of Bishops.

The Resolution is as follows:

*"Resolved, That in the opinion of this House the time is not distant when it may be advisable in the highest interests of the Chung Hua Sheng Kung Hui that a Chinese priest should be raised to the Episcopate, whether as Assistant Bishop in an existing diocese, or as Bishop in charge of a missionary district; and further—subject to such canons as may be enacted—in the opinion of this House, when such priest has been duly elected, the General Synod of the Chung Hua Sheng Kung Hui is the proper body to confirm the election, and the Bishops of that Church should proceed to the consecration of the Bishop-elect."*

This Resolution, originating in the House of Bishops, was concurred in by the House of Delegates, and has been submitted by the English and Canadian Bishops to the authorities of their respective Churches.

Your Committee presents the following preamble and Resolution:

*"WHEREAS, the Bishops, Clergy, and Laity, representing the various Dioceses and Missionary Districts established in China and Hongkong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada, have, in the Providence of God, established in China a National Church, called the Chung Hua Sheng Kung Hui, and have constituted a General Synod of said Church; and*

*"Whereas, the Preamble to the Constitution and Canons of the General Synod of the Chung Hua Sheng Kung Hui contains provisions, accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith; professing the Faith as summed up in the Nicene Creed and the Apostles' Creed, holding to the Doctrine which Christ our Lord commanded, and to the Sacraments of Baptism and the Lord's Supper which He Himself ordained, and accepting His Discipline, according to the commandments of God; maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ's Church from the time of the Apostles; and,*

*"Whereas, the General Synod has adopted a Resolution regarding the election and consecration of a native Bishop, as set forth above, and has submitted it to the consideration of this House of Bishops; therefore 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 the proper body to confirm the election, and the Bishops of said Church should proceed to the consecration of the Bishop-elect."*

The preambles and resolution recommended by the Committee were adopted.

The Bishop of Indianapolis, from the Committee on Foreign Missions, also presented the following report:

1. There has been referred to your Committee a communication from the Bishop of Tokyo, as Chairman of the House of Bishops of the Nippon Sei Kokwai (the Church in Japan), requesting that the Church in the United States do give consent to the consecration of a Japanese Bishop, whensoever the Church in Japan shall be able to present a godly man, who shall be accepted as suitable by a canonical majority of the Bishops working in Japan, and to guarantee his salary as well as assign him a suitable jurisdiction.

On October 14, 1907, the House of Bishops adopted a series of resolutions, containing the conditions on which it would consent to the consecration of a native Bishop for the Church in Japan, to-wit:

(a) That a definite and separate district be set apart as the jurisdiction of such bishop;

(b) That the consent of the Presiding Bishop, and of all the Bishops of America and England working in Japan, be given to the consecration of such bishop, as a man of true faith and holiness of life;

(c) That a duly framed concordat, which shall embody

these terms already named, and other terms of agreement which may be deemed necessary in the judgment of this House, shall be formulated, agreed upon, and signed by the authorities of this Church, the Church of England, and the Nippon Sei Kokwai before any such bishops shall be consecrated;

(d) That the Japanese Church, the Nippon Sei Kokwai, guarantee and pay his salary.

Evidence has been submitted that the first and fourth of the foregoing conditions have been complied with, the Nippon Sei Kokwai having provided by Canon for the assignment of jurisdiction whensoever a native Bishop shall be elected and consecrated and a fund, now amounting to about Yen 30,000 (\$15,000), for the support of a native Bishop, having been created.

Your Committee is of the opinion that the spirit of the other conditions laid down by this House of Bishops has been satisfactorily complied with. The Nippon Sei Kokwai is a fully organized and working National Church. It has created a General Synod with its House of Bishops and House of Deputies; it has adopted a Constitution and a body of Canons for the government of the Church; it has a Book of Common Prayer in which due provision is made for the worship of God, the administration of the Sacraments, and an Ordinal providing for the ordaining of Bishops, Priests, and Deacons, whereby full assurance is given of its soundness in the Faith and its adherence to Catholic order and practice.

Your Committee therefore recommends the adoption of the following resolution:

*"Resolved, That the House of Bishops recognizes, with gratitude to God, the progress of the Gospel in the Empire of Japan whereby, through the efforts of the Missionaries of this Church, of the Church of England, and of the Church of England in Canada, a Japanese Church has been established under the title of the 'Nippon Sei Kokwai', and records its conviction that the said Nippon Sei Kokwai is competent to proceed to the election, whenever it deems it advisable, of a Japanese Bishop, in accordance with the provisions of its Constitution and Canons, and that the Bishops of said Church will be justified in proceeding to the consecration of said Bishop when he shall be duly elected and confirmed."*

On motion, the resolution recommended by the Committee was adopted.

### GIVING THANKS FOR ALL THINGS

BY ZOAR

OH! that each and every one of His children would, on this Thanksgiving Day, render thanks unto God, not only for the blessing of peace in our land, not only for the personal blessings each has received at His hands, but also, and especially, for every opportunity of service He has given them, beseeching Him that, if it be His holy Will, still greater opportunities of serving Him and their fellowmen may be granted to them.

And was there ever such a time in the history of mankind when opportunities, great and small, knocked at the door of the high and of the lowly, of the rich and of the poor alike? Suffering, need, beyond words, call to us: Help, or we perish! We hear; dare we refuse to heed the desperate cry of our suffering brethren whether here or in war-devastated Europe? Truly, we may well give thanks that we have been spared the horrors of war, but let us be careful that no selfish satisfaction shall creep into our so-called thankfulness. We have been spared, but surely not for any merit of ours.

How then shall we give thanks to Almighty God? Should not self-denial be the keynote of our thanksgiving?

Would it not be acceptable in His sight were we to resolve that we will largely deny ourselves this Christmas the pleasure of *receiving*, for the far greater, far sweeter, and soul-satisfying pleasure of *giving*, and giving *only to those in need*? What better thanks could we render unto Him, who has helped us hitherto beyond our power of expressing? Oh! the wonder of working for God, not in our own strength, since strength is given us day by day; not with our own means, since we have nothing of our own; and the wonder of knowing that He accepts our work—since He has blessed it so wonderfully! Yea, He accepts it, imperfect as it is, because we love Him and would fain prove our love by deeds and not by words only—serving Him, and ever giving thanks for all things!

THUS FAR, nations have drawn their weapons from the earthly armories of Force, unmindful of those others of celestial temper from the house of Love.—*Sumner.*



## Changes in the Prayer Book

THE following is the list of Changes in the Prayer Book adopted tentatively by both Houses of the recent General Convention, which must now be made known to the several dioceses and will come up for final adoption in the General Convention of 1919.

The numbers in parentheses at the beginning of paragraphs denote the sections of resolutions as printed in the Report of the Joint Commission on the Enrichment of the Prayer Book.

In each of the Offices under revision a number of proposals submitted were recommitted to the Joint Commission for further consideration, so that none of the offices is yet in form for final adoption.

### PRELIMINARY PAGES

- (3) Amend directions entitled CONCERNING THE SERVICE OF THE CHURCH, page vii, so as to read as follows:

The Order for the Celebration of the Lord's Supper or Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or from any Book set forth by the authority of this Church or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and when expressly authorized by the Ordinary in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used when the edification of the Congregation so requires in place of the Order for Morning Prayer or the Order for Evening Prayer.

The Litany may be used either in place of the Prayers that follow "*a prayer for the President, etc.*", in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in Evening Prayer, or immediately before the Service for Holy Communion, or it may be used in a separate Service.

For Days of Fasting and Thanksgiving, appointed by the Civil or Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

NOTE: That in the directions for the several Services in this Book it is not intended by the use of any particular word denoting vocal utterance to prescribe the tone or manner of their recitation.

- (4) Make the following alterations concerning the Psalter:  
a. Amend the directions entitled THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ, page vii, so as to read as follows:

#### THE USE OF THE PSALTER

In places where it is convenient, the Psalter shall be read through once every month.

The Minister shall, on the days for which they are appointed, or on the eves thereof, use one or more of the Proper Psalms, as set forth in the Table of Proper Psalms.

But *Note*, That on other days, instead of reading from the Psalter, as divided for Daily Morning and Evening Prayer, he may read one or more of the Psalms for the Day, or one or more of the Psalms from the Selections set forth by this Church.

b. Strike out the *Table of Proper Psalms on Certain Days* and the *Table of Selections of Psalms* following *The Order how the Psalter is appointed to be read*, and substitute for them the Tables of Psalms proposed hereafter in this Report.

- (5) Amend the directions entitled THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ, page ix, by inserting in the last paragraph thereof after the words "Charitable Collections" the words "and on other special occasions", and omitting the word "and" before "on occasions", in the second line.

### MORNING PRAYER

- (1) In the first rubric on page 1, omit the word "*always*".  
(2) In the second rubric on page 1, omit the first six words, so that it shall read, "*He may omit*", etc.  
(3) Add at end of the third rubric on page 1, these words: "*The same order may be followed on all week days save on Days of Fasting or Abstinence.*"  
(4) Substitute in place of the *Sentences* at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, a new series of *Sentences*.

- (5) Amend the rubric before the *Absolution*, page 4, so as to read as follows:

¶ *To be made by the Priest alone, standing; the People still kneeling. The Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.*

- (6) In the *Absolution* on page 5, begin a new paragraph with "Wherefore".  
(7) Omit the rubric *Or this*, page 5, and the alternative *Absolution* following.  
(8) Omit from the rubric preceding the *Lord's Prayer*, the words beginning "*both here*", etc.  
(9) In the second rubric on page 6, omit all after the word "*appointed*".  
(10) In the 2nd rubric on page 6, after the word "*appointed*" omit the words "*or one of the Selections of Psalms*"; and insert in place thereof: "*but Note, That on Ash-Wednesday and Good Friday the Venite may be omitted*".

- (11) Amend the first sentence of the third rubric on page 6 so as to read as follows:

¶ *Then shall follow a portion of the PSALMS, according to the Use of this Church.*

- (12) Omit the first rubric on page 7.

- (14) Print *Te Deum* in three portions, with large capitals for  
We praise, etc.;  
Thou art the King, etc.;  
O Lord, save, etc.

- (15) Print *Benedicite* in four portions, with large capitals for introductory  
O all, etc.;  
and for the three portions:  
O ye Heavens;  
O let the Earth, etc.;  
O let Israel, etc.;

- (16) Insert before *Benedicite*, as follows:

¶ *Or this Canticle.*

*Benedictus es Domine.*

Blessed art thou, O Lord, God of our Fathers: praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: praised and exalted above all for ever:

Blessed art thou that beholdest the depths and dwellest between the Cherubim: praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy Kingdom: praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: praised and exalted above all for ever.

- (17) In the third rubric on page 6, before the word "*Benedicite*" insert "*Benedictus es*".

- (18) Amend the second rubric on page 7 by adding:

¶ *On any day when the Holy Communion is immediately to follow, the Minister, at his discretion, may use after the Lesson any of the Canticles for Morning Prayer and may at once pass to that Service.*

- (21) Insert in *Prayer for the President*, after the words "PRESIDENT OF THE UNITED STATES", the words "[THE GOVERNOR OF THIS STATE]"; change "servant" to "servants"; and at the end of the prayer omit the words "in health and prosperity long to live"; insert "and" before "grant"; and omit "and" before "finally", so that it shall read:

Endue them plentifully with heavenly gifts; and grant them finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

After the General Thanksgiving insert a rubric in these words:

¶ *Note, That the General Thanksgiving may be said by the Congregation with the Minister.*

### EVENING PRAYER

- (1) In the first rubric, page 16, omit the words, "*on days other than the Lord's Day*".  
(2) Substitute in place of the *Sentences* at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, a new series of *Sentences*.  
(3) Substitute for the second *Absolution*, page 20, after ¶ *Or this*, the following:

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.*

- (4) In the third rubric on page 21, omit the words "*as they are appointed, or one of the Selections, as they are set forth by this Church*"; and insert in lieu thereof the words "*according to the Use of this Church*".
- (6) In the third rubric on page 22, omit all after the words "*Or this Psalm*".
- (7) In the first rubric on page 24, omit all after the words "*this Psalm*".

In *Gloria in Excelsis* omit in second paragraph the sentence, "Thou that takest away the sins of the world, have mercy upon us".

After the General Thanksgiving insert a rubric in these words:

¶ *Note, That the General Thanksgiving may be said by the Congregation with the Minister.*

#### PRAYERS AND THANKSGIVINGS

- (3) Insert the following Prayers under the general title PRAYERS AND THANKSGIVINGS, pages 37 ff., and in the following order:  
(b) (To follow the Prayer, *For a State Legislature.*)

##### *For Courts of Justice.*

Almighty God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son, our Saviour, Jesus Christ. *Amen.*

- (6) Transfer the Prayers, *For those who are to be admitted into Holy Orders*, from their present position, pages 40, 41, to a position immediately following the Prayers, *For Missions*.
- (7) Transfer the Prayers, *For Fruitful Seasons*, from their present position, page 41, to a position immediately preceding the Prayer, *For Rain*.
- (8) In the Prayer, *For Fair Weather*, page 39, omit in line 4 the words, "for our sins", and strike out all that follows "benefit", line 7, to and including "thanks and praise".
- (9) Insert the following Prayers immediately after the Prayer, *In Time of War and Tumults*, page 40.

##### *In Time of Calamity.*

O God, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *Amen.*

##### *For the Army.*

O Lord God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country; support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

##### *For the Navy.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

##### *Memorial Days.*

O Almighty God, God of the spirits of all flesh; We give thee thanks for all those who have laid down their lives for home and country; And we commend them to thy fatherly care and protection, beseeching thee that we, with them, may have our portion in the life of the world to come; through Jesus Christ our Lord. *Amen.*

##### *For Religious Education.*

Almighty God, our Heavenly Father, who hast committed to thy Holy Church the care and nurture of thy children; Enlighten with thy wisdom those who teach and those who learn, that they, rejoicing in the knowledge of thy truth, may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

##### *For Children.*

O Lord Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that being made strong by thy Holy Spirit they may resist temptation and overcome evil; and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

##### *For Social Service.*

O Lord, our Heavenly Father, who by thy blessed Son hast taught us that thou art Love; We beseech thee graciously to bless all those who, following his steps, give themselves to the service of their fellow men. Grant unto them clear vision to perceive those things which in our social order are amiss; give them true judgment, courage, and perseverance to help those to right that suffer wrong; and endue them with unflinching love to minister to the poor, the suffering, and the friendless. Make us sensible of our union one with another as thy children, that we may strive wisely to order all things among us according to thy will; for the sake of him who laid down his life for us, thy Son, our Saviour, Jesus Christ. *Amen.*

- (12) Place after the Prayer, *For a Sick Child*, pages 42, 43, the following:

O Almighty God and merciful Father, look down from heaven, we humbly beseech thee, upon the sick child for whom our prayers are desired. Visit him, O Lord, with thy salvation, deliver him from his bodily pain and grant him the blessing of health, that he may live to thee and to thy glory; through Jesus Christ our Lord. *Amen.*

- (13) Transfer the Prayer, *For a Person under Affliction*, from its present position to a position immediately following the Prayer, *For a Sick Child*.

- (14) Omit the rubric before the Prayer, *For Malefactors*, on page 43.

- (16) Insert the following after the Prayer (or Prayers), *For Malefactors*, page 44.

##### *A Bidding Prayer.*

*Which may be used before Sermons, or on Special Occasions.*

Good Christian people, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the President of the United States, and for the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops (and herein more especially for the Bishop of this Diocese), that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons (and herein more especially for the Clergy here residing), that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

And ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel by land or sea; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Finally, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the light of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

And now, brethren, summing up all our petitions, and all our thanksgivings, in the words which Christ hath taught us, we make bold to say,  
Our Father, etc.

¶ Note, That the Minister in his discretion may omit any of the clauses in the foregoing Bidding Prayer, or may add others, as occasion may require.

- (18) Transfer the Prayer following the third rubric on page 320 from its present position to a position immediately following the Thanksgiving, *For Fair Weather*, page 45.
- (19) Omit the Thanksgiving, *For Delivery from great Sickness*, page 46.
- (20) Amend the title of the last Thanksgiving, page 47, so as to read, *For a Safe Return from a Journey*, and italicize the words "the great deep", and add after those words, also in italics, in parentheses, the words "(his way)".
- (21) At the end of the PRAYERS AND THANKSGIVINGS, preceding them by the Title, COLLECTS, insert the Collects now appearing on pages 239 and 240, with the exception of the first Collect, in the place of which insert the following:

O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it, that peace and unity which is according to thy will: Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

#### THE PSALTER

- (1) Prefix to the *Tables of Psalms* immediately preceding the *Psalter* the directions entitled, THE USE OF THE PSALTER, as in Resolution I.
- (2) In place of the *Tables*, now appearing on pages vii and viii of the Prayer Book, and on page 328, print the following:

#### TABLE OF PROPER PSALMS FOR SEASONS AND DAYS.

ADVENT-SUNDAY.	for Ash-Wednesday or Good Friday.
8, 9, 36, 50, 96, 97, 98.	
CHRISTMAS-DAY.	GOOD FRIDAY.
2, 8, 19, 45, 85, 89, 110, 132.	22, 40, 54, 64, 69, 88.
CIRCUMCISION.	EASTER-EVEN.
40, 65, 90, 103, 105.	4, 16, 17, 27, 30, 31.
EPIPHANY.	EASTER-DAY.
19, 46, 47, 48, 67, 72, 87, 96, 117, 135.	2, 57, 111, 113, 114, 118.
PURIFICATION.	ASCENSION-DAY.
20, 48, 84, 86, 87, 113, 134, 138.	8, 15, 21, 24, 47, 93, 99, 108, 110.
ASH-WEDNESDAY.	WHITSUNDAY.
6, 32, 38, 102, 130, 143.	48, 68, 104, 145.
ANNUNCIATION.	TRINITY-SUNDAY.
89, 113, 131, 132, 138.	29, 33, 93, 97, 148, 149, 150.
PALM-SUNDAY.	TRANSFIGURATION.
24, 97, 110.	27, 61, 84, 93, 99, 133.
HOLY-WEEK.	ST. MICHAEL'S.
42, 43, 51, 71, 74, 94, 116, 120, 141, 142, or any of the Psalms	34, 91, 103, 148.
	ALL SAINTS' DAY.
	1, 15, 112, 121, 146, 149.

NOTE.—The Psalms appointed for any of the above days may be used during the Octave.

#### TABLE OF PSALMS FOR SPECIAL OCCASIONS.

MISSIONS.	145, 147, 148, 150.
2, 46, 47, 67, 68, 72, 96, 97, 117, 126, 132, 138.	
SOCIAL SERVICE.	DEDICATION FESTIVAL.
37, 43, 57, 72, 110, 112.	24, 48, 84, 122, 132, 134.
CHRISTIAN EDUCATION.	CONFIRMATION.
25, 91, 119 <i>passim</i> , 143.	15, 16, 19, 43, 91.
CHURCH UNITY.	EMBER-DAYS AND ORDINATION.
67, 85, 122, 133.	15, 24, 26, 84, 132, 134.
NATIONAL FESTIVAL.	ROGATION-DAYS.
46, 47, 48, 65, 66, 68, 78, 99, 100, 145, 148.	65, 67, 104, 144.
NATIONAL FAST.	SAINTS' DAYS.
3, 12, 20, 44, 51, 56, 74, 79, 80, 102.	1, 15, 19, 24, 34, 84, 91, 112, 149.
THANKSGIVING DAY AND HARVEST FESTIVAL.	CONSECRATION OF A CHURCH.
65, 67, 103, 104, 107, 126, 144.	84, 122, 132.
	INSTITUTION OF MINISTERS.
	122, 132, 133.

#### TABLE OF SELECTIONS OF PSALMS.

FIRST. <i>Godliness.</i>	NINTH. <i>The Kingdom.</i>
1, 15, 91.	72, 96.
SECOND. <i>Evening.</i>	TENTH. <i>God's Deliverance.</i>
4, 31 to v. 7, 91, 134.	77.
THIRD. <i>Praise.</i>	ELEVENTH. <i>Intercession.</i>
19, 24, 103.	80, 81.
FOURTH. <i>God's Goodness.</i>	TWELFTH. <i>Worship.</i>
23, 34, 65.	84, 122, 134.
FIFTH. <i>Prayer.</i>	THIRTEENTH. <i>God's Majesty.</i>
26, 43, 141.	85, 93, 97.
SIXTH. <i>God's Mercy.</i>	FOURTEENTH. <i>Penitence.</i>
32, 121, 130.	102.
SEVENTH. <i>Trust.</i>	FIFTEENTH. <i>Thanksgiving.</i>
37.	107.
EIGHTH. <i>Penitence.</i>	SIXTEENTH. <i>Praise for Deliverance.</i>
42, 51.	118.

SEVENTEENTH. *Aspiration.*

123, 124, 125.

EIGHTEENTH. *God's Providence.*

139, 145.

NINETEENTH. *Thanksgiving.*

147.

TWENTIETH. *Praise.*

148, 149, 150.

#### THE ORDER FOR THE BURIAL OF THE DEAD

- (1) Transfer the first rubric on page 294 to the end of the Office and omit from it the word "ensuing".
- (2) In the second rubric, page 294, change the word "Corpse" to "Body"; and strike out the words "or sing".
- (3) Insert after the first *Sentence*, page 294, the following:  
Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St. John* xiv, 1, 2.
- (5) Amend the rubric before the *Selections from the Psalms*, page 294, so that it shall read as follows:  
¶ After they are come into the Church, shall be said one or more of the following *Selections taken from the Psalms*. The *Gloria Patri* may be omitted except at the end of the whole portion or selection from the *Psalter*.
- (6) Prefix to the first *Selection*, page 294, the title, PSALM 39. *Diri, Custodiam*; and to the second *Selection*, page 295, the title, PSALM 90. *Domine, refugium*.
- (7) Strike out the *Gloria Patri* at the end of the first and second *Selections*.
- (8) Insert the following selections from the *Psalms*.

#### PSALM 27. *Dominus illuminatio.*

The Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head: above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: I will sing and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

O hide not thou thy face from me: nor cast thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

#### PSALM 46. *Deus noster refugium.*

God is our hope and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: the God of Jacob is our refuge.

#### PSALM 121. *Levavi oculos.*

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

(9) In the *Lesson*, pages 296 ff., (a) Insert an interrogation point after "advantage it me". (b) Omit the interrogation point after "rise not". (c) Print with a capital initial the word "if" in the clause "if the dead rise not".

(10) Divide the *Lesson* into paragraphs as follows:  
 (a) vv. 20-28, to "that God may be all in all".  
 (b) 29-34, to "I speak this to your shame".  
 (c) 35-49, to "the image of the heavenly".  
 (d) 50, to the end.

(11) Amend the first rubric on page 298 by inserting after the words "the CREED", the words "the LORD'S PRAYER".

(12) After the first rubric following the *Lesson*, page 298, insert a new rubric and a blessing as follows:

¶ *The Minister shall end with the Blessing:*

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

(13) In the rubric "*When they come to the Grave*", page 298, substitute "*Body*" for "*Corpse*".

(14) After the Anthem "Man, that is born", page 298, insert the following rubric and Anthem:

¶ *Or this.*

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead: will also quicken your mortal bodies by the spirit which dwelleth in you.

Open me the gates of righteousness that I may go into them: and give thanks unto the Name of the Lord.

This is the gate of the Lord: the righteous shall enter into it.

(16) After the first rubric on page 300, insert the following:

The Lord be with you.

*Answer:* And with thy spirit.

Let us pray.

(17) Amend the rubric after the *Lord's Prayer*, page 300, so as to read as follows:

¶ *Then the Minister shall say one or more of the following Prayers, at his discretion.*

(18) Substitute for "The grace of our Lord Jesus Christ", page 301, the following:

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

(20) After the title *Additional Prayers*, page 301, insert the following *Prayer*:

O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

(21) Immediately before the rubric "*Inasmuch*", page 302, insert the following *Prayer*:

*For the Blessing of a Grave.*

O God, the Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to bless this grave in which we are about to lay the body of this thy servant; through the same thy blessed Son, who is the resurrection and the life, and who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

(22) In the *Sentence of Committal* for Burial at Sea, page 302, strike out the words from and including "We therefore commit" to and including "second coming", and insert in their place the following:

Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the deep; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord, at whose coming . . .

(23) That a new Office, FOR THE BURIAL OF A CHILD, be added to the ORDER FOR THE BURIAL OF THE DEAD, as follows:

ORDER FOR THE BURIAL OF A CHILD

¶ *The Minister, meeting the Body at the entrance of the Church-yard, and going before it, either into the Church or towards the Grave, shall say,*

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and

whosoever liveth and believeth in me, shall never die. *St. John* xi. 25, 26.

Jesus called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Mark* x. 14.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah* xl. 11.

¶ *When they are come into the Church, shall be said the following Psalms.*

PSALM 23. *Dominus regit me.*

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PSALM 121. *Levavi oculos.*

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then shall follow the Lesson: St. Matt. xviii. 1.*

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the Creed, the Lord's Prayer, and such fitting Prayers as are elsewhere provided in this Book, may be added.*

*The grace of our Lord, etc.*

¶ *When they are come to the Grave, shall be said or sung:*

I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

¶ *While the earth shall be cast upon the Body, the Minister shall say :*

Forasmuch as it hath pleased Almighty God to take unto himself the soul of this child, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our humiliation, that it may be made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said :*

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say :*

The Lord be with you.

And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, who art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

O merciful Father, whose face the angels of thy little ones do always behold in heaven; Grant us steadfastly to believe that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, who didst take little children into thine arms and bless them; Open our eyes, we beseech thee, to see that it is of thy goodness thou hast taken this child into the arms of thine infinite love and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

O God, whose tender mercies are over all thy works; Comfort thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that (*together with their child*) they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

May Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you now and for evermore. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole of the service appointed to be said at the Grave, the same is hereby allowed, for weighty cause.*

#### A PENITENTIAL OFFICE

(1) Change the first rubric, page 48, by omitting the words "*at Morning Prayer,*" and by changing "*shall*" to "*may*"; also by adding at the end: "*or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*"

(2) In the second prayer, page 50, omit the words "who are vile earth, and miserable sinners," and change "vileness" to "sins."

### AN ADVENTURE IN APPLIED CHRISTIANITY

By JOHN NICHOLL BROWN

WHEN I left "the friendly road" and went down the road by the brook, which led to my farm in the New England hill country, it was with no expectation of an adventure, least of all a religious one, for after many years of service as a parish organist had not a kindly vestry granted me a long vacation, that I might have a rest from all Churchly duties? For a few days I felt a great contentment in my freedom, but the first Sunday found me haunted by persistent, though imperfectly remembered, parts of the Bible. When I walked in the pasture by the brook it was the Twenty-third Psalm, and after I had climbed the mountain it was the Sermon on the Mount. From

the highest cliff I could see many square miles of beautiful country, but not a church could I find in all the broad view.

That night I wrote to my rector asking him to send me some prayer books and hymnals. The following morning I called on my nearest neighbor, who had been hopelessly crippled in a railroad accident, and asked him if I might read the service on Sunday at his house. He eagerly assented. I then, while we were pruning my apple trees, interviewed Sam, ex-soldier, circus driver, lumberjack, and pet reprobate of the neighborhood. Although he augmented his limited vocabulary with a singularly inoffensive profanity, and in his trips to town visited the saloons, which were the only places where he was socially welcome, I suspected that he did not altogether deserve his reputation for badness. So I began:

"Ever go to church, Sam?"

"Can't say as I did," he replied. "Once, just after mother died, I tried to go to that big stone church in town, but they turned me down cold. Guess my clothes weren't good enough, and maybe they thought I wasn't good enough myself."

"Sam," I went on, "can you recall any good deeds you have done?"

"Nary a one," he answered.

"Never helped automobilists when they broke down near your shack?"

"Why, yes, lots of 'em, but that's not good deeds."

"Well," I persisted, "did you ever help anyone in distress?"

After a few moments he said:

"Yes, one night just before dark about the last of October. I saw a woman leading a child coming over the upper bridge. It was raining and blowing something wicked and they were about done out, so I went out and brought them into my shack, warmed, fed, and gave them my bed. She had taken the wrong stage and had to tramp the six miles here by the brook road which hasn't a house on it."

"How did you manage to sleep that night?" I interrupted.

"I didn't," he replied. "I sat in the old chair and kept up the fire. Maybe I did drop off some."

"Sam," I said, "I am convinced you are a Christian, but you don't know that you are."

Although, as a lay reader, I had read the services at home in emergencies, as Sunday drew nigh I was disturbed by doubts as to the wisdom of my action, not because I cared for my disregard of ecclesiastical canons in establishing without authority a regular service in a strange diocese, but because I feared that this project, primarily suggested by a sense of fitness, might not appeal to these churchless people, and as a failure would make the possible future work of others more difficult.

When we were gathered for the first service the farm parlor seemed to have assumed the dignity of a sanctuary—perhaps because my wife with a cross of white birch from the mountain, sphagnum moss, maiden-hair ferns, and graceful fronds of meadow rue had transformed the marble-topped table into the semblance of an altar. I had quickly realized that the more or less elaborate music with which my own choir is accustomed to praise God as a proxy for the people would be useless, and gave them some of the old tunes. As we concluded one of these an old man, with a sweet but quavering voice, said, "I haven't heard that tune since my mother used to sing it to me."

These services, in a region where no one seemed to have an affiliation with any church but everyone had an hereditary connection with some creed, were successfully kept up during my entire vacation. There were no sermons or doctrinal discussions, nor any suggestion of rural uplift or missionary effort, but rather an unquestioning acceptance of the Book of Common Prayer as the true guide; and although I cannot tell what good was accomplished I love to imagine that at least the prayer, "That it may please Thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them," is often offered in the silences of those fields and woods.

THERE ARE no such frescoes in art, as God's Hand paints in the heavens. There are no such relations of God as come to us through nature. In the budding, blossoming days of spring, in the balmy days of summer, in the fruitful days of autumn, in the days of winter, in every day of the year, there is something which is a separate leaf to me in God's *outside* Bible, now that I have learned to read it.—*Henry Ward Beecher.*

FROM THE standpoint of work, Christ defines the great man as he who prepares the way of the Lord. A great man's work is preparatory, not constructive. Finality is not given to human achievement.—*Donald Sage Mackay.*



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## IN THE ALMSHOUSES OF VIRGINIA

THE work of the Social Service Commission of the diocese of Southern Virginia among the almshouse population in Virginia is progressing encouragingly. The commission has called attention to the appalling fact that carefully compiled statistics show that eighty per cent. of the almshouse population in Virginia are feeble-minded, and it urges the Christian people of the state to try to further legislation for the enlargement of the colony for epileptics and feeble-minded, so that this class may be segregated.

The commission further urges the clergy of the Church to interest the public in a larger and more general provision for the comfort and care of the almshouse population, and to this end made the following recommendations:

(1) A division of religious services among the ministers of the various religious bodies who may be near enough to give a stated service.

(2) The building of district almshouses instead of maintaining many of the present county ones. This has been recommended by the state board of charities and corrections and by an ex-governor of the state.

(3) The provision in all almshouses for a room or rooms for those with contagious diseases.

(4) Wherever the plan of having cottages removed at a considerable distance prevails that the congregate plan be adopted of having the small buildings brought up close to the superintendent's house, where he may have a more direct oversight and control of the inmates.

## GROWTH OF Y. M. C. A.

The number of Young Men's Christian Association buildings and their valuation have increased from 359 and \$21,600,000 in 1900 to 782 and \$83,300,000 in 1916. Equipment, endowment, and construction funds now aggregate \$20,000,000. Last year twenty-three new buildings, worth \$6,000,000, were opened. This year as many more are building. These provide a huge variety of instruction, entertainment, and social service for boys and young men. Over 700,000 of these are members of the Y. M. C. A., while twice as many use its buildings. Vocational evening classes have enrolled nearly 100,000 students. Roomers in its dormitories number 125,000. Pupils of Bible courses or religious studies total 130,000. Users of its gymnasiums reach 350,000 in number. The evolution of the Y. M. C. A. into a social service factor is one of the most interesting events of the past generation.

## POOL ROOMS IN COLUMBUS, OHIO

A survey made by twenty-six students in the department of sociology at the Ohio State University shows two hundred and forty-three pool rooms in Columbus with an estimated daily attendance of from ten to fifteen thousand. It gives a summary of the views of nearly nine hundred high school boys as to the attraction of pool and how it could be made a wholly beneficial amusement. Pool, apparently, becomes something of a municipal problem in Columbus under its new charter which provides for a director of public welfare who will have the duty of inspection and regulation of the game in the event such is decided upon by the council as features of the ordinance to be enacted.

## A USEFUL BUILDING

A community hall in a rural section of Pennsylvania has served at different times as a Sunday school building, a Grange hall, a Camp Fire Girls' headquarters, a men's Bible class room, a dining room for adjoining picnic grounds and, in fact, the common meeting grounds for the entire community. The community fathers and mothers found it a convenience for business as well as recreation. The young people used it for social and spiritual gatherings in which the foundations of future lives are being laid and around it will cluster memories that will make their own particular community the very best community in the land.

## MONEY BROUGHT BY IMMIGRANTS

Many have an idea that immigrants come into this country empty-handed, but the immigration laws require that every individual admitted shall have a roll tax of \$4 and shall have \$25 in money. This means that the poorest foreigner brings us \$30, and there are thousands of them who bring comparatively large sums. At the time war interrupted immigration we were receiving some 1,200,000 aliens a year. This would bring us a minimum of \$36,000,000—a formidable offset to the money taken out by returning aliens, as the editor of the *Greek Star*, P. S. Lambros, has pointed out.

"OUR PROPHETS of social progress may if they will be a little careless of scientific standards of statement and analysis, but we hold our Jeremiahs to strict account." In this picturesque way a reviewer in the *Quarterly Journal of Economics* refers to Dr. Scott Nearing's latest book on "Income", and thus enunciates a principle which should be constantly borne in mind. The reviewer, Dr. Allen of Cornell, paraphrases the matter in the next sentence: "To put the matter plainly, Dr. Nearing's book is not carefully done and it falls woefully short of the standards that must be set for work of its kind."

SOME IDEA OF THE INTEREST in the single-tax movement may be gathered from the report that Daniel Kiefer of Cincinnati made to the Niagara Falls Single Tax Conference on the result of circularizing the 22,000 individuals listed in *Who's Who*. Of those who replied 555 were unqualified single-taxers, 743 favored land value taxation, but were not thoroughly in accord with single-tax doctrine, 457 wanted information, 231 were indifferent and 225 opposed.

A BRIEF FOR HEALTH INSURANCE has been published by the American Association for Labor Legislation (131 East Twenty-third street, New York City). It deals with such very interesting questions as "Is health insurance paternal?" "Compulsory health insurance in Great Britain?" The brief itself masses the facts with great skill. A map prefaces the volume showing how large a portion of Europe has adopted the principle.

DR. RICHARD CABOT of Boston said recently that only the very rich and the very poor can afford the best medical treatment. The remark is equally true of school children now, William L. Chenery paraphrases Dr. Cabot, and says: "Only children of the rich and children of the extremely poor are able to get individual instruction."

A WELL DESERVED TRIBUTE to the late Robert Johnston, who served as chairman of the commission, was a striking feature of the report of the social service commission of the diocese of Bethlehem. The Rev. Robert P. Kreidler of St. Luke's, Scranton, is his successor in the chairmanship.

THE REV. ROBERT P. KREITLER, of St. Luke's, Scranton, contributed a striking article on Conservation of Human Values in the Terms of Community Recreation, to the Scranton *Board of Trade Journal*. It has added value because Dr. Kreidler is president of the board of recreation.

THE NEWLY appointed social service commission of the diocese of North Carolina consists of the Rev. N. C. Duncan, chairman, the Rev. George W. Lay, St. Mary's School, Raleigh, the Rev. Robert B. Owens, Dr. Joseph Hyde Pratt, and Mr. Frank Winslow.

ARCHBISHOP MUNDELEIN of Chicago says that he has discovered the secret of the frequent failure of Roman Catholic societies to attain that measure of success that should be theirs. It lies in the lack of definite work for the good of others.



## 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.

### SUFFRAGAN BISHOPS

To the Editor of *The Living Church*:

THE Bishop of Minnesota might understand the temper of the House of Deputies in its refusing to give the suffragans the right to vote in the House of Bishops, if he would consider, better, the true reason for having suffragans, and not coadjutors in Minnesota, Iowa, Chicago, or New York. Those reasons, so far as the writer can see, lie in the episcopal bosoms of those dioceses. Why suffragans rather than coadjutors? In the Church north of the Potomac and the Ohio, no sound reason exists for suffragans before a coadjutor is elected and he proves unable to give the diocesan relief in effective service in the discharge of episcopal functions. Minnesota has no coadjutor, Iowa has no coadjutor, Chicago has no coadjutor, New York has no coadjutor. There are other dioceses possessed of suffragans without coadjutors. Now wherefore?

Has the present generation of Churchmen forgotten the evils and griefs of the assistant bishops of the generation just passing to its rest? Classical readers will call to mind the perplexed question of the Latin poet: "Dwells there such wrath in minds celestial?" We might paraphrase that inquiry by asking: Dwells there small jealousy in minds episcopal? Sometimes!

In former times a jealous bishop could break the heart of a sensitive assistant, if there seemed danger of the latter winning the hearts of the clergy or laity, by sending him to Coventry, unless the assistant became the willing lackey of his superior. That is why the assistant was transformed into a coadjutor, to whom a definite jurisdiction must be assigned before he can be consecrated. That jurisdiction may be large, or it may be small, but it is settled beforehand, and cannot be taken away by jealousy or caprice. But suffragans are another story. They have not even what the old assistants had, the right of succession. By a canon passed at the recent General Convention, a suffragan cannot be flung contemptuously aside on the death of a diocesan; but even yet, the new bishop may ignore him, so far as assigning to him any episcopal duty is concerned.

But now comes the Bishop of Minnesota, demanding that suffragans be given a vote in the House of Bishops.

The Bishop can easily secure that honor for his own suffragan, by having his own suffragan elected bishop coadjutor of the diocese of Minnesota. That, he will say, may not be as easily done as said. He cannot require the convention to elect the suffragan the coadjutor. But there can be a gentlemen's agreement, under which the bishop can ask for the election of a coadjutor, and the convention may consent to elect the suffragan bishop to that office.

There is not the smallest particle of justification for the existence of a suffragan in any northern diocese, where there is not already a bishop coadjutor with a regular, though a limited, jurisdiction. There may be a cause resident in the Bishop's mind for his wanting a suffragan rather than a coadjutor. But, if there is, the Church at large, certainly the House of Deputies, should do nothing to dignify the office of a suffragan by giving him a vote in the House of Bishops.

If a strong man chooses to accept the office of suffragan bishop, knowing the canonical limitations attached, let him be modestly content to abide therein, as English suffragans do, where reasons exist for suffragans. If a weak man chooses to accept the office with the sure probability of living and dying the Bishop's lackey, let him be content to remain without the canonical privilege of echoing "his master's voice" in the House of Bishops. But better still, let there be no suffragan in any diocese where there is not first a coadjutor. How can a vote in the House of Bishops dignify an order which has so little dignity in itself?

JOHN WILLIAMS.

### MILITIAMEN'S TEMPTATIONS

To the Editor of *The Living Church*:

THE *Literary Digest* for November 18th has some interesting excerpts under the caption of *The Militiaman's Morals*. The article tells us that "when the soldiers were ordered to the frontier of Mexico all forms of evil proceeded to camp on their trail". Then it goes on to tell of the saloons and immoral resorts which opened wide their doors to entice these young men and capture their money.

It makes one blush with humiliation that after all the "preparedness" talk of the past year such conditions could possibly be countenanced by the authorities. The War Department has claimed that it has supplied the soldiers with everything needful for their comfort and welfare, yet such facts as these have been leaking out ever since the first detachment reached the border. The critics of the War Department have complained that there has

been neglect in clothing, food, equipment, ammunition, but I have failed to read a single criticism of the Department's disregard of the moral environment of the troops. Army engineers carefully select camp locations free from miasmatic terrors, within reach of the necessary water supply, etc., and diligently eliminate all possibilities of insanitary conditions. Yet somebody closes his eyes to the establishment of such vicious resorts as will reduce large numbers of the men to temporary if not permanent military inefficiency—to say nothing of the resulting moral stain. Border hospitals are erected and equipped to check sickness and disease, and then agencies which are notoriously productive of both are permitted to operate for the special benefit of the soldiers. I imagine there are many mothers in this land who would not hesitate long to send their sons to possible death for the country, but who would hesitate a long time before launching them into the presence of an array of vicious temptations such as they have probably never before been confronted with under such easy and alluring conditions.

We read that General O'Ryan, of the New York division, took it upon himself to forbid the use of intoxicating liquor and the patronizing of vicious resorts. This was a good stand taken by one man. But why should not the public demand, for the sake of their own sons, that the preparedness programme shall be understood to include adequate provision for the safeguarding of the soldiers' morals as well as their health, food, clothing, and other necessities? I am not sufficiently familiar with the duties of the army chaplain to know whether it might come within his domain or not, but someone should be invested with the necessary police powers to protect the moral decency of our soldiers just as naturally as the sanitary engineers are sent ahead to protect their bodily health.

Might not this be a very proper piece of social service work for the Church to demand and see through?

Sincerely yours, FRANK E. WILSON.

Wilmette, Ill., November 18, 1916.

### INFANT BAPTISM WITHOUT SPONSORS

To the Editor of *The Living Church*:

KINDLY permit me a brief reply to the strictures of the Bishop of Vermont, whom I highly esteem.

(1) I claim that in baptizing an infant without sponsors, under the circumstances I have predicated, I would be exactly conforming (as the Bishop says I ought to do) to the discipline of the Protestant Episcopal Church; for I would use the office of Private Baptism as provided in the Prayer Book, which office plainly contemplates the baptizing of the infant *without sponsors*. This appears from the provision in the office that the child thus baptized shall be subsequently brought to the Church for sponsors *then and there to assume obligations for it*.

(2) The requirement of sponsors is merely a rule of the Post-Apostolic Church—but Christ did not command it nor the Apostolic Church so far as the record of baptisms in the Scriptures shows. Is there a single case of baptism in the New Testament where the presence of sponsors is even presumable?

(3) Can a minister of Christ refuse Christ's baptism to a little one, unable to get sponsors, without flagrant disobedience to his Lord's command, "Suffer little children to come unto Me, and forbid them not"? For these words of Christ, be it remembered, are cited by the Church in both her offices of Infant Baptism as justifying and requiring the baptism of infants.

(4) "Take heed that ye offend not one of these little ones."

Baltimore, November 18, 1916.

CUSTIS P. JONES.

### "CENTENNIAL HISTORY OF THE AMERICAN BIBLE SOCIETY"

To the Editor of *The Living Church*:

YOUR friendly notice, in *THE LIVING CHURCH* for October 7th, of the *Centennial History of the American Bible Society* has been brought to my attention, and I feel grateful to you for noticing the book.

You are right in supposing that the author of such a history would not wittingly permit error, even through misunderstanding of the facts. Note has been made of your criticism, and the original documents will be submitted to careful examination before another edition of the book is printed.

Faithfully yours,

H. O. DWIGHT, *Recording Secretary*.

New York, November 13, 1916.

## THE NEW LECTIONARY

To the Editor of *The Living Church*:

WILL you kindly permit me through you to notify the Church that the official Tables of Lessons, authorized for use, are now ready for distribution and will be sent to any address on receipt of twelve cents per copy?

281 Fourth avenue, New York. HENRY ANSTICE, *Secretary*.

## SALARIES OF THE CLERGY

By REV. F. H. RICHEY

MEN are needed to carry on the work of the Christian ministry.

To-day it is claimed there are more vacancies than ever in the Church and no men to fill them. Why? I believe it can be shown it is because men are afraid to rely on the Church for their support. In the diocese of New Jersey ninety-eight parishes and mission stations give as priestly stipends less than \$1,000 per annum. In many cases, less than \$800 per annum, in some cases so little one is amazed when one knows of the demands made by thoughtless people on the Church for her ministrations. Get all you can, give as little as possible, seems often to be the condition when the maintenance of Church work is concerned. "Economize!" say vestries, to already over-worked priests, when they know full well they have not done their share in carrying the financial load of the Church they have taken their oath to support. To-day many a priest of the Church prefers no increase of stipend, because he knows he must raise it if he gets it, and he prefers to take less and be less of a beggar.

From June 15, 1915, to June 15, 1916, twenty-six articles of food have advanced in price on an average of 11 per cent. Now the salary list of the diocese of New Jersey has remained practically stationary for the last decade. In this same period of time the total cost of living to everybody has doubled, so on the top of 50 per cent. let us add our 11 per cent. increase in price on the twenty-six food products and ask ourselves, then, why more men do not enter the ministry of the Church.

Meats have advanced in price this last year 7 per cent. for bacon to 16 per cent. for poultry; beans have advanced 27 per cent. in price, sugar 26 per cent., onions 35 per cent., and potatoes 68 per cent. These figures are officially collected by the United States Bureau of Labor statistics from 925 retail dealers in forty-four of the principal industrial cities of the United States. It is estimated that no man can support a wife on less than \$2 per day. This can only be done by the most stringent economy. Why then is there wonder at the shortage of men to do the work of the Church when the necessities of life cannot be provided?

If it is contended that one enters the Church not with the idea of making a living, let me remind this person that the layman has respect for the minister who lives as those who do make a living. If one enters the ministry because he cannot make a living he had better keep out of the ministry of the Church. The facts are, the pressure is too great. Men to be able ministers of the Gospel of Jesus Christ must be raised above the line of pauperism. The Church has her choice. Efficiency in Church extension means the providing of adequate living stipends for the clergy.

## THE FIRST STEPS OF JESUS

THE HOLY FAMILY dwelt at Nazareth, outside the city, in a cottage, to which none came but those who sought food and shelter. And it was there, under the cool shadow of a fig-tree two centuries old, that Jesus grew in peace and greatness at His mother's knee. But to learn to walk is difficult, therefore the Virgin went to pick the most beautiful rose in her garden, and, returning, held it out to Him, saying, "My Son, come and take it from my hand." But the Baby dared not advance over the ground; He only stretched out His little arms towards His adorable mother. Whereupon a young bird, a white dove, in trying to fly from its nest, fell at the feet of the Virgin. Then, swaying to and fro, Jesus advanced, but without hesitating, and, lifting the trembling bird, in order to calm its fears, pressed it tenderly against His divine heart, the while He caressed it with His lips softly. And it was thus that the Saviour, leaving the flower that does not last, in order to heal a wound, to comfort a sorrow, took His first step upon earth. —*William Theodore Peters*.

ONE OF THE nearest and simplest of duties is the perception of others' points of view, of sympathy, in no limited sense; and that sympathy we can only gain through looking at humanity in its wholeness.—*A. C. Benson*.



## NEW BOOKS FOR CHILDREN

Each year as the holiday season approaches, many new and interesting books for children come to our attention, and this year is no exception. Among those now in hand are several for the tiny folks, some for boys and girls, and still others for the young people.

Among the most fascinating for the little ones is *Mother Goose Children*, by Etta Austin Blaisdell and Mary Frances Blaisdell. All children become familiar with those old tales long before they are able to read. This little volume is intended for those who are beginning to read and each story is told in rhyme and then in simple sentences, while a three-color illustration adds to the interest of each. [Little, Brown & Co., Boston. 50 cts. net.] Then there is one of those delightful little volumes of fairy tales bearing the title *That's Why Stories*, by Ruth O. Dyer, in which the author has followed Froebel's philosophy that stories should be positive in form, bringing out the good and hiding the evil, except where evil would serve to intensify the good. The "why" concerning many things of nature is explained in a manner that will hold the attention of the child. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.] *The Adventures of Miltiades Peterkin Paul, a Very Great Traveler although He was Small*, by John Brownjohn, has been re-issued in very attractive form and illustrated profusely in black and white, and will be welcomed by many who have sought for this child-classic in recent years. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.] *Wonder Tales Retold*, by Katharine Pyle, consists of a collection of folklore of the old-world countries, most of which will be entirely new to American boys and girls. Fairy magic always holds the interest of small children and this will be no exception. The stories are intended for those of from seven to twelve years of age. [Little, Brown & Co., Boston. \$1.35 net.]

Laura E. Richards has conceived the novel idea of compiling some of the familiar legends such as Puss in Boots, Cinderella, The Three Bears, etc., in operetta form, with the title of *Fairy Operettas*. The stories are told in rhyme and set to well-known airs such as Yankee Doodle, Old Grey Bonnet, Three Blind Mice, and others. For entertainment purposes this little book is particularly appropriate. [Little, Brown & Co. Boston. \$1.00 net.]

*The Cambridge Book of Poetry for Children*, selected and edited by Kenneth Grahame, contains verses for the "very smallest ones, for those a little older", and "for those still older". Under the first classification we have such verses as Jenny Wren, Curly Locks, The Sea Shell, The Cuckoo. For those a little older are listed Daffodils by William Wordsworth, The Months by Sara Coleridge, Wynken, Blynken, and Nod by Eugene Field, the Cradle Song by Sir Walter Scott, and others of equal merit, including excerpts from Shakespeare. And for the older ones are selections from Wordsworth, Keats, Browning, Longfellow, Shakespeare, Tennyson, Jean Ingelow, Robert Burns, and many others. This is truly a volume worth possessing. [G. P. Putnam's Sons, New York.]

Originally written in French by Mademoiselle Gautier, *The Memoirs of a White Elephant* has been translated into English by S. A. B. Harvey. Ancient writers tell of elephants writing in Greek and other wonderful things, and now the White Elephant of this story is supposed to have written his own history. It is interesting and well-written. [Duffield & Co., New York. \$1.50 net.]

Another volume from the house of Duffield & Co. is *The Ruby Story Book* by Penrhyn W. Coussens, consisting of tales of courage and heroism such as Daniel in the Lions' Den, St. Francis of Assisi, The Capture of Vincennes, Paul Revere's Ride, etc. [\$1.50 net.]

Another translation that comes to our attention is embodied in *Top-of-the-World Stories for Boys and Girls* by Emilie and Laura Poulsson. Five of these stories were translated from the Finnish by Zachris Topelius. The illustrations are in two colors and the book is very well made, indeed, and printed on excellent paper. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

*Little White Fox and His Arctic Friends*, by Roy J. Snell, contains nature stories of the polar region, and is written by one who has studied the animal life of the frozen north and who has visited their haunts personally. It is written in simple language for children from six to twelve. [Little, Brown & Co., Boston. 75 cts. net.]

Childhood in Switzerland is portrayed by Johanna Spyri in a delightful little book called *The Rose Child*. There is a good moral to this story: In helping others in trouble one's own sorrows are lightened. [Thomas Y. Crowell Co., New York. 50 cts. net.]

A delightful story of a summer in the Canadian woods is told in *Three in a Camp*, by Mary P. Wells Smith. The Summer Vacation Series is made up of good, wholesome, and at the same time instructive volumes such as should be placed in the hands of children for reading. [Little, Brown & Co., Boston. \$1.20 net.]

The Little People Everywhere Series needs no introduction. The latest addition to this delightful sequence is *Chandra in India*, told in a pleasant manner and giving a splendid idea of life in India. It contains several full-page illustrations. [Little, Brown & Co., Boston. 50 cts. net.]

Biographical sketches of such famous men and women as John Muir, the great naturalist, Jacob Riis, the well-known philanthropist, who died in 1914, Mary Antin, the lecturer and author, are given by Mary H. Wade in *Pilgrims of To-day*. To those who are unfamiliar with the lives of these famed men and women this book will prove beneficial and attractive. [Little, Brown & Co., Boston. \$1.00 net.]

#### BOOKS FOR BOYS

There is always a lengthy list of books for boys, all interesting and well-written. Francis Rolt-Wheeler, one of our own clergy, has this season contributed two new volumes, one being an addition to the U. S. Service Series, *The Boy with the U. S. Mail*, which, like his previous books in this series, is written with the object of presenting to the public the great good that our government is doing along various lines, and to which so little thought is given by those benefiting thereby. [\$1.50.] The other volume is *The Monster-Hunters*, and, as will be gathered from the title, deals chiefly with the pre-historic monsters. Two expeditions of the American Museum of Natural History are also related and the book bears the endorsement of that museum. This is the first of a new series to be known as the Museum Series and no doubt will be as welcome as his U. S. Service Series has been [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

For the industrious boy there is *The Boy's Book of Mechanical Models* by William B. Stout. Everything described in the book is practical and can be put to some use, and by following the directions given all trouble will be avoided in building the various articles. In addition to the written instructions there is an illustrated drawing of each article which is of great assistance. [Little, Brown & Co., Boston. \$1.50 net.]

*Dave Porter and His Double* or *The Disappearance of the Basswood Fortune* will be welcomed by the many boys who are making a collection of the Dave Porter Series, this being the twelfth volume to be issued in this series by Edward Stratemeyer. Dave, as usual, aids in untangling a mystery of great importance to one of his friends, thus making of himself once again a hero. This series is one of the best on the market to-day for boys. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

Mr. Lange is a delightful author of Indian stories based on historical events, and having come into contact with the Indians to a great extent is authority on this people. *The Lure of the Black Hills*, his latest volume, tells the story of an exploring party who venture into the region of the Black Hills, seldom visited by white people, and is of absorbing interest. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

An addition to the Stories of the Triangular League has been issued bearing the title *The Unofficial Prefect*, the author being A. T. Dudley. Like the previous volumes it is a clean and wholesome story, such as will be found intensely interesting by all boys of a sport-loving nature. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

Another lively school story written in that pleasing way for which Edna A. Brown is noted is *Archer and the "Prophet"*. It is sure to receive a royal welcome. [Lothrop, Lee & Shepard Co., Boston. \$1.20 net.]

An example of the good that is being done through the Boy Scout movement is set forth in the story of *Drake of Troop One*, by Isabel Hornibrook, in which a young lad who is a menace to society is reclaimed through the Boy Scouts. It is a book that is bound to appeal to all boys interested in this particular subject. [Little, Brown & Co., Boston. \$1.25 net.]

Games for all sorts of occasions are related in *Games and Parties for Children*, by Grace Lee Davison, who will be recognized as the entertainment editor of the *Delineator*. Where there are numbers of children to be entertained this little book will be found very helpful. [Little, Brown & Co., Boston. \$1.00 net.]

Another and more elaborate book of pastime and pleasure is *Outdoor Sports and Games*, by Claude Miller, Ph.B., who is a very enthusiastic sportsman and magazine writer. There are chapters on the Boy Scouts of America, camps and camping, woodcraft, fishing, nature study, care of pets, winter sports, how to swim and canoe, baseball, football, lawn tennis, photography, and the like, with a list of one hundred outdoor games and how to play them. He has devoted one short chapter to girls alone, although many of the games which he describes are intended equally for boys and for girls. A very complete work. [S. B. Gundy, Toronto, Canada. \$1.00.]

#### MISCELLANEOUS

*The First Seven Divisions*. By Captain Ernest Hamilton. E. P. Dutton & Co. Price \$1.50.

A detailed and authoritative account of the fighting from Mons to Ypres, sometimes called the most critical period in the war for the allied armies, is told here in a most graphic manner. At the same time it answers the question: "What have the British done?"

## WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

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

**W**ELL! It is all over for another three years and the great Triennial generated enough motive power to keep those of us who were there, and many more, running at high speed for the next triennium. The Convention and Triennial meetings are like a monster eight-day clock which winds us up to run until the next one comes.

Perhaps the phrase, "It is all over", is not the right one, for certainly we are not to believe that "all" is over. True, indeed, "the tumult and the shouting die", but the meaning of it all has just begun. The next three years are to show what this Triennial has been, and we feel that excellent new methods have been proposed and adopted in quantity to secure for the Auxiliary, and all the societies represented at St. Louis, a busy, constant, and exceedingly profitable three-year growth.

While the whole affair seemed very big to those who saw the crowds, tried to get seats, and comprehended that it was too vast a feast for one to do it thorough justice, it must be borne in mind that those who were there were but a small part of the Church. The great influence of the Convention is to be felt and worked out by the whole Church. Already many letters have come to this page filled with enthusiasm for the things read in the Church papers. Already women have sent inquiries about particulars of things barely mentioned in the Auxiliary letters in THE LIVING CHURCH. And, recalling the glowing inspiration which dictated those long letters, we are thankful truly that some of it has passed into receptive hearts. Enthusiasm is a strange and wonderful thing; it is a good deal like the electricity in one's vacuum cleaner. Sometimes it works and sometimes there is something wrong, one can't tell what. So it is pleasant to know cases in which the electricity has worked to a charm and the glow which the writer felt has transfused others at long distance.

And, while the Triennial was going on, the Church world was by no means standing still. Things were happening just the same. Many letters pertaining to such work have come to this desk showing that the Triennial was an inspiration even by the mere fact of its going on. Many United Offering meetings were held in parishes on October 12th, the day of the Offering in St. Louis. Many auxiliaries read eagerly every line descriptive of the Convention; many of them seized upon the ideas contained in the Auxiliary letters; so that, while we were at the seat of progress, at it were, the Auxiliary and other societies all over the land were keeping pace. Many of these cheering stories of adaptability and endeavor must remain unpublished on this page because we now sadly realize that we are not allowed the precious privilege of rambling over unstinted space, as at the Triennial. But from time to time, as space allows, these ideas will appear on this page and it will welcome more.

THE AUXILIARY of the diocese of Chicago, Mrs. Hermon B. Butler, president, took immediate advantage of the Triennial in a series of echo meetings in which all of their branches share in a degree the benefits of those great meetings in St. Louis. It is hoped that this has been very generally the case—this use of splendid material while it is warm in the heart. Before the Triennial this branch had planned an institute, introducing—so it seems to us—some features very valuable and new to Auxiliary institutes so far as we have observed them. This three-day meeting was held in Chicago on November 8th, 9th, and 10th, in the Church Club Rooms. These rooms are in a suite on the eighteenth floor of the Heyworth Building, in the heart of the city, and are arranged for and utilized by the various organizations of the diocese. They are light and large and meet all possible needs. There the Bishop has his office, and there the Auxiliary has its board-meetings and any other, such as this institute. The fact that the board-meetings are important to this diocese was shown lately when it was found that the 150 chairs which make the furnishing needed to be sup-



plemented by sixty more in order to seat the members of the Auxiliary board members and those attending.

This institute offered five features in general, and a fee of one dollar was charged to help defray traveling expenses of speakers. Many of us know that quaking of the heart which comes when we have invited a woman "from out of town" to speak for us and fear that nobody will be there. "There may be ten, there may be twenty," the president said as she entered the club-rooms on the rainy morning after election day. But—there were fifty women, all provided with notebooks; and most indefatigably did they use them through the two sessions of the first day. It was the pleasure of the writer to conduct the talk on Methods in the United Offering, the suggested methods being discussed after the talk. One method—on which the speaker neglected to touch—was beautifully exemplified when a young married woman from Wilmette rose and modestly told how she had placed more than 150 boxes in her mission, many of them with working women who could not attend church. She had told them that she would bring the Church to them, and told them of the meaning of the Offering, asking them first of all to make the prayer and let the penny be secondary. It was a revelation of what true consecration to an idea may do in the face of seeming difficulty. This U. O. treasurer had gone patiently from house to house, wheeling her two babies with her, and has scored a great success.

Miss Alice Lindley, diocesan president of the Juniors of New York and president of a parish branch, made a stirring talk in the afternoon. So full was this talk of excellent material that one could hardly absorb it for notebooks. "Self-governing, self-extending, and self-supporting", a Junior society must be to reach the full measure of success. The leader must have the tact and self-repression to allow the young members to do everything possible. Even if they make mistakes in their elections and business affairs it is better to allow them to do it and thus profit. They must make their own visits to hunt up absent members; they must open the meetings using sometimes their own prayers; in short, they must "run" the Auxiliary. "Nobody," said Miss Lindley, "without a sense of humor can ever be a successful leader. That is the great thing that helps out difficult situations. If a leader ever says, in speaking of some desired result, 'I don't think that can be done', it is a certain thing that she will never make a successful leader. Absolute belief in one's ability to do things must obtain to achieve results." Miss Lindley is very enthusiastic, very dynamic, very full of her subject, and we wish we could remember half of the many good points she made. And over all her talk was the charming glow of fun and intense feeling.

Owing to the deplorable fact that women sometimes are needed by their own families, the writer was unable to hear Miss Alice Goldthwaite of Marion, Indiana, late president of the Michigan City Auxiliary, speak on Administrative Methods. But, knowing the excellent features of her late administration, it is certain that her hearers were enriched by her message.

Two things in this institute which have been called unusual were talks on the art of Public Speaking by Mr. Nelson of the University of Chicago, and on Religious Education by Mr. Prince of the board of Religious Education. It was the intention of the president of the Auxiliary to have Mr. Nelson's instructions followed by a practice period when the women present would be called upon for three-minute talks. Those who have gone to Auxiliary and other meetings, and heard the labored attempt of some good woman to say nothing, will understand the enormous value of this novelty in Auxiliary work. True, one of the speakers at the closing meeting in St. Louis did say that through the Auxiliary "women had learned to speak", but she did not say just how. Women who have moved from a big house into an apartment ought to know how to speak. They have lopped off the superfluous and learned to utilize every space, and that is what the Auxiliary woman needs to learn. In making a report or talking about an assigned subject, lop off the superfluous, use only the salient and necessary. And this is what the women in the diocese of Chicago have had emphasized in these sessions. This idea is one to copy. Perhaps in a later letter there may be something of further interest on this interesting experiment.

THERE IS A PARISH in Bishop White's diocese of Michigan City which always comes to mind when the abiding, living quality of the Church is mentioned. This parish of St. Mary's, Delphi, was founded many years ago as a mission. Then it had intervals of being a parish, then became a mission again. But

through all these vicissitudes it never stopped work. The quaint old church building gave place to a new one with the old bell given to the original church by Trinity parish, New York. The same memorials are on the altar; the well-built rectory, built during one of the church's periods of prosperity, is kept in good order and is rented, for the church is now a mission. Once the Rev. Mr. Bradley came to this place after an interval of twenty-two years in which there had been no resident priest. He was astounded to find the organized work of the Church going on in regular manner. Never in his experience had he known such a thing. The Church and what it stood for were eternal—that is the way these staunch Church people, descendants of the original parishioners, interpreted it. Just a few days ago, this parish had its first district meeting of the Auxiliary. Its Auxiliary had been faithful in all these years, but the joint meetings had not come its way. The day was a most happy one with delegates from adjoining towns, and several of the clergy. Mrs. Randall of Ft. Wayne, diocesan president, presided, and the leading feature of the meeting was a description of St. Luke's Hospital in Ponce, Porto Rico, by Miss Robins, the superintendent, who spoke in St. Louis. So interesting was her talk that after she had resumed her seat she was invited to continue her fine narrative. A good offering was made for a much-needed Nurse's Home in connection with this hospital. The Church ladies sent invitations to women of the denominations, who gladly accepted.

THERE ARE ON OUR DESK several memoranda that we wish might be spun out and given their deserved importance; but space forbids. One of them is a mention of a three-town or district meeting in Anderson, Indiana. In Trinity Church (Rev. Frederick Graves, rector), lately was held a combined meeting of the societies of Anderson, Muncie, and Newcastle. Good reports were made and local conditions talked about. The morning service of Holy Communion was made very beautiful by an Auxiliary sermon by the Rt. Rev. A. R. Graves, formerly missionary Bishop of Kearney. The sermon was short and simple and suitable eminently, telling in a practical way just how much the Auxiliary might mean to a parish if it would interest itself in things outside the mere Auxiliary routine. "The Auxiliary," said Bishop Graves, "might become Godmother to the whole parish in the way of matching up and helping in all its interests."

ANOTHER ITEM is about the Memorial Fund of the G. F. S. of Western New York. This society observes the first Sunday in November as a day of intercession for the society. At this time offerings are made for the Memorial Fund established some years since in this diocese, the use of which is designated each year at the annual meeting. This year the offering will be sent to Bishop Rowe in recognition of the service, at Allakaket, Alaska, of Miss Rhea G. Pumphrey, formerly a G. F. S. member in Washington, D. C.

THE FAMOUS STOCKING-DOLLS, sold in department stores, are being made for the Christmas trade by the women of the Cathedral Association, Indianapolis. Address Mrs. Oscar Torian, 1800 Talbot avenue, Indianapolis, Ind. Price 59 cents.

#### DE PROFUNDIS

As when a diver, stark and poised to spring,  
Summons his will, and plunging headlong, soon  
Sees through rheumed eyes, as in a deathly swoon,  
The fronds of giant sea-growths curl and cling,  
And unimaginable monsters fling  
Their winnowing arms about him, while the noon  
Fades into silent night, denied the boon  
Of light, and warmth, and all the sounds that sing;  
But swift uprising, from that bitter chill,  
His hands with treasure heap'd, he leaps again,  
His limbs a-glow, and every nerve a-thrill—  
Thus boldly down into the sea of pain  
Plunge thou, my soul, plunge bravely! thou shalt see  
Thy gloom a-gleam, thy loss thy treasury!

H. BUCHANAN RYLEY.

THE NEW heaven and the new earth will only be the unveiling to us of what already is. It is only our blindness that needs to be removed—only our spiritual faculties that need to be awakened.—  
*Lucy Larcom.*

# Church Calendar



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

Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.

## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

### ALASKA

Rev. G. H. Madara.

### ASHIEVILLE

Rev. George Hilton (during January).

### BRAZIL

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

### CHINA

#### HANKOW

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

#### SHANGHAI

Rev. E. R. Dyer (in Seventh Province).  
 Dr. H. H. Morris.  
 Rev. G. F. Mosher.  
 Rev. M. H. Throop.  
 Dr. G. F. Alsop.  
 Miss M. H. Bailey.  
 Miss Laura Lenhart.

#### HAITI

Rev. E. G. C. Jones, of Port au Prince.

### 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

Rev. J. A. Staunton, Jr. (address directly, 281 Fourth avenue, New York).  
 Miss B. E. L. Masse.

### PORTO RICO

Rt. Rev. C. B. Colmore, D.D. (address directly 281 Fourth avenue, New York).

### SALINA

Rev. T. A. Sparks (address General Theological Seminary).

### SOUTH DAKOTA

Rev. A. B. Clark (address directly, 281 Fourth avenue, New York).

### WYOMING

Rt. Rev. N. S. Thomas, D.D. (during December. Address directly).

Unless otherwise indicated, appointments for all the foregoing missionaries will be made by Mr. JOHN W. WOOD, 281 Fourth avenue, New York.

## Personal Mention

CANON R. E. ARMSTRONG has been assigned by the Bishop to charge of pastoral work in the Cathedral parish at Albany, N. Y., pending the coming of a successor to Dean Brookman, resigned.

The address of Dr. ALFRED W. ARUNDEL has been changed to room 262, St. Denis Hotel, Broadway, at Eleventh street, New York City.

THE Rev. E. S. BARLOW has been called to Christ Church, Berwick, Pa.

THE Rev. CHARLES M. BELSEN, rector of the American church in Geneva, who represented the European churches at General Convention, sails for Bordeaux by the S. S. *Rochambeau* on November 25th.

## SUNDAY NEXT BEFORE ADVENT

St. John 6: 12—"When they were filled."

"For each a little," the Apostle said,  
 "And that beyond our power!" Jesus gives  
 And all are fill'd. Yet because man lives  
 Not by bread only, gives He more than bread.  
 Fulness of God! O gift undream'd, unwill'd!  
 The year, its proffer'd fulness wasted, dies;  
 O'er its lost store of grace a shadow lies  
 Accusing: "Empty? No, but unfill'd."

Oh, grant us hunger ere the last sands run,  
 The fragments still remaining ours to prize,  
 And with desire of fulness lift our eyes  
 To greet anew the rising of the sun.  
 If on Thy grace through all the year we feed  
 At last, O Christ, we shall be fill'd indeed.

HERBERT H. GOWEN.

THE Very Rev. DONALD M. BROOKMAN, Dean of the Cathedral of All Saints in the city and diocese of Albany, has resigned the office which he has filled for seven years. Dr. Brookman leaves on December 1st to become rector of St. Peter's Church, Morristown, N. J.

THE Rev. JULIAN D. HAMLIN has been elected rector of Trinity Church, Bethlehem, Pa.

THE Rev. W. H. JONES of Trinity Church, Warren, Pa., is convalescent after a serious operation.

THE Rev. PAUL O. KEICHER, formerly priest in charge at Emmanuel Church, Shawnee, Okla., has been appointed curate on the staff of Trinity Church, New York, with duty at St. Agnes' Chapel.

THE Rev. G. WHARTON McMULLIN has resigned oversight of the missions neighboring on St. John's Church, Gibbsboro, N. J., but will continue in charge of the Church of the Atonement, Laurel Springs. The address of the curate, the Rev. ROLAND RINGWALT, is 3016 Carman street, Camden, N. J., not Gibbsboro.

THE Rev. JOSEPH P. MORRIS has resigned as vicar of the Prince of Peace Mission, Philadelphia, Pa., to take up work in the far East. Mr. Morris, who has only recently returned from the French front, will go as one of the secretaries of the Y. M. C. A.

THE Rev. and Mrs. PHILIP C. PEARSON of Naugatuck, Conn., have been given a 1917 Ford automobile.

THE address of the Rev. W. M. PETTIS is 1724 Corcoran street, N. W., Washington, D. C.

THE Rev. SIDNEY H. RUCK has accepted a call to St. Hubert's Church, Lake Placid, in the diocese of Albany.

THE Rev. EUGENE C. PROSSER has accepted his election to the rectorship of St. John's Church, Columbus, Ohio, and will enter upon his new duties January 1st.

THE Rev. CHARLES E. SHAW, rector of Antietam parish, Maryland, has accepted a call to Ascension parish, Westminster, Md., and will take charge on December 1st.

THE Rev. HARLEY W. SMITH should now be addressed at Shelby, Ohio.

THE Rev. OLIVER D. SMITH is acting as priest in charge of All Saints' parish, Syracuse, N. Y.

THE Rev. GEORGE HENRY SUMNER, deacon, has taken up work under the direction of the Bishop in St. Mary's Church, Williamsport, Pa.

THE Rev. GEORGE E. YOUNG begins his work in charge of St. Matthew's Mission, Irvington, Ind., the First Sunday in Advent.

THE Rev. DAVID YULE has been called to Trinity Church, Steeeton, Pa., and will begin his work there December 1st.

## 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.

## ORDINATIONS

### DEACON

NEW HAMPSHIRE.—On November 5th, in St. Paul's Church, Concord, N. H., Mr. SHEAFE WALKER of Concord was ordered deacon by the Bishop. The candidate was presented by the Rev. Howard F. Hill, D.D., and the sermon was preached by the Rev. Laurence F. Piper of St. Stephen's College.

### DEACON AND PRIEST

PENNSYLVANIA.—On Wednesday morning, November 15th, in St. Nathaniel's Church, Bishop Garland ordained Mr. GEORGE B. KRANTZ deacon, and advanced the Rev. GIOVANNI ARTURO SCARINCI to the priesthood. The preacher was the Rev. Dr. Floyd W. Tomkins, who addressed the candidate for the diaconate. After the sermon, the Rev. H. Cresson McHenry, who presented Mr. Scarinci, gave the charge to the candidate for the priesthood. Mr. Krantz was presented by the Rev. George Miller. Bishop Garland was assisted in the laying on of hands by several visiting priests. Mr. Scarinci will continue his work in the City Mission, where he has been visiting the prisons and institutions of the city and working among the people of his own nationality. Mr. Krantz will be in charge of St. Gabriel's Mission.

### PRIEST

BETHELEHEM.—On the Twenty-first Sunday after Trinity, in Trinity Church, Bethlehem, Pa., the Rt. Rev. Ethelbert Talbot, D.D., LL.D., ordained the Rev. JULIAN D. HAMLIN to the priesthood. The sermon was preached by the Rev. George Lynde Richardson, who also sang the Litany and presented the candidate. The Rev. S. N. Kent, warden of Leonard Hall, was the epistoler and Mr. Richardson the gospeller. Mr. Hamlin was graduated from the General Theological Seminary last May and came to Bethlehem as minister in charge of Trinity Church, following the death of the Rev. Robert Johnston, the late rector. He has been elected rector of Trinity Church and assumed office immediately upon his elevation to the priesthood.

QUINCY.—At the opening service of the diocesan synod, held in St. John's Church, Kewanee, Ill., on November 15th, the Rev. FRED CONSTANTINE STEVENS was advanced to the priesthood by Bishop Fawcett. The Rev. Andrew Chapman preached the sermon, and the Rev. J. M. D. Davidson, D.D., presented the candidate. Besides the two clergymen last named, the Very Rev. W. O. Cone and the Rev. George Long joined in the laying on of hands.

WEST TEXAS.—On the Twenty-first Sunday after Trinity, in St. Philip's Church, Uvalde, Texas, the Bishop of West Texas, the Rt. Rev. Win. T. Capers, D.D., advanced to the priesthood the Rev. GOODRICH ROBERT FENNER. The candidate was presented by the Rev. J. Walter Woessner of San Antonio, another son of the Church in West Texas. Archdeacon Garden said the Litany, and the sermon was preached by the Bishop. The Rev. Mr. Woessner and Archdeacon Garden joined with the Bishop in the laying on of hands. Mr. Fenner was graduated from the General Theological Seminary last May, and assigned by the Bishop to the charges of Uvalde, Montell, Brackettville, Spooford, and Dell Rio. Communicants, in large numbers, from each of these missions were present at the ordination.

## RESOLUTIONS

### ELIHU CHAUNCEY

At this their earliest opportunity the trustees of the New York Protestant Episcopal Public School record their profound sorrow and their deep sense of loss in the removal by death from their board of ELIHU CHAUNCEY.

Since June, 1886, Mr. Chauncey has been a trustee of this corporation. So long a service is

impressive. But more so is the impression which the unvarying quality of his work on this board has always made on all his associates.

By birth and education Mr. Chauncey was peculiarly fitted for the duties of such an institution as this. His own had been a sound and thorough and well-balanced education. His interest in such education never flagged. The variety and number of the artistic and scientific and educational organizations of which he was an active and efficient member attested the activity of his mind and the breadth of his culture. And so to the life of our schools he eagerly offered the wealth of his mind and heart.

Moreover, beside his valued interest in the educational interest of our corporation, because of the soundness of his judgment and his unswerving integrity in affairs, Mr. Chauncey could add also wise counsels in the careful administration of its estates.

We here record the great obligations this board is under for such gifts from so fruitful a life. But more strongly we would write our appreciation of the nobility of Mr. Chauncey's character and the power of his spiritual life. His religion was vital, his faith real, and the product of that faith was a character of singular sweetness, a personality of great attractiveness and charm.

In quietude and with no ostentation he possessed his soul. No one could know him without knowing that there was indeed one who walked humbly with his God.

He was a good man and all his life he did good. Every path along which he passed has become a better path for those who follow him.

In an institution devoted to the careful training of the young the value of such a life is beyond estimate. The beneficence of such an influence is endless.

Out of the sorrow of our loss, out of our admiration and respect for our associate, out of the reverence for his life and character, we extend our deepest sympathy to his family in their bereavement.

WILLIAM JONES SEABURY

It is with sorrow that we record the death of our friend, the Rev. Dr. WILLIAM JONES SEABURY, who entered into the rest of Paradise on August 30, 1916, in Easthampton, Long Island, and whose funeral took place in the Chapel of the Good Shepherd at the General Theological Seminary on September 2, 1916.

Dr. Seabury was elected a trustee of the New York Protestant Episcopal Public School on February 3, 1873. Shortly after the death of Dr. Eigenbrodt he was chosen secretary of the board, and in virtue of that election became a member of the Standing Committee. On May 6, 1885, he became a member of the school committee. These positions he held with unflinching efficiency to the day of his death.

To us, who for many years have been associated with Dr. Seabury in this board of trustees, his death brings a deep sense of loss, both personal and corporate. It is difficult for us to think of our meetings without him, for with quiet confidence we looked to him to bring us the work we ought to do, and then for his calm judgment and wise counsel in the doing of it. Inheriting from a distinguished ancestry many intellectual and spiritual gifts, and trained in his earlier years in the profession of the law by an eminent lawyer and Churchman, he brought to the service of the Church a mind replete with a wide knowledge of all ecclesiastical questions, and a judgment based upon a large and philosophical vision of both civil and canon law. With all his exact and profound scholarship, he possessed a very practical mind, so that in the many small questions which arose in the conduct of our schools he gave us in a quiet way the answers of a shrewd and sanctified common sense. Without worry and without haste he accomplished a large amount of work, and did with exactness and fullness, and yet with grace and felicity of expression, all the tasks that came to him. We love to remember his gentle courtesy, his loyalty of personal friendship; and shining through it all was the clear light of his spiritual life, his unflinching devotion to Christ, to whom he dedicated all that he was, and to the Church of Christ in whose service he enlisted all his powers and for whose upbuilding he prayed and toiled unto the end.

DIED

ABBITT.—On November 4th, at Lexington, Ky., SARAH, only daughter of the Rev. and Mrs. George C. ABBITT of Hopkinsville. The burial service was conducted by Bishop Woodcock at Hopkinsville, on November 6th.

BEAVEN.—Suddenly, on Sunday, November 19th, the Rev. WORDSWORTH YOUNG BEAVEN, rector of All Saints' Church, Longwood, Talbot county, Md.; aged 67 years.

COCHRAN.—Entered into Paradise, at Louisville, Ky., November 1, 1916, LIDA HUNTER COCHRAN, wife of the late George C. Cochran, LL.D., and daughter of Nathaniel Dickenson and

Caroline Herbst Hunter (deceased), of Louisville.

"I shall see thee face to face."

JOHNS.—On November 6th, in Baltimore, Mr. RICHARD H. JOHNS, an earnest Churchman. Funeral from the Church of the Holy Innocents on November 9th, the Rev. Walter B. Stehl, rector, officiating.

MANN.—In Milford, Mass., aged 59 years, Dr. FRANKLIN WESTON MANN, for twenty-five years senior warden of Trinity parish. Funeral from Trinity Church on November 16th, the Rev. Willis B. Hawk officiating, assisted by the Rev. Walton S. Danker and Archdeacon Sniffen.

McKEE.—Entered into eternal life, on Saturday, November 11th, at his residence in Washington, D. C., Rev. JOHN M. E. MCKEE, beloved husband of Anna H. McKee, in the eighty-fourth year of his age and the forty-third of his ministry.

MOORE.—Entered into rest, on Sunday, November 12th, at Merrick, N. Y., JOHN ROBERT MOORE, son of James and Catharine Moore. Burial service at the Church of St. Mary the Virgin, New York City, Wednesday, November 15th. Interment at Woodlawn cemetery, New York.

PRITCHETT.—EMMA AUGUSTA, of Bryn Mawr, Pa., on Monday, November 6th, after an illness of several months. A faithful communicant of the Church of the Good Shepherd, Rosemont, Pa., founder of the Girls' Friendly Society in the parish, and its branch secretary for five years. Requiem Eucharist at her parish church on Thursday, November 9th, followed by the interment at Woodland cemetery, Philadelphia.

"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."

SHOUP.—On November 12th, at Sewanee, Tenn., ESTHER HABERSHAM ELLIOTT SHOUP, daughter of the late Rt. Rev. Stephen Elliott, D.D., first Bishop of Georgia, and wife of the late Rev. Francis A. Shoup, professor of Metaphysics in the University of the South at Sewanee, Tenn. Mrs. Shoup was for many years the librarian of the University of the South.

WANTED

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PRIEST, CATHOLIC, singing choral services, desires parish, would correspond. Some experience in parochial work, New York. University, Seminary graduate, extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York.

DEACON soon to be ordered priest wants parish in some diocese with opportunities, with fair stipend and rectory. Sound Churchman, good education, experienced preacher, and good reader. Address CLERGYMAN, care LIVING CHURCH, Milwaukee, Wis.

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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.

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*Tales of the Labrador.* By Wilfred T. Grenfell, M.D. (Oxon.), C.M.G. \$1.25 net.

*The New Reservation of Time and Other Articles* contributed to the *Atlantic Monthly* during the occupancy of the period described. By William Jewett Tucker, President Emeritus of Dartmouth College. \$1.50 net.



# THE CHURCH AT WORK

## QUINCY DIOCESAN SYNOD

AN ORDINATION service marked the opening service of the fortieth annual synod of the diocese of Quincy, when the Rev. Fred Constantine Stevens was advanced to the priesthood in St. John's Church, Kewanee, Ill., on November 15th. At the celebration the candidate alone received with the Bishop, delegates and parishioners having generally received at an earlier hour.

The Rev. J. H. Dew-Brittain was re-elected secretary. Mr. T. B. Martin, treasurer for thirty years, asked to be relieved, and Mr. A. J. Lindstrom, of Rock Island, was chosen.

The Bishop's address dwelt upon conditions arising from the war, the Pension Fund, the diocesan endowment fund campaign, and the subject of personal service in missions.

Reports of the diocesan board of missions showed substantial progress in every department for the year. Every place where the Church has a foothold in the diocese now has regular ministrations. In Chillicothe, where forty years ago there was a parish, now long since defunct, a mission has just been organized, which was admitted into union with the synod.

The synod adopted a canon in conformity with the requirements of the Church Pension Fund. A committee was appointed consisting of A. C. Stilson of Kewanee, J. M. Kaiser of Rock Island, T. M. Beatty of Quincy, G. C. McFadden of Peoria, P. B. Crandall of Bushnell, to push the work in the diocese of completing the \$5,000,000 Pension Fund.

The Rev. J. A. Schaad, financial agent of the diocesan endowment commission, addressed the synod at a service the evening of the first day, and also the following afternoon, giving an account of the purpose and progress of the movement, which has now been under way five months. It is believed that before a year of effort has been put into the work a good proportion if not all the \$100,000 needed will have been pledged.

In the elections Mr. T. R. Stokes was chosen to succeed Mr. H. A. Williamson on the Standing Committee. Delegates and alternates were chosen to the next meeting of the provincial synod.

The next meeting of the diocesan synod will be held in St. Paul's Church, Warsaw, Ill.

## UNQUALIFIED SPONSORS

THE REV. GEORGE L. PAINE, rector of St. Paul's Church, New Haven, Conn., writing on What About Sponsors? in the current issue of his parish paper, says, in part:

"Last week I received a letter from a mother asking if she might have as sponsor for her baby a woman who had not herself been baptized. What answer would you give to that, reader? Wouldn't that savor a little of professing with our lips what we do not practise in our lives? Shortly before that someone asked me for permission to have a Roman Catholic for sponsor. I wonder how many of us would trust a real Roman Catholic, loyal to his church's doctrine that the Roman Church is the only true church, to bring up a child in the non-Roman or despised Protestant faith.

"It is not a question of morality or goodness or character, or even of present good intentions, but of deep-rooted principles and an inherent fitness of things. Unitarians are sometimes produced as would-be sponsors. With what propriety? Baptists come unblushingly forward, though they do not be-

lieve in infant baptism at all. Time and time again persons, not themselves confirmed, would propose to stand as godparents, and solemnly promise to see to it that their godchildren shall in due time be confirmed by the Bishop. With what sincerity can they make that vow?

"Indeed, one might ask what right has any person, who does not so heartily believe in church-going as actually to come to church himself, to come forward as a sponsor in this great sacrament and solemnly promise to do all possible to train up the child in the habit of church attendance?"

## ST. RAPHAEL'S INSTITUTE, MONTEREY, TENN.

ON ALL SAINTS' DAY the new St. Raphael's House was opened, the new building adequately replacing that which was destroyed by fire on June 8th last. It is a splendid home. The lower portion is of Monterey stone and it is finished in frame



ST. RAPHAEL'S HOUSE  
Monterey, Tenn.

with a composition fireproof roof. A wing has been set aside as an infirmary, and it is hoped, in time, to furnish it so that it may replace the much used operating room of the old infirmary. Several friends have promised to furnish rooms as memorials to those who have passed to the "great beyond".

The work in addition to the infirmary, which is in charge of a trained nurse, includes a school for postulants and missionaries, and an intermediate and primary department, under the direction of the Rev. A. H. Noll, LL.D. The Church's services are maintained at seven stations in the nearby mountains. Three of the young men have gone this year to seminary or college to prepare for the sacred ministry.

At the service held in the new building on All Saints' Day, Archdeacon Windiate announced that the building, the value of which is \$5,000, is almost paid for.

## LONG YEARS IN THE MINISTRY

THE REV. WORDSWORTH YOUNG BEAVEN, who died last Sunday, a few days before his death sent to THE LIVING CHURCH the record of service of four clergymen of the state of Maryland, of whom he himself was one. The Rev. J. W. Chesley of St. Michael's, now in his 93rd year, and his son, the Rev. J. Harry Chesley of Trinity Cathedral, Easton, have served in the ministry a total of 105 years. The Rev. George F. Beaven, who served in St. John's parish, Caroline county, 52 years, passing away in 1899, and his son, the Rev. W. Y. Beaven, serving in the adjoining parish of All Saints', for forty years, make the total years of service for the four men but three years less than two centuries. Mr. Beaven, who did not know that his own earthly career was so nearly at an end, asked if this record could be duplicated.

## NEW RECTOR FOR MADISON, WIS.

THE NEWLY CHOSEN rector of Grace Church, Madison, Wis., is the Rev. James Craik Morris, D.D., who has been Dean of St. Mary's Cathedral, Memphis, Tenn., since 1901. Dr. Morris is a native of Louisville, Ky., and a grandson of the Rev. Dr. James Craik, who for many years was president of the House of Deputies in General Convention. He is therefore a nephew of the present Dean of the Cathedral in Louisville. Dr. Morris was educated at the University of the South from whence he has received the degrees of D.Litt., M.A., and D.D. He was ordained in 1896 by Bishop Dudley of Kentucky and served as assistant to Dean Stuck at Dallas, Texas, and afterwards as curate at St. James' Church, Brooklyn, N. Y. It was in 1901 that he assumed his present position in Memphis. He is a member of the standing committee of the diocese of Tennessee and was for five years its president. He is also an examining chaplain and a member of the diocesan Board of Religious Education, of Missions, and of Social Service, as also of the Provincial Social Service Commission. He is chaplain of St. Mary's School, Memphis, of the Church Home for Orphans, and the Interparochial branch of the Girls' Friendly Society. He has taken much interest in civic matters and is a member of the board of directors of the Associated Charities in his city, of the City Recreation Commission, and of the Council of the Boy Scouts. His wife was Miss Edith Garland Tucker of Dallas, Texas.

## DEATH OF DR. F. W. MANN

TRINITY PARISH, Milford, Mass., has sustained a great loss in the sudden death of Franklin Weston Mann, M.D., for over twenty-five years senior warden of the parish. Dr. Mann was fifty-nine years of age, and apparently in good health, when his sudden death came as a great shock to the community. He was a prominent manufacturer in Milford, although for two years after his graduation from Cornell he was a practising physician. Dr. Mann was a conscientious contributor to all worthy charities brought to his notice.

The funeral took place Thursday, November 16th, in Trinity Church. The rector, the Rev. Willis B. Hawk, officiated, assisted by the Rev. Walton S. Danker and Archdeacon Sniffen.

## PROFESSOR FOR SEABURY

THE TRUSTEES of the Seabury Divinity School, Faribault, Minn., have chosen the Rev. Ralph B. Pomeroy, rector of Trinity Church, Princeton, N. J., to be professor of ecclesiastical history in succession to the Rev. Dr. Irving P. Johnson, who is retiring from that position because of his election as Bishop Coadjutor of Colorado. It is hoped that Mr. Pomeroy will be able to accept his election.

## CALIFORNIA CLERGYMAN UNDER ARREST

A GOOD DEAL of interest attaches among California Churchmen to an incident in which the Rev. Thomas Parker Boyd, who has been the head of the Emmanuel Institute of San Francisco for some years, played the leading part. Mr. Boyd was arrested on October 24th, on charges preferred by a detective in the employ of the California State Board of Medical Examiners, and accused of diagnosing a case and administering medicines



without having a proper license. The case was set for trial in the police court of San Francisco for Wednesday morning, November 8th. At that time Mr. Boyd, with his attorney and friends, was present in the court. Through his attorney Mr. Boyd demanded a trial by jury. The demand was granted, and the trial set for November 23rd. The case is attracting considerable attention in the community.

#### BI-CENTENNIAL OF ALBANY CHURCH

THE VENERABLE parish of St. Peter's, Albany, N. Y., has been celebrating its bi-centennial during the week now closing, the actual anniversary service being fixed for Saturday, November 25th, the two-hundredth anniversary of the first service held in the church. Last Sunday, November 19th, an historical sermon was given by the venerable Dr. Battershall, rector emeritus, and a series of events has followed, which will be more fully reported in a later issue.

#### CONFERENCE OF RELIGIOUS PRESS

PRECEDING the sessions in St. Louis of the Federal Council of the Churches of Christ in America will be held a conference of members of the religious press, in which the following subjects will be discussed: Denominationally Owned vs. Privately Owned Religious Newspapers; The Church Paper as a Preacher of Righteousness; Financial Problems of a Religious Newspaper; The Relation of the Federal Council to the Religious Press.

#### BISHOP TUTTLE COMMEMORATIVE CHURCH

IT WILL BE REMEMBERED that during the session of General Convention there was dedicated in St. Louis the site that had been purchased for the erection of a church edifice in commemoration of the golden jubilee of Bishop Tuttle. A statement now received gives the information that there is at present in the fund a balance of \$15,000 after paying \$10,250 for the site. There is needed \$50,000 more to complete the fund. A request is made that such Churchmen as desire to assist in completing the commemorative fund will respond as early as possible, since it is hoped that the cornerstone can be laid on May 1, 1917, the actual anniversary, being fifty years after Bishop Tuttle's consecration. Any response may be made to William Bagnell, Treasurer, 1107 Title Guaranty Building, St. Louis, Mo.

#### DEATH OF REV. W. Y. BEAVEN

THE REV. WORDSWORTH YOUNG BEAVEN died very suddenly on Sunday, November 19th, while preparing for the services in All Saints' Church, Longwood, Talbot county, Maryland, where he was serving as rector.

Mr. Beaven was sixty-seven years of age. He was graduated from Trinity College with the bachelor's degree in 1871, and from the General Seminary in 1876. He was made deacon in the same year by Bishop Lay, who in the next year advanced him to the priesthood. He served as assistant to Bishop Lay in Trinity Cathedral during the year of his diaconate. For twenty years he was a member of the Standing Committee of the diocese of Easton, and also served as examining chaplain. He was a delegate to the General Convention in 1895, 1904, 1910.

#### DEATH OF REV. J. M. E. MCKEE

THE REV. JOHN M. E. MCKEE entered into eternal life on Saturday, November 11th, at his residence in Washington, D. C., in the eighty-fourth year of his age and the forty-third year of his ministry.

Mr. McKee was ordained deacon in 1868 by Bishop Whittingham and five years later

was advanced to the priesthood by the Bishop of Derry and Raphoe. His first service during his diaconate was as assistant at St. John's Church, Washington, D. C., from 1868 until 1871. He was in charge of Anacostia parish in the District of Columbia in 1871 and 1872, and was afterward rector of St. James' parish, Washington. From 1872 to 1875 he was chaplain of the United States hospital in the same city. He served a second term as rector of Anacostia parish, from 1875 to 1885. He also served a second term as assistant in St. John's Church, Washington, from 1885 to 1893. He also served for ten years as assistant in Washington parish. He became assistant of St. Thomas' parish, Washington, in 1907.

#### CLERGYMEN'S RETIRING FUND SOCIETY

THE DIRECTORS of the Clergymen's Retiring Fund Society at their annual meeting in the Church Missions House, November 10th, listened to the most favorable financial report ever presented. Receipts from dues of members, from interest, and from gifts had each been in excess of those of the preceding year, and the principal fund has been increased by \$41,000, so that it stands at present at \$409,778.76. There is on hand \$24,509.50, awaiting distribution to the 302 annuitants. Of the twenty-three members lost by death during the past year only three had failed to reach the retiring age, which, in this society is 60 years. The fact was noted that it was not escaping the attention of many of the clergy that though they may reach the 68 years necessary to secure a pension under the terms of the new Church Pension Fund, and though the requisite preparatory payments under its regulations may have paid for them, it would nevertheless be the part of wisdom and self-reliant prudent foresight to enjoy during the previous eight years, between 60 and 68, the annuity offered by this society, and then to benefit from both funds for the remainder of their lives.

The Bishop of Long Island was elected president, and the Hon. J. V. V. Olcott secretary. The Rev. Henry Anstice, D.D., treasurer, will also as financial secretary continue to transact the general business of the society.

#### MEMORIALS AND GIFTS

A SPLENDID property adjoining St. Paul's Church, Watertown, N. Y., has been given to that parish and is to be used for a rectory.

ON NOVEMBER 9th Bishop Fiske, when making a visitation to Trinity Church, Great Bend, N. Y., blessed as memorial gifts an altar cross, candlesticks, vases and missal, also a baptismal font and ewer.

ON SUNDAY, November 12th, at St. John's Church, Lafayette, Ind., Dr. Moran, Sr., warden of the parish, announced that the last of the mortgage on the parish house had been paid as a gift to the parish from Mrs. Frank M. Cary.

There was great rejoicing at the first meeting of the guild in a building free from debt.

ACCORDING to the will of Mrs. Martha von Baubrunck, who died recently in Horicon, Wis., St. John's parish of Cape Vincent, N. Y., is to receive \$2,500. The use of the money is not yet decided upon, although the purchase is probable of a new rectory which the members of the parish have been considering for the past three months.

DURING THE summer and fall Christ Church, Elizabeth, N. J. (Rev. Paul F. Hoffman, rector), has been undergoing repairs and improvement. The parish hall and the parish house have been renovated and redecored. Besides redecored the sacristy a large vestment case has been installed, and

over the vestment case has been hung a very beautiful bronze crucifix, the gift of one of the parishioners. The sanctuary of the side altar, which is one of the most beautiful in the diocese, has been tiled as a thankoffering by one of the communicants of the parish.

CALVARY CHURCH, Homer N. Y., has received a gift of a parish house from one of its members, Mrs. John W. Fisher. The gift is made in memory of Mr. Fisher, who was a communicant of the parish and greatly interested in its work. The house is of wood and of Gothic architecture harmonizing with the church. The money has also been raised by present and former members of the parish to purchase the main furnishings. One of the donors for this latter object was the Hon. Andrew D. White of Ithaca, formerly ambassador to Germany, who was baptized in the parish church at Homer in 1835. His gift was in memory of his father and mother, who were communicants of Calvary Church. It is hoped that the parish house will be used for the first time for the informal reception to be held after the service on the evening of December 11th, the anniversary of the consecration of the church in its present form.

THE ARCHITECTURAL beauty of St. Paul's Church, Steubenville, Ohio, has been enriched by a tympanum of brass, filling the Gothic arch of the interior entrance to the tower, facing inwardly towards the nave. The base of the panel is about fifty-three inches between the jams, tapering to a central point three feet above the doors. It is the gift of Mrs. Sarah M. Beatty, of Columbus, as a memorial to her father, the late James Means. At the top of the tympanum is the figure of an angel with extended wings and outstretched hands, carrying a scroll, and bearing on his breast a Maltese cross. Below is the following inscription:

"In memory of  
JAMES MEANS  
January 1, 1828                      January 20, 1916  
Vestryman of this parish  
nearly sixty years  
Senior Warden five years  
A devoted Churchman, whose usefulness and  
charities were limited only by his ability  
and resources during a length-  
ened span of life.  
"Blessed are the dead which die in the Lord.  
They rest from their labours, and their  
works do follow them."

#### BETHLEHEM

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

St. John's Church, East Mauch Chunk—Trinity Church, Easton

THE TWENTY-FIFTH anniversary of St. John's Church, East Mauch Chunk (Ven. H. E. A. Durell, rector), was observed on Sunday, November 12th, and the three days following. All three of the clergy who have served as rectors of the parish officiated at the services on November 12th, the Rev. A. A. Bresee, first rector, and the Rev. N. T. Houser, second rector, both preaching at the morning service. The Rev. C. L. Fulforth and Bishop Talbot were the preachers at the evening service. Four receptions were held on Monday, Tuesday, and Wednesday, for the junior and senior anniversary choirs, for the children of the parish, for neighboring churches, and for the parish. On Sunday morning, November 19th, the Rev. Walter Coe Roberts, rector of the mother parish, St. Mark's, Mauch Chunk, was the special preacher.

TRINITY CHURCH, Easton (Rev. A. H. Bradshaw, rector), of one of the large parishes of the diocese, which will conduct an every-member canvass preparatory to inaugurating the duplex-envelope system on Sunday, November 26th, is engaged in the most thorough-going preparation for the event. The Rev. W. C. Hicks, a grandson of a former rector, and the secretary of the Province of Washington, is spending the entire week in

the parish, conducting daily conferences. On Sunday evening, November 19th, a Laymen's service and mass meeting was held, the speakers being vestrymen of Trinity or other parishes. After the service the rector held a conference with the men of the parish. On Monday evening the Rev. C. E. Betticher gave an illustrated lecture on The World's Work of the Church. At a mass meeting on Thursday evening Bishop Talbot discussed The Work of the Church in the Diocese, and Dr. Hicks spoke on The Sign of the Cross for All Men Everywhere. A men's supper was planned for Friday evening, and after the service Sunday morning, November 28th, following the Holy Communion, the canvassers are to be called to the choir steps and then sent out by the rector, two and two, to return in the evening with their reports. The results are to be announced by the rector at the evening service.

### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Ep. Coadj.

#### District Sunday School Convention

THE THIRD annual Sunday school convention of the fourth district was held in St. Paul's Church, Syracuse (Rev. Henry H. Hadley, rector), on Thursday, November 15th. After the opening service the delegates went into departmental conferences on Kindergarten and Primary, Junior and Adult Bible Class Work. The speakers were Miss Elizabeth Pratt, of the State Normal School, Cortland; the Rev. Rolfe Crum, the Rev. Z. S. Farland, the Rev. Dr. Coddington, and Mr. Paul M. Paine, and Miss Virginia Beauchamp of Syracuse, besides the rector of the parish.

### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

#### Church Club

THE ANNUAL meeting of the diocesan Church Club was held on November 9th in the Metropole Hotel, Denver, when fifty or sixty of the members heard Mr. A. D. Parker speak of the General Convention, which he has attended as delegate from Colorado for thirty years. The Rev. F. H. Touret, Bishop-elect of Western Colorado, then followed with an appeal for more attention and encouragement for the Sunday school. New directors were appointed for three years. It was announced that the speakers secured for the Lenten noon-day services were the Rev. I. P. Johnson, D.D., Bishop-coadjutor-elect of Colorado, Bishop Thurston of Oklahoma, and the Rev. Dr. G. C. Stewart of Evanston, Ill. A very enthusiastic farewell was tendered Mr. Parker, who founded the club after the General Convention of 1910, and is now taking up his residence in Philadelphia.

### DULUTH

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

#### Duluth Deanery

THE DULUTH deanery met in St. Peter's Church, Duluth (Rev. W. E. Harmann, rector and Dean), November 15th and 16th. At the opening meeting Wednesday evening, Bishop Morrison preached the sermon. Thursday morning Dr. Coolbaugh celebrated the Holy Communion. After organization the Rev. W. F. Klein Schmidt, spoke on Sunday school methods, the Rev. T. J. E. Wilson on Rural Missions, and the Rev. E. D. Weed on The Boy's School. After luncheon Dr. Ryan spoke on the General Convention. The meeting was then turned over to the Woman's Auxiliary with addresses on the Triennial, by Mrs. Morrison and Mrs. J. G. Ward.

The session closed with a children's meeting at which the Rev. H. J. Wolner gave a devotional address, after which Mrs. M. S. McClaren and Mrs. C. E. Kempton spoke to the Junior Auxiliary.

### ERIE

ROGERS ISRAEL, D.D., Bishop

#### Cathedral Notes—Woman's Auxiliary—Arch-Deaconry of Meadville

THE LONG dormant chapter of St. Andrew's Brotherhood at the Cathedral has awakened under the inspiration of the Dean, and since the coming of Canon Butcher a Junior chapter has been created. The two chapters sent a delegation of seven men and three boys to the Brotherhood convention in Cleveland.

AT THE October meeting of the Cathedral chapter an increase in salary was voted to Canon Butcher as a token of appreciation of his work. The daily offices are now said in the Cathedral, morning and evening.

BISHOP ISRAEL has lately received additional honors from his fellow citizens in Erie. He has been elected vice-president of the Social Service Federation, an organization which has brought together the two hospitals of the city and nearly all the charitable institutions. He has also been elected one of the Board of Managers of the University club.

DEAN VAN METEER has just returned from the state conference of Social Workers, of which he is vice-president. At one of the luncheons of this conference, at which the general topic discussed was The Church and the Community, three of the four speakers were clergymen of the Church.

THE WOMAN'S Auxiliary of the diocese sought to make a thankoffering at the General Convention of \$3,500 as a memorial to Mrs. Israel. Instead they raised \$4,200, \$700 more than they undertook, and \$1,200 more than at any previous time.

THE ARCHDEACONRY of Meadville met in St. John's Church, Franklin, November 8th and 9th. The Rev. Martin Aigner, D.D., was elected Archdeacon, to succeed the late Rev. Francis Taylor, D.D. The literary work began with the reading of an exegetical paper on the Holy Spirit in the New Testament. In the evening addresses were made by the Rev. Oliver Fisher, Ph.D., a member of the International Red Cross Society, on The Social Changes in England which have been brought about by the war, and by the Rev. William E. Van Dyke. The next day at Morning Prayer, the Rev. Bruce V. Reddish preached the archdeaconry sermon. At the morning session which followed, papers were read, one by the Rev. Dr. Aigner, on the proposed changes in the Prayer Book, and another by the Rev. E. J. Owen, on the changes proposed in the canon law. The latter spoke also of the side meetings of the General Convention, such as the Social Service Conference, and the impromptu meeting with Dean Grosvenor, on the power of Prayer.

THE FOLLOWING clergymen have recently come into the diocese: The Rev. W. R. Agate, M.D., at Emporium; the Rev. Edmund Burk, at Mercer; the Rev. E. H. Edson, at Instanter; the Rev. A. H. Haubert, at North-East; the Rev. C. C. Thomson, at Port Allegany, and the Rev. G. A. Sutton, at Brookville.

### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

#### Religious Education—Archdeaconry

THE COMMISSION on Religious Education of the Province of Washington met in Harrisburg on the 14th, 15th, and 16th of November and was entertained by the parishes of the city. At St. Andrew's Church on the evening of the 14th addresses were made by Canon deVries on The Call of the Clergyman to Service, and by Canon Austin on The Call of the Layman to Service. On the evening of the 15th, at St. Paul's Church, ad-

resses were made by the Rev. Dr. Mitman on Sunday School Work, and by the Rev. Llewellyn N. Caley on Teachers and Their Training. On the evening of the 15th Bishop Israel spoke in St. Stephen's Church on Religious Training in the Home. The business sessions were held at the see house. This session was held on the one hundred and fiftieth anniversary of work begun on the part of the Church of England at Coxestown, close to Harrisburg, by the Rev. Thomas Barton, a missionary of the Church of England who ministered faithfully "to several families belonging to the Church". This was especially commemorated at the Holy Communion in St. Paul's Church on the 15th at 8 A. M., when Bishop Israel was the celebrant.

THE ARCHDEACONRY of Harrisburg met in Trinity Church, Shamokin, on the 13th and 14th. Special features were sermons by the Rev. John Mockridge and the Rev. Robert F. Gibson. Papers were read by the Rev. Walter C. Pugh and the Rev. F. M. C. Bedell. Both papers called forth a lively discussion. Bishop Darlington spoke on Some Incidents of General Convention. The Rev. F. O. Musser, rector of St. Paul's, Bloomsburg, was elected archdeacon to serve for the next two years. He presided at the subsequent sessions. Williamsport was chosen as the place for the next meeting.

STEPS ARE being taken toward securing a rectory for Trinity Church, Steelton. The steel company there is erecting one hundred houses with special reference to the needs of young single men. In connection with these a recreation house is to be built with game rooms, reading rooms, and baths.

### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

#### Religious Education—Miscellany

THE SECOND year of the diocesan School of Religious Instruction opened at the Cathedral house on Wednesday evening, November 1st, under the auspices of the diocesan Board of Religious Education. The sessions this year are for fifteen weeks instead of ten, and six courses instead of five are offered. The courses and their instructors are: The Gospels and Life of Our Lord, Rev. Roger H. Peters; Church History, Rev. Harry S. Musson; Catechism and Christian Doctrine, Rev. Richard S. McCreedy; The Old Testament, Miss L. L. Robinson; Mission and Social Service, Miss Edith Campbell. The Rev. Frank W. Hardy is again principal of the school. A feature of the opening evening was an address delivered by the Rev. Lester Bradner, Ph.D.

THE SYMPATHY of everyone in Grace Church Parish, Hopkinsville, is going out to the Rev. George C. Abbitt and Mrs. Abbitt, in the death of their daughter, Miss Sarah Abbitt, which occurred in Lexington, Ky., November 4th, following a surgical operation. Miss Abbitt was a teacher in Margaret College, Versailles, Ky. Burial services were conducted on Monday afternoon, November 6th, in Hopkinsville, Bishop Woodcock officiating.

DEAN CRAIK is so far convalescent after his severe automobile accident as to be removed to his home. His son, Charles Ewell Craik, Jr., who was less seriously injured, hopes soon to resume his studies at the General Theological Seminary. At the Holy Communion on All Saints' Day at the Cathedral, a special thankoffering made in gratitude to God for sparing the life of the Dean was devoted to the endowment fund of the Cathedral.

THE ANNUAL Junior Day for members of the Junior Auxiliary was held at the Cathedral House, Wednesday afternoon, November

8th. After a brief service and business meeting, an address was delivered to the children by Bishop Woodcock, and the gifts for the box which is to go to one of the Indian missions of South Dakota, were on display. Five hundred gifts were asked for, and over six hundred were forwarded. The offering was also donated to this purpose.

A SPECIAL reception was held at the Girls' Friendly Society, Louisville, November 6th, to commemorate the fifth anniversary of its founding. All of the diocesan officers of the society and most of the members of the board attended with their friends. The plant has been enlarged lately to accommodate sixty-eight girls, and is doing incalculable good in providing a home for working girls amid healthful surroundings. Notwithstanding increased cost of living, the matron has been able to keep the house going without increasing the price of board.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

#### Woman's Auxiliary—Convalescent Home—Oratorio Programmes

THE WOMAN'S AUXILIARY in the diocese observed its forty-fourth anniversary on Thursday, November 9th, at St. Bartholomew's Church, Brooklyn. The day began with a corporate Communion, at which about 250 were present and the Bishop was the celebrant, assisted by the Rev. Frank M. Townley, rector of St. Bartholomew's. At two o'clock the missionary service began, the speakers being Bishop Paddock of Eastern Oregon, Bishop Tucker of Tokyo, and Bishop Page of Spokane. Each one drew a most vivid picture of the work in his particular field, and gave his message in a way not easily forgotten. There were about six hundred at this service, and the offering was for St. Agnes' School, Tokyo.

A NEW CONVALESCENT home has been opened in Brooklyn in connection with St. Phebe's Mission. It is now receiving its first inmates, who are welcomed from all denominations. The building is the result of much need and an entertainment was given last spring to raise funds for its erection. Accommodations are provided for about fifteen patients, who are expected to remain two or three weeks each, or longer if necessary.

ST. JAMES' CHURCH, Brooklyn, is giving a series of oratorio productions on alternate Sunday afternoons. On November 26th Parker's *Hora Novissima* will be given; on December 10th, Rossini's *Stabat Mater*; on December 24th, a Christmas carol service; and on December 31st, Handel's *Messiah*. The congregations attending number from five hundred to one thousand persons.

### LOUISIANA

DAVIS SESSUMS, D.D., Bishop

#### Anniversary Observances—Woman's Auxiliary

A BANQUET will be given by the laymen of the diocese, under the auspices of the Church Club of Louisiana, in honor of Bishop Sessums' twenty-fifth anniversary, on the evening of Monday, November 27th. There will also be ceremonies in honor of the Bishop's consecration at both services on Sunday, the 26th.

THE DIOCESAN Woman's Auxiliary held a quarterly meeting at Trinity Church, New Orleans, on November 8th. The Holy Communion was celebrated by the Bishop Coadjutor of West Texas, assisted by the Rev. R. S. Coupland, D.D. The offering was given for hospital work in Alaska. After the business session Bishop Capers delivered a missionary address.

### MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

#### Mission at St. Ignace

A SIX-DAYS' mission was conducted by the Rev. S. H. Alling in the Church of the Good Shepherd, St. Ignace (Rev. H. M. Simpson, rector), beginning Tuesday, October 31st.

### MARYLAND

JOHN G. MURREAY, D.D., Bishop

#### Archdeacons—Clerical Association—Death of Richard H. Johns

THE ARCHDEACONRY of Towson met at St. David's Church, Roland Park (Rev. T. C. Foote, Ph.D., rector), on November 15th, Bishop Murray presiding. The Rev. Hobart Smith was elected archdeacon, and Mr. H. W. Atkinson, secretary-treasurer. It was voted to memorialize the committee of missions to make a minimum salary of \$1,200 a year and to provide a house for those in charge of mission work. Discussions were held on certain phases of country work—notably, making the churches more attractive, and enlisting, if desired, the expert aid of the diocesan committee on ecclesiastical architecture.

THE ARCHDEACONRY of Annapolis held its fall session at Grace Church, Elkridge, Howard county (Rev. Robert A. Castleman, rector), on November 14th, the Bishop presiding. The archdeacon for the ensuing year is the Rev. Edward S. Helfenstein, D.D., and the secretary the Rev. Robert A. Mayo. The archdeaconry sermon was preached by the Rev. W. E. Glanville, Ph.D.

THE NOVEMBER meeting of the clerical association of Baltimore was held at the Colonnade, Baltimore, on Monday the 13th. The Rev. Drs. Edwin B. Niver, Arthur B. Kinsolving, and Hugh Birkhead, deputies to General Convention, spoke of the spirit and work of that body.

MR. RICHARD H. JOHNS, president of the Fire Board of Baltimore, died suddenly at his residence there on November 6th. He was a most loyal, efficient, and painstaking official, and an earnest Churchman, for some time a member of the vestry of the Church of the Holy Innocents. The funeral services were held at the church on November 9th, the rector, the Rev. Walter B. Stehl, officiating.

ON NOVEMBER 9th, at Emmanuel Church, Baltimore, the Rev. Dr. Samuel McComb, Canon of the Cathedral of the Incarnation, began a series of sermons on The Culture of the Spiritual Life. This course will be given each Thursday night throughout the winter.

TRAINING CLASSES in Child Study and Religious Pedagogy were begun at the diocesan house in Baltimore, on October 23rd, under the direction of Miss Jane Millikin, superintendent of the teacher training department of the diocesan Board of Religious Education. There will be an afternoon class each Monday, a night class each Tuesday, and a morning class for parents each Tuesday. A morning class for teachers will also be formed whenever a sufficient number of teachers apply. Series of talks will also be given to parishes desiring them.

### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

#### Parochial Mission

IN ST. LUKE'S CHURCH, Ypsilanti (Rev. William Heilman, rector), the Rev. Paul Faude conducted a very successful mission, beginning on Sunday night, November 5th, and ending Sunday night, November 12th. The instructions covered the fundamentals of the Christian faith, and large congregations attended every service.

### MINNESOTA

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

#### Meetings at St. Mark's Church, Minneapolis

ON WEDNESDAY and Thursday, November 8th and 9th, St. Mark's Church, Minneapolis, entertained the Sunday school institute of the diocese and a joint meeting of the six deaneries in the diocese. The meetings were in the nature of a parochial clinic. Wednesday was devoted to the Sunday school institute. At the celebration of the Holy Communion Bishop Wise made an address. The sessions of the day were given over to the recently consecrated Bishop Coadjutor of Kansas, who took for his topic Religious Education. In the evening Mr. Charles E. Purdy of St. Paul's Church, Minneapolis, told of the possibilities of a Parents' and Teachers' Union

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for the Sunday school. Following this the Girls' Friendly Society of St. Mark's Church gave *The Little Pilgrims and the Book Beloved*.

THE JOINT meeting of the deaneries began with a celebration of the Holy Communion in St. Mark's Church with Bishop Edsall as celebrant. Following the celebration the Bishop conducted a quiet hour for the clergy. The first conference was on Our Pastoral Ministry, and the first address was by the Rev. Arthur Chard of Hastings, who spoke in relation to rural work. Bishop McElwain followed with a spiritual address on the pastoral office as suggested by the parable of the Good Shepherd. The Rev. W. P. Remington concluded with a paper on the Relation of the Pastoral Work of the Church to the Larger Life of the Community. Volunteer speakers followed and Dr. Freeman brought the discussion to a close. The subject of the afternoon conference was Our Preaching Ministry. The first speaker was the Rev. A. E. Knickerbocker, who laid emphasis on the value of expository preaching and the opportunities of teaching the Old Testament from the modern standpoint. The Rev. Edward Cross spoke on the personal preparation of the preacher, and the concluding address was made by Bishop Coadjutor-elect Johnson of Colorado. In his pungent and effective manner he urged the need of simplicity and directness in preaching. After an automobile tour there followed an evening of entertainment by moving pictures and other features. The gathering differed from the usual plan in that the wives of the clergy were invited and were present. For the clergy and their wives coming from outside of the Twin Cities the railroad fares were paid. The meetings brought the diocesan clergy and their wives together as a big family, and the two days were filled with inspiration. The faculty and students of Seabury Divinity School were also guests.

THE CONTRACT for the new St. John's Church, Minneapolis (Rev. Elmer N. Schmuck, rector), has been let, and construction of the church will be begun at once. The congregation has recently become an incorporated parish and has elected Mr. Schmuck as rector.

**NEW HAMPSHIRE**

EDWARD M. PARKER, D.D., D.C.L., Bishop  
Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held at the Church of the Good Shepherd, Nashua, Thursday and Friday, November 9th and 10th. The evening session was devoted to reports and to an address on China by the Rev. C. Fletcher Howe of Boone University. There was a corporate Communion Friday. The morning session was full of interest. The president, Mrs. Albert B. Woodworth, told of pledging money at an enthusiastic meeting in St. Louis for St. Agnes' School, Kyoto, and in a few moments representatives of the various parishes rose and oversubscribed the amount pledged.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop.  
Woman's Auxiliary

AN INSTITUTE for mission study and conference on Auxiliary work was held in St. Michael's Church, Trenton (Rev. William B. Eddy, rector), on November 15th, 16th, and 17th. In presenting the topic, The Why and How of Foreign Missions, the leader, Miss Elizabeth Matthews, was followed by Mrs. Charles E. Hutchins and Miss Cornelia H. Schwartz. A conference on Business Methods in Auxiliary Work was led by Mrs. Arthur S. Phelps. The Educational Side of the Auxiliary was presented by the Rev. Arthur R. Gray. The conference was closed on Fri-

day with a discussion of Prayer in the Auxiliary, conducted by Miss Grace Lindley.

A LARGE ATTENDANCE marked the fall meeting of the upper division of the Woman's Auxiliary which was held in St. John's Church, New Brunswick, on November 8th. Among the speakers were the Ven. Archdeacon Shepherd of New Jersey, Archdeacon Claibourne of Tennessee, the Rev. Charles E. Snively of Cuba, and the Rev. A. B. Clark of Rosebud, S. D. After luncheon the officers of the Auxiliary formed plans for the coming winter. Among the speakers was Mrs. Arthur S. Phelps, who told an interesting story of the Woman's Auxiliary at General Convention.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop  
Convocations Meet—Church Club

THE CLERICAL CLUB held a regular meeting at the Bishop McVickar House in Providence on Monday, November 6th, when addresses were made by the Bishop and delegates to General Convention.

THE CONVOCATION of Providence met on November 8th at St. Luke's Church, East Greenwich (Rev. James P. Conover, rector). The meeting was called to order with the Bishop presiding. The reports from the General Missionary and the clergy in charge of missions and aided parishes showed steady progress. In the evening an address was made by Mr. George Gordon King on the Missionary Aspect of the General Convention from the treasurer's point of view.

THE DIOCESAN Woman's Auxiliary held a quarterly meeting at St. Paul's Church, Pawtucket (Rev. Marion Law, rector), on Thursday, November 9th. In the chancel with the Bishop were the Bishop of Hankow, the Rev. Marion Law, and the Rev. R. A. Seilhamer. After the service addresses were made by the rector, and by the Bishop, who introduced the special speakers of the day, Bishop Roots and Bishop Brent. After luncheon the women, nearly five hundred strong, again assembled in the church for the business meeting.

THE PAWTUCKET convocation meeting at St. Paul's parish house, Pawtucket, on November 9th, heard reports concerning the missionary work in the district. Bishop Roots made an address on the Chinese work in Hankow.

ON THE First Sunday in Advent, St. Stephen's Church, Providence, will discontinue its evening service at 7:30. Evensong will be

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held at 4:30 instead. The Rev. Dr. Fiske thinks that "habits of living, customs, and circumstances have so changed since he began the night service over thirty years ago", that the change seems advisable.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop  
Convocation of West Tennessee

CONVOCAION of West Tennessee met in St. Luke's Church, Jackson (Rev. Frank Van Vliet, rector), on November 14th and 15th. The opening sermon was preached by the Rev. W. D. Buckner, LL.D., Dean of the convocation. The morning of the 15th was devoted to discussion of Sunday school work. Mrs. Jane Scott Woodruff spoke of the parents' obligation. The Rev. Frank Van Vliet discussed the child's right to be properly trained and instructed. Mrs. Jere Crook talked of the teachers' opportunities and difficulties. A meeting of the different branches of the Woman's Auxiliary was held on the afternoon of the 15th. Short talks were made by the delegates. The concluding service was a special meeting for men. Archdeacon McCabe spoke of The Layman's Opportunity in the Pew; the Rev. Troy Beatty, the new rector of Grace Church, Memphis, spoke of The Layman's Opportunity in the Vestry, and the Rev. George O. Watts, rector of Holy Trinity, Memphis, and secretary of the convocation, discussed The Layman's Opportunity Outside of the Church.

#### TEXAS

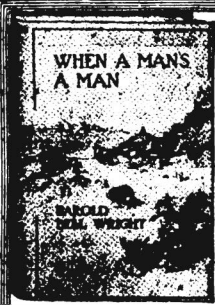
GEO. H. KINSOLVING, D.D., Bishop.  
Convocation Meets at Bastrop

THE NORTHWESTERN convocation met at Calvary Church, Bastrop, on the 14th, 15th, and 16th of this month. The programme included a strong presentation of the missionary activities of the Church. For nine years no regular services have been held at Bastrop, and the church building had fallen into decay. About a year ago interest was revived, \$2,500 was raised, and the church thoroughly renovated and repainted. In February, last, a class of eight was confirmed, and in June the Rev. Joseph Carden accepted a call to the field. The five months ensuing have been devoted to gathering and training a class for confirmation, and twenty-four communicants have thus been added to the strength of the parish, with the prospect of another large class in the near future.

#### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop  
Woman's Auxiliary—St. Andrew's, Rochester

ON WEDNESDAY and Thursday, November 8th and 9th, the annual diocesan meeting of the Woman's Auxiliary was held at Trinity Church, Buffalo. One of the features was the celebration of the twenty-fifth anniversary of the founding of the Little Helpers by Miss Mary Hart of Rochester. The branch secretaries and other friends united in a gift of a silk and silver lace bag containing twenty-five new dollars, which sum was doubled before the meeting was over. This gift was presented to Miss Hart at the luncheon on Wednesday by Mrs. Walker. At General Convention the Rev. C. H. Evans of Akita, Japan, asked for a new kindergarten at Odate and a motion was carried that a committee of eight be appointed, one from each province, to raise the necessary \$1,000. Miss Hart was appointed from Western New York and this gift of \$50 is to be the first contribution towards the Odate kindergarten. It was reported that in the twenty-five years in this diocese the sum of \$9,655.85 has been contributed from boxes and specials from the Little Helpers. At the missionary service on Wednesday evening Bishop Colmore made an




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**The Continent, Chicago:** Harold Bell Wright knows you and me, our temptations, our sins, our struggles, our hopes of triumph over ourselves and also the certainty of our triumph, if we go straight after the task and with the proper leading, stick at it until victory comes. He writes of life as it is lived and of you and me as we live it. \* \* The novel is an inspiration.

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address on his work in Porto Rico. A letter of greeting was also read from Bishop Walker. The Junior Department held their conferences on Wednesday. A mission study class was also held by Mrs. T. B. Berry, when reports on Mission Study were given by those who were in St. Louis. Former officers were re-elected except that Mrs. Nathaniel Rochester is now the corresponding secretary. Receipts for the year amounted to \$3,691.50 on an apportionment of \$2,000.

A NEW organ has just been installed in St. Andrew's Church, Rochester (Rev. Frederick Crosby Lee, rector), and was used in an organ recital by John Adams Warner. The new instrument embraces a choir organ of five stops, swell organ of eight stops, great organ of six, and pedal organ of three stops. It is electro-pneumatic.

DONATION DAYS have been held during the past fortnight at the Church Homes in Rochester and Buffalo. The treasurers report generous gifts in money as well as in provisions at both institutions, the cash receipts being over \$2,00 in each case.

**WEST TEXAS**

JAMES STEPTON JOHNSTON, D.D., Bishop.

Mission at Uvalde

ARCHDEACON GARDEN has just closed a mission in St. Philip's Church, Uvalde. The mission began Sunday, November 5th, and closed Monday, November 13th.

**CANADA**

News of the Auxiliary—Ordination—Chaplains Honored for Bravery Under Fire.

*Diocese of Calgary*

AT A RECENT confirmation Bishop Pinkham confirmed six soldiers out of a class of seven men. Of the six, three were Indians from the Blood Reserve.

*Diocese of Huron*

THE EIGHT-DAYS' mission in St. John's Church, Sarnia, conducted by the Rev. Canon Howitt, of Hamilton, was successful in many ways. Interest was deep and kept up to the end.—It was decided to use the duplex system for church contributions throughout the deanery of Elgin at the October meeting of the chapter.—A LARGE number of delegates were present at the deanery meeting and Sunday school convention held at Mitchell.—AT THE meeting of the deanery of Oxford in Old St. Paul's Church, Woodstock, the afternoon session was given up to Sunday school work.

*Diocese of Montreal*

AT THE ordination in the Bishop Carmichael Memorial Church, Montreal, November 5th, one of the candidates was formerly a Baptist minister. The Rev. G. Q. Warner of Trinity Church was the preacher.—TWO MONTREAL chaplains have been mentioned in despatches by Sir Douglas Haig. The Rev. A. H. McGrier has been awarded the Military Cross for bravery in ministering to the wounded under shell fire, and Canon Almond of Trinity has received from the King the distinction of C. M. G.—THE SAILORS from the ships of war in the harbor of Montreal have been having their church parades during the autumn at St. Cyprian's Church. Among the special preachers for these services have been the Bishop and Archdeacon Paterson-Smyth. The sailors attended service on one Sunday in the Church of St. James the Apostle. There is a service with Holy Communion every Sunday morning for soldiers in the Church of St. John the Evangelist, Montreal.

*Diocese of Ontario*

ADDRESSES on the various aspects of mission work in the diocese were given at the annual conference of all the branches of the

Woman's Auxiliary of the Leeds deanery, held in St. Peter's parish, Brockville. The rector of St. Peter's, the Rev. Canon Bedford-Jones, celebrated Holy Communion in the morning, assisted by several of the clergy. Nearly every branch of the Auxiliary in the deanery was represented.—THE RECTOR of Napanee, the Rev. A. W. Kidd, has been awarded the military cross for bravery in ministering to wounded soldiers and rescuing them on the field of battle. He is at present serving as chaplain in the overseas forces.

*Diocese of Qu'Appelle*

A MEMORIAL service was held recently in

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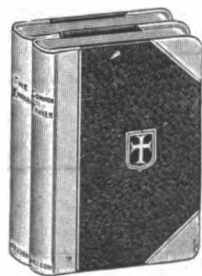
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St. John's Church, Wolseley, for twelve members of the parish who have fallen in battle.

#### Diocese of Rupertsland

MISS NORA MATHESON, daughter of the Primate, has completed her training for mission work in the foreign field.

#### Diocese of Saskatchewan

A RETREAT for the clergy of the diocese was held in Emmanuel College, Saskatoon, at the end of the first week in November, lasting three days. It was conducted by the rector of St. Matthew's Church, Winnipeg, the Rev. R. B. McElheran.—THE INCUMBENT of Kinistino, the Rev. W. Brailsford, has enlisted as a private in the 243rd Battalion.

#### Diocese of Toronto

A MISSION began in St. Peter's parish, Cobourg, November 12th, the missionary being the Rev. W. W. Craig, of St. Martin's Church, Montreal.—SOME BEAUTIFUL memorials were dedicated in St. Peter's by Bishop Sweeney, October 29th, including a pulpit given in memory of his wife by Mr. Boswell, of Toronto.—CANON GOULD was to be the speaker at the annual meeting of the Students' Missionary Society of Wycliffe College, Toronto, November 16th. Reports were given of the various activities take up by the students during the summer.—AT THE November meeting of the diocesan board of the Woman's Auxiliary Dr. Taylor, formerly of Shanghai, told of the wonderful changes in China during the last four years. He spoke also of the Christian Universities, supported by the Protestant Episcopal Church in the United States, and of their influence on the future of the nation. The organizing secretary for the Mothers' Union in Western Canada gave an address also, speaking of the value of the work of that society at the present time. Among other sums voted at the meeting, \$100 was given to restoring some of the ravages made by forest fires in the diocese of Moosonee last summer.

## The Magazines

THERE IS an excellent array of articles in the *Contemporary* for October. Dr. Seton-Watson—one of the chief champions of the establishment of a Jugoslav kingdom—writing of Pan-slavism, traces the history of the movement now much "mellowed by time"; and points out that the indispensable preliminary to any solution of the problems affecting these kindred races, so diverse in their religious beliefs, is the establishment, not merely of toleration, but of absolute religious equality. Sir Edwin Pears, on the other hand, in his study of The Balkan States and Turkey, advocates a union of all the Balkan states if their existence is to continue. He also emphasizes the importance of religion in such a connection. "The one thing they have in common is a form of Christianity. The orthodox Church is a living force to which they are all deeply attached. That it makes for civilization is beyond doubt, that it is clearing itself from forms of superstition is equally manifest to those who know the country well. The influence of the American and other Christian missions in the near East has revived in the people a higher conception of their duty as men and as citizens. A quiet social revolution or reformation is going on steadily throughout all the Balkan states." Serbia comes in for further notice in an account by the novelist Claude Askew—how a major attached to British headquarters in Salonica—of the patronal festival of a Serbian regiment. The Churches and the Coming Crisis is discussed by Mr. Hugh Redwood, who considers that the changes brought about by the war make it essential that all the English Churches should recognize the broadened outlook of the popular mind, and should, under proper safeguards, adopt modern



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tendencies, particularly that towards co-operation and union. Such a union implies, he says, "a pooling of resources, and, to a more limited though important extent, centralization of control, and he cites as a parallel the coöperation of the Allies for a common purpose without any sacrifice of individuality. The burning question whether women should speak in church is answered in the affirmative by the Rev. J. R. Cohn, who points out that St. Paul's prohibition was the result not merely of the degraded status of women at the time, but also of the peculiarly immoral conditions prevailing at Corinth. Miss Sophy Sanger, the able British secretary of the International Association for Labor Legislation, writes forcibly on the subject of Hours of Work in Relation to Efficiency and Output. Her facts deserve very careful consideration.

**THE NATIONAL MISSION:** Where does the Defect of the Church Lie?, an article by the editor in the *Church Quarterly Review*, emphasizes the want of intellectual keenness in the Anglican clergy. "A friend of mine took a country vicarage for one summer, and found that the only theological work to be discovered was the second volume of Farrar's *Life of Christ*. There was a very good collection of books on old china, in which subject the parson was an expert. Another, hunting through the shelves for interesting books, found nothing but a collection of seven-penny novels. These are, no doubt, extreme instances. There are clergy all over the country who do keep up their reading. But very widely that is not the case." What we want is "a revived intellectual life which will mean the application of thought to everything instead of acquiescence in unmeaning custom or bad traditions; a grasp of Christianity in its completeness and its simplicity; a determination to be in living contact with the people we are among." An article on Prayer Book Revision summarizes in an interesting way the work already done in England by the two convocations toward the improvement of the Prayer Book. Many have desired that no change be made, and that they may be allowed to have "the service as it is in the Prayer Book". Actually this means "the form which obtains in the particular church where the speaker worships. . . . The Prayer Book as it stands is probably not in use in a single parish church in the land. If its directions were to be followed scrupulously there would be neither hymns, sermon, nor collection at Morning or Evening Prayer, and the children would be catechized in church after the second lesson. . . . It is impossible even if it were desirable to conform precisely to the regulations of two hundred and fifty years ago." But the author protests against the attempt to make the rubrics into a "complete code of regulations". Other articles deal with The New Testament and Prayers for the Departed, The Miracles of Christ and Modern Scientific Theory, and Gothic Architecture.

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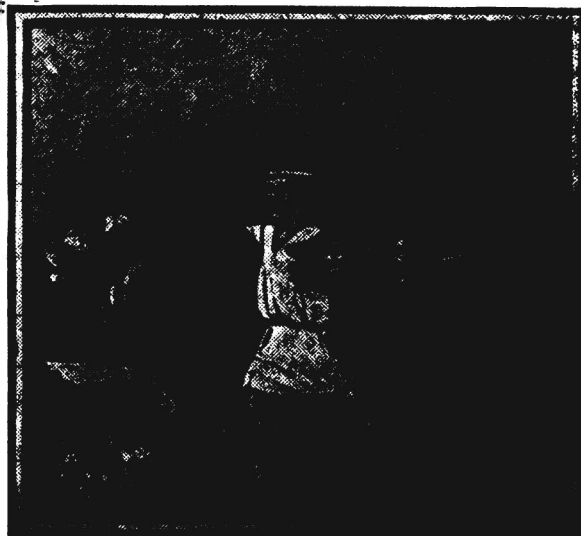
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