

WISCONSIN
 PERIODICAL
 SOCIETY

NOTICE TO READERS
 When you finish reading this magazine, place a one-cent stamp on this notice, hand it to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. NO WRAPPING. NO ADDRESS.
 A. S. Burleson, Postmaster-General.

The Living Church

VOL LVIII MILWAUKEE, WISCONSIN.—NOVEMBER 17, 1917 NO. 3

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN
[Including The Missionary Magazine]

An illustrated paper for the children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.00 per year. To the Clergy, \$2.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.60 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$4.00 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$3.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.75 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 9 cents per copy per quarter (3 months). Transient orders \$1.00 per 100 copies. A number of special editions for special occasions.

New Volume by the
Bishop of London
The Potter and the Clay

Sermons and Addresses
 Cloth, \$1.25. Postage about 10 cts.

This volume was originally announced some months ago, but owing to delays first in publishing and then in transportation from England is only now ready. It will be warmly welcomed, as are all the volumes of the Bishop of London.

The following are the titles of some of the sermons: The Potter's Vessel; God the King of the World; Missionary Work the Cure for War; God the Champion of Righteousness; Immortality; The Peace of Jerusalem; Physicians.

Titles of some of the addresses: What a Girl Can Do in a Day of God; The War and Religion.

Published by
The Young Churchman Company
 Milwaukee, Wis.



Manuals of Religious Education for Parents and Teachers

Edited by Charles Foster Kent and Henry H. Meyer.

- The Evolution of the Sunday School*
 By HENRY F. COPE Net, 75c., postpaid
- The Graded Sunday School in Principle and Practice*
 By HENRY H. MEYER Net, 75c., postpaid
- Organizing and Building Up the Sunday School*
 By JESSE L. HURLBUT Net, 65c., postpaid
- The Training of Sunday School Officers and Teachers*
 By FRANKLIN McELFRESH Net, 75c., postpaid
- Adult Class Study*
 By IRVING F. WOOD Net, 75c., postpaid
- The Great Teachers of Judaism and Christianity*
 By CHARLES F. KENT Net, 75c., postpaid
- Childhood and Character*
 By HUGH HARTSHORNE (In preparation)
- Girlhood and Character*
 By MARY E. MOXCEY Net, \$1.50, postpaid
- Young Manhood and Character*
 By HUGH HARTSHORNE (In preparation)
- Worship in the Home, School, and Church*
 By BENJAMIN S. WINCHESTER (In preparation)
- Missionary Education in Home and School*
 By RALPH E. DIFFENDORFER Net, \$1.50, postpaid

No Sunday School or Teacher's Library is Complete Without this Important Series

AT THE BETTER BOOK SHOPS
THE ABINGDON PRESS
 NEW YORK BOSTON CINCINNATI PITTSBURGH CHICAGO DETROIT KANSAS CITY SAN FRANCISCO
 Portland, Ore., Salesroom
 ORDER FROM THE NEAREST ADDRESS

✠ ✠ ✠ PREPAREDNESS FOR THE CHURCH ✠ ✠ ✠

Why prepare not the Church prepare for its work when business in all directions are doing so for their work. We are Specialists in helping answer all questions for the efficiency of the Church, Furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J. & R. LAW

3127 S. WAB

SPAULDING & CO.

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

Send for Our New Catalogue

Michigan Ave., and Van Buren St. CHICAGO

MOWBRAYS

Margaret St., Oxford Circus, LONDON and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Textile, Metal, Wood, or Clerical Tailoring Departments free. Chaplains' outfits: see classified advts.

Heaton, Butler & Bayne

Glass Stainers

By Appointment to the Late King Edward VII

Stained Glass Mosaics Church Decorations Memorial Brasses, etc.

Designs and estimates on application to Heaton, Butler & Bayne, (N.Y.) Ltd. 437 Fifth Ave., Knabe Building, N.Y.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D.D., President
William Jay Schifelin, Esq., Ph.D., Treasurer
Rev. James Empringham, D.D., Gen'l Superintendent

Send for free sample copy of "TEMPERANCE". This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower
New York City

The December Issue of

THE SPIRIT OF MISSIONS

Will give a glimpse of Christmas in many lands.

Don't you want a few extra copies to send to the boys at the front?

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"

281 FOURTH AVENUE
NEW YORK CITY

CHRISTMAS CARDS NOW READY

Choice Assortment of English, Mowbray, and other Christmas Cards in a variety of sizes and styles.

5 cts. each, 55 cts. per doz.—10 cts. each, 1.10 per doz.
Samples Supplied upon request

MRS. JANET C. DINGMAN
Church Club Rooms
1814 Heyworth Building Chicago, Ill.

Half-Tones
Zinc Etchings
Electrotypes
Wood-Engraving
CAWKER BLDG.

MANDEL ENGRAVING COMPANY

Engravers for This Publication Write for Samples
MILWAUKEE

Church Kalendar for 1918

TWENTY-FIFTH YEAR

Most useful Kalendar published. Large quantities sold by Church Societies. Sample (prepaid) 2c. Pricelist of Special Church Kalendars with any church reproduced on heading on request.

ASBURY PRINTING CO., Publishers, ERIC, PA.

GEISLER, INC.

NEW YORK

56 W.B. STREET

CHURCH FURNISHINGS

WINDOWS—TABLETS
FRONTS—EMBRIDRIES
MEMORIALS

THE LIVING CHURCH

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

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

OFFICES

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

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$8.00 per year in advance. To the Clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$8.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS 79

- Our Red Cross—Giving 'At a War-Time Christmas—War Relief.
- REV. R. LEROY HARRIS ELECTED BISHOP COADJUTOR OF MARQUETTE. 81
- CHURCH SCHOOLS AND BIBLE LAND RELIEF. 81
- THE TWENTY-FOURTH SUNDAY AFTER TRINITY. By the Rev. William H. Bown. 82
- THE TWENTY-FOURTH SUNDAY AFTER TRINITY. By Thomas William Parsons. (Poetry.) 82
- THE NEW LECTONARY. By the Rev. C. B. Wilmer, D.D. 82
- BLUE MONDAY MUSINGS. By Presbyter Ignotus. 83
- CONVENTION OF THE CHURCH IN WALES. London Letter. By J. G. Hall. 84
- CARING FOR THE "FATHERLESS CHILDREN OF FRANCE." 85
- ENDOWMENT OF KEBLE COLLEGE, OXFORD. 85
- A CATHEDRAL VISION. By the Bishop of New York. (Illus.) 86
- MOTHER AT EIGHTY-ONE. By Maribel Yates. (Poetry.) 87
- AMERICA FIRST. By the Rev. Theodore L. Ludlow. 88
- MOBILIZATION OF THE STATE. By the Rev. James E. Freeman, D.D. 89
- THE CRY OF THE WORLD'S WRETCHED ONES. By Thomas Curtis Clark. (Poetry.) 89
- SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 90
- CORRESPONDENCE. 91
- Honolulu and the Church Pension Fund (The Bishop of Honolulu)—The Milwaukee Plan (The Bishop of Milwaukee)—The New Lectorian (Rev. C. B. Wilmer, D.D.)—Preaching Missions (Rev. James E. Freeman, D.D.)—Management of Church Preparatory Schools (Rev. J. S. Hartzell)
- RELIGIOUS EDUCATION. Rev. W. L. De Vries, Ph.D., Editor. 92
- THE RUDIMENTS OF THE FIRST PRINCIPLES. By Deaconess Klemm. 93
- PERSONAL MENTION, ETC. 94
- THE NEW YORK LETTER 97
- THE BOSTON CATHEDRAL AND THE SAILOR IN TRAINING. Boston Letter. By the Rev. Ralph M. Harper 97
- PENNSYLVANIA COMMISSION ISSUES WAR BULLETIN No. 6. Philadelphia Letter. By the Rev. E. J. McHenry 98
- CHICAGO CLERGY TAKE PART IN EXCITING CITY ELECTION. Chicago Letter. By the Rev. H. B. Gwyn 99

ONE PERSON I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Stevenson.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 17, 1917

NO. 3

EDITORIALS AND COMMENTS

Our Red Cross

HERE is something inspiring in the voluntary mobilization of a whole nation for war-time service. It is the realization, on one side, of the ideal of democracy. It does not exhaust that ideal; but on the side of rendering national service it satisfies a considerable part of it.

The Red Cross is that mobilization. Official on the side of its activities, it is voluntary on the side of its membership. Some five million Americans are already enrolled, forty per cent. of whom are in the five states—Michigan, Wisconsin, Illinois, Iowa, and Nebraska—that comprise the central division. The public has just been informed that a nation-wide drive to raise the membership to fifteen million is to be made in the week before Christmas. This would mean about fifteen per cent. of the total population. Banner states, such as Michigan and Illinois, already considerably exceed that ratio, so the expectation for the whole country is a conservative one. It can be realized, and exceeded.

But membership is a small thing. More important is the fact that the Red Cross has already mobilized the women of the country into a working unit. When Major Murphy cabled from France for a million and a half sets of knitted articles before cold weather, it was a requisition that staggered the imagination. The factories of the country were helpless; they could not supply an appreciable number of the knitted articles. Then the Red Cross mobilized American womanhood. From Boston to Seattle the sombre hues of balls of yarn rapidly growing into sweater or sock bore silent testimony to the patriotism of the American woman. The decadent art of hand-knitting was immediately revived on an enormous scale; no assembly of women for any purpose is too sacred for the knitting to be in evidence. The American woman is triumphing over the impossible. She is turning in the completed articles to the Red Cross in every city, town, and hamlet, and the Red Cross is supplying the American soldier in every camp and cantonment and abroad, while there will also be no inconsiderable amount for the soldiers of our allies.

The equipment of base hospitals and the making of hospital supplies was well under way before the knitting began. The fifty Red Cross base hospitals that have been provided represent a personnel of some twenty thousand people—doctors, surgeons, nurses, and subordinates—ready for service at a moment's notice, and an investment of more than three million dollars, plus the uncounted and uncountable labor that the American woman has sewed into the hospital garments and folded into the surgical dressings. When the fifty base hospitals were all supplied with these articles, boxed and labelled, the American woman kept on with her work. Hospital garments have been shipped to France on an enormous scale and the American woman is

largely equipping the thousands of hospitals that have hastily grown up all over that country and Italy. The three million surgical dressings a month that the American Red Cross is sending over are so inadequate that they are re-boiled and used over and over again, and the inexorable Major Murphy cables now that five million a month are an irreducible minimum and that it will be the everlasting disgrace of the American people if these are not forthcoming. Yes, and huge warehouses are being filled with these articles reserved for the sole use of the American soldier; and—pity upon pities—the Red Cross knows just when the lists of American wounded on a horrible scale will be due, and is preparing to do everything within its power to save precious American lives and to reduce the overpowering volume of American suffering; for these are the boys that have gone out from our homes; they are *ours*.

Yes, they are ours; and in great numbers already they are training on French soil, within sound of the heavy artillery that, by day and by night, is screeching the horrors of modern war. God judge between us and our enemies; our national conscience is clear. Our boys are there because God called our nation to assist in protecting the weak and in restraining the strong. But our boys are far from home; farther, much farther, than are any others of the soldiers on the "far-flung battle line". We who love them are powerless to minister to them. Not the most vivid imagination can suggest their needs to us. As they go forward into the trenches and back to the resting lines we cannot even know their movements. The moment may come when an enemy shell or still more horrible weapon may strike them and mow them down. All of a father's and a mother's love would willingly be given for the sake of ministering to them, but we shall be helpless. A brief cablegram, devoid of intelligence as to place or detail, may give us a hint of the facts, but that is all. And home and loved ones are thousands of miles away.

Then is when we shall appreciate the Red Cross. It is there before our boy needs it; perhaps before he arrives. The click, click, click of those knitting needles has been heard on the other side of the globe. Those endless cases of surgical dressings, those hospital garments, those tons upon tons of medical supplies, those careful surgeons and cheery nurses, that splendid provision of rest huts and convalescent stations, have established an intimate connection between the boy and his home. The love that was knitted or sewed or folded into fabric enfolds him as these are unpacked or unrolled for him. The American woman, who has surmounted the impossible, is caring now for her own—through our own Red Cross.

SO ALSO THE Red Cross has gone, as a ministering angel, to bring comfort to the soldiers of our allies and to the

refugees who flock from every country into which the invader has moved. The French soldier, filthy, covered with vermin, coated with mud, weary beyond the wildest imaginations that we can conceive, deafened with the horrible noise, dazed with the horrible sights, crushed with anxiety, is told off for a furlough of perhaps fourteen days. But where shall he go? His home, perhaps, is gone. At any rate he realizes that he is not fit to enter into it, nor, probably, could he get to it. The American Red Cross comes to his rescue. In one of the long line of huts that have sprung up he receives a luxurious bath and a quiet sleep of surprisingly long duration, his clothing is thoroughly sterilized, he receives fresh garments and new shoes, if he needs them, and then, with a new vigor, he is ready to go to his home, if home he is fortunate enough still to have, or to a recreation center that the Red Cross has provided for him. All this is bringing a new morale to the French army, weary and discouraged after more than three years of horror. "What can we do for your boys?" was asked of General Pershing. "Nothing," was his reply; "nothing, for they need nothing—now; but for God's sake do something to hearten these poor fellows in the French army, who are near the end of their rope."

And every French soldier invigorated and returned to the battle line means that the end is brought just that much nearer. Yes, and it means just so much protection for the American soldier; for *if that French line breaks* as the result of some more horrible assault than usual, there is only one reserve left to be hurled into the breach; and that is the ever-growing American army in France, which, prepared or unprepared, must be hurried into the awful maelstrom if the present line does not hold. Prepared, the American soldier will give a splendid account of himself when his inevitable turn shall come; shall we not realize that we are saving *him* when we strengthen the morale of the French soldier who is now holding the place that shall some day be his?

And in Italy and on the eastern front the American Red Cross is doing what it can to raise the spirits of discouraged soldiers who have had far less to help and comfort and care for them in distress than those on the western front have had. Are we too late? God only knows. But the message of the Queen of Roumania to the American Red Cross, published not long ago, shows what new hope has been aroused among those who have suffered severe defeat, but yet are unconquered. The news from Russia presents a terrible augury of vastly greater responsibility upon the American nation than we had dreamed. The anxieties as to Italy are most intense. But the aid that the American Red Cross has carried to those lands is an element of hope. It is a part of the opportunity for service that the American people have seized for themselves. May God take it and multiply it as the loaves and fishes were multiplied in the hands of His Son!

BUT how has the American Red Cross been able to do so much, in so many parts of the world?

When the American people were asked to raise a huge war fund of a hundred million dollars last spring they magnificently responded. The Red Cross requisitioned the ablest men in this country to administer the fund. It sent the wisest experts abroad to study conditions on both the western and the eastern battle fronts and in the countries behind these lines. It carefully utilized the experience that other lands had gained in the protection and care of soldiers and of their families and others in distress. The Red Cross itself was reorganized. The country was decentralized into workable divisions. It took the American Church a whole generation to evolve a Provincial System that even yet is wholly inadequate for efficient service; the American Red Cross established its equivalent almost in a day. Local chapters—the real Red Cross—called the strongest men of their respective communities into service. And the women were mobilized. The American people are behind their own Red Cross and they are making it wonderfully effective.

The enemy has tried to weaken its arm. Dastardly stories of fraud in connection with the distribution of the knitted articles, all properly localized, have been circulated in every city and village in the land. It has been charged that those whose services are gladly given are drawing huge

salaries from the war fund. Everything that the enemy can do from under cover, by stabs in the back, is being done to discredit the Red Cross—which is the American people mobilized for service.

Now the "Christmas membership drive" is immediately before us. It is a novelty to choose the busiest week of the year for the purpose. It means the confidence of the Red Cross that the American people will put *service first*.

All of us must respond to the call. Our churches, our Sunday schools, our public schools, our clubs, our lodges, may well tender their services *now* to their respective local chapters. Membership seems a little thing; but it means the acceptance of the call to mobilize the whole people for service. And by February the next war fund must be raised.

These are the opportunities of the people. These are the things they are doing in carrying their opportunities into action.

God bless our Red Cross, and all, at home or abroad, who are enrolled in its service!

IT is not too early to say a word as to Christmas giving. We must give, on a more lavish scale, than ever before—but not to each other.

Let us band ourselves into an all-American league to convert the usual Christmas giving into funds for beneficent purposes. Why not, this time, entrust these funds to the Church? The Red Cross is not asking for money at this time. But THE LIVING CHURCH WAR RELIEF FUND—the one Church fund of American Churchmen—is. Practically all our Church funds need money for absolutely necessary purposes. General and diocesan missions, local charities, our own parish support, the replenishing of poor funds—be these the recipients of our Christmas gifts this year. Yes, and THE LIVING CHURCH FUND earnestly asks for assistance, especially for Italy, *now*. May it be given in unstinted measure?

But we will not forget each other at Christmas time. A Christmas letter from friend to friend will be a most acceptable remembrance. A simple Christmas card, selected as a reminder of the true Christmas story, is better, now, than an ostentatious display. A book that is worth reading, a sprig of holly, a bunch of flowers in southern climes, let these be our Christmas gifts to each other. Let the children enjoy the blessed privilege of giving and of giving up. Let us restore Christmas to its older place as a *holy* day and by our restraint, no less than by our deeds, assist in giving a true color to the day that stands for the way of peace, to a world that even yet has not learned that there is no other way to that goal than the way of the Prince of Peace.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 12th.

"Marina," New Haven, Conn.	\$ 10.00
St. Peter's Missionary Society, Westfield, N. Y.	5.00
All Saints' Chapel, Austin, Texas	2.00
"Araby for November"	1.10
J. E. H.	5.00
J. E. K., Hartford, Conn.	5.00
A. M., St. Helena's Parish, Boerne, Texas	2.00
Mrs. Alfred Brown, Sacramento, Calif.	1.00
A friend, Syracuse, N. Y.	2.50
Miss Mary Kent, Flushing, N. Y.	5.00
Mrs. Chas. T. Ogden, Portland, Maine	20.00
C. M. Swan, New York City	25.00
Miss Gertrude E. English, Chicago, Ill.	5.00
Mr. and Mrs. R. E. Lee, Chelsea, Okla. •	5.00
A friend, Quakertown, Pa. †	10.00
Deaconess Ethel E. Spencer, Orange, N. J. †	5.00
I. and A. Brown, New York City •	10.00
St. Alban's School, Knoxville, Ill. ••	2.00
Mrs. D. M. Dulaney, Eau Claire, Wis. ••	25.00
Miss Anne Ambridge, Chicago, Ill. ••	5.00
A friend, Chicago, Ill. ••	5.00
Mrs. Robert Mathews, Christ Church, Rochester, N. Y. ••	10.00
Mrs. E. H. L., Grinnell, Iowa ••	2.00
Dr. Pennoyer, Kenosha, Wis. ••	10.00
C. M. H. ••	1.00
In memoriam L. S. T. ••	25.00
L. L. K., Hartford, Conn. ••	20.00

Total for the week\$ 223.60
Previously acknowledged 51,238.95

\$51,462.55

• For relief of French and Belgian children.

† For French relief work.

‡ \$2.00 for work in Italy; \$3.00 for Belgian children.

¶ For Christmas gifts for Italian soldiers through Mr. Lowrie.

** For relief work in Florence, Italy.

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.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging \$36.50 per year for two years.

Table listing benefactors and their contributions. Includes entries like '272. S. S. of St. Andrew's-by-the-Sea, Hyannisport, Mass. ... \$ 36.50' and 'Total for the week ... \$ 424.70'.

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

Table listing benefactors for the Armenian and Syrian Relief Fund. Includes entries like 'St. John's S. S., Mason City, Iowa ... \$ 12.25' and 'Total ... \$581.22'.

SERBIAN RELIEF FUND

Table listing benefactors for the Serbian Relief Fund. Includes entry: 'Mr. and Mrs. R. E. Lee, Chelsea, Okla. ... \$2.50'.

THE WATCH FIRES

The night winds bear across the world The mutter of the guns, And down the verges of the seas Flames glow like dying suns. The tides that sweep the continent Chant on each rocky shore A requiem for all the dead Whose sleep shall break no more. But from the shadowed valleys look Above the plains abhorr'd— Upon eternal hills serene The watch fires of the Lord!

ARTHUR WALLACE PEACH.

THE GENERAL recognition of the spiritual nature of man, and the growth of a spiritual consciousness in him, is the sovereign and only remedy for human ills, whether moral, political, social, or physical.—Henry Wood.

REV. R. LE ROY HARRIS ELECTED BISHOP COADJUTOR OF MARQUETTE

At a special session of the convention of the diocese of Marquette held in Grace Church, Ishpeming, Mich., on Tuesday, November 6th, the Rev. Robert LeRoy Harris, rector of St. Mark's Church, Toledo, Ohio, was elected Bishop Coadjutor of the diocese.

The convention, immediately after organization, went into committee of the whole to discuss the merits and availability of such candidates as might be presented to the convention. At the close of the committee's deliberations an informal ballot was taken which gave Mr. Harris such an overwhelming majority that when the convention resumed no other name was presented, and Mr. Harris was unanimously elected.

The Rev. Robert LeRoy Harris is a graduate of Kenyon College, '96, and of Bexley Hall, '99. He has held charges in Cincinnati, Ohio; Newport, Ky.; Cheyenne, Wyo.; and has been rector of his present parish in Toledo for the past nine years, where his work has attracted wide attention and won him reputation for wise and able leadership.

A committee consisting of the Rev. Bates G. Burt of Marquette and Mr. C. J. Shaddick of Ishpeming was appointed to notify the Bishop Coadjutor-elect.

CHURCH SCHOOLS AND BIBLE LAND RELIEF

THE Rev. Lester Bradner, Ph.D., director of the department of parochial education of the General Board of Religious Education, has issued a letter to the clergy, and through them to the Church school superintendents of the country, on behalf of the bitterly stricken inhabitants of Bible Lands:

"To the Clergy: "I know what you would do if you found one starving man at your own door. At this moment there are probably two million starving women and children in Bible Lands. The figures are vouched for as underestimated. "Shall we abandon the effort because the need is so vast or shall we stir up many to lend a hand? Surely we can do at least something to help. The Sunday schools of this country list 18,000,000 warm hearts. Every school is being asked to make a splendid offering for this cause on or before Christmas Day. Will you help me to get the Church schools in line with this national movement? "This is the only large calamity caused by the War which has not been taken under the Red Cross relief. "The House of Bishops at its recent meeting has heartily approved the appeal. Please note what they have said. "Will you present the cause to your Sunday school and get them to help? Surely it is worthy of the Birthday of our Lord to succor those who are so close to Him in race and habit. "Valuable suggestions for stimulating the interest of the school are in print and may be had from the Relief Committee free of all charge. Will you not make use of them? I enclose you facts and information. Will you lend a hand?"

"Faithfully yours, "LESTER BRADNER."

Resolution of the House of Bishops: "That this House commends to the sympathy and generosity of the American people the continued and increasing need of the peoples of the Levant, especially the Armenians and Syrians, and refugees in the Caucasus and Persia, brought about by deportation, massacre, hunger, disease, and destitution."

The printed suggestions referred to by Dr. Bradner may be secured from the Armenian and Syrian Relief Committee, 59 East Fifty-ninth street, New York City.

LET US BE brave for the sake of the timid. Let us lead the way in for the sake of those who will never lead but are ready at once to follow. If one speaks the word of truth that ought now to be spoken, there are many others waiting to speak it after you. Be first to stand for the right to-day, and you will be surprised how many others will then stand with you. Give up some habit that is bringing ill to others, and many will give it up after you who have not courage to be first in the effort.—Christian Work and Evangelist.

EXAMINE your words well, and you will find that, even when you have no motive to be false, it is a very hard thing to say the exact truth, even about your own immediate feelings—much harder than to say something fine about them which is not the exact truth.—George Eliot.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN.

FREEDOM IN CHRIST

OUR blessed Lord, in His own life, exhibited a perfect pattern of righteousness. He was a living model of all that was good and holy, and we must endeavor to direct our conversation and practice according to His rule of life.

Faint, however, would be the impression made upon our heart, did not the Holy Spirit assist us in the application of our Lord's rule of life to our own case, enlightening the eye of the understanding, and enabling it to discern the extent and malignity of the corruption by which our nature is infected. Therefore the collect is a prayer for deliverance from the guilt and power of sin.

The invocation, "O Lord, we beseech Thee, absolve Thy people from their offences," represents us all as naturally captives, held in bonds, made free only by the gracious goodness of God.

The petition is that "through God's bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed."

"So progressive, indeed," says an old-time writer, "is the character of sin, that the first thought of it is to be resisted with as much resolution and energy as if all the temptations of the world, the flesh, and the devil, were arrayed against us. From the moment we encourage what approaches to sin, by yielding to any natural infirmity of spirit, by compromising the honor of God, from that moment we are a slave."

The epistle is Colossians, 1: 3-12. It may be divided into two parts, namely, thanksgiving and prayer.

The Apostle gives thanks for the faith, the love, and the hope of the Colossians; and prays for their progress in the knowledge of God, that they may fully perform His will, and that they may be supported by the power of the gospel. Thus we also are bound in love and duty to thank God for those who show their faith in Christ by love to all His saints; and also to pray heartily for them when we hear a good account of them; for in these things the communion of saints principally consists. Happy are we that the "Father hath made us meet to be partakers of the inheritance of the saints in light."

The heavenly state, we know, is a place, a world, and a heritage; and the inhabitants thereof are "saints," whose number, purity, dignity, and employments are set forth in the Scripture; while their condition is that of knowledge, perfection, and development in light.

The gospel is St. Matthew 9: 18-26. It is the record of the raising of the ruler's daughter, and the cure of a diseased woman, who had suffered for many years.

A ruler of the synagogue told our Lord that his only daughter was dying, and begged Him, in extreme agitation, to restore her to life. Our Lord, not being willing to turn a deaf ear to the mourner's petition, started on His journey to restore her. While He was yet on the way a woman, suffering from a distressing malady, pressed through the crowd, and touched Him with the touch of faith, so that she was healed of her infirmity.

During this journey, a messenger came from the ruler's home, with the tidings of the death of the child. Our Lord pressed on to the house, which He found occupied by hired mourners and flute-players. Having expelled these, He "took her by the hand, and the maid arose." And the report of His doing spread widely abroad.

Thus, the teaching of the day is an exhibition of our Lord's power, and our own need of prayer and deliverance from physical and spiritual infirmities.

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

CALENDAR FOR EIGHT DAYS

Twenty-fourth Sunday after Trinity	Eccclus. 44 Deut. 15, 1-11	Matthew 19, 16-29	Habakkuk 3	I John 1 and 2, 6
Monday	Proverbs 22, 17-end	Luke 13, 1-17	Daniel 1	I John 2, 7-end
Tuesday	Proverbs 23, 1-18	Luke 13, 18-end	Daniel 2, 1-23	I John 3
Wednesday	Proverbs 23, 19-end	Luke 14, 1-24	Daniel 2, 24-end	I John 4
Thursday	Proverbs 24, 1-22	Luke 14, 25— 15, 10	Daniel 3, 1-23	I John 5
Friday	Proverbs 24, 23-end	Luke 15, 11-end	Song v. 1-34	II John
Saturday	Proverbs 25, 1-20	Luke 16, 1-18	Daniel 3, 24-end	III John
Twenty-fifth Sunday after Trinity	Eccclus. 47 Isaiah 11, 10 —12, 6	Hebrews 11 and 12, 2	Jeremiah 33	Matthew 22, 1-14

AS has already been explained, the New Lectionary employs, in the closing Sundays of this year, passages which while appropriate may yet be omitted without serious loss, in case there are not Sundays enough to include them.

This year, for example, the Twenty-fifth and Twenty-sixth Sundays after Trinity are thrown out.

Now it so happens that we have in the Book of Ecclesiasticus several chapters consisting of reflections upon the godly men of the past:

"Those dead but sceptred
sovereigns
Who rule our spirits from their
urns";

and these may, some of them, come in well here. To-day we have chapter 44, on Enoch, Abraham, Isaac, and Jacob. By a curious

coincidence, it is the very chapter which in the daily lessons (present Prayer Book Lectionary) is assigned to November 18th. Coming there on a week-day, however, it is known to a very limited number; nor does it fall there in the same close connection with the history on which it comments.

The New Testament lesson is our Lord's answer to the question of the rich young man on how to attain eternal life, including the promise to His chosen Apostles that, "in the regeneration," they should sit on twelve thrones judging the twelve tribes of Israel; an expression which harks back to the end of the first lesson; and the whole selection is keyed to the future life in line with collect, epistle, and gospel.

Even before Advent, the Church begins to direct our thoughts toward eternity. The raising of the daughter of Jairus (gospel) lifts our thoughts to the other world, while the epistle, selected with true instinct, leads us to think of that sort of rising which makes us "meet to be partakers of the inheritance of the saints in light"; and the collect prays for deliverance from the bands of sin. The mere fact of death does not admit one into eternal life. Only regeneration through the Spirit does that; and it begins here.

The Old Testament alternate (which might well include verses 12-15), the Sabbatic release of debtors, was selected because its inner spiritual meaning fits the thought of the collect, release from sin's slavery. Even in the literal sense, it is not without suggestiveness as to the constant need of evening up things a bit in this commercial old world.

In the New Testament historical course, we have arrived at St. John's First Epistle, which is peculiarly appropriate for winding up the old year and introducing the new, from its double references to both Advents.

The chapter from Habakkuk, one of the finest in the whole Bible, rises above religious eudemonism and prepares us for the fellowship of joy with the Father and with His Son Jesus Christ (I John 1, 3): Though all the crops fail, and business goes to smash, I will rejoice in the Lord!

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

Absolve Thy people, we beseech Thee, Lord!
From their offences; by Thy written word
And bounteous goodness, that we all may be
From those dread bands delivered and set free
Of sin—whereinto many times we fall
Through human frailty—therefore help us all!
Hear, Heavenly Father, for our Saviour's sake,
Christ; in whose blessed name these prayers we make.

THOMAS WILLIAM PARSONS.

[Copyright.] Reprinted by permission from *Circum Præcordia*
(Thomas B. Mosher, publisher).



IT is counted very old-fashioned, and actually ludicrous, to acknowledge a belief in personal spirits of evil. The stupidest actor can always get a laugh if he talks about "the devil", and the shallowest preacher can always be called "broad and liberal" if he scouts the doctrine that Satan exists. I, who have studied the secret ways of necromancy, hold fast by the orthodox faith. But here is a jingle which may set some of you thinking:

"TO THE KNOWING WORLD—AN INQUIRY

"Men don't believe in a Devil now, as their fathers used to do,
They have forced the door of various creeds to let His Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day—for the world has voted so.

"But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil isn't and never was? Won't somebody rise and tell?

"Who dogs the steps of the tolling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows wheat?
The Devil is voted not to be, and of course the thing is true;
But who just now is doing the work the Devil alone should do?

"We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

"Won't somebody step to the front forthwith, and make their bow,
and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on."

A SPECIALLY WELL-INFORMED PUBLICIST sends me this regarding Russia:

"The only phenomenal thing about the Russian situation is that intelligent lookers-on should find anything phenomenal about it. The conditions are simple enough for him who runs to read.

"In obedience to a temporal and spiritual ruler the masses followed his orders like sheep led to the slaughter when the war was declared and made certain successes by sheer force of numbers, though with immense losses; lacking food, clothing, and proper arms and munitions. With the ruler's overthrow and the removal of the motive of submission came of course, as one of the first results, some release from concern in his war and certain reaction against it and against the deposed ruler's confederates therein, assisted by the propaganda of German agents. As the idea gained ground that enfranchisement from the autocratic government meant release from all government and law and all protection of property, and a hope grew up for division among the proletariat of land and money and goods (like the freed negro's belief in the coming to each of 'five acres and a mule' after the Civil War), this became the lively interest of the hour. Why go on fighting the Germans whose interference with it was not dreaded, battling, as they were represented to be, only for their own defence, especially as it would involve cooperation with the Czar's former good friends, his allied governments? These were represented by their own domestic 'Bolsheviki', as well as by those who were leavening the lump of Russian ignorance, as autocratic and plutocratic and greater enemies to democracy than the Romanoff dynasty itself had been. Their subversion was claimed to be more essential than German defeat. If such a fanatical belief commands the propaganda, as it has in the United States, among a people with an educative history of ordered and orderly democracy, yet unable to grasp unanimously the great unselfish ideal for which the war is waged, how can it be apprehended at once by a peasantry hardly a generation from serfs, whose horizon of stolid hardship and long-suffering is illuminated as in a flash by such confusing and dazzling possibilities of

personal liberty with access to the means of obtaining an undreamed-of share in all the betterments of life?

"It may be, since Germany seems to have the knack of defeating its own ends and creating antagonism in other peoples, despite all her tricks, through contempt for their psychology, that she will prolong and intensify her recent fierce attacks. It is the one thing that may arouse Russia from her selfhood and rampant individualism to a national consciousness."

SOMEONE HAS PUT THIS LETTER into my hand, addressed by one priest to another. It is self-explanatory, and suggestive.

"I think you misunderstood the sense in which I used the word 'uncomfortable'. Of course there is something stimulating in being one of a very small minority standing for a principle; and I rather envy you that. I have been so seldom with the majority in my own life that if anything less were at stake than the future of civilization and of democracy I should almost be disposed to grieve a little that nearly all Americans have come round to my way of thinking. The issue is too great, however, for me to indulge in the luxury of isolation for isolation's sake. What I meant was, that to be obliged by your duty, as a priest of the Church in charge of a congregation, to use prayers which could have no meaning for you, or only a bad meaning, so that you were compelled, as you said, to evacuate them of any real significance, was an uncomfortable position; and I rather wondered how you could escape (so far as your own judgment of yourself was concerned) the reproach of disingenuousness in using them.

"As you say, it is undoubtedly a man's duty to stand fast by what he holds for truth; but will you let me say, in all respect, that I distrust very much revelations vouchsafed to private individuals nowadays? The collective judgment of Christian consciousness, the *orbis terrarum* of which St. Augustine speaks, is a very much safer guide than any 'inner light', when it is taken in connection with the judgment of the Church in the past, as measured by the consent of the whole of Holy Scripture. The 'pacifists' seem to me to build up their system upon one or two isolated texts; and it is quite plain that they do ignore a great many other texts. Then they add to that an assumption that they and they only have the mind of Christ, which is a little presumptuous. If I may find myself at the feet of the Soldier Saints, whom the Catholic Church has honored all through the ages, I shall have no fear of being condemned as a 'militarist'; and I am sure you will not take offence if, in answer to your claim that Christianity and democracy alike are identified with your position, I say that the position of the 'pacifist' seems to me the most essentially immoral thing I know.

"Believe me, dear brother, with very cordial personal regard,
"Your faithful friend."

I WISH ALL my "pacifist" friends would read this jingle, which is not a bit exaggerated in its presentation of the position taken by some of their leaders. It is by K. Livermore.

"SONG OF THE CONSCIENTIOUS OBJECTOR

"We Conscientiously Object
(And there can be no disagreeing
That we are right in this respect)
To killing any Human Being.

"So let the Germans have their way;
We don't object to the starvation
Of Poland, nor does conscience say
One word 'gainst Belgian deportation.

"Let them drop bombs on infant schools;
Hospital-ships let them torpedo;
We've no objection if the torpedoes
Of war they don't read quite as we do.

"If we can stop their *Schrecklichkeit*
Only by going out and killing,
Why, then, to stop it is not right;
Our consciences are most unwilling.

"So shells on churches let them fling;
Let Louvain burn, let Rheims be wrecked too;
To stop such deeds is the one thing
We Conscientiously Object to!"

CONVENTION OF THE CHURCH IN WALES

Adopts the "Communicant Test" and Declares
Women Qualified

DISCUSSES TITLE OF THE CHURCH

The Living Church News Bureau }
London, October 8, 1917 }

THE great Convention of the Church in Wales to prepare for all contingencies under the Welsh Act of 1914 began its four days' sittings on Tuesday, October 2nd, at Cardiff. The Convention consisted of four hundred members, one-third clerical and two-thirds lay, who (with the exception of the bishops) were elected by the diocesan conferences of the four Welsh dioceses. The Bishop of St. Asaph, as senior Bishop, presided, having been also the chairman of the joint committee for the drafting of the schemes for the Representative Body and the Governing Body.

When the Convention opened reports were presented from the diocesan conferences showing that plenary powers had been conferred upon the Convention to settle the provisional constitution of the Church. The Bishop of St. Asaph, in addressing the Convention, said that in the long history of the Church in Wales nothing more momentous than that assembly had occurred. It was necessary that immediate steps should be taken, for at a date which they could not fix, "the Act of Parliament would smash the machinery of the Church and rob its safe." Their answer was clear. They would "do their best to prevent the other side from doing their worst." When the time came Welsh Churchmen would "mobilize" their forces and "demand redress" (applause), and his own opinion was that the Act would not be left as it now stands.

Mr. Justice Sankey moved "that this Convention approves the principle of the scheme for a Representative Body for the Church in Wales which has been circulated to the members, and resolves to go into committee to discuss the details thereof."

In explaining the resolution, he said that they should abstain from aggravating the divisions of Christendom and imperiling their unity with the Catholic and Apostolic Church. In view of the difficulties thrust upon them, they should make as little change as possible in the affairs of the Church, and defer all non-urgent matters, such as the relation of the Church in Wales to Canterbury. The scheme submitted to the Convention presented no novelties, or experiments, so largely had they drawn upon the experiences of other Churches which occupied a position analogous to that which the Church in Wales might soon occupy. It was proposed that the Representative Body should consist of an equal number of representatives from each of the four dioceses, but that the Governing Body should be proportioned in the following ratio: Llandaff 6, St. David's 5, St. Asaph 4, and Bangor 3. He thought the Governing Body should be formed at once and make all arrangements necessary should the Act come into force, but do nothing to prejudice the position of the Church in relation to Parliamentary action. Let the Church "take every chance, but leave nothing to chance."

With regard to franchise and qualification for office, they had adopted the "communicant test" for membership in the Governing Body, the Representative Body, the diocesan and ruridecanal conferences, and for churchwardens. Every person who held office and had a voice in the management of the affairs of the Church "must be a communicant." They had not adopted that qualification for the electorate of the parochial church councils which was open to persons "admissible" for Holy Communion.

The business of adopting the standing orders for the Convention was here interpolated, and an insidious attempt was made by certain members to compromise the position of the Church in Wales as a part of Christ's Holy Catholic Church. Objection was taken to the draft standing orders which provided for voting by orders, implying an episcopal veto upon the decisions of the Convention. Mr. J. H. Lovat-Fraser proposed the elimination of the said standing orders, and the amendment was seconded.

Such stalwart defenders of apostolical order and universal ecclesiastical precedent as the Archdeacon of Monmouth and the Bishop of St. David's were at once up in arms against this astounding and revolutionary proposal. Archdeacon Green declared that the fundamental law of the whole Catholic Church reposed final authority in the bishops; and the proposed amendment it carried, would be a departure from ancient and universal practice.

Lord Justice Bankes, speaking from a legal point of view, said that the amendment was unconstitutional, and would conflict with the requirements of statute in respect of the formation of the Representative Body.

The Bishop of St. David's asked for an emphatic and decisive

vote against the amendment. They did not want the Church in Wales to become "a Presbyterian sect." At the Council of the Irish Church in 1870 a motion of this kind was defeated by 379 to 167 votes. He wanted to see the present amendment defeated by a bigger majority.

The Earl of Plymouth pleaded for a unanimous vote, and asked Mr. Lovat-Fraser to withdraw his motion. Only 14 voted for the amendment, and it was declared defeated amid loud applause.

The resolution was eventually carried unanimously, and the Convention then went into committee to consider the scheme in detail.

Mr. Justice Sankey moved the adoption of the first seven clauses, namely:

1. The body called "the Representative Body" shall be composed of four classes: the *ex-officio* members, the elected members, the nominated members, and the coöpted members. 2. *Ex-officio* members shall be the diocesan bishops. 3. The elected members shall be 48, namely, 12 from each diocese, elected in the first instance by the diocesan conferences, 8 in each being laymen and 4 clergymen. 4. The nominated members shall be 8, nominated by the diocesan bishops, acting collectively, without any regard to dioceses. 5. The coöpted members shall be 12, coöpted by the *ex-officio* and elected members of the Representative Body without any regard to dioceses. 6. Every male communicant of not less than 21 years of age, for 12 months preceding his nomination resident in a parish, who does not belong to any religious body which is not in communion with the Church in Wales, shall be qualified to be a member of the Representative Body. 7. Every person so elected, nominated, and coöpted shall sign a declaration in a book kept for this purpose averring that he is duly qualified.

To clause 6 the rector of Hawarden moved to eliminate the word "male", obviously with a view to the admission of women to membership in the Representative Body, and Miss Helen Gladstone seconded. (One wonders what such a conservative Churchman as old Mr. Gladstone would have thought of one of his family being identified with the female Church suffrage movement!) The amendment was withdrawn in favor of another amendment moved by Mr. Justice Sankey, and seconded by Lord Justice Bankes, that the clause should read: "Every communicant of either sex shall be qualified," and conclude with the proviso that at the first election, and *until the Governing Body shall otherwise determine* (italics my own), the number of women to be elected, nominated, and coöpted shall not exceed twelve. Mr. Justice Sankey said he was in favor of the limited admission of women. If two women were elected from each diocese and two nominated and two coöpted, that would give women 12 members, or one-sixth of the lay membership. The Archdeacon of Monmouth, who said that he had been asked to speak on the question of Canonical Authority, invited Mr. Justice Sankey to make clear certain points. The latter said that his proposal was that the question of the admissibility of women should be first considered by the Governing Body. If their admission was found permissible, canonically, then women should be admitted in the proportion already proposed.

Mr. Justice Sankey's amendment was carried, and the clause was adopted, as well as the other clauses of the group. Various other clauses relating to the election of the Representative Body and to finance were adopted.

Then followed the very important and interesting discussion on the question of the title of the Church.

Canon David Davies, rector of Wrexham (North Wales), moved that the title should be The Church of Wales, instead of The Church *in* Wales, as proposed by the Joint Committee. Mr. Arthur Hughes (Bangor, North Wales), who seconded, held that the new proposal was important in respect of the sentiment and affections of the people of Wales. Churchmen should take a strong "national" standpoint.

Mr. Justice Sankey admitted that the question of title was one of the most important before the Convention. Personally, his desire was that the title should be The Church of Wales, and he anticipated that the time would soon come when they would be able to give effect to the desire, but for the present a different course was required by the circumstances. He proceeded to advance a number of legal and ecclesiastical objections, and added a hope that when the situation became clear and settled they should be able to adopt the title The Church of Wales. He moved to insert another clause in the scheme to provide that the second Governing Body should, at its first session, reconsider the official name of the Church.

The Bishop of St. David's seconded the new amendment. Canon Davies' amendment was withdrawn, and a minute was adopted to the effect set forth in the preceding paragraph.

Mr. Justice Sankey's amendment was adopted, and the title "The Church in Wales," as proposed by the Joint Committee (and which is also the title in the Welsh Church Act), was formally approved. I will conclude my report of the proceedings of the Convention in my next letter.

J. G. HALL.

CARING FOR THE "FATHERLESS CHILDREN OF FRANCE"

A PARIS letter from the Rev. Samuel N. Watson, D. D., clears up some difficulties connected with LIVING CHURCH benefactors of the "Fatherless Children of France," and then makes the following explanation as to delays and mistakes:

"First: As to office work. This has been carried on very largely by volunteers. We have at present the names of more than 155,000 children registered. Each name is classed in four separate and different card catalogues, and, in addition, each name requires presentation and verification of three legal certificates. We are paying, at the present time, 35,000 orphan children. We have paid out a sum of more than 3,036,000 francs. In the month of September 10,660 post office orders were sent out for the payments of that month, representing a sum of 479,700 francs.

"Two of the directors and the permanent secretary are volunteers who have taken the time to do this work from lives already fully busy. They have struggled to do it against serious physical obstacles. One of them has broken down, another has been warned by his doctor that he is ruining his eyesight. All this volunteer work was done with the ambition to maintain our record that not one sou sent for the children was taken for expenses. The situation is now changed; these gentlemen have been obliged to resign a large part of the direction, and we have installed a paid secretary of large experience and great ability.

"It is regrettable that mistakes should have occurred, but in work of such magnitude mistakes were inevitable, and in proportion to the work done mistakes were really few. It is inevitable again, that mistakes shall occur in the future. Competent stenographers and accountants and office people generally are almost impossible to find at any price, and those understanding both French and English still more difficult. Therefore all we can say is: 'Forgive our errors; we have done our best.'

"Again, should be remembered the strain most people here are living under. I myself wonder sometimes how they go on at all. I have three little French women in my employ and eleven of their men relations have been killed in this war. Every day brings a new sorrow somewhere to some one we know or to some of our working associates. Therefore many of these errors have been made because eyes have been blinded with tears. And lastly, the French peasantry do not write many letters. Writing a letter is a serious event; they often shrink from it; they fear to make a blunder that may, in some way, hurt the heart of the American benefactor. The trade of the village letter-writer is still common in France, and official letters are very often only written under such advice; there is often, therefore, a delay until the services of a letter-writer can be had.

"All these things must be understood to comprehend fully the situation as it is; but, once known, it will make your own sympathy for these orphaned people much more keen, and it will make you appreciate how real is our gratitude to you and to THE LIVING CHURCH readers who have made such an infinite good possible through your generous gifts to these children.

"Ever faithfully and gratefully yours,
"SAMUEL N. WATSON."

ENDOWMENT OF KEBLE COLLEGE, OXFORD

AN appeal has been issued in England for an endowment fund for Keble College, Oxford, which on St. Mark's day, 1918, will keep its fiftieth anniversary. In approving this, the Archbishop of Canterbury has written: "It would be easy, I think, to show that there is something distinctive in the contribution which Keble has made to what is manifest and most vigorous in English public life, both in Church and State, and the contribution is the more remarkable when we remember that Keble has financially been at a great disadvantage when compared with most other colleges. That disadvantage ought to be, as far as possible, removed, and the record of service—civil, military, educational, and ecclesiastical—which Keble's half century can show, justifies in every way the issue of this most reasonable appeal." Similarly Lord Curzon of Kedleston, Chancellor of the University of Oxford, says: "I have always regarded the work of Keble of exceptional value, both because of the high standard of character and attainment which it has set before itself, and has achieved; and because, in opening its doors to men whose insufficiency of means might otherwise have kept them from the University, it has filled a gap in our scheme of higher education and has rendered a notable service to the entire community."

It might seem impossible at this time, when so many national and international needs make irresistible claims upon our money, to raise in America funds for the endowment of an English college, no matter how excellent its record; but there are two strong reasons why there should be American contributions for this object, even if they must be much smaller than would be natural under other circumstances.

(1) Keble College is the special memorial of "the Oxford Movement" and an important factor in perpetuating its influence. American Churchmen who value the spiritual privileges due to the religious revival in Oxford of eighty years ago may well make a thank-offering in this effective and practical way. Keble College is definitely an institution of the Church of England; and its graduates in all phases of work and life, in the United States as well as in all parts of the British Empire, have stood for a vigorous faith in the function and future of Anglican Christianity. Though not a theological college, many Keble men have taken holy orders; and one example of the extent of its influence appears in the varied fields of work represented in the list of Keble Bishops. Of these there have been sixteen, of whom two have died, Dr. W. Farrar, Bishop of Antigua, later Coadjutor of Quebec and Bishop of British Honduras, and Dr. A. B. Turner, Bishop of Corea. Those living are: in England, the Bishop of London and the Suffragan Bishops of Derby, Kensington, and Richmond; in Scotland, the Bishop of Brechin (Primus), the Bishop of Aberdeen and Orkney, and the Bishop of Argyll and the Isles; in South Africa, the Bishop of Grahamstown; in Australia, the Bishop of Rockhampton, the Bishop of Northwest Australia, and the Bishop Coadjutor of Brisbane; in Canada, the Bishop of Ottawa; in the United States, the Bishop of New Hampshire and the Bishop of Delaware. Similarly varied lists might be made of men in all ranks of professional life.

(2) Keble College has become the War-College of Oxford. For twenty years it has taken a leading part in the support of the University Volunteer Corps and of the Oxford University Officers' Training Corps, and is the only college which, during the whole of that period, has had a company composed entirely of its own members. In June, 1914, there were 133 resident undergraduates already trained and ready to accept commissions; and in September of that year, in the recommendations of Oxford men for commissions, Keble headed the list. At present over 750 of its members are engaged in military service with the British armies in France; the list of military distinctions is a long one; over one hundred have laid down their lives. During the war, the college has been used as barracks for soldiers in training, privates of the Territorials, and cadet units of officers. Its maintenance at this time, therefore, serves indirectly to assist in prosecution of the war; and the proposed endowment is to be a "War Memorial" given in memory of those Keble men who have given their lives in the great struggle for international liberty and peace.

In the belief that many American Churchmen will welcome the opportunity to assist Keble College at this time, representing as it does the influence of Oxford in the Church and of England in the Great War, an American committee has been formed for the purpose of raising a contribution to the endowment fund which will not be unworthy of our country and our Church.

EDWARD MELVILLE PARKER,
Bishop of New Hampshire.
FREDERICK JOSEPH KINSMAN,
Bishop of Delaware.
WILLIAM THOMAS MANNING,
Rector of Trinity Parish, New York.
NORMAN ORLANDO HUTTON,
Rector of St. Chrysostom's, Chicago.
NICHOLAS MURRAY BUTLER,
President of Columbia University.
GEORGE ZABRISKIE,
Chancellor of the Diocese of New York.
FREDERIC COOK MOREHOUSE,
Editor of THE LIVING CHURCH.
HALEY FISKE,
1 Madison Avenue, New York City.
(Treasurer.)

Contributions may be sent to Mr. Haley Fiske, to any member of the committee, or to THE LIVING CHURCH.

A Cathedral Vision

By the Rt. Rev. DAVID HUMMELL GREER, D.D.

Address Delivered by the Bishop of New York, on Tuesday, November 13th,
at the Diocesan Convention, in Synod Hall, New York City

TN the convention addresses which I have hitherto made, especially those of recent dates, I have brought to your notice some timely topics and questions of general scope and character outside the diocese, though not without value and interest for us. I propose now to reverse this order, and to ask you to consider for a little while a subject with which, as a diocese, we are more directly concerned, though not without a value and interest for

others. I refer to the Cathedral of St. John the Divine in the city and diocese of New York.

First, however, let me say that I am not doing this with a view to making a present drive for the building of the Cathedral, with all its adjunct buildings for administration uses. That must come later; not much later I hope; yet later. Our efforts now as Churchmen and as American citizens must be focussed or centered upon another kind of drive, and that is a drive against that destructive force which has broken in upon our modern world and threatens the destruction of our modern civilization. To that we now must give our substance and ourselves. That must take precedence now; and, as far as it is right and possible to do it, other things must be made to wait. Inasmuch, however, as during the past year, through the sad and sudden and somewhat tragic death of its late lamented Dean and by the recent appointment of a worthy successor to him, the Cathedral has been made to

which already exist simply by the fact of its being larger. It is that of course, but it is more than that; much more. According to the terms of its constitution, which was framed and fashioned by that gifted Church seer, whom the late Bishop of the diocese with his knowledge of men assigned to the task—

"The Cathedral, as the Church of the Diocese, is the administrative center of all those activities, ecclesiastical, educational, charitable, and missionary, which are diocesan in their scope."

With the parochial activities of the diocese the Cathedral should not interfere. It probably could not do them as well as the parishes themselves are doing them. But even if it could, it is neither desirable nor necessary, except to a very limited extent, and for this reason: The work that is done by the parishes is the work of the Church immediately behind them, or, may I not say, the work of religion behind them, or organized religion as represented by the Church and working through the parishes. Religion in short is supposed to be and is the inspiration of them; the dynamo or power-house which started them in the first place and keeps them going on. And while that parish work is indeed expressed in many secular ways and through many secular forms,—clubs, guilds, kindergartens, day nurseries, dispensaries, clinics, etc.—it is nevertheless essentially religious, with a religious spirit in it, and because the parishes to which it is related and from which it proceeds are themselves a religious body, a spiritual body—a soul, to inspire them.

But with regard to the other works and activities which are not parochial and which have no direct parochial connection, that is not so much the case or so apt to be the case. They on the contrary are apt to become, if not wholly yet more or less, secularized, materialized activities and works. Take for instance the work of the Social Service Commission, for the social uplift and welfare of the people, for the betterment and improvement of their material conditions, with better houses to live in, more sanitary and healthful; with better shops and factory-rooms and offices to work in; with better hours of labor and better wages for it; giving to them and their children a better, a larger, and freer opportunity in life. All that indeed is a good and very much needed work. It is one of the hopeful and better signs of the times that so many persons to-day, and not exclusively those connected with the Church, are giving of their time and strength and substance to the prosecution of it. And yet, while it is a good and needed work and not to be neglected, it is not enough, is not by itself enough. In order to make our social life, whether poor or rich, a new and changed life, with a new spirit in it, giving a new perspective, a new direction to it, giving an uplift, a "lift-up", to it, something more is needed than a new and changed physical environment; something that will go more deeply down into the life itself, to change and transform it, with a spiritual transformation.

That is not simply religious sentimentalism which in these more practical days we have outgrown and left behind, as having little practical worth or practical value in it. Not so. Professor Tyndal is certainly not a religious sentimentalist, and this is what he says in a notable address:

"You who have escaped from these religions (of the world) into the high and dry light of the intellect, may deride them, but in doing so you deride accidents of form merely and fail to touch the immovable basis of religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour."

Mr. John Morley, whatever else he may be, is certainly not a religious sentimentalist, and this is what he says:

"No permanent transformation of society can ever take place until a transformation has first been accomplished in the spiritual basis of thought."

"It is a modern custom," says another discerning writer, "to talk much about the ethics of Jesus . . . as a programme for an ideal social order; but a careful reader cannot fail to feel in Christ's teaching the complete fusion of His ideal for society with His consciousness of the world of unseen realities."

Now that should be the aim, the ultimate aim and purpose, of social service work, to bring it into touch, into quickened touch, with those unseen realities, and to give to our social life not only a physical but a spiritual transformation, and so not merely to spread it out and over a larger and smoother flat physical surface, but to put more and more of the lifting power, of the spiritual power, of Jesus Christ in it. And, according to the



RT. REV. DAVID H. GREER, D.D.
Bishop of New York.

bulk largely in our thought, it seems a fit and proper time to let it come and tell us in its own terms what it is and means, is meant to be and do; to let it come and give a Cathedral vision to us. That is now my theme.

Ever since I have occupied my present position and office as a Bishop of or in the diocese of New York, I have been more and more impressed with these two things: First, with the fact of the many non-parochial activities of the diocese, missionary, educational, charitable, and others, exceeding perhaps in number and variety or at least equalling those of any other diocese. And second, with the further fact, that there is or seems to be no common nexus tie to bind them all together in one organic whole, and thus to make a diocesan unit of them, except as some of them are reported to the convention, and which we know and are conscious of chiefly at convention times, or know and then forget as they are afterwards printed in or buried in our diocesan journals.

How then can we unify and bring them all together and make a unit of them, a Church unit of them, a spiritual unit of them, with a spiritual unit force? This word "unit" is much in vogue at present. It has come to be in the recent use and application of it almost a new word, with a new meaning in it, and a new necessity for it. How then can we make a unit, not theoretically but practically, of all those non-parochial activities of the diocese, to energize with a spiritual unit force? That is one of the questions which, according to the terms of its constitution, the Cathedral is meant to answer. For what is the Cathedral? Not simply another church in the diocese, where the word of God is preached and the Sacraments duly administered, and differing from those

terms of its constitution, that is what the Cathedral is for and what it is meant to be.

And this should be done not only for our social service work, but for all those other activities and works, benevolent, charitable, etc., which are diocesan in scope, by making the Cathedral their administrative center, and in doing so to bring them all more closely into touch with the Christian Church, with the Christian religion, more closely into touch with Jesus Christ Himself, and so at least to recognize, to recognize ourselves and to help the world to recognize and realize, the need of Jesus Christ and His transforming power.

That is one aspect of the Cathedral Vision. According to the wording of its constitution, there is another, namely, "an instrument of Church Unity." That is what to-day we are thinking about, talking about, dreaming about, and hoping to bring about, and which is needed now more perhaps than ever. But how can we hope to do it when there are in the Church, in this branch of the Church and in every branch of the Church, so many different party lines and types and party divisions in them? Well, that depends. There are parties in the Church: we may not like to call them that but that is what they are. There are parties in the Church as there are parties in the State. There always will be. How can it be otherwise? People do not think alike on all State questions; neither do they think alike on all Church questions. Or, if they do, it must be and is because they do not think and therefore do not have those vigorous, strong, and deeply rooted convictions without which nothing much is or can be done.

But what is partisanship? What may it be? What ought it to be? In reading sometime ago an interesting book on Frenchmen in the United States, by the French Ambassador here, I was struck with his remark concerning General Washington. He was speaking of course not of his ecclesiastical or theological but of his political attitude. He was, he said, "a convinced partisan of the straight line." There was in other words nothing indirect or tortuous about him or about his way of doing things or of having them done. Open, frank, and fair, with strong and vigorous personal convictions, and incidentally, in that time of strenuous and bitter personal strife, never less than a gentleman, he was not working for himself or for his own advancement, but for a great and worthy cause. That was one of the things that helped to make him great, with a greatness that will last while the American nation lasts—"a convinced partisan of the straight line."

Now that is a partisanship which, as existing in the Church, would not only liberate the Church, without fear of stain or blemish to itself, more freely into the world and all the world affairs, political, civic, and other, but would not hurt or hinder its progress and its growth. That is a partisanship in the Church which would not of necessity be divisive and disruptive but coördinating and constructive; which would not tend to break the unity of the Church, but rather to promote it, or, if not directly to promote it, at least to go before and prepare the way for it. Now it is for the coördination of such party types and such party groups that the Cathedral stands; not for one particular party type or group; there is no need of that; that already is; but to express and represent them all, as far as they are true and loyal to Jesus Christ as this Church hath received Him, and so to be an instrument to make ready the way for the coming more and more into the Christian Church of Jesus Christ Himself, who alone can give its true unity to it; and by giving unity to the Church to make it a more effective force and factor in the world, and tending thus to give a unity to the world.

That leads me to speak of still another aspect of the Cathedral Vision which is suggested to us by the words of its constitution, namely, as "a center of light and leading in the spirit of Jesus Christ."

The seductiveness of that materialism which is to-day to the average man of such appealing force is said to consist in "its pictureability, which eschews abstruseness and abstractions; it appeals to common sense; it does not violate our every-day habitual judgment; its adoption is promoted and confirmed by the superficial smattering of science possessed by the man of average education."

Now materialism as a philosophy is, as we believe, a false and shallow theory of life; and yet, if it is to be confuted and confounded in its appealing plausibility, it must be done in some other way and by some other means than by a dialectic or philosophic process. Such a refutation of it may be accomplished and has been accomplished time and time again; but that is not enough to overcome and counteract its plausibility and power. That must be done in some other way, by some kind of effective and impressive pictureability as a force or factor in our common daily life, with its common every-day employments and pursuits. Religion in its essence is a spiritual reality; and yet it has and has always had its temples in the world to make it more apparent and more appealing to us. Hereafter in some other state, some

disembodied or discarnate state, where there is no night, no obscuring night to dim and cloud our vision, those physical temple forms will not then be needed, and "there is no temple there". But that now is not the case. Spiritual realities are mediated to us and made effective for us through the mediating means of material signs and symbols. How otherwise indeed can we reach and touch them, or can they touch us, as a practical power in us? Not as I have said by a philosophic or intellectual process. That may suffice for those who subsist chiefly if not wholly upon ideal things; but they are the few, the elect few. And for the majority, the great majority of us, those ideal thoughts and things are non-existent things, non-substantial things, like angels' food, like stuff that dreams are made of. And so it has come to pass that our intellectual processes in this material age, or this commercial age, are apt to be directed towards more material things or what we are pleased to call more substantial things. That is the tendency, or a tendency and a growing tendency in modern education, pushing in and working in our modern institutions of scholarship and learning and giving as we think a more practical value to them. Well, if it needs be so then let it be so. We shall not quarrel with it. Yet, just because it is so, is there not a need in our modern life for another kind of educational institution as big and great as they are? Yes, bigger and greater, more arrestive and impressive, and standing in our midst as the intellectual center of light and leading in the spirit of Jesus Christ, and giving to us another and larger vision of life, with another and better and more appealing pictureability.

It is a Cathedral Vision; and is it not a needed time? Yes, and a hopeful time, in which to try to build that vision up; when, not only in the Church but also in the world, both of which are training schools of God, His spirit is touching more and more the hearts and minds of the people with high, noble, and unselfish aims, and moving them to give so freely and so fully not only of their substance but in willing sacrifice of their lives to their fellow men, to make the world free! Is it not the time, the hopeful and encouraging time, in which to build that vision up and give embodiment to it? Or the time at least is coming, it is drawing near, the world is ready for it or getting ready for it, "when this western Goth so fiercely practical, so keen of eye, shall find out . . . that nothing pays but God, served, whether on the smoke-shut battlefield, or work obscure done honestly, or vote for truth unpopular, or faith maintained to ruinous conviction, or good deeds wrought for God's sake mindless of heaven or hell. . . . When he shall find that all prosperity, whose bases stretch not deeper than the sense, is but a trick of this world's atmosphere, the desert-born mirage of spire and dome."

It is a Cathedral Vision for men of vision in the Church to work for and towards—a vision to work with, until it has been at last accomplished and fulfilled, and all those false and cruel and self-exalting aims which are working now in human life, and crushing the people down, shall be driven out, and the Kingdom of God shall come, and He whose right it is to reign in righteousness shall reign!

MOTHER AT EIGHTY-ONE

What does it mean to be eighty-one, with the most of life gone by?

It means a journey of many miles, sometimes 'neath a cloudy sky:
Sometimes the path was rough and steep; sometimes the sun shone bright;
And in between were peaceful vales, and a place to rest at night.

It means alternate sun and shade, alternate smile and tear:

Sometimes to make a bridal wreath; sometimes to deck a bier.

But now, it means an eve of rest; the busy day is done;

A time to think, to read, to pray, to watch the west'ring sun.

What are the thoughts of eighty-one, when sinking sun dips low?

The thoughts are dreams of other days, of friends of long ago.

They dream of childhood's sunny hours; of youthful joys, so fleet;

Of wedded love and happiness; of motherhood, so sweet.

And of the many dreams of age, the sweetest and the best

Are dreams about the little ones who slept upon her breast.

Oh, wondrous are the dreams of age! So clear, 'twould almost seem

That dreaming is the real life, and real life a dream.

Does Hope still live, at eight-one? Ah, yes; but 'tis the truth

That hope in age is not the same as hope in restless youth.

The aged hope that clouds will pass, the sun shine warm and bright;

For tidings of the absent ones; for restful sleep at night.

They hope that love and tender care will fail not, till the light

Of earthly day shall fade away, and God shall send the night.

And, hope most sure and steadfast, as they near the "silent land":

Eternal life, a starry crown, a place at God's right hand.

MARIBEL YATES.

THERE IS IN man a higher than love of Happiness: he can do without Happiness, and instead thereof find Blessedness!—*Carlyle*.

America First

By the Rev. THEODORE L. LUDLOW

THE cause of missions will have to wait until our country is out of danger." This is a frequent remark these days. And the speaker usually goes on to say: "I am giving all of the time and all of the money that I can possibly spare to the Government, to the Red Cross, and to similar agencies, because I feel that at the present time I should put America first." The latter statement brings a responsive thrill. No one of us wishes to be found wanting in the slightest way in this our country's hour of need. Every man, woman, and child is eagerly ready to serve, faithfully prepared to make any sacrifice so as to put America first. That is as it should be. But what kind of a "first"? Germany's "*über alles*"? In the enthusiasm of the moment, we must not lose sight of the fact that a really valuable service must be future-looking as well as immediately helpful.

Why isn't the world safe for democracy? Because we, although calling ourselves Christian men and women, have failed to carry out the command that was given to us nearly two thousand years ago. Democracy depends upon faith between man and man. As long as we believe that our neighbor is also seeking the truth for the sake of the common good, we exercise our self-control, even if we cannot entirely see his viewpoint, because we have come to know the many-sidedness of truth and a single individual's inability to grasp the whole of it at any one time. We withhold, therefore, such power of restraint or obstruction as we possess until our neighbor's version of the truth has been put to the test of reason and experience. That faith in our neighbor's good purpose expressing itself in our self-control is what we call democracy. But there is a limit to that faith. We trust and have faith in our fellow-men as long as we are reasonably sure that their motives are governed by the same moral ideals to which we ourselves are obedient. Mutual faith arises from and is sustained by an ideal held in common. To be held in common it must be communicated. The stability of that mutual faith is in direct proportion to the height of the common ideal which nourishes it and to the extent to which that ideal has been made common by communication; because a lack of widespread communication gives room for other ideals to spring up, resulting in an inevitable conflict.

That is exactly what has happened now. We have failed to communicate the great love ideal which Christ commanded us to communicate to all men everywhere; and we are now about to pay in an agony of blood and treasure for our share in that failure. The words which we have adopted as our battle cry are really an indictment of us for our failure. Because we have failed to make the love ideal so widely known that it could dominate the opinion of the world, Prussianism has been able to grow up and run amuck even to the extent of attempting to destroy all faith between man and man, and nation and nation. And, now, awakened to our failure, we are obliged to fight to preserve the faith we have. As a wound too long neglected calls for the surgeon's knife, so must we, at whatever cost to ourselves, cut away the arrogant anti-Christ that bows down to the Superman.

But, in doing so, we must scrupulously observe the surgeon's aim. He risks and may even take life when necessary to preserve life. Force is neither moral nor immoral; rather is it unmoral. It is the will which directs its use which gives it its character. And herein lies a grave danger to our country. We are storing up tremendous material resources and preparing to hurl them into the conflict with all the power which we can muster. Our declared aim is undoubtedly high. It is nothing less than world welfare. But the possession of such tremendous power as we are now accumulating is a frightful temptation. Almost any one can hold a rifle, but it takes practice and steady nerves so to use it that the bullet will hit the mark for which it is intended. In unskilled or unsteady hands, a rifle is a menace to the holder and to the bystanders. We must, therefore, secure that necessary practice and that steadiness of nerves if we would keep our national aim true. Only by so doing

can we escape the danger of being dragged down to the Prussian level.

How are we going to secure that practice and that steadiness? Let us recall our aim. We are determined to make the world safe for democracy. And democracy depends upon faith. We are to restore faith between nation and nation. *That cannot be done by force.* Force is necessary to drive from the temple of human faith the unscrupulous tricksters who have made of it a den of thieves by cynically appropriating to their own advantage the results of broken faith. But accompanying and far transcending that use of necessary force must go an active and manifest expression of faith in that very humanity for which we claim to be fighting. We must openly prove our persistent faith in our fellow-men in spite of the treason of some of them to that faith. Declaration of intention are not enough. There must be an open and active expression of faith, for active faith is born only of active faith.

An intensified missionary activity at this time would be such an expression of our enduring faith in mankind. Just as, in this emergency, we stand ready to give our all, if necessary, so that our children may not have to pay the penalty of our neglect, so, too, must we be cheerfully willing to give our all to prevent any repetition of this disaster. True conservation is preventive. When we seek to avert the destructive overflow of a threatening river, we do not merely raise the dykes or build a dam across the stream. Instead, we go to the source of the river and there plant trees whose roots, striking down into the soil, hold the gathering waters and by turning them to fruitful purposes prevent that sudden accumulation which is the forerunner of destruction. The missionary is a conserving power by which international floods may be averted. He goes to the various parts of the earth with the message that all men are brethren; that they are part and parcel of a great ideal; and that it is their duty and privilege to work for the realization of that ideal which we call the Kingdom of God. By his widespread communication of this great Christ ideal for all men, the missionary strikes at the very root of that mistrust founded on selfishness which is the mainspring of all international strife. Do we wish to avoid in the future such a cataclysm as has fallen upon us? Then a sound national preparedness as well as the highest Christian duty compel us to increase our missionary efforts immediately.

We should send out more, and still more, communicators of the great world-wide ideal which can and which will inspire a world-wide faith—thereby creating an international conscience which will be the soundest possible guaranty of future peace. We should more completely encourage and support those who are already in the missionary trenches fighting the great world battle against ignorance and sin. Their warfare antedates the present one and will outlast it; therefore, in one sense, these representatives of ours have a prior claim upon us. We should fully equip them with schools with which to overcome the powers of darkness, and with hospitals with which to unchain those who are bound by the infirmities of the flesh. Are we doing this in anything like an adequate way?

By way of test let us take a specific case. If we are sincere followers of Christ, and are really ready to sacrifice anything to make the world safe for democracy, how can we account for the present condition of the Church General Hospital in Wuchang, China? Why should the Board of Missions have to plead and plead with us for the \$40,000 still needed to make the hospital a decent and habitable place? We send our representatives to the Chinese people to proclaim to them, through the parable of the Good Samaritan, the brotherhood of man; and yet, whereas the Good Samaritan put all that he had at the service of the injured man, the present miserable and unsanitary condition of the hospital convicts us of having given so little, even of our means, that it is not possible to provide the Chinese with proper quarters during an illness. How else can we account

for the fact that the roof leaks, that the floors are rotten, and that the walls are infested with vermin? Can we hope to create an international goodwill when we show so little goodwill ourselves?

By way of further illustrating the urgent need of redoubled missionary activity at this time, let us examine this same case from the standpoint of the world situation. Viewed from that standpoint, China appears as a strategic field in which we can most wisely increase our missionary efforts. Let us face the facts. After this war—what? On the one hand a group of nations exhausted physically and economically, turning hungry eyes here, there, and everywhere in an effort to recoup the tremendous losses of this conflict. On the other hand, China just embarking upon the experiment of democratic government, with all that that means of inexperience and trial. China with unmeasured natural resources, with many hundreds of miles of swift-flowing, navigable rivers; with coal-fields so extensive that those in the one province of Shensi could supply the world for hundreds of years; with labor so abundant that it is obtainable at fifteen cents for the day's work. China with comparatively few railroads, telegraph lines, and newspapers. China with a population only eleven per cent. of which can read and write and which struggles under almost insurmountable language differentiations. China without any pulpit except the Christian proclaiming a religion of hope or of power, and without any hospitals or asylums except such as are manned and maintained by Christians.

Out of such conditions arise two dangers which threaten, if unheeded, to make all our struggles for a safe world to be of none effect. One is the danger of international friction arising out of China's effort to meet the economic demands of war-wasted countries at the same time that she is endeavoring to put her own house in order. The other is the moral danger to China of a sudden increase in material prosperity due to the competitive scramble for her resources. These dangers can be averted if the Kingdom of God is made the dominating ideal for all men; for, as we have seen, there is a possibility of self-control where the same ideal governs all parties.

What we have said of China may be said with equal truth of other mission fields. The responsibility is upon us of deciding whether we will carelessly allow all of these possibilities of future mistrust and ill feeling to accumulate. Let us not repeat the mistakes of the past. It will not do for us to wait until the end of the war before endeavoring to maintain the supremacy of reasonable faith over self-interest. If we wait until the end of the war, we ourselves may well be suspected of self-interest in maintaining such a doctrine. We must immediately begin a vigorous missionary "offensive", and thereby seize the opportunity presented to us of building up that faith of man in man which alone will prevent misunderstanding and conflict. As a nation, we have abandoned our former policy of isolation. Our future national policy must be a world policy because we are now pledging ourselves to world welfare. What shall our policy be? Indolent indifference followed by a bloody amends, as at present, or a loving obedience to the Master's command so as to prevent a repetition of this horror? As the individual thinks and acts, so will the nation think and act.

A generous outpouring of missionary giving and missionary activity at this time is not only a Christian but a national duty. Such an outpouring will not only be obedience to Christ's command, it will not only meet the crying needs of the mission field; but it will also help to stabilize our national purpose, it will prove to the world that our national aim is higher than either conquest or revenge, and it will go far toward preventing a repetition of this nightmare we call war. We will be helping to make the world safe for democracy in the only sure way, because we will be creating a store of spiritual goodwill which will guarantee the permanence of that democratized world for which we stand ready "to pay the last full measure of devotion." America first? Unhesitatingly, yes!—in spiritualized service.

ABIDING HAPPINESS will be ours when we understand that we are now living in eternity—for the kingdom of God is all about us, did we only have eyes to see it—and that nothing can separate us from God and from those we love.—E. V. H.

MOBILIZATION OF THE CHURCH

BY THE REV. JAMES E. FREEMAN, D.D.

WHILE Titanic forces in the State and industry are coming together for the purposes of coöperation and mutual self-preservation, what is the great Christian Church doing to render its enterprise more efficient through mobilization? Are we, the conservators of religion, the accredited representatives of that character-making power without which there can come no new world-cosmos out of the present world chaos, to go on without the mobilization of our forces, scattering our fire and wasting our energies while the mighty enemy triumphs over the hearts and wills of men?

Nothing is more tragic than the failure of the great Christian Church of every name to seize opportunities as they come, and by concentrated effort to utilize them for the salvation of men. The world to-day is literally staggering and bewildered in its vain search for leadership and a sustaining religious conviction, and, confronted with this condition, we dare not be mere purveyors of denominational wares and nostrums. Let there be variety in form, but let there be unflinching unity in those mighty fundamentals that underlie and render valid all forms. Mobilize, Mobilize—this is the clear clarion call of the hour, and woe betide the Church if it fails to meet it.

A revival of religion that touches the very mainsprings of conduct, and regulates human intercourse, must come before we shall again have an ordered and peaceful world. No superman, made out of the conceits of a Nietzsche, can long dominate the world. The bludgeon, the bayonet, and the dreadnaught must one day give way to other agencies that are more conserving for all that makes for the weal and happiness of mankind, and we believe that these agencies must have their root in the institutions divinely ordained by Jesus of Nazareth.

While we strive for a nation of awakened patriots, prepared for the greatest contest that has ever challenged our finest zeal and sacrifice, let us with greater ardor and enthusiasm strive for an awakening of the nation's soul. If that flag, that has never before symbolized so much as it does to-day, is to be the foremost banner to lead the conquering armies of America's soldiers of freedom, then it must stand for something more than wealth and power. It must stand as the emblem of a people who have found again their faith in God, and through that faith have sacrificed to lift their fellows of every name and race to higher levels of thinking and living.

THE CRY OF THE WORLD'S WRETCHED ONES

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth,
Of human hands.

The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth,
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth,
Of human hands.

THOMAS CURTIS CLARK.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A "CURRICULUM OF SERVICE" IN THE CHURCH SCHOOL

THE Rev. T. C. Marshall, Archdeacon of Los Angeles and member of the Social Service Commission of the Province of the Pacific, writes of the organization of the Church schools of the nation to do material service:

"Plans for the fall work in many dioceses and parishes include the organization of the Sunday school for humanitarian service, especially as related to the war. The intrinsic value to the nation of the help of the children is indicated by the appeal of the President last summer for the mobilization of the forces of our Sunday schools for national service, and by the more recent decision to form a children's branch of the Red Cross to be known as the Junior Red Cross.

"From the point of view of social service and Christian education, the important thing to consider is that here is an opportunity not likely to recur, to introduce and establish a curriculum of service in our Church schools.

"The recognition in the five-fold plan of the *Christian Nurture Series* of the element of service as a necessary expression of the Christian life, and a necessary factor in Christian education, is one of the most progressive steps taken by the Church in this generation. Now is the time to create in every Sunday school a programme of service, providing a series of graded activities to be engaged in by the several classes, not as adjuncts to the War Department but as units existing for the purpose of learning and practising the Christian life.

"Let it be understood that we are organizing our Church schools for *humanitarian service*; and not merely during the present emergency, but permanently; that we are to do these special things now because they are the most important things to do in the way of service, at the present time.

"Here are some of the things that are being planned in various schools:

"(1) Keeping up to date the honor roll of men from the parish who are in the army or navy; keeping in touch with them by letters, postcards, gifts at Christmas, birthdays, etc.

"(2) Red Cross salvage work. Consult the local organization. The following things, which boys will be interested in collecting, have money value to the Red Cross: Tin or lead foil; tooth-paste, paste, or paint tubes; lead, brass, or copper scraps; typewriter ribbon boxes and the metal spools; carbon paper boxes; automobile tires and rubber of any kind; newspapers and magazines; cold cream jars and similar containers with lids; jars and bottles of all kinds. Here is a great field for resourcefulness.

"(3) Red Cross knitting, sewing, making of surgical supplies, comfort bags, etc., first aid, cooking, and home nursing classes.

"(4) Relief work for starving children in Armenia and Syria not covered by the Red Cross. One class is making over old Lenten mite boxes for distribution with the inscription: "Ten cents will keep a child one day."

"(5) Collection of books and periodicals. Consult local library as to kinds wanted. Fresh magazines may be bought by primary children and stamped by them for mailing at the Sunday school.

"(6) Keeping in sympathetic touch with families of soldiers, providing for recreational and social needs, at camps and in adjacent communities, suitable for older and especially adult classes.

"The appointment of one person to have definite charge of the department of service, to work out a plan in consultation with the teachers, is recommended."

THE NEW CHILD LABOR LAW

The meaning of the new Federal Child Labor Law which went into effect September 1st, and which has already been attacked in the courts, is that no producer, manufacturer, or dealer shall engage in interstate commerce or foreign trade, in which children under the age of 14 years are permitted to work or children between the ages of 14 and 16 years have been employed or permitted to work more than eight hours any one day or more than six days any week, or after the

hour of 7 o'clock at night or before the hour of 6 o'clock in the morning.

The penalty for violation of this act is a fine of not more than \$200 for the first offense, and for each offense subsequent a fine of not more than \$1,000 nor less than \$100, or imprisonment for not more than three months, or both fine and imprisonment at the discretion of the court.

Recipients of goods manufactured in violation of the Child Labor Law are subject to prosecution unless they have a guarantee of the manufacturer that child labor was not used in the manufacture of aforesaid goods.

The Children's Bureau has issued a series of rules and regulations for carrying out the provisions of the act.

"LIBERALS," the Massachusetts democratic platform declares, "are those who believe in placing the control of the Government in the hands of the people themselves to be exercised in such a way as to make the country a better place to live in for the poor as well as for the rich. Reactionaries are those who at heart are opposed to real democracy, either political or industrial, and who are advocates of privilege."

THE FOOD ADMINISTRATION at Washington has issued a pamphlet entitled *Managing Exhibits on Food Conservation at Fairs and Exhibitions*, which all who are interested in coöperating with the Government along these lines will find extremely useful. It was prepared by the members of the staff of the Department of Surveys and Exhibits of the Russell Sage Foundation.

DETROIT WILL HAVE sixty-seven recreation centers for young people in operation during the coming winter. These will be under the guidance of the Detroit Recreation Commission. The present plans provide for twenty-two afternoon centers, twenty-two evening classes, seven library centers, ten neighborhood houses or settlements, and several club centers.

THE VOTERS OF QUEBEC, Canada, on October 4th declared in favor of prohibition to go into effect May 1, 1918. The commerce reports of the United States state that the adjacent areas of the city are not affected and that traffic in liquors at most points along the municipal boundaries will continue.

A LEAFLET on training camp activities has been issued by a commission in charge of them. It deals with the status of the several activities recognized within the camps and the steps that have been taken to provide entertainment and to control alcoholism and prostitution. The leaflet can be had from Raymond B. Fosdick, care of the War Department.

"THE DAY IS COMING when a community will be held responsible for the typhoid occurring in its midst." With this as its text, the Dayton Division of Health in the Department of Welfare (how happily named) has issued a leaflet on typhoid in Dayton which might very well be studied by other communities.

ALTHOUGH THERE IS great demand for skilled and unskilled labor, and every able-bodied man or woman who wants work can have it for the asking, and at higher wages than have ever been paid, the Philadelphia City Mission points out that the fact still remains that the helpless poor are poorer than ever.

THE DEPARTMENT OF CIVILIAN RELIEF of the American Red Cross, Washington, is preparing a series of institutional and chapter courses for the training of home service workers.



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.

HONOLULU AND THE CHURCH PENSION FUND

To the Editor of *The Living Church*:

RINDLY give me space to state that we in Honolulu regret that in the published table of the pledges to the Church Pension Fund this missionary district appeared blank.

This came from the fact that the chairman of our local committee of the Church Pension Fund was called away in the service of his country, and I was absent from the Islands during the summer.

The facts are these: The convocation of the missionary district of Honolulu pledged itself to give at least \$1,000 to the fund, and a third of that amount is in the hands of the district treasurer and will be forwarded at once.

The Church people of Honolulu always try to do their part in any raising of money for general Church purposes, and while the omission of Honolulu from the list of givers is our fault yet we should like to see the correction made.

HENRY B. RESTABICK,
Bishop of Honolulu.

Honolulu, T. H., October 27th.

"I never knew there was such a thing as Redemption from Exile until I learned it from the Masons, and I am in favor of a lectionary which does not require our members to go elsewhere to learn the essential facts of the Bible history."

Of course he had in mind our Sunday lessons. One might extract the idea of redemption from exile from the daily lessons, but surely a lectionary should mass the great Biblical passages on Sundays and arrange the prophetic and historical writings in such connection with each other as to make them mutually explanatory. Even the daily lectionary as at present existing is very far indeed from accomplishing that. For these and many other reasons which there is not space to suggest, I beg on behalf of the Commission to urge on all of our clergy to give a fair and full test to the tables of Year II. If after doing that they do not know more about the Bible than they ever did before, they must have been exceptionally well informed. We also ask for criticisms.

Yours truly,
C. B. WILMER,
Chairman of Sub-Committee.

Atlanta, Ga., November 8th.

THE MILWAUKEE PLAN

To the Editor of *The Living Church*:

IN the Province of the Mid-West the Woman's Auxiliary have what they call the Milwaukee Plan. One dollar is sent in each year from each branch to a central fund. This amount is given to some bishop of the province to use for some one or more missions, where there is a special need in connection with the buildings or work.

At the Provincial meeting of the Woman's Auxiliary recently held at Oshkosh, the money raised in this way amounted to \$253.13 and was given to me to use to put a roof on Christ Church, Fox Lake, which was very badly needed, and a heating plant in the mission of St. Barnabas, Clear Lake, for which I wish to express my thanks.

WM. WALTER WEBB,
Bishop of Milwaukee.

THE NEW LECTIONARY

To the Editor of *The Living Church*:

ON behalf of the Commission on Revision of the Lectionary, I desire to express appreciation of the good words spoken for our work by Dr. Anstice in your columns a few weeks ago, to which I beg to add our own appeal for a larger use, this second year, of the New Lectionary, beginning with the First Sunday in Advent.

My personal belief is that the second year's lessons, both morning and evening, will commend themselves to the Church more highly than those of the first, not meaning in the least to disparage the latter. The justification of this opinion must wait on the detailed exposition, Sunday after Sunday, which I am permitted to write for some of the Church papers; but in the meantime and in general I may say that the Old Testament historical course for Year II, beginning with the Division of the Kingdom and extending to the close of the Inter-Biblical period, bringing in the Apocryphal literature, is precisely that portion of Jewish history which is least known to our Church people, is the most important, and has had the most light shed upon it by the labors of modern Biblical scholars.

It does not at all commit us to any rationalistic treatment of the Bible, if we acknowledge that the great prophets of the Old Testament have been practically discovered in modern times, and that their messages to their own ages, when presented in their historical connection, are seen to be full of truths needed by ourselves.

Again, as the central fact of this latter part of the Bible, take the Captivity of Judah, followed by the Restoration. Redemption from Exile is the theme for Easter morn of the second year as Redemption from Egypt was the theme for Easter of the first year. In a discussion on this subject which took place in one of the meetings of the Commission, a well-known layman of the Church made this statement:

PREACHING MISSIONS

To the Editor of *The Living Church*:

IN response to the recent publication in the Church papers of the names of those who had volunteered to serve as missionaries of the Church for preaching missions, I am in receipt of communications from the clergy in various parts of the country, asking me as to why they had not received the questionnaire, the answer to which constituted the basis for the recently published list of preachers. In some instances there seems to be a feeling that the Commission has neglected properly to advise the Church at large concerning this important undertaking. In answer, may I venture to say that the chairman of the sub-committee on the questionnaire, very properly, sent these questionnaires to the bishops of the several dioceses, and they in turn undertook to see that they were duly forwarded to such of the clergy as in their judgment could and would undertake a preaching mission? It was in response to this questionnaire that information was received upon which the published lists were based.

It is the purpose of the Commission to publish subsequently a full list of the names of the clergy, signifying the period at which they would be willing to preach such a mission. And, as secretary of the Commission, I beg to say to the clergy generally, that if they feel a desire and willingness to be included in such a list I shall be glad to have them forward their names to me. Of course it is assumed that those who do forward their names, and volunteer their services, feel that they have qualifications and fitness for such work.

JAMES E. FREEMAN.

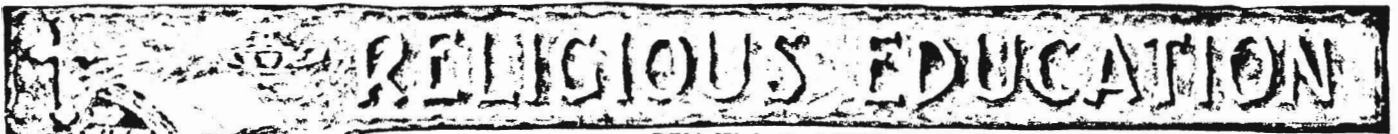
MANAGEMENT OF CHURCH PREPARATORY SCHOOLS

To the Editor of *The Living Church*:

DR. DE VRIES, in his Religious Education letter for your issue of November 3rd, referring to Father Sill's school at Kent, Conn., says that "the boys do all the domestic and out-of-door work of the school except the cooking and the laundering, including, under the supervision of an expert farmer, the farm and garden work." This is also the case at Christ School, Arden, N. C., near Asheville, under the able management of Father Harris, except that the boys do also the school laundering and the cooking under the supervision of a hired cook. A school farm has just been added, and agriculture, heretofore studied theoretically, can then be put into practice. The boys thus get their preparation for the higher classes in college, under the best religious influences, at nominal cost.

J. S. HARTZELL.

Do NOT let us lie at all. Do not think of one falsity as harmless and another as slight, and another as unintended. Cast them all aside. . . . Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*Ruskin*.



REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE editor of this department in THE LIVING CHURCH for October 20th brought all the arguments he could command against a weekly Children's Eucharist, especially as a substitute for Sunday school instruction. He did not adduce the strong arguments on the other side.

Advocates of the Children's Eucharist

The mail has brought such arguments for this service, and he puts them here

that both aspects of this matter may be presented.

He quotes first from a letter from the Rev. Dr. Joseph P. McComas, vicar of Trinity Church, New York City.

"From the point of view both of theory and of practice," to quote the words of the editor of the Religious Education department, I desire to take issue with him upon the subject of The Children's Eucharist.

Rev. Dr. McComas

He speaks of the Eucharist as for trained Christians. The subjective Eucharist may be, but ours is an objective religion and our Eucharist is an act of worship in which we do something; as obedient little children, because He who is our Lord bade us 'Do this in remembrance of Me.' We are not opposed to the attendance of the very little children; but find our satisfaction in hearing the primary department sing: 'O Lamb of God, that takest away the sins of the world, have mercy upon us, grant us Thy peace'; and then, with all the rest of the children and their elders, join in Faber's hymn (576),

"Jesus, gentle Saviour,
God of might and power,
Thou Thyself art dwelling
With us at this hour."

"And their elders are converted—become as little children, and know themselves as entering the Kingdom of Heaven.

"In two well-known congregations of Trinity parish, New York—Trinity Church and St. Luke's Chapel—the Children's Eucharist is part of the regular order of services, each Lord's Day, throughout the year. When the Sunday school is closed for the summer the Eucharist is continued, and a record of attendance kept as at other times. The unconfirmed are not excluded, nor are those who come to the Sunday school from other Christian bodies. This is held to be the chief act of worship and the only obligation of the day's worship, and as such is for all, uniting all in the service of unity. There are always some communicants (the service is held at 9 A. M., followed by Sunday school at 9:50 A. M.) and the unconfirmed learn to look upon Communion as a privilege for which they are being prepared. All who attend learn that our Lord has given us a holy sacrifice in which we join Him, in His sacrifice upon Calvary and intercession in heaven. This aspect of the Eucharist is too commonly overlooked, and Communion, which is but a part and consequence of it, is taken for the whole. It is true He bade us 'eat this', 'drink this', but He also bade us 'do this', that is, 'offer this'.

"As to the problem of order. This is not a problem. Those whose religion is wholly subjective are vexed by noises, an irregular experience, or anything unconventional, during worship. Once this was carried to so great an extreme as to require the streets to be roped or closed with chains during divine service, that the worshippers might not be distracted. With our gradual return to thoughts of religion as object—worship of Him upon whom we set our affections—we have come to rejoice in all external difficulties as things to be met and triumphed over. When we find children restless we expect them to be restless, and trust God and His sacramental presence, and our example, to work among them a sense of propriety and order. The fact is evident that (with a few rare exceptions) God and His sacrament and our example work wonders. The fact is evident that (with a few exceptions) efforts to preserve order are mischievous and fussy and irreverent. The few exceptions we refer to are disturbances caused by our own lack of faith, at the time, or by not having taken pains beforehand. Outsiders, from other Christian bodies, are always awed and quiet; although they may complain of not understanding the nature or significance of the service. Lay workers may have told the editor 'that in their opinion the Children's Eucharist was a failure', but that remains their opinion and no more. The opinion of Holy Church is to the contrary: 'Ye shall provide, that he may learn . . . all things

which a Christian ought to know and believe to his soul's health' and the Head of the Church has said, 'Do this in remembrance of Me' ('offer this').

"The Children's Eucharist referred to above takes place in the church before a properly appointed altar, where the priest is properly served and the church organist is present. The children are entitled to the best we have and get it; although there is no choir. The service is fully choral, to a simple musical setting with bright and familiar, though seasonable, hymns. There are two priests present, one at the altar, with his two servers, and one in the congregation. The one in the congregation reverently interrupts the service, at never more than two places, and for never more than two or three minutes, to interpret some part of the service to the congregation. Being in his cassock, he readily assumes a surplice and stole, entering the chancel to assist in administering to the communicants, and as readily takes his place in the congregation again in his cassock. Immediately after the service (while the lights are being extinguished) he kneels with the congregation and leads the children in a brief thanksgiving, and then rises and gives a five minutes' catechizing or exhortation; then dismisses the classes to the schoolrooms. It is all simple, easy, and reverent, and many parents who think their children too young for Sunday school bring them to the Children's Eucharist because of its influence upon them in teaching them to worship. It is a success (it cannot be a failure). Jesus is there, calling the children to Him, embracing them, and gathering them into His arms in the offering of Himself for the world's salvation. *Sic Deus dilexit mundum.*"

The Editor gladly acknowledges the beauty and benefit of the Children's Eucharist as described by Dr. McComas, but he submits that the Doctor presents the objective aspect of religion almost in an *ex opere operatum*, mechanical sense, appears to regard it as the whole of religion, and does not leave room for the subjective experiences and fruits that objective religion should bring if it is to be true and whole religion. We are perhaps too sensitive to noise and disorder, just as our Roman Catholic friends in Italy, though not usually in France and America, are too unsensitive to the things that disturb corporate and congregational worship. The rapt silence of the adult congregation in adoring worship is a wonderful and much to-be-desired thing in the Church, and rarely obtains where many children and few adults are present. Devout and highly trained Catholic Churchmen testify that they can not be attentive and devout at Children's Eucharists, that their minds are distracted, and that the "police duty" involved is distressing. This is subjective, of course, but the editor feels that it is cogent objection none the less to frequent Children's Eucharists.

The Rev. Charles H. Holmead of All Saints' Church, Atlantic City, approaches the value of the Children's Eucharist in Religious Education from a different angle. He says, in a letter to the editor:

"I have been greatly interested in your editorials in THE LIVING CHURCH in the department of Religious Education, but must confess to disappointment at the

Rev. C. H. Holmead current one on The Children's Eucharist.

As you invite clerical and lay criticism I feel constrained to offer my humble exceptions and take issue with you.

"I, too, desire to put all prejudice aside and deal with the plain, unvarnished facts. First, we have children communicants. It is our desire to train all the rest so to be and steadily increase the roll of children communicants. Therefore we use the Eucharist to train, not primarily to be trained for. In the act of faithful obedience to our Lord the well-trained soul is developed.

"In the early days it may have been necessary carefully to guard the sanctuary, but to-day that condition does not exist in our midst. Our children are 'to the manor born' in Christianity. The fact that the Church soon changed all that secrecy for an open Eucharist is answer enough and we will leave the long training for the Eucharist as the exception and let our children be trained in the Eucharist from experience and participation.

The children will have the benefit of the inspiration of coming to the altar together. The unconfirmed will have the benefit of this lesson and example. Numbers count so much. As the family pew has passed, the pastor will have the pleasure of seeing his children before him. What children are well trained in doing they seldom forget. Any parent or teacher knows this. This brings me to the next fact.

"The largest number of Christian children worship at the altar. Examples are our Roman and Eastern brethren. In the mill cities of Wilmington, Philadelphia, and Cincinnati I have had the pleasure of seeing large numbers of children at the Eastern altars. These children will be a power in years to come. Now, please tell me, why is the altarless method of Protestantism to be continually held up to us and the Catholic method hooted down, when this Catholic method is winning and holding most of our children? Is not this the crucial point after all? It seems to me that we can learn the lesson we need so badly and sadly by studying the Roman and Eastern methods at our doors. Even here in Atlantic City at the little Roman church near All Saints', at 9 A. M. Sunday mornings two masses many days are said. This means the church filled twice with children. Always once. Can any Protestant service hold the children as this? But why multiply examples?

"As to order, my experience of eighteen years as a layman and ten years as a clergyman bears me out in saying that the children are no more restless, in proportion, than grown people. In fact they do less shuffling, much less coughing, and never any fanning. Put all prejudice aside and carefully compare Roman Catholic and Protestant children for reverence and devotion to the church. But never mind the restlessness, the altar is its best teacher.

"What an opportunity, dear Doctor, was yours to come out boldly for the Catholic Faith! It is real worship that we want to teach our children—worship in public, on the Lord's Day, in His House—and this must of necessity be primarily at His Service. This is the only thing that really counts in a man's life, in a woman's life, and so must be instilled in the child. There is never any 'premature familiarity' in the Catholic religion, for what a child loves and reverences the man or woman will continue to hold dear and sacred.

"Let us, therefore, train our children in the Eucharist by regular attendance and, when confirmed, systematic reception in a body."

The arguments of Mr. Holmead, like those of Dr. McComas, are strong, but not all of them as strong as he holds them to be. For instance, the large attendance of children on children's masses in the Roman and Oriental rites is due only in part to the attractive power of the Children's Eucharist. We must also take into account the power of the whole organization demanding attendance under grave penalties, the coöperation of parents, the devotion of the priests to children, and their intelligent, faithful, pastoral care of them, and the spirit, traditions, and trained habits of these communions. Most of these things are much to be desired among us and are widely and lamentably absent. If we had them the Religious Education of the children of the Church would be a matter of comparatively easy achievement, no matter what the method pursued, or at least provided that the method be one of several good ones available.

Mr. Holmead asks why the altarless method of Protestantism is advocated and the Catholic method hooted down. Of course there was no hooting, especially of anything so good, in the editorial he refers to, nor was an altarless method advocated, but the argument was against the Children's Eucharist as the sole method for all children, and in behalf of reserve and restraint in its use. Corporate attendance on the Eucharist and reception of the sacrament at stated intervals by confirmed children, together with instruction by the priest, are certainly highly to be desired, as at all times so especially in these days where parents so rarely are influences for and so often influences against the Sacramental life and religious training of their children.

In conclusion the editor desires to insert without comment some paragraphs from a recent letter from the Rev. C. S. Abbott, of the Church of the Good Shepherd, Washington, D. C. They are worthy of consideration.

"In regard to the matter of catechetical instruction in connection with a Children's Eucharist as a substitute for the Sunday school, I think this point is worthy of consideration.

Rev. C. S. Abbott
 "There are three types of service in vogue at the present time. (a) Non-liturgical, more or less informal; (b) Liturgical, of the type of Morning or Evening Prayer; (c) The Eucharist.

"To get anything out of any service requires mental concentration and requires the very greatest concentration. A Communion service always takes more out of me than any other act of worship. Now, while the Communion and Eucharist is commanded, our form of it is quite as much a growth as the Morning and Evening Prayer Service.

"Now the attempt is made to train the child to use that type of service requiring the highest concentration and when his mind is quite tired to attempt to teach him something.

"In my judgment such attempts fall between two stools. The child either gets nothing out of the service or nothing out of the instruction or little out of both."

Perhaps it may be desirable to add a final word and say that numerous letters have been received approving and confirming the positions taken in the editorial of October 20th.

THE RUDIMENTS OF THE FIRST PRINCIPLES

BY DEACONESS KLEMM

"OF Christ we have many things to say," writes St. Paul, "and hard to be uttered, seeing ye are dull of hearing. For when because of the length of time ye ought to be teachers, ye have need that one teach again the rudiments of the first principles of the oracles of God: And are become such as have need of milk, and not of strong meat."

As one goes about one finds dear, lovable folk who still think that the Episcopal Church stands at the head of the list of Churches in the matter of membership. Some dear souls think that we give more per capita for missions and so pride themselves, not knowing that we come far down in the list in both of these matters. Compared with one of the denominations our membership is as 1,040,896 to 5,729,629; compared with another the proportion is 1,040,896 to 3,657,594, and in the matter of giving to foreign missions is as 78 cents to \$2.48.

Are we still unable to stand the truth, and must we be bolstered up with petting, with compliments and praise, at the expense of the full growth that comes of overcoming the conditions that we through knowledge are dissatisfied with? It is not through ritual that we are to work out our own salvation; it is not the forms or the mode of government that shall save our soul; it is not the sacraments that shall make us Christ-like; but the use we make of them, the use we put them to. And these tools are of value only as they make the user of more value in the work of building the Temple whose Builder is Christ. No fair-minded person to-day thinks we are the only Christians and the only ones through whom the King is working; nor the only ones to whom the Beloved Master is pouring out His love; and with whom He is sharing His work. But we do believe that He has given us the finest tools He has to give, and has put us in the best place to do His work, and has put before us tasks worthy of "strong" men and women, who have passed the infant stage, and are become teachers to these who are still "little new things in the tribe of God". And this task? That "this Gospel shall be preached to the whole world", a task worthy of the best skilled workman, strong in faith, faith in the art of giving as in the art of receiving. But we resent hearing the "things hard to be uttered", because they mean strenuous effort and sacrifice. "Because of the length of time"! The Christian Church has been some 1,900 years in growing, and we have less of the vision of the real Kingdom than the Christians of the first three hundred years. How many from among us do we send out as missionaries to teach? And we have need yet that one teach us the rudiments of the first principles. (Read the Gospel to find them, and let him who reads understand.)

To say, "I don't believe in missions," is to say that Christ, in whom you believe for your soul's salvation, is a liar. For it is His vision, His command, His promise, His word, that has sent His believers into the world to witness of Him, that He is the Son of God, and through Him alone comes remission of sins. How can we expect to face Him when others "through our neglect are unfit to see His face"?

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Church Kalendar



- Nov. 1—Thursday. All Saints' Day.
 4—Twenty-second Sunday after Trinity.
 11—Twenty-third Sunday after Trinity.
 18—Twenty-fourth Sunday after Trinity.
 25—Sunday next before Advent.
 29—Thursday. Thanksgiving Day.
 30—Friday. St. Andrew.

CALENDAR OF COMING EVENTS

- Nov. 20—Albany Dioc. Conv., All Saints' Cathedral, Albany, N. Y.
 20—Synod, Province of Washington, Philadelphia.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).
 Miss E. F. Jackson (in Eighth Province).
 Miss R. G. Pumphrey.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D. (address direct; 281 Fourth avenue, New York).

BRAZIL

Rev. W. M. M. Thomas.

CHINA

ANKING

Rev. Amos Goddard.
 Rev. E. K. Thurlow.

HANKOW

Deaconess Julia Clark (in Eighth Province).
 Deaconess Edith Hart.
 Miss Helen Hendricks (address direct; 5845 Drexel avenue, Chicago).
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
 Rev. Walworth Tyng (address direct; 32 Burroughs street, Jamaica Plain, Mass.).
 Mrs. Walworth Tyng (in First Province).

SHANGHAI

Miss M. A. Bremer.
 Miss Annie Brown.
 Miss L. S. Hammond.

IDAHO

Rt. Rev. J. B. Funsten, D. D. (address direct; 281 Fourth avenue, New York).

JAPAN

TOKYO

Deaconess E. G. Newbold.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Rt. Rev. A. S. LLOYD, D. D., 281 Fourth avenue, New York City.

Personal Mention

THE REV. DR. W. RUSSELL BOWIE has not accepted a call to New York, as was recently reported. He will remain in Richmond.

THE REV. TALIAFERRO F. CASKEY, D. D., has tendered his resignation of Christ Church, South Norwalk, Conn., because of ill-health. The parish has elected him rector emeritus.

THE REV. HENRY CHAMBERLAIN has accepted the rectorship of Susquehanna parish, diocese of Easton, with the care of St. James' Church, Port Deposit. Address: Aiken P. O., Cecil county, Maryland.

THE REV. A. B. CLARK, while still continuing in the Rosebud (Indian) Mission work, has changed his residence to Hot Springs, S. D., and undertaken work in that vicinity at the Bishop's request.

THE REV. WILLIAM H. DARBIE has accepted a call as rector of St. Luke's parish, Seaford, Delaware.

THE REV. J. WENDEL DAVIS, rector of Trinity Church, Marshall, Mich., will resign to enter secular work. Mr. Davis has been a faithful and much beloved pastor and his action will cause great regret.

THE REV. DAVID LEROY FERGUSON, rector of the Church of Our Merciful Saviour, Louisville, Ky., has been granted a year's leave of absence, and leaves shortly for France, where he expects to do work under the Y. M. C. A.

THE REV. REGINALD T. T. HICKS is now rector of the Church of the Good Shepherd, Wichita Falls, Texas.

THE REV. JOSEPH S. HINKS assumed the rectorship of Trinity Church, Renovo, Pa., November 1st. All letters should be addressed to Trinity Church rectory.

THE REV. AUSTIN A. H. HOUBERT, Litt. D., has accepted the rectorship of St. Mary's Charlelot, Pa., and will, enter upon his duties on Sunday, November 18th.

THE REV. C. G. HOWELL is in charge of St. Barnabas' Church, East New York, Brooklyn, and should be addressed at 522 Cleveland street, Brooklyn, N. Y.

THE REV. GEORGE HUNTINGTON has accepted a call to Trinity Church, Claremont, N. H., with address at Trinity rectory. The mission at West Claremont will be under his charge.

THE REV. JAMES F. KIEB resigned the rectorship of Christ Church, Green Bay, Wis., effective November 1st. He underwent a successful surgical operation last week and expects to be able to leave the hospital the middle of November.

THE REV. HENRY MACBETH has accepted the rectorship of St. Paul's Church, Tivoli, and of Trinity Church, Madalín, New York. Address Madalín, N. Y., after December 1st.

THE REV. DANIEL G. MACKINNON, D. D., has accepted a call to the rectorship of Christ Church, New Bern, N. C.

ALL MATTER intended for the secretary of the district of Spokane should be sent to the Rev. H. H. MITCHELL, Colfax, Wash.

THE REV. CLARENCE P. PARKER rector of Christ Church, Little Rock, Ark., has resigned to give himself for Army work.

THE REV. WILLIAM S. SHORT has accepted the rectorship of the Church of the Incarnation, Santa Rosa, Sonoma county, Calif., and entered upon his new duties November 1st. All mail should be addressed to 550 Mendocino avenue, Santa Rosa.

THE REV. WILLIAM HENRY SMITH has accepted the call to become rector of St. Andrew's Church, Greenville, Norwich, Conn.

THE REV. FRED C. STEVENS is in charge of St. Simon's and St. Alban's Churches, Brooklyn, and should be addressed at 2621 Newkirk avenue, Brooklyn, N. Y.

THE REV. JOHN WALLACE SUTER, Jr., has accepted a call to Christ Church, Hyde Park, Boston, Mass.

THE REV. URIAH SYMONDS, after a rectorship of nearly thirty-two years, has resigned the rectorship of Grace Church, Port Jervis, N. Y., to take effect on the Sunday after Christmas Day.

ORDINATIONS

DEACON

SPRINGFIELD.—Bishop Sherwood ordained to the diaconate in St. Paul's Church, Springfield, Ill., on Wednesday, November 7, 1917, Mr. JOHN TURNER ZILLARD. The candidate was presented by the Rev. William Baker of Bloomington, who also preached the sermon. The Litany was said by the Rev. L. L. Riley of Christ Church, Springfield, the Preface to the Ordinal was read by Archdeacon White. Mr. Zillard begins his ministry at Paris, Ill., in charge of St. Andrew's Church. St. Matthew's, Bloomington, has given seven of her sons to the ministry in the past five years.

PRIEST

CENTRAL NEW YORK.—On November 5th, in St. Matthew's Church, Moravia, the Bishop Coadjutor ordained the Rev. FREDERICK WALTER DICKINSON a priest of the Catholic Church. The preacher was the Rev. Frederick Henstridge. The candidate was presented by the Rev. W. S. Stevens, who also read the Litany. The Rev. J. W. Crowell was the deacon and the Rev. E. G. White was the sub-deacon. The Bishop's chaplains were the Rev. T. J. Dewees and the Rev. A. T. Doughty. Other priests present in the sanctuary were the Rev. N. T. Houser, the Rev. H. P. Horton, and the Rev. L. E. Ward. At the conclusion of the service, at which a large congregation was present, the Bishop and clergy, with the relatives of the newly made priest, were entertained by the ladies of St. Martha's Guild at a luncheon in the parish house. Mr. Dickinson, who is a master in arts of Hobart College and has done post-graduate work at Cornell, will continue his work in St. Ambrose's parish, Groton, and at Trinity mission, Dryden.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief re-treat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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 parishers 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.

MARRIED

TOWNSEND-EDWARDS.—On Monday, November 5, 1917, at the residence of the bride's brother, Admiral Henry B. Wilson, Washington, D. C., by the Rev. W. T. Snyder, rector of the Church of the Incarnation, ELIZABETH WILMER WILSON EDWARDS to the Rev. J. H. TOWNSEND, rector of St. John's Church, Camden, N. J.

DIED

ARTHUR.—ARCHIBALD ARTHUR, 66 years of age, one of the oldest choirmasters and organists of Brooklyn, N. Y., on November 3rd at his home in Flatbush. Funeral services were conducted by the Rev. Dr. Townend G. Jackson, rector of St. Paul's Church.

CLARK.—On Wednesday, October 24th, at her residence in Yonkers, New York, VIRGINIA CLARK, widow of the late John H. Clark, in the 81st year of her age.

GRAVES.—Entered into rest at Washington, D. C., October 29th, LUCILLA WARREN, widow of the Rev. John Allen GRAVES.

GREENE.—Entered into rest, on October 23rd, at The Forest, Adams Co., Miss., Mrs. JULIA DUNBAR GREENE in the 77th year of her age.

"Blessed are the dead that die in the Lord."

HAYDON.—In Jeanville, Pennsylvania, November 3, ELLEN NEWTON HAYDON, aged 82 years, six months, and six days.

A constant supporter of God's Church and a carer for His poor.

May God have her in His holy keeping!

HEWLETT.—On October 30th at her home in Brooklyn, N. Y., MARY ELIZABETH, widow of James Augustus HEWLETT of Rock Hall, Lawrence, L. I., in her 76th year. Funeral services were held at Grace Church-on-Heights, Brooklyn, of which she had been a prominent member, on November 2nd. Mrs. Hewlett was a member of the Board of Managers of the Church Charity Foundation.

KIERULFF.—Entered into life eternal, SARAH ELLEN KIERULFF, at Berkeley, California, November 3rd, in her 74th year; beloved mother of the Rev. A. W. Kierulff.

POPE.—At his home, 73 Prospect street, East Orange, N. J., on October 13, 1917, after a long illness, JAMES E. POPE.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

VANCE.—At his home in Madison, Wis., on the eve of All Saints' Day, Dr. JAMES W. VANCE, aged 85 years, of pneumonia. He served many years as vestryman and warden of Grace Church and was for twenty years a member of the choir.

WILSON.—Entered into life eternal at her home in Bronxville, N. Y., on Sunday, October 28th, JANE LAWSON, wife of the late Rev. Epiphanius WILSON, in the 73rd year of her age.

"Her children arise up and call her blessed."

WILSON.—Entered into life eternal at her home in Bronxville, N. Y., on Monday, November 5th, MARIA MARGARET FRANCES, sister of the late Rev. Epiphanius WILSON, in the 78th year of her age.

"Intreat me not to leave thee or to return from following after thee; for whether thou goest I will go; and where thou lodgest I will lodge: Thy people shall be my people and thy God my God. Where thou diest will I die, and there will I be buried."

WANTED

POSITIONS WANTED—CLERICAL

YOUNG PRIEST, assistant in New York, desires to correspond with bishop or vestry seeking rector. Faithful service guaranteed; good record. Extempore preacher. References. Address EXCELSIOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, UNIVERSITY, Seminary graduate, desires curacy in or near Eastern city. Sings service; thoroughly trained; very successful. References. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED BY PRIEST, highly educated, exceptionally good preacher, hard worker, successful. Married—no children. Small salary sufficient. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

CURACY OR VILLAGE work in East, January 1, 1918. Loyal priest, good preacher, faithful worker. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

AMERICAN PRIEST, MIDDLE-AGED, married, desires Church work in the East. Address PHILLIPS, care LIVING CHURCH, Milwaukee, Wis.

PREACHER FOR PREACHING MISSION. Write for booklet. Rev. J. ATTWOOD STANSFIELD, 281 Fourth avenue, New York.

PRIEST, MARRIED, DESIRES country parish in East. Address B10, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A YOUNG MAN of sterling qualities and capable of teaching elementary classes in boarding school. Apply to R.S.T., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST wanted. Boy choir. References required. Good salary to the right man. Address Rev. G. H. HILLS, Avondale, Cincinnati, Ohio.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER will soon desire new appointment. Twenty-five years' vested choir experience. References, present rector and vestry. Last appointment fourteen years. New England states preferred. Address CHORAL, care LIVING CHURCH, Milwaukee, Wis.

AN EXCEPTIONAL OPPORTUNITY is offered to a priest desiring efficient assistance in his immediate parish work, or within his jurisdiction, by a deaconess. For particulars and references, address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES WIDER field where forceful, devotional, and congregational uplift results are requisites. Unstinted endorsements, several bishops, New York rectors, musicians. Address GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

HALL ORGANS.—THREE AND FOUR manual organs in Grace Cathedral, Topeka; Trinity, Atchison, Kansas; Gethsemane, Minneapolis; Christ, St. Paul; Trinity, New Haven; Grace, Newark; and Seaman's Institute, New York. Write us for expert advice, specifications, and catalogue. The HALL ORGAN COMPANY, New Haven, Conn.

AUSTIN ORGANS.—CONTRACTS SECURED by Austin for nine months of 1917 include eighty organs to be placed in twenty-four different States. Twenty-eight of these of large capacity. Fifty contracts for two manual organs. All information by writing factory. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

HOLY CROSS PRAYER KALENDAR FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address HOLY CROSS TRACTS, West Park, N. Y.

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

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

HYMNS FOR CHURCH SCHOOL AND Church, new edition with National Anthems, seventieth thousand, 111 hymns with music. \$6 per 100; after December 1st, \$10. PARISH PRESS, Ft. Wayne, Ind.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

FLORENTINE CHRISTMAS CARDS, \$1.00 doz. assorted; little carved Bambino frames, 35 cents each. Box 4243, Germantown, Pa.

UNLEAVENED BREAD—INCENSE

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

SAINTE MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Suits, Hoods, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra light weight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address, 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis.

REAL ESTATE—NORTH CAROLINA

The mazy whirl
Of southern pines
And jessamine vines—
Roses, posies,—
Earth encloses
Waters that mirror each star that shines.
So ran the lilt of old New Bern days, generations ago.
Eighty thousand acres in Eastern North Carolina for sale; a drainage and timber proposition. CHARLES E. LYMAN, Asheville, North Carolina.

FOR SALE—MISCELLANEOUS

KNABE GRAND PIANO. Good condition. Excellent tone. Bargain at \$350. Address W. D. COOK, 803 W. Lovell street, Kalamazoo, Mich.

LITERARY

ST. LUKE, HIS LIFE, CHARACTER, and Teaching. Being brief spiritual readings for Advent and Lent, by McVEIGH HARRISON, O.H.C. Will be on sale before Advent at St. Andrew's Post Office, Tennessee. One dollar the copy, postpaid. Suitable for Christmas gift. Orders now being taken.

SECOND EDITION OF Beyond, a study of the doctrine of the Intermediate State, by the Rev. WILLIAM R. POWELL is being issued. Price \$1.00. For sale by the author, 297 East Thirty-seventh street, Portland, Oregon.

MAGAZINES

FREE NEW MAGAZINE CATALOGUE; best prices, clubs. Ask for it from JAMES SENIOR, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Hand books at the office of the Order, Room 84, Bible House, New York.

ILLUSTRATED LECTURES

The Rev. THOMAS A. HAUGHTON-BURKE will open the second year of his illustrated lectures November 15th. These lectures were well received last year. For particulars address Box 15, 420 West 116th street, New York City, or Edwin S. Gorham, Publisher, 11 W. 45th street, New York City.

RETREATS

CONNECTICUT.—The Rev. Dr. McClenthen, rector of Calvary Church, Baltimore, will conduct a day's retreat at Christ Church, New Haven, Conn., on St. Hilda's Day, November 17th. DEACONESS IN CHARGE, St. Hilda's House, 80 Broadway.

NEWARK, N. J.—A day's retreat for the associates of the Sisters of St. Margaret and others, will be held in the chapel of St. Barnabas' Hospital, Newark, December 5th. Conductor Rev. Selden P. Delany, D.D. Those desiring to make the retreat, please communicate with SISTER IN CHARGE St. Barnabas' Hospital, Newark, N. J.

MEMORIALS

JAMES COSSLETT SMITH

(Memorial resolution of the Standing Committee of the diocese of Michigan on the death of James Cosslett Smith.)

By the death of JAMES COSSLETT SMITH on September 7th, A. D. nineteen hundred and seventeen, this diocese lost its first chancellor and our committee a clear, sound, and ever-willing adviser. A faithful and devout Churchman, he never hesitated to give freely of his time, energy, and money where the interests of the Church required. He had been a regular at tendent upon its conventions, both general and

Stratford Co. Boston.

The Sum of Feminine Achievement. By Dr. W. A. Newton Dorland. \$1.50 net.

Century Co. New York.

Heroines of Service. By Mary R. Parkman. \$1.35 net.

Heroes of To-day. By Mary R. Parkman. \$1.35 net.

MUSIC

Rt. Rev. Anson R. Graves. Sonora, Calif.

New National Anthem. Words and music by Anson R. Graves. 5 copies for 5 cts.; 50 cts. per 100, postpaid.

CATALOGUES

Church Divinity School of the Pacific. San Francisco, Calif.

Catalogue 1917.

PAMPHLETS

Commission on Training Camp Activities. Old Land Office Bldg., Washington, D. C.

Commission on Training Camp Activities.

John Davey. Kent, Ohio.

A Christian Dog. 10 cts. net.

Longmans, Green & Co. New York.

Considerations Concerning the Sacrament of Our Lord's Body and Blood. By the Bishop of Vermont. 10 cts. net.

KALENDARS

E. P. Dutton & Co. New York.

Eat and Grow Thin Calendar 1918. The famous "Mahdah" Menus. By Vance Thompson.

as a place of entertainment for the men from Commonwealth Pier, and were opened July 13th.

"On the following Sunday, the Rev. Edward T. Sullivan made an appeal for volunteer workers, about seventy persons offering to take up this form of service. Some fifty of these are now coming in groups on regularly appointed evenings. Most of these are mature women; many are mothers with sons in the war; there are some mothers who bring their daughters with them; in some instances husbands and wives are working together.

"There has been a good attendance of boys from the start, and there are usually as many as seventy-five boys present. They play games, sing, play on musical instruments, talk over their troubles with sympathetic friends, and enjoy light refreshments. Many of the boys have formed the habit of coming whenever they have shore leave, and many new ones arrive at the rooms each evening. There is a very neighborly spirit, and some drop in frequently for a chat or a game, or to speak with some one with whom they have become acquainted on previous evenings. One direct result has been that a large number of the men have been invited to the homes of the workers, and to the homes of friends of the workers. It is hoped that Boston is fast losing that reputation for coldness and indifference which has been so often attributed to her by certain parts of the West. The cost of rent, care, and food is ten or twelve dollars per evening, but the attendance is now so good that larger quarters may soon be necessary.

"About once a month the men have been entertained at a somewhat more elaborate affair in the Cathedral Rooms. The cooking division of the Service Unit has prepared a supper, and professional performers from the theatres have volunteered their services. This has been followed by an hour of dancing, in which a number of young ladies and their chaperons have taken part."

DR. VAN ALLEN ON THE STATE OF THE DEAD

Four years ago many would have frowned on the message in this week's kalendar of the Church of the Advent, Boston. To-day there is a suspicion in some of our minds that we have followed too literally the materialistic view of life and death; and, if the souls of the righteous are in the hands of God, then the Father will not object if we talk to them.

Dr. van Allen's message is as follows:

"I trust you are all doing your part to sanctify this month in special to the blessed dead. Of course we commemorate these always, in our private and public prayers, and whenever we confess our belief 'in the Holy Catholic Church, the Communion of Saints.' But a pious practice has for many centuries set apart November as peculiarly the month of the holy souls; and here we add to the weekly requiem another on Thursdays at 9:30, and the recitation of the vespers of the dead after evensong on Saturdays. As you know, we are glad to arrange for other requiems at your request; and if you will be present, these can be set at some other hour than that of the usual daily Eucharist. There is never any charge or fee for such ministries.

"It is well, at this time, to set before our minds what the Catholic Faith teaches us about our departed friends who died in the Lord. 'The souls of the righteous are in the hand of God, and there shall no torment touch them.' They are 'alive unto God through Jesus Christ our Lord'; since God, who is their God, 'is not the God of the dead but of the living, for all live unto Him.' They retain consciousness and memory, because personality survives death. They are

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, November 12, 1917 }

ON Wednesday evening the laymen's club of the Cathedral tendered a reception to the new Dean of the Cathedral in Synod Hall. There was a good attendance of officers and members. Bishop Greer, Bishop Burch, and the Very Rev. Dr. Howard C. Robbins made addresses.

SERVICE OF DECONSECRATION

When the new and beautiful church was built for St. John's parish, Pleasantville, the old church building was abandoned. It has since been disposed of. On Tuesday, November 6th, Bishop Burch held a special service in the old edifice and formally pronounced it "deconsecrated".

MEETING OF ALTAR GUILD

The annual meeting of the Altar Guild was held in St. Thomas' parish house on Thursday morning. There was good attendance and encouraging reports were made. An important change in the constitution was considered, enlarging the field of operations to include the Cathedral, parishes, missions, and preaching stations.

This society has done excellent work not only in the diocese of New York, but also in the diocese of Long Island, where three Church centers have been assisted.

EXHIBITION BY ST. HILDA GUILD

By the favor of Mr. Bertram Grosvenor Goodhue, architect, and patron of the guild, the fourth annual exhibition of the work of the St. Hilda Guild will be held in his offices, at No. 2 West Forty-seventh street, New York, on November 21st, 22nd, 23rd, and 24th, from 10 A. M. until 6 P. M. St. Hilda Guild was established to make Church vestments according to the historic traditions of the Mediaeval and Modern Roman forms. Through its associates the guild has access to the best patterns and fabrics formulated and executed by the leading religious houses and ecclesiastical architects in England (both Anglican and Roman Catholic), in which country the best work of this kind in ancient as well as in modern times has been accomplished. Every variety of this branch of Church requirements is undertaken by the Guild, specimens of which will be shown at this exhibition.

THE BOSTON CATHEDRAL AND THE SAILOR IN TRAINING

Hospitality to Men at the Receiving Ship—Dr. van Allen on the State of the Dead

The Living Church News Bureau }
Boston, November 12, 1917 }

THE most careless observer cannot help being impressed with the varied and far-reaching efforts which the Church in and near Boston is making for the men in our national service. It is profoundly encouraging to note that the Church is, as it has not always been, healthily responsive to all that is deepest in New England hearts. As a layman recently remarked, we are in the midst of startling but welcomed changes. Some churches around Boston have already displayed service flags on the outside of the church, and practically all love the American flag on the inside. Many have already published their rolls of honor.

THE CATHEDRAL AND THE SAILORS

Mr. Lyman G. Smith, a teacher in the Boston High School of Commerce, has written

an interesting account of the Cathedral and the Sailors, for the weekly kalendar of St. Paul's Cathedral. He writes:

"Soon after Commonwealth Pier was taken over by the Navy Department for a receiving ship, a need arose for hospitality and social service for the hundreds of young men arriving almost daily in Boston, mostly from the West and other more distant parts of our country.

"Most of these were strangers, knew no one in this vicinity, and not infrequently they could not even find their way to the 'ship'. They naturally began to 'see' the town, often encountering the dangers and temptations of vice. This led to a movement to furnish wholesome entertainment and hospitality to offset the evil influences. Many of the boys had left refining and uplifting home environment which they missed at the Pier, and there were marked symptoms of homesickness in not a few cases. The rooms of the Guild of St. George, at 53 Bromfield street, occupied during the winter by the Cathedral boys under the direction of Mr. Huntley, were utilized by the Service Unit

not remote from us, since distance in space does not exist upon the spiritual plane. Their present state is one of purification, progress, and ever-increasing happiness; but this is not inconsistent with some measure of pain in purgation. They continue to love us and to pray for us; and, in so far as that knowledge adds to their progress or their joy, they know of our affairs. It is strictly forbidden us to attempt any sort of necromancy through 'mediums,' wizards, automatic writing, or the like; and to violate this rule means excommunication. But sometimes God, to whom the secret things belong, vouchsafes to draw back the veil, that they may make their presence felt for good. When the last stain of their earthly pilgrimage is removed, they are admitted to Heaven itself; and at the Resurrection they come to perfect consummation and bliss both of body and soul. Baptized children who have never known actual sin enter, at the instant of death, into that blessed place where is neither old age nor immaturity, pain nor grief, and 'passingness hath passed away.' We should always remember our dead with grateful affection; we should pray for them daily, and particularly before the Blessed Sacrament, which is the Food of Immortality; we may do works of charity in their names. And in our own bereavement God sustains us by the promise of a joyful reunion hereafter, if we are faithful to the end, in the strength of Him who was dead and is alive again, blessed forevermore."

TRIUMPH OF ST. MARK'S SCHOOL

President Eliot once said that the Church schools of New England were producing precious few prize scholars at Harvard. The *Boston Transcript* has just made the following announcement relative to St. Mark's, of which the Rev. William G. Thayer is headmaster:

"St. Mark's school this year leads in the honor list of those men who passed their entrance examinations for Harvard with high grades. The school has five representatives on the list, while Boston Latin is second with three. Middlesex and the Roxbury Latin school have two each."

BISHOP WILL LAY CORNERSTONE OF ITALIAN CHAPEL

On Sunday, November 25th, at 4 o'clock in the afternoon Bishop Lawrence will hold the cornerstone service of the Chapel of St. Francis of Assisi (Rev. Henry Sartorio, vicar), a chapel for the use of the Italians of Boston.

The chapel, being built by the Architect R. Clipston Sturgis in the Renaissance style, is erected in memory of Anna Eliza Smith by her sister. The interior will be beautifully finished with a marble floor and the altar will be of white Carrara marble, with a beautifully carved reredos. A screen will divide the chapel from the antechapel, where will be placed a memorial baptismal font of hand-carved sixteenth century marble from Ravenna. A fine Spanish lamp of the sixteenth century will hang in the chancel. The chapel and every piece of furniture, including altar and reredos, are memorials or gifts of friends of the Italian work. The work on the altar is being executed by the well-known sculptor, Angelo Luakki. It is expected that the chapel will be ready for use before Easter.

MISCELLANEOUS

At the fall meeting of the southern branch of the Massachusetts Church School Union, held in St. James' Church, Saturday, October 27th, the treasurer reported a balance on hand of \$43, with no outstanding bills. On motion of the Rev. J. Wynne Jones of

Swansea, it was unanimously voted to purchase a Liberty bond.

The Church school of the Church of the Ascension, Fall River, has purchased a \$50 bond, for which it plans to pay on the installment plan. One member of each class has been appointed as a collector.

The Rev. Howard Wilkinson has made

announcement of the following gifts for Emmanuel Church, West Roxbury: A large electric fan in the chancel, a service flag, which will indicate by its twenty stars this parish's contribution of men to the Army and the Navy; a roll of honor, a complete set of red hangings for altar, lecturn, and pulpit.

PENNSYLVANIA COMMISSION ISSUES WAR BULLETIN NO. 6

Concerning Chaplains in Camp — Synod of Washington — Bishop and Mrs. Garland Keep Anniversary

The Living Church News Bureau }
Philadelphia, November 12, 1917 }

THE War Commission of the diocese has issued Bulletin No. 6. Reviewing the work of the commission it points out the need of equipment for the chaplains who are working among the men in the camps. Special reference is made to that provided for Chaplain Cline, for whom \$1,500 has been received from the Church. The chaplains need, in addition to altars, communion vessels, and other necessities for the sacrament and services, automobiles in order that they may be able to go from one point to another more readily. The bulletin states that the Bishop of New Jersey, with rare foresight, has made a place for the Church at Camp Dix. There was no provision, excepting a small Methodist chapel, for religious services of any kind at that camp. Already the Church has provided for the spiritual welfare of the men, and is rapidly looking after their physical and mental entertainment. The ministers of all bodies are co-operating with the Church, and where they have the field are offering opportunity for the Church to do its work. A tribute is paid to the Brotherhood of St. Andrew and the Y. M. C. A. An appeal for closer co-operation with the Y. M. C. A. is made in the bulletin. It says that Dr. Mott has said that "the Church functions *clerically* through the chaplains, both regular and volunteers; the Church functions *laically* through the Y. M. C. A.," and both Dr. Mott and the other Y. M. C. A., leaders constantly assert that the Association is the servant of the Church." In raising the \$150,000 which the diocese has undertaken, speakers are addressing all the churches in the diocese.

SYNOD OF WASHINGTON

The programme of the third session of the provincial synod of the Province of Washington has been sent to the clergy. It states that the opening service and the early celebrations are to be held in St. James' Church. Business sessions, exhibits, post office, and all other similar service will be in Holy Trinity parish house; and the evening meetings in Holy Trinity Church. The luncheons will be given in the Hotel Rittenhouse, and the women's meetings held in Holy Trinity Memorial Chapel and parish house. On the first day, November 20th, the celebration of the Holy Communion will be at 9:30; the following days, until Thursday, inclusive, the celebration will be at 7:30.

ANNIVERSARIES

Bishop and Mrs. Garland observed their twenty-fifth wedding anniversary at their home in Mt. Airy, Thursday evening last.

There was a large gathering of the clergy, their wives, and lay friends to pay their respects and congratulate the Bishop and Mrs. Garland. The clergy presented a beautiful silver set as a mark of their esteem and affection.

Dr. Washburn celebrated his tenth anniversary as rector of Christ Church, on Tuesday evening, November 6th. There were more than three hundred parishioners present at the reception given him in the neighborhood house. Announcement was made of arrangements for a playground in the vicinity and a library to be erected for the community. A service flag, containing twenty-eight stars representing the young men of the parish who have gone to the service, was also unfurled by Dr. Washburn.

SERVICE FOR ACOLYTES AND SERVERS

At St. Elisabeth's Church, a service for acolytes and servers constituting the St. Vincent's chapters of various parishes in the city was held on Wednesday evening, November 4th. Evensong was sung by the rector, assisted by two visiting priests, after which was the procession. The preacher was the Rev. John A. Carr. After the service a social hour was enjoyed in the parish house.

PATRIOTIC SERVICE

Consuls representing the allied nations and resident in this city attended a patriotic service in Holy Trinity Memorial Church last Sunday. Members of the United Service club also attended in a body. The national hymns of the allies were sung at the service.

EDWARD JAMES MCHENRY.

CHURCH SERVICES MAINTAINED AT DRESDEN

WE WERE RECENTLY able to give from late information the news that American church services continue to be maintained in Munich and English church services in Berlin. We now learn that the same is true of the American church services in Dresden. A letter from the rector, the Rev. J. C. Welwood, dated August 29th, states that he feels it desirable that he should remain at his post, partly because there are a number of sick persons in his congregation whom he ought not to desert, and partly because he feels that as caretaker of the church property he is bound to remain. "The rectory and reading room are in constant use," he says, and adds: "We are given many privileges here in Saxony. At first we reported to the police every day and we could not pass beyond the limits of the city. But now we do not report to the police and we can go anywhere in Germany by having our passes stamped and paying the fee going and coming. We can also draw from our bank deposits checks of small amounts, and the banks are willing to pay our German bills as they become due. Why we have more privileges than Americans in Berlin I do not understand."

CHICAGO CLERGY TAKE PART IN EXCITING CITY ELECTION

Urge Support of Fusion Ticket as
Against a Pro-German Socialism
—The Parishes and the War—
Harvest Home

The Living Church News Bureau }
Chicago, November 12, 1917 }

CHICAGO had an election on Tuesday, November 6th, almost as exciting as the election in New York City on the same day. New York's chief interest, as is well known, was in the election of its mayor, and Chicago's was in the election of its judges. Both contests were fought on the national issue of loyalty to the government and support of its war policy. In Chicago the fight was between the fusion ticket, of republicans and democrats, and the socialists, who were accused of being pro-German and anti-American. The fusionists won, by a two to one vote. It is interesting to note that the socialists were more successful in the towns and townships outside Chicago. At a meeting of the Round Table held on Monday, November 5th, the following resolution was passed without a dissenting vote: "Resolved, That we, the members of the Round Table and of the clergy of the diocese of Chicago, reaffirm our loyalty to the government of the United States and, because of our conviction that the vote to-morrow at the judicial election will be interpreted as a vote for or against the government, urge all loyal citizens to support the fusion ticket at that election."

The motion was introduced by the Rev. W. B. Stoskopf, rector of the Church of the Ascension, and was seconded by the Rev. Dr. James S. Stone, rector of St. James' Church. The passage of the resolution was urged as a necessity of the hour by the Rev. J. B. Haslam, field secretary of the Social Service Commission. Many of the clergy at the services on the Sunday before asked their people to vote for the fusion ticket.

THE DIOCESE AND THE WAR

Many of our parishes like many of our business houses and banks, factories, etc., are displaying service flags, studded with many stars which increase in number each week.

From accounts sent to the editor we note from St. Paul's parish, Kenwood, 63 men in the service; from Christ Church, 62 men; from The Redeemer, 45. St. James' list shows 62 men, the Atonement 37, St. Peter's 70, St. Chrysostom's 52. From St. Barnabas' have gone 21, from Grace, Oak Park, 75; St. Mark's, Evanston, 51; St. Luke's, 58; Winnetka, 37; Highland Park, 24; Kenilworth, practically every available man in the parish. Grace Church, Hinsdale, has twenty-one per cent. of the men communicants serving, all as volunteers. These figures are not complete, we regret, from lack of information. The Rev. Dr. Rogers of St. Mark's has four sons in the service of our country. One of his sons has with others of his section received a citation for bravery and coolness under heavy fire. The extraordinary achievements of Aviator Courtney Campbell, Jr., from the parish of the Holy Comforter, Kenilworth, in the Lafayette Escadrille, are a matter of general recognition; he received the *croix de guerre* with the gold star, of the French government. Mr. Campbell, who was 25 years of age, and a graduate of the University of Virginia, was killed fighting against great odds

on September 30th. His body was found at Czerny and he was buried near Laon. The day of his death Mr. Campbell had new citations for bravery.

The work of the Red Cross has kept on with unwearied pace and renewed enthusiasm. St. James' has sent 3,000 articles. St. Mark's, Evanston, reports 3,102 articles and \$1,166.64 spent for materials. The splendid work of Winnetka in giving weekend hospitality to our boys stationed in the North Shore camps deserves more than passing notice.

The St. Simon's branch of the Girls' Friendly Society have raised \$100 for an ambulance. Parishes are beginning to respond to the Bishop's appeal for \$12,000 for the support of the Church's work, especially at the Great Lakes Station, Camp Grant, and Fort Sheridan.

St. Luke's parish, Evanston, is providing the salary and incidental expenses of a volunteer chaplain at the Great Lakes Naval Training Station, and has been fortunate in securing the services of the Very Rev. Bernard I. Bell, Dean of the Cathedral at Fond du Lac, who has secured a six months' leave of absence to engage in this important work. The War Commission of the Church is providing Dean Bell with a portable altar and ornaments so that he can hold two celebrations of the Holy Eucharist each Sunday morning. He is doing personal work among the men, and while he is primarily interested in shepherding the young men of the Church, he is coöperating with the regular chaplains and the Y. M. C. A. in the general religious and recreational work of the camp. Dean Bell preached at St. Luke's on Sunday afternoon, November 11th, on Fighting without Hate, in the series, The Lord's Prayer and the World's War.

HARVEST HOME FESTIVAL

On Sunday evening, October 28th, there was a Harvest Home Festival at the Church of the Epiphany. The chancel was beautifully decorated with boughs and branches of autumn leaves and red and white berries. The altar steps were banked with fruits and vegetables brought by the children of the Sunday school, and by others. The service was one of thanksgiving for the fruits of the earth, the rector preaching the sermon. The following morning the fruits and vegetables were sold in the parish house, by members of the altar guild, at a reduced rate, making it possible for some of the poor of the neighborhood to buy. The proceeds were given to the Red Cross.

PLANS FOR THE NEW GRACE CHURCH

Bids were being received for the new Grace Church at 1439 Wabash avenue. The new building will be much more attractive than the old one, and will also contain many new features for the spiritual, social, and physical welfare of the parish. The building is designed in the English Gothic style and will have ground dimensions of 172x105 feet, a feature of the exterior being an ornate tower 150 feet high. The ground floor of the parish house will be devoted to club rooms, reading room, billiard rooms, choir practice room, with forty lockers, comfort rooms, clergy sacristy, and the baptistry.

On the upper floor, with gallery, will be the boys' club rooms; on the second floor, girls' club rooms, with kitchen and the office; in the basement there will be a gymnasium, 57 x 41 feet, with spectators' gallery, shower and locker rooms, boys' club room, working

sacristy, and the fan room. The main auditorium will have a seating capacity of 800.

WESTERN THEOLOGICAL SEMINARY

The directors of the Church Club by unanimous vote at their last meeting undertook to make an extended canvass throughout the diocese in behalf of the fund required to meet the present needs of the Western Theological Seminary. A special committee of the club has been investigating the affairs of the institution and, it is understood, is giving it hearty endorsement. The canvass will be on the same general plan adopted for the Church Pension Fund and will give the members of every parish in the diocese the opportunity to make subscriptions for the support of the seminary. The club believes that what is needed at the present time is the very best kind of young and well-qualified men in the ministry; and that we should stand behind our own institution which is devoted to their education and training.

MISCELLANY

Maps showing the location of every parish, mission, and unorganized mission in the diocese have been prepared by the first year high school girls, of Christ Church, Woodlawn, under the leadership of Miss Goodrich, and presented to Bishop Griswold to assist him in his work.

The Food Administration department of the National Council of Defence has selected the Rev. J. B. Haslam, Social Service secretary of the diocese, as one of its speakers. H. B. GWYN.

THE CHURCH AT CAMP CUSTER

THE EPISCOPAL War Commission Soldiers' Club House at 16 East Van Buren street, Battle Creek (Rev. William Heilman, War Commission soldiers' pastor; E. J. Walenta, Jr., Brotherhood of St. Andrew, secretary), was opened on Saturday night, November 10th. The furniture, which was given by the men's club of St. Mark's Pro-Cathedral, Grand Rapids, has arrived, and the accommodations offered to soldiers in this building are equal to those in any building open to men of the National Army in Battle Creek.

There are some sixteen thousand men in the camp and as many more are expected shortly. The War Recreation Board has a card index showing the religious affiliations of about eight thousand men, and out of this number there are in Camp Custer 446 Churchmen. This list does not include men known to have been transferred to other camps.

Friends of men in the camp are urged to invite them to call at the club house, and are especially requested to mention the Sunday morning celebration of the Holy Communion, which is held at 8 o'clock in Y. M. C. A. building 605.

THE EPISCOPAL THEOLOGICAL SCHOOL

THE ANNUAL matriculation service of the Episcopal Theological School was held on the eve of All Saints' Day in St. John's Memorial Chapel, Cambridge, Mass. Bishop Lawrence participated in the service and the Rev. Arthur W. Moulton, of the class of 1900, addressed the new students. The matriculation service was held this year on October 31st, rather than on November 1st, as in former years, in order that a service commemorative of the Protestant Reformation might be held in connection with it. At this service Professor Henry B. Washburn, of the department of Church History, made the address. His message was a stirring

appeal for a proper appreciation of the Protestantism of Luther, particularly by the members of the Episcopal Theological School, whose motto, he reminded the students, is "Justification by Faith". Seven new men were matriculated.

After the service came the usual dinner in Burnham Hall, attended by students, faculty, trustees, and many alumni. Dean Hodges acted as toastmaster, introducing Bishop Lawrence, Mr. Richard Henry Dana, treasurer of the board of trustees; Mr. Arthur Beane, secretary of the Phillips Brooks House, of Harvard University; Rev. S. M. Dorrance of the class of 1908, for the alumni; Dr. W. H. P. Hatch for the faculty; Albert N. Gilbertson, of the senior class, for the students; and Mr. Richard Gilmore Appel, organist of the school.

ALL SAINTS' DAY GIFT FOR WAR SUFFERERS

AT ST. PAUL'S CHURCH, Steubenville, Ohio, the rector, the Rev. W. M. Sidener, suggested that instead of spending large amounts for altar flowers, as memorials on All Saints' and All Souls' days, the money should be spent for some form of war relief. Accordingly the parish has sent \$36.50 to THE LIVING CHURCH as its first annual payment on behalf of one of the "Fatherless Children of France," promising to send a like amount next year, and also \$23.50 for Armenian and Syrian Relief.

BISHOP GARRETT'S EIGHTY-FIFTH BIRTHDAY

ON SUNDAY morning, November 4th, Bishop Garrett celebrated his eighty-fifth birthday by preaching at St. Matthew's Cathedral, Dallas, to a congregation which crowded the church to its fullest capacity. The venerable diocesan, who spoke with his accustomed vigor, sounded the notes of hope and courage for Church and country. Bishop-Coadjutor Harry T. Moore, D.D., was the celebrant at the sung Eucharist, the Ven. F. C. Berry reading the epistle and the Rev. J. T. Foster the gospel.

During the afternoon a large deputation of prominent Masons from all parts of Texas called upon Bishop Garrett and on behalf of the citizens of Dallas presented him with handsome floral tributes. A reception was also held in the Bishop's honor at St. Mary's College.

DAUGHTERS OF THE KING

THE DAUGHTERS OF THE KING announce the removal of their general office to Room 84, Bible House, Astor Place, New York City.

The missions of the Church have so grown that it has been necessary to request various organizations in the Church Missions House for space occupied by them. One year ago the Church Temperance Society sought other quarters, and recently the Daughters of the King and one other of the organizations in the building have been asked for theirs.

The order has occupied the present office since the erection of this building and it regrets to break away from its associations.

The new quarters are of easy access, on Fourth avenue between Eighth and Ninth streets; on the line of the "Sub" and three surface cars, and directly opposite the John Wanamaker stores.

THE CHURCH AND THE FOOD CONSERVATION CAMPAIGN

IN ACCORDANCE with the decision of the United States Food Administration, the Churches of the country are now handling food conservation work through their own

national offices, rather than through the office of the Food Administration in Washington. Inquiries concerning the eight weeks' Food Conservation Campaign, begun on November 4th, should be addressed to the office of the Joint Commission on Social Service (281 Fourth avenue, New York City), which, according to previous announcement, has undertaken the organization of the Church in this important matter.

DEATH OF THE REV. ROBERT MEECH, D.D.

THE REV. DR. ROBERT MEECH, rector emeritus of Christ Church, Pittsburgh, aged eighty-four years, entered into rest on Sunday, November 4th. He was an alumnus of the Berkeley Divinity School, and upon his graduation took charge of Christ Church, Hartford, Conn., whence he came to Christ Church, Pittsburgh. He was rector of that parish for thirty-one years, retiring fourteen years ago, afterward as far as his health permitted engaging in supply work.

The funeral services took place in Christ Church, on Tuesday afternoon, November 6th, the Bishop of the diocese, the Rev. F. O. Johnson, rector of the parish, and the Rev. Dr. J. R. Wightman, president of the Standing Committee, taking part in the service. Dr. Meech's body lay in state in the parish house for several hours immediately preceding the service. Interment was made in Buffalo, N. Y. Dr. Meech was the oldest clergyman but one on the diocesan list, having come to the diocese of Pittsburgh in 1875.

AS TO NATIONAL PROHIBITION

A LETTER from the Church Temperance Society has been sent to the clergy of the United States with the endorsement of a majority of the Bishops. It declares that:

"The solemnity of the times in which we live and the necessity for urgent facing of the relation between the public traffic in beverage alcohol, and the questions of national efficiency and economy, give new and unparalleled importance to the Sunday before Advent (November 25th), the day appointed by the Church for special endeavors toward a soberer America.

"Events of transcendent moment to the nation, so far as the alcohol problem is concerned, will occur with the reconvening of Congress in December. The resolution submitting a National Constitutional Prohibition Amendment to the States for their consideration has already passed the Senate and will, in all probability, be acted upon by the Lower House of Congress in December. In addition, the exigencies of the time are practically certain to cause consideration of a temporary suspension of the beverage-alcohol-traffic while the nation seeks to do its best to conserve its strength and money for the prosecution of the war.

"Christian men ought to be more than idle spectators of these events. To permit the States, the ultimate authority under the Constitution, to express their will with respect to this traffic, would seem to involve only the rightful prerogatives of a people which has gone as far along the road of experimental prohibition as we have. And surely it would be ground for devout thanksgiving were the Congress to be so affected by the wastes and evils attendant upon the public sale of alcoholic beverages in a nation at war as temporarily to suspend it.

"Will you not, on the above day, acquaint your people with the above issues soon to be considered at Washington, and urge their communication of their sentiments thereon to their representatives in the Congress, that these public servants may not be left

without the opinions of Christian men on matters so important at this time?"

A return postal-card has accompanied the letter asking replies to the following questions:

"1. Are you in favor of the submission by Congress of the National Constitutional Prohibition Amendment to the various states for their determination?

"2. Are you in favor of emergency prohibition for the period of the war and demobilization?

"3. Will you speak on Temperance on Temperance Sunday (November 25th) and place the pledge cards of the Church Temperance Society in the pews?

"4. Are you willing for a speaker from the C. T. S. to visit your parish?"

Ninety-seven per cent. of the replies received so far favor the prohibition of the manufacture and sale of alcohol as a beverage for the period of the war and by constitutional amendment for all time.

AT THE INSTITUTION OF BISHOP LONGLEY

ON THE TWENTY-SECOND Sunday after Trinity, the Rt. Rev. Harry S. Longley, D.D., was installed as Bishop Coadjutor of the diocese of Iowa, and at the same time the new parish house of Trinity Cathedral, Davenport, was dedicated. Bishop Longley celebrated the Holy Communion in the Cathedral at 8 A. M. The chief service of the day began at 10:30, when the cathedral choir, the vestry, the priests, and bishops assembled in the parish house and marched into the Cathedral during the singing of Hymn 514.

Dr. Rudd, president of the Standing Committee, presented Bishop Longley to Bishop Morrison. The three clerical members of the Standing Committee read the certificate of election and the testimonials. The service of institution was read by Bishop Morrison, the congregation and clergy making the responses. The Bishop of the diocese gave the Coadjutor his blessing, and then a pontifical choral Eucharist was celebrated by Bishop Morrison. The Bishop of Texas acted as gospeler, and Bishop Longley as epistoler. The collect, epistle, and gospel for the consecration of a bishop were used. Bishop Kinsolving's sermon dealt with Christianity and the War. At the request of the Bishop only the officers of the diocese and members of the Cathedral vestry received the Holy Communion, members of the parish having been asked to make their Communions early.

After the Eucharist the procession in the same order moved to the parish house, and the congregation followed. The choir and clergy stood on the stage of the auditorium in the parish house, while the congregation stood in the auditorium proper. Bishop Morrison conducted this service. After he had blessed the parish house and the people, the service ended.

At the evening service in the Cathedral, Bishop Longley preached and Dean Hare and Dr. Rudd read the service. Dr. Weeks acted as the Bishop's chaplain, carrying the pastoral staff.

The new electric lights were used for the first time on this Sunday. The fixtures are magnificent. The east side of the chancel arch is covered with lights throwing a flood of light on the chancel and sanctuary.

The new parish house is of stucco and corresponds architecturally to the Cathedral. It has a very majestic appearance from the outside, being rather high. On the first floor is the large auditorium, with stage, which will be used for the Sunday school. A guild room, waiting room, choir-master's

office, Sunday school superintendent's office, and the Dean's study are also on this floor. On the mezzanine floor is another guild room, with robing rooms for the choir. Part of this floor serves as a balcony for the auditorium. On the second floor are a gymnasium—which will also serve as a dining room, kitchen, guild room and dressing rooms, including shower baths. A cloister connects the main hall of the first floor with the Cathedral.

EDUCATION OF THE MINISTRY

PLANS FOR a better equipped ministry were accelerated at the last meeting of the Council on the Education of Postulants and Candidates for the Ministry, held November 7th in New York. It was the fourth meeting, and the increased attendance showed how rapidly interest in the subject is developing.

The council received the report of the committee on summary, published in a pamphlet entitled *Plans for a Better Equipped Ministry*, which has been circulated throughout the Church since June.

Two plans are proposed for the training of the ministry.

Plan I proposes that a canon be constructed containing a list of required subjects, and also a list of electives. It would make special provision for exceptional cases, such as men over 32 years of age, men of foreign speech, and men from the ministry of other Christian bodies.

Plan II proposes that the bishop, with the consent of the standing committee and examining chaplains, shall have the right to ordain, when in their judgment the candidate is considered competent and desirable for the ministry of the Church. This plan only becomes operative if immediately upon the ordination of the candidate the academic attainments of the persons ordained are filed with some central authority who shall maintain records that are open for the information of vestries, bishops, and any other authorized persons in the Church. This plan further provides that the candidate may amend his record from time to time by passing examinations in subjects recorded on a list, which shall represent the normal standard for the education of the ministry.

Plan I requires that a complete standard placed in the canon shall be fulfilled before ordination.

Plan II allows discretion to ecclesiastical authorities, but holds ever before bishops, examiners, and candidates a normal standard which all in the ministry are invited to attain, and if possible surpass.

Both plans have their advocates in the Council. In the end it is to be hoped that the good features in both may be combined.

Plan I commends itself to all, because of the universal conviction that no man should exercise a ministry unless he is carefully trained and fully prepared. As one of the members of the Council said: "The Allies take good care that no man reach the front trenches until they have had months and even years of preparation."

Those favoring Plan II have in mind the alleviation of the difficulties which are present, notably in the West, and in large cities, where the need for ministers is great and their seems to be a possibility of using effectively men of limited training.

It is hoped that the first draft of a proposed canon may be presented before the next meeting of the Council, which will be held after Easter, probably at Bexley Hall, Gambier, Ohio.

The chairman of this Council is the Rev. H. P. Nichols, D.D., 18 West One Hundred and Twenty-second street, New York City,

to whom all correspondence should be directed.

DEDICATION OF NEW HOME FOR AGED IN BROOKLYN

BISHOP BURGESS dedicated a new building for the Home for the Aged and Blind in Brooklyn on October 31st. The Church Charity Foundation controls this building, which is valued at \$250,000, and occupies the corner of Albany avenue and Herkimer street.

About five hundred people attended the services of dedication, and addresses were delivered by the Bishop and the Rev. Dr. Swentzel. The participants assembled in the main corridor and passed in procession through the entire building. At each dormitory and infirmary the procession halted while Bishop Burgess pronounced a prayer of benediction.

CONSECRATION OF CHURCH IN TITUSVILLE, FLA.

THE FESTIVAL of St. Simon and St. Jude was chosen as the day of consecration for St. Gabriel's Church, Titusville, Fla. (Rev. A. D. Caslor, priest in charge). Bishop Mann officiated, assisted by Archdeacon Cresson and the priest in charge. The church was beautifully decorated with natural leaves and flowers, and a number of pieces of church furniture were blessed at the time of the offertory. Mr. W. J. Bailey, senior warden, read the instrument of donation, and Archdeacon Cresson the sentence of consecration. In the evening the Bishop administered Confirmation. The offering at both services was given to apply on the mortgage on the guild house.

St. Gabriel's Church was erected in 1887, during the episcopate of Bishop Weed.

CLERGYMAN CHANGES NAME

THE Rev. HERMAN LILIENTHAL, rector of St. George's Church, Astoria, New York, has applied to the county court of Queens, and has been authorized to assume the name Lonsdale for himself and family.

On and after November 1, 1917, according to the order of the court, granted October 1st, Mr. Lilienthal and family will assume the name Lonsdale and he will legally be known as Herman Lilienthal Lonsdale. This action has been taken after mature reflection, and is also designed to bring his name into agreement with that of his elder brother of London, England, who in 1914 was legally authorized to change his name from John Lilienthal to John Lonsdale.

CHINESE LIBRARIES

THREE YEARS ago, Mr. S. T. Y. Seng was sent to this country by Boone Library, Wuchang, to take a course in library administration at the New York Public Library. Through the kindness of the director and other friends, Mr. Seng was given every possible opportunity to equip himself for library work. Since his return to China, Mr. Seng has been giving lectures to groups of Chinese on Public Libraries and has been assigned by the government educational association to hold an institute for library training. Later he is to give lectures in other cities, Peking among them. In this way Boone Library is rendering a great service by spreading abroad in China the idea of the public library.

Boone is still practically the only public library in China. There are collections of books in some Chinese cities, but the library idea, as we know it, is an entirely novel

one to most Chinese. This is best illustrated by the fact that the Chinese character for a library signifies a place for the hiding of books.

Boone Library is now sending another young man to this country for study, Dr. Anderson, the director of the New York Library, has assured the Boone authorities that Mr. Hu will be admitted to the library without any charge. "If he is anything like Mr. Seng," Dr. Anderson says, "we will consider ourselves fortunate in having him."

A SOLDIER AND A POEM

FLIGHT LIEUTENANT HAROLD WILKINSON of the British Army died recently in England from wounds received while flying low over the German lines near Ypres for the purpose of taking photographs of the enemy's works. He was a Canadian, the eldest son of the Rev. Fred Wilkinson, rector of St. Peter's Church, Toronto. When the war broke out, he was a student at Toronto University, looking forward to studying for the ministry after completing his University course.

He served at first in a machine gun corps, but afterward joined the flying corps, where he won highest commendation, not only for courage and efficiency, but also, in the words of one of his commanders, because he was "one of the best boys God ever made", and distinguished for clean living as well as for bravery.

His body was shipped back to Canada, and buried in St. James' cemetery, Toronto. Among his papers was found a card on which the following lines were printed. As they had been an inspiration to him, so they may be to many.

"Emmanuel, God with us.
The steps of the way we know not,
But our Leader we know full well:
Our hands are in His, we fear not,
In the depths of His peace we dwell.
He knows where He leads us, we know not,
But we trust in His love each day:
Our hearts are His own, we fear not,
For the way is the Lord's highway."

FOOD CONSERVATION

THE WORDS of the above heading form the title of War Service Bulletin No. 4, just issued by the Joint Commission on Social Service. The purpose of the Bulletin is (1) to reinforce the appeal made by the United States Food Administration, in cooperation with the Joint Commission, to the Church throughout the country to participate in the eight weeks' Food Conservation Campaign (November 4th, to December 31st) and (2) to urge the necessity of continuing conservation efforts after the conclusion of the campaign proper. The bulletin contains, in addition to a brief statement of the food needs of the Allies and of America's part in supplying them, a suggestion of how the individual Church family can help by personal economy in food consumption, based on an intelligent study of dietary requirements for adult men and women, growing children, old people, etc., and by the development, where possible, of kitchen gardens which will, if the war lasts, be still more necessary next year than during 1917. Appended tables showing the food needs of sedentary and working men and women, and suggesting economical family menus (based on data suggested and recommended by the Home Economics Section of the United States Food Administration) will, it is hoped, make this fourth war service bulletin of practical value to our Church people. The bulletin concludes with a list of authoritative books and pamphlets, mainly recommended by the Food Administration and the Life Extension Institute of New York,

dealing with the general subject of conservation and dietetics. Copies will be sent on application to any rector, officer, or member of provincial or diocesan social service commission, or to anyone else who may be interested. Address the Joint Commission on Social Service, 281 Fourth avenue, New York City.

THE TEACHERS NEEDED IN CHINA

EVEN A LAY missionary teacher in China has to be a person of versatility. One of our teachers in asking for a helper for one of our preparatory schools says:

"With regard to the essentials and requirements for a teacher for our boys' boarding school, it is highly desirable that he be able to teach everything, be a good football and athletic coach, play the organ and train a choir and have some knowledge of medicine. He should be able to teach mathematics, physics, chemistry, English, history, physiology, anything the Chinese teachers can't. He must take all the responsibility of all departments in the school and where such responsibility is delegated to any of the Chinese staff he must see to it himself that the work is done. Also he must be a good disciplinarian. In other words the upper superman is none too good for the job."

Mr. John W. Wood, 281 Fourth avenue, New York City, will be glad to communicate with young unmarried laymen willing to consider teaching work in China and Japan. They need not consciously possess all the qualifications outlined above.

KENYON COLLEGE NOTES

THE BEDELL LECTURES for 1917 were delivered in the chapel at Kenyon College on November 2nd and 3rd by President Faunce of Brown University. The subject was of timely interest and the four lectures were characterized by clear, forceful logic and eloquent exposition. A large audience listened to the course, whose subject was The Enlarging Horizon of Church and State.

The Festival of All Saints' is observed at Kenyon as Founders' Day. At the chapel service the memorial of the founders was read by the president of the college and the Holy Communion was celebrated by the Bishop of Ohio.

The first Larwill Lecture for the current academic year was delivered on the evening of November 1st by Captain Radelyffe Dugmore of the King's Own Light Infantry on the subject, Fighting It Out. Captain Dugmore gave a vivid picture of personal experience at the front and after the lecture he talked to a fascinated group of students for two hours at a dormitory parlor. This lecture had special significance because it was the first Larwill Lecture to be delivered since the death in June of the founder, Joseph H. Larwill, a Kenyon graduate of the class of 1855.

By action of the board of trustees military training is required of all students in Kenyon College for three hours each week. The officer in charge is Major H. P. Ward, Ohio National Guard, retired. The autumn practice march is set for November 13th, when a full day will be spent in the field.

WORK AT GREAT LAKES NAVAL STATION

THE VERY REV. BERNARD I. BELL, Dean of St. Paul's Cathedral, Fond du Lac, is spending a six months' leave of absence working at the naval training station at Great Lakes, Illinois. Dean Bell will assist the chaplain, the Rev. Frank Thompson, especially in the administration of the sacraments and in

preaching, and will look after all Churchmen on the station. He asks that clergy, parents, and others let him know of Churchmen stationed there. On account of the large number of men in service (14,000 at present), informants should specify regiment and company, if possible. With men just entering this is not necessary. The Dean should be addressed in care of the chaplain's office, Great Lakes, Ill.

MEMORIALS AND GIFTS

THE ENDOWMENT FUND of Christ Church Cathedral, Louisville, has recently been increased by the gift of \$1,000 on All Saints' Day by Mrs. Henry Terstogge, a member of the Cathedral, in memory of her sister, Mrs. Alice L. Layton. The gift was made through the Woman's Endowment Association, and was announced at their fall meeting, November 7th.

MESSRS. J. AND R. LAMB have been showing in their studios one of the largest windows made for any church in this country, which will occupy the west end of St. Paul's Church, Englewood, N. J. It is the gift of Mr. James Barber as a memorial to his brother, the late Herbert Barber. The subject is St. Paul before Agrippa. Connected with it is a unique treatment of woodwork, which includes not only the constructive tracery, but also the entire lower wall, where a great exedra is placed of carved oak. The memorial inscription, carried on a large ribbon, reads as follows:

"There remaineth therefore a Rest to the
People of God.
In loving memory of
HERBERT BARBER,
1847—1915.

For thirty-five years a devoted member and benefactor of this church."

A NEW FONT was blessed on the eve of St. Matthew in St. Clement's Church, Philadelphia. Instead of being placed in front of the lady chapel, as was the font which this replaced, it has been placed at the end of the north aisle. This change was made on account of the use of the south door of the church as an entrance, where baptismal services were frequently interrupted. The font is carved from a single block of English red stone, of unusually beautiful texture and color. The cover is of carved oak, suspended by a chain of wrought iron. The walls have been wainscoted with brown wall to hold the crucifix and candles. The whole is the gift of a parishioner, and the inscription reads:

"To the Glory of God
and in loving memory of
GERTRUDE LONGSTRETH
and
FREDERIC DENT SHARP."

ALBANY

R. H. NELSON, D.D., Bishop

Parish House Opened—Anniversary—War Work

THE NEW parish house of St. Augustine's Church, Ilion (Rev. L. R. Benson, rector), was recently opened to the public with an informal reception given by rector and vestry. The women of the parish served refreshments. No formal programme having been arranged, the evening was pleasantly and profitably spent in receiving congratulations and good wishes, inspecting the handsomely appointed plant, and getting better acquainted. The building, designed by Messrs. Henry Congdon & Son of New York City, is constructed of Plymouth granite. It is 32 x 90 feet in size and is one of the most imposing structures of its kind in the archdiocese of Albany. This new parish house contains an auditorium or assembly room, which will comfortably seat 244 persons, besides a large and commodious "com-

mon room". There is also a spacious and well-appointed kitchen, which will be greatly appreciated by the women of the parish. Besides these larger and more pretentious rooms, a number of smaller ones have been designed for the parish guilds and Bible classes. St. Augustine's House has cost in the neighborhood of \$26,000 exclusive of the furnishings, and the entire sum has been secured either in money or in pledges, except \$10,000, which will be carried for the present in the form of a mortgage. This splendid achievement has been made possible under the strong leadership of the Rev. Mr. Benson in a parish composed for the most part of working people and people of small means. It is expected, however, that the old church and rectory in the lower part of the town will be sold within a short time. When this has been accomplished, there should be nearly enough money in hand to pay off the indebtedness on the parish house. A new and modern church, for which plans have already been prepared, will then be erected on the lot beside the parish house. St. Augustine's parish will then possess one of the best pieces of property in the diocese, as the original purchase of the site, included a dwelling house, which is being used as a rectory. One parish organization alone has increased in membership 400 per cent. since the parish house has been under construction, while all of the parochial guilds are using their new rooms to the very best advantage. The committee in charge of the "building fund" is planning for a most aggressive winter's campaign, every facility being placed at the disposal of the parish organizations. The parish aid society will completely furnish the building from cellar to attic, although every other parish society will energetically cooperate.

THE REV. HENRY RAYMOND FREEMAN, D.D., rector of St. John's Church, Troy, observed the twenty-fifth anniversary of his rectorship on Sunday, November 4th. In response to an informal invitation extended to his parishioners, a large and representative congregation met him at the 10:45 service, nearly all remaining for the Holy Communion. A more elaborate observance was thought unwise, owing to the country being at war, with two of Dr. Freeman's sons in the service of their country. However, the vestry of the parish arranged a dinner at the Troy Club, on Monday evening, November 5th, in Dr. Freeman's honor. Henry Raymond Freeman was born and educated in New York City and entered the General Theological Seminary to pursue a special course in 1885. During the three years of his course, he acted as assistant minister at the Church of the Holy Spirit. He was ordained to the priesthood in 1899 by Bishop Henry Codman Potter and in November of that year, he became rector of St. Mark's Church, Islip, Long Island. Three years later he was called to the rectorship of St. John's, succeeding the Rev. Thaddeus A. Snively. The Rev. Dr. Freeman is chaplain of the Troy Citizen's Corps and has served as grand chaplain of the Grand Commandery of Knights Templar of the United States. He is a brother of the Rev. James E. Freeman, D.D., rector of St. Mark's Church, Minneapolis, Minn.

THE 260TH meeting of the clerical club of Albany and Troy was held in the Mary Warren School of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), Monday afternoon, November 5th. In the absence of the president, the Rev. Creighton R. Storey, presided. The following officers were among those elected for the coming year: President, the Rev. Creighton R. Storey; secretary-treasurer, the Rev. Alaric James Drew. The Rev. Frederick S.

Sill, D.D., read an interesting paper on 'The Antiquity of the Priesthood.'

A RECEPTION was tendered one hundred enlisted men from the United States Government Arsenal, Watervliet, by the Girls' Friendly Society of Christ Church, Troy (Rev. George Carleton Wadsworth, rector), Monday evening, October 29th. Music for dancing was furnished by a small orchestra and the main auditorium of the parish house was tastefully decorated in keeping with the Hallowe'en season. A large number of the people of the parish were present to welcome the men, and everything was done to give them a good time. A special effort is being made by this parish to attract the enlisted men at the Arsenal. Among the men at the Holy Communion recently were a number of students from the University of Chicago, who are at present attached to the Ordnance Department at the Arsenal. Enlisted men are also being invited home to Sunday dinner by Churchmen and a real attempt is being made to supplement their barrack life by the home and social life of the community and parish.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Schuylkill County Clericus—Organist's Anniversary—At the Cathedral

THE SCHUYLKILL COUNTY CLERICUS met as the guests of the Rev. John Porter Briggs at All Saints' rectory, Shenandoah, on Monday, November 5th. The Rev. Howard W. Diller read a very thoughtful paper on 'The Prophetic Note in Modern Preaching.' The December meeting will be held at Mahanoy City, the Rev. O. P. Steckel being the host.

THE PRO-CATHEDRAL CHURCH of the Nativity celebrated the fifteenth anniversary of its organist, Mr. T. Edgar Shields, on the evening of Saturday, October 27th, by a dinner to the former members and present adult members of the choir, and on Sunday evening following by a special service, twenty former members assisting. The Hallelujah Chorus was rendered with telling effect. Dean Bartlett, of the Philadelphia Divinity School, made an address, followed by addresses by the former curate, the Rev. Stewart U. Mitman, Ph.D., and the minister in charge, the Rev. Wolcott Cutler. Mr. Shields was a pupil of Dr. J. Fred Wolfe, the leader of the famous Bach Choir of Bethlehem. The choir presented him with a Liberty Bond, and a member of the vestry expressed that body's keen appreciation of his work.

SPECIAL PREACHERS are occupying the pulpit at the Cathedral, pending the choice of a rector to succeed Dean F. W. Beekman, who resigned to assume charge of the Soldiers' and Sailors' Club in Paris.

MR. S. G. SELIGMAN, a vestryman of Calvary Church, is chairman of the local committee of Tamaqua to raise \$3,500 of the \$35,000,000 War Work Fund of the Young Men's Christian Association.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Prayer Book Cross Service—Convocation of Oakland

THE CHURCH PEOPLE of San Francisco, by their representatives, and under the leadership of the Bishop, gathered at the foot of the Prayer Book Cross in Golden Gate Park on Sunday afternoon, October 28th, for the celebration of the twelfth anniversary of the organization of the House of Churchwomen in this diocese. The Cross itself, set up some twenty-three years ago, was the gift of the late George W. Childs, of Philadel-

phia. The original intention was to hold this service on the Sunday nearest the Feast of the Nativity of St. John Baptist, the day of Sir Francis Drake's first service on this California coast, now 338 years ago. But the peculiarities of the climate of San Francisco very often made this Sunday in June a disagreeable time for out-door services, by reason of the ocean fogs prevailing. It was therefore found expedient to change the date so as to enable us to remember Sir Francis Drake, and at the same time commemorate the landing of Bishop Kip in San Francisco, which was on the Feast of SS. Simon and Jude, 1853. For this service this year there appear to have been about thirty choirs represented. The service consists of familiar prayers and hymns, the reading of Scripture, and an address. This year the service was taken by the Rev. Harvey S. Hanson, Dean of the convocation of San Francisco, the Rev. W. E. Hayes, Canon of Grace Cathedral, San Francisco, and the Rev. A. M. Lloyd, of the Church of the Advent, San Francisco. The address was by the Bishop.

THE FALL meeting of the convocation of Oakland was of unusual interest. Several persons commented on the fact that they had never seen so many laymen in interested and continued attendance.

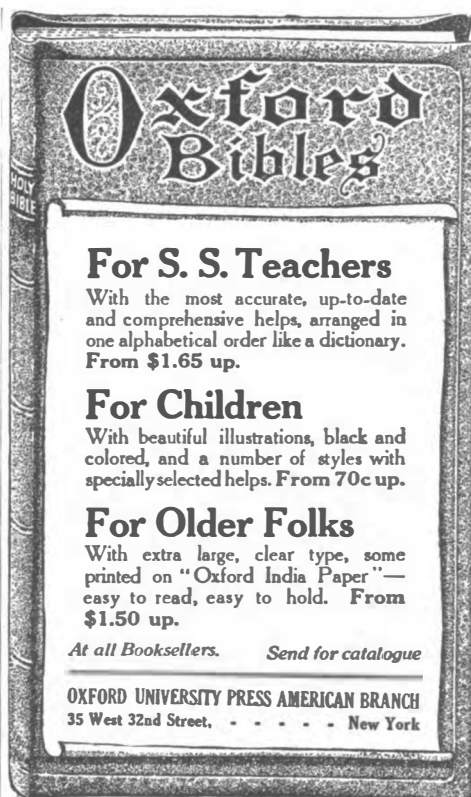
The opening service was the Holy Communion, when the Dean, the Rev. E. F. Gee, was the celebrant, and the preacher was the Bishop of San Joaquin. The business session followed, with encouraging and hopeful reports. Luncheon was served by the ladies of St. Paul's Church, where all the services were held. Here also dinner was served in due season for fifty cents a plate, the lunch being the donation of the parish. Most refreshing reports were made of the Pilgrimage of Prayer. Dr. Powell and Miss Fiedler told about the *Christian Nurture Series*. The war breezed into the quiet room in the person of Miss Ruth Southwick, of the National Council of the Y. W. C. A., who told of the Girl Problem in connection with the new camps and cantonments of soldiers. A half-hour was given to the special work of the Social Service Commission of the diocese, under the leadership of the Rev. G. H. B. Wright. But the important subject for the afternoon was Diocesan Church Extension. There was much discussion, and two definite plans of help were suggested: 1st, make the Missionary Apportionments an assessment, and provide a penalty for non-payment; 2nd, make the convocations more responsible for the missions within their borders, and give them some authority. At the last a resolution was adopted requesting the Board of Missions of the diocese to work out some plan by which these ideas could be utilized, and submit it to the convention in January. In the evening the Rev. Grover Harrison, the Bishop's representative for work among enlisted men in the diocese,

Sonnets for the Christian Year

By the REV. H. H. GOWEN, D. D.
An attractive booklet containing the Sonnets which were printed in the several issues of THE LIVING CHURCH last year.
EXCELLENT FOR A CHRISTMAS GIFT
Price 50 cts.; by mail 55 cts.
The Young Churchman Co.
Milwaukee, Wis.

ALTAR BREAD BAKING OVENS

Adapted to Gas, Gasoline, Liquid-Gasoline, Gasoline-Gas, Natural-Gas, Alcohol, Kerosene, or Electricity. Improved Double Cutter, Tubular Cutter, Hand Cutters, all sizes, for large and small breads. Established 1876. P. H. HORAN, Factory: Horan Bldg., 632-634 Harrison Avenue, Boston Mass., U. S. A. Kindly write for latest catalogue. Correspondence respectfully solicited.



Oxford Bibles


For S. S. Teachers
With the most accurate, up-to-date and comprehensive helps, arranged in one alphabetical order like a dictionary. From \$1.65 up.

For Children
With beautiful illustrations, black and colored, and a number of styles with specially selected helps. From 70c up.

For Older Folks
With extra large, clear type, some printed on "Oxford India Paper"—easy to read, easy to hold. From \$1.50 up.

At all Booksellers. Send for catalogue

OXFORD UNIVERSITY PRESS AMERICAN BRANCH
35 West 32nd Street, - - - - - New York



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

CHURCH EMBROIDERIES
Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Vells, Markers, etc. All materials for sale.
The only studio importing exclusively English unfading silks, Damasks, fringes, linings, Pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain	\$3.50
English silk stoles, outline crosses	\$4.50
English silk stoles, handsome crosses	\$5.50
English silk stoles, best hand embroidery, from \$8 up to	\$50.00
English silk damask burse and vell with crosses	\$12.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Lucy V. Mackrille, 11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

MENEELY & CO. WATERVLIET
(West Troy), N. Y.
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER **BELLS**

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 60
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO



MENEELY BELL CO.
TROY, N. Y.
AND
177 BROADWAY, N. Y. CITY
BELLS
Digitized by Google

spoke on The Church and War Work. The Bishop made the last address, on The Church and Democracy, in which he pointed out in a masterly way that not only must we make the world safe for democracy, but also we must make democracy safe for the world. Inasmuch as much of democracy and socialism to-day centers about a discussion of the rights of property, it behooves the Christian to have distinctly and clearly in mind the Christian doctrine of property, which is summed up in the familiar words, "All things come of Thee, O Lord, and of Thine own have we given Thee."

CONNECTICUT

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

Men's Club Appoints Committee—Among the Deaf—Patriotism—Parish Anniversary

THE FIFTY-FIRST anniversary of the parish of the Good Shepherd, Hartford, was observed Sunday, November 4th, with commemorative services. The names of all those members of the parish who died during the year were read from the chancel, the choral Eucharist was celebrated with special intention for the deceased. At the morning service a tablet in memory of the late John Henry Hall, for many years vestryman and senior warden, erected by his wife, was unveiled. At the afternoon Evensong a tablet to the late Rev. Dr. Samuel Hart was also unveiled. Dr. Hart's relations to the parish were so close, that although he was not officially connected with it, he often ministered in it, and frequently preached from its pulpit. The tablets occupy adjoining wall spaces. In the main vestibule of the church has been placed a list of the men and women of the parish who are at present in the service of the United States.

THE MEN'S CLUB of Trinity parish, New Haven (Rev. Charles O. Scoville, rector), have appointed committees on education, religion, and athletics to work in cooperation with the Church school for Religious Education. The educational committee, taking up week-day instruction in Biblical literature, will study the problem as worked out in New York City, Springfield, Mass., and elsewhere, and will seek cooperation with the superintendent of schools and the board of education. One committee on religion will plan for conferences—one for boys and one for girls—on two vital subjects, The Christian Ministry, and Christian Work in General. This committee will also interest itself in such parish organizations as the Communicants' League, the Junior Brotherhood, Knights of Washington, etc. The committee on athletics will help to furnish leaders and assistance and to promote all athletic sports among the children of the Church school.

EACH YEAR the work of the Silent Mission in the diocese, under the loving care of its priest and missionary, the Rev. George H. Hefflon, grows more important and interesting. Services are held semi-monthly for most of the year in Hartford, New Haven, and Bridgeport, and monthly in Waterbury. Good assistance is given Mr. Hefflon in this work by two young deaf lay readers. At most of the services a choir of deaf young men and women sign the responses and hymns. The services are held in the sign and finger spelling language although the present generation of totally deaf are now taught in the special schools for their education to speak and to read the lips.

ST. PAUL'S CHURCH, Southington (Rev. William D. Williams, minister in charge), will celebrate the twenty-fifth anniversary of its consecration on St. Andrew's Day. Bishop Acheson will preach the anniversary



A Simple Old-fashioned Recipe

IN this farm-home, 31 years ago, originated a simple, old-fashioned recipe of such excellence that the product made from it could not long remain unknown—and so good it was that it has never been changed.

JONES DAIRY FARM SAUSAGE

made of tender young pork and seasoned with pure spices is a wholesome, appetizing, richly flavored food product that you can buy with full assurance of its dependable goodness.

And there is no waste. Each pound has a definite known food value. A pound of Jones little link sausage or sausage meat serves six people.

Delivered in sanitary cartons. Always fresh. Other Jones products of equal goodness are home-cured hams, bacon, lard, buckwheat flour, and maple syrup.

If you cannot be conveniently supplied through a dealer, write us at the farm.

Milo C. Jones
JONES DAIRY FARM
R F D NO 15 FORT ATKINSON, WIS.

The Waste of Food

BREWERS DESTROY SIX MILLION LOAVES OF BREAD A DAY

The Waste of Efficiency, of Man-Power, and of Money

The Disease-Ruined Men at the Front

Caused by Vice Financed by the Liquor Traffic

The Kaiser's Hope

(See pages 22-25 November "Temperance")

The Pending Bills in Congress Seeking to Remove These Evils

ALL MAKE

TEMPERANCE SUNDAY
NOVEMBER 25th

A Day for Prayer, Heart-Searching, Self-Denial

Give Your People the Facts

Give Your C. T. S. the Financial Support Necessary for Its Great Task

CHURCH TEMPERANCE SOCIETY

Rt. Rev. Frederick Courtney, D. D., Pres.,
William Jay Schieffelin, Esq., Ph. D., Treas.,
Rev. James Empringham, S. T. D., Gen'l Supt.

214 Metropolitan Tower
1 Madison Avenue
New York City

NOW READY

THE FOLDED KALENDAR FOR 1918

The (new) Lectionary from Advent 1917—the Second Year

Indispensable for Use at the Lectern. Convenient for use in the rectory and the home.

Leaflet with explanations accompanies each. Price 15 cts., 2 for 25 cts.

The Young Churchman Co.
MILWAUKEE, WIS.

THE AMERICAN STANDARD BIBLE

Authorized and Edited by the American Revision Committee



Read the most accurate Bible to-day. Translated by America's greatest known Biblical Scholars from the oldest and most complete authentic copies of the original manuscripts.

Learn the truth of the Scriptures. Be brought closer to the divine message of the inspired writers by reading the PARAGRAPH DIVISIONS used by them, and adopted by the American Revision Committee.

Understand in your mother tongue. Get the full meaning of the words which are hard to understand, grasp the exact thought of the men of God who first wrote the Bible in Hebrew and Greek by using

The AMERICAN STANDARD BIBLE

Every Christian worker should have The American Standard Bible.
W. R. MOODY, *Moodys Bible School*

We believe it is the best English version of the Bible published.
PROF. W. W. WURTZ, *President, Bible Training School*

In over 200 styles of binding, including Bibles and Testaments for every want and every occasion.

Nelson's Soldiers and Sailors Special Testaments **Fit the Vest Pocket and Pack Snugly in the Kit**

For Sale by all Booksellers or send for Descriptive Price List and Free Booklet

THOMAS NELSON & SONS, Bible Publishers for Over 80 Years 381 A Fourth Ave., NEW YORK

sermon in the morning and in the afternoon there are to be several "four minute" talks by visiting clergymen. Efforts are being made by the members of the parish to create on this occasion a twenty-fifth anniversary parish endowment fund.

A HANDSOME heavy silk national flag, the gift of Mr. William C. Cheney, a vestryman, was dedicated in St. Mary's Church, South Manchester, by Archdeacon Harte on the first Sunday evening in the month.

THE FIRST meeting of the season of the Hartford clericus was held in St. Mark's parish, New Britain, on Monday, November 12th. The Rev. William H. Robinson gave the paper, the subject of which was Hell.

A NUMBER of churches in the diocese are displaying service flags, in addition to the rolls of honor or honor lists which are quite generally hung. The Suffragan Bishop visited Camp Devens on Sunday, November 4th, and Bishop Brewster visited the same camp on the following Sunday. A large number of communicants of the diocese are among the drafted men in training in this camp.

EASTON

WM. FOBBS ADAMS, D.D., LL.D., D.C.L., Bp.

Service Memorial to Rev. W. Y. Beaven

ALL SAINTS' PARISH, Longwoods (Rev. R. B. Whipple, rector), observed its patronal day with a memorial service for its late rector, the Rev. Wordsworth Y. Beaven. The special preacher was the Rev. George C. Sutton, D.D., of Oxford. Mr. Beaven, who died last year, had been rector of the parish since 1877.

FOND DU LAC

REGINALD HEBER WELLES, D.D., Bishop

Dean Bell at Great Lakes Training Station—Sale of Christ Church, Oshkosh—Church Club Dinner

DURING THE six months' leave of absence of Dean Bell to take up work at the Great Lakes Camp, Lake Forest, Ill., Bishop Weller expects to carry on the work of the Cathedral with such extra assistance as special occasions may make necessary. On November 11th Archdeacon Babcock officiated at all services at the Cathedral.

THE BUILDING of Christ Church, Oshkosh, was sold on November 3rd to the Bethlehem Lutheran congregation, and was dedicated by them on Sunday, November 11th, as the Martin Luther Church of the Bethlehem Congregation.

Christ Church was organized in 1874 as St. Paul's mission of Trinity parish, Oshkosh. It was reorganized as Christ Church parish in 1896. The present edifice of brick is one of the most perfectly appointed in the diocese and was erected in commemoration of the fiftieth anniversary of Bishop Grafton's ordination to the priesthood. It was built by the Fond du Lac Church Furnishing Company at a cost of from \$1,600 to \$1,900. During the past two years forty-five families of this congregation have moved from the city and less than ten members were left to carry on the plant. The threatened foreclosure of a \$1,500 mortgage and a floating indebtedness precipitated a crisis. There is ample accommodation in the mother parish of the city for the remaining members of the mission. Recently a split in Christ Lutheran congregation was caused by two of its trustees informing the United States secret service of alleged treasonable utterances of their pastor. Those upholding these trustees are the purchasers of this edifice.

THE SEMI-ANNUAL meeting and dinner of the Wisconsin River Valley Church Club was held at Grand Rapids, Wis., Wednesday evening, November 7th, in the large ballroom of the residence of State Senator Witter. The president of the club, Mr. John L. Sturtevant of Wausau, presided at the dinner, which was preceded by Evensong at 5 P. M. in St. John's Church. The Hon. M. B. Rosenberry, justice of the State Supreme Court, spoke on Relations of the Church to the State in time of War. Bishop Weller spoke on Some Spiritual Thoughts Suggested by the Problems of War Conditions. Addresses were also made by Messrs. Louis Pradt, of Wausau, George K. Gibson, now of Chicago, and Thomas H. Hannah of Stevens Point.

A MISSION will be preached at St. Paul's Church, Big Suamico, from November 18th to 25th inclusive. The missionary will be the Rev. Father William Francis Mayo of the Order of the Holy Cross. This parish is a rural one and the vicar, the Rev. Lucius D. Hopkins, has accomplished a remarkable work there. A little less than a year ago he celebrated his tenth year as vicar. The completed guild hall is really the community center of town and parish.

BISHOP WELLES celebrated his birthday on November 6th and on the 8th the seventeenth anniversary of his consecration.

KENTUCKY

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

Parish Anniversary—Bishop Woodcock on the War Commission—G. F. S.

ST. PAUL'S CHURCH, Henderson, has always led its community in matters spiritual, educational, and civic, as well as in philanthropy and charity. The Public Welfare Association and the Y. M. C. A. are due to the activity of her members, and the Women's Club, the Red Cross, and the Tuberculosis Sanitarium have received much aid from the parish forces. On October 31st the parish observed its eighty-sixth anniversary with extended ceremony. At an evening service addresses were made by two laymen, ministers of the Baptist and Presbyterian churches, and the rector of the parish, the Rev. Robert Newton Ward. During the present rectorate various activities have found new life; the men's Bible class, the Brotherhood of St. Andrew, a men's club, the Boys' Brigade, and an altar guild have been organized; and excellent work has been done at Trinity Mission, Weaverton. The rector has asked for a chaplaincy in the army, but his request has been balanced by a counter petition from the people that he remain at his present post.

BISHOP WOODCOCK is receiving congratulations upon his appointment as a member of the War Commission and the diocese is rejoicing in this well-deserved honor. Bishop Woodcock has spent much time during the past summer vacation in visiting the various military training camps and is a frequent and popular speaker at various patriotic gatherings.

MISS MARY P. JACOBS, one of the national vice-presidents of the Girls' Friendly Society, spent a few days in Louisville on her return from the Pacific Coast and was the guest of the society at the Girls' Friendly Inn. A delightful tea was given in her honor on the afternoon of November 2nd, to which all of the local branch secretaries and associates were invited and given the opportunity to meet Miss Jacobs. A Red Cross unit has been formed among the girls who board at the Inn and effective work is being done by them as well as by the various branches of the Girls' Friendly Society.



MAYNARD OWEN WILLIAMS

CORRESPONDENTS, like poets, are born, not made. Maynard Owen Williams, whose articles appear exclusively in the Christian Herald, has the born correspondent's ability to observe and the capacity to understand something of the genius of the people among whom he is. More than that, he has the sympathetic attitude of a sincere Christian, and a vital Christian love for truth. Having observed and understood, he can so tell it that the rest of us also see and understand.

VITAL HUMAN STORIES FROM RUSSIA

is a title of a series of articles by Mr. Williams now appearing in the

CHRISTIAN HERALD

Do you want to know how the Russian Church, deprived of the protection of autocracy, is meeting the challenge of democracy? Williams will tell you in the Christian Herald.

Do you want to see the Great Russian Council, yet to be called, build a people's government on the shattered foundations of a Czar's authority? Williams will show you in the Christian Herald.

Do you want to understand the mind and heart of the Slav, feared as a menace by so many generations of western Europeans, now leading them all in his devotion to Liberty and the rights of men? Williams will make it plain in the Christian Herald.

At the time of the Russian Revolution Mr. Williams was in China completing his articles about the Orient for the Christian Herald. He went to Petrograd at once. From Harbin, the far Eastern port, Mr. Williams sent several articles which have helped the readers of the Christian Herald to understand the new Russia.

WHY 300,000 FAMILIES LOVE THE CHRISTIAN HERALD

The Christian Herald is doing something more than merely placing interesting reading matter in the homes of its readers. It is giving them a part in great enterprises. It is giving them spiritual and material helpfulness. It is the one magazine that represents in the most vital way all of the interests of Protestant Christianity and of the on-marching Church of Christ.

You should be a regular reader of the Christian Herald and enjoy these special features which are now appearing:

- THE MILLENNIUM—WHAT, WHEN, AND WHERE.** An additional Series of Articles on Prophecy by America's Greatest Expositor, Prof. James M. Gray, D.D., Dean of the Moody Bible Institute.
- THE GREATER UNITED STATES.** By Frank G. Carpenter.
- DRAWINGS AND POEMS.** By Robert Riggs and Margaret E. Sangster.
- THE WITNESS.** A Serial Novel by Grace Livingston Hill Lutz.
- HOWARD CHASE.** A New Novel by Rev. Charles M. Sheldon, D.D., Author of "In His Steps," to begin in the December 12th issue.
- ADVENTURES IN NEIGHBORING.** By Vera L. Connelly.
- WEEKLY SERMON** by a distinguished pastor.
- DAILY MEDITATIONS**
- SUNDAY SCHOOL LESSON** by Dr. Allison.
- YOUNG PEOPLE'S SOCIETIES**
- BEAUTIFUL COVERS.** Many in color.
- WEEKLY DOUBLE-PAGE OF ILLUSTRATIONS**
- REVIEW OF THE NEWS OF THE WEEK**
- SPIRITUAL WORK IN THE CAMPS**

Subscription, 1 year (52 issues), \$2.00
Sample Copy sent on request

INTRODUCTORY 13 WEEKS' SUBSCRIPTION 25c

Christian Herald, 1112 Bible House, New York, N. Y.
Gentlemen: For the enclosed 25 cents send the CHRISTIAN HERALD for 13 weeks as per your Half Price Introductory Offer to new subscribers.

Name

Address

MILWAUKEE

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

Called to St. Stephen's—Woman's Auxiliary

THE REV. C. B. B. WRIGHT, Ph.D., has been called to the rectorship of St. Stephen's Church, Milwaukee, vacant through the recent resignation of the Rev. Walter G. Blossom. At the morning service on the Twenty-third Sunday after Trinity, Dr. Wright, who has been serving the parish temporarily, announced his acceptance of the call.

A SUCCESSFUL officers' conference and semi-annual meeting of the Woman's Auxiliary of the diocese was held November 8th. The morning, after a Communion service, was given over to a conference on The Aims and Ideals of the Auxiliary in the Light of Present Conditions, considered from the spiritual, educational, and material standpoints. This conference resolved itself after all discussion into this question, the answer to which the coming month will bring: "Are we going to measure up to the great demands on Christ's army?"

The afternoon session was filled by reports of the officers and department heads and by addresses. Mrs. Butler, president of the Chicago branch, spoke on Old and New Opportunities for Women in the Church. The new plan of establishing a House of Churchwomen was also discussed.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Honor Roll

A TABLET has been placed in the vestibule of Christ Church, Beatrice, which will bear the names of its members serving in the army or navy. Sixteen men are at present entitled to enrollment, although two are not yet in active service.

NORTH TEXAS

E. A. TEMPLE, D.D., Miss. Bp.

The Bishop Recuperates in Virginia

BISHOP TEMPLE is at his old home in Virginia, resting after a long illness, and not as yet able to resume his official duties.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Woman's Auxiliary

THE PITTSBURGH branch of the Woman's Auxiliary held its thirty-seventh annual meeting on November 8th and 9th, at St. Peter's Church, Pittsburgh. The opening session was a celebration of the Holy Communion, with address on the epistle for the week, the Bishop of the diocese officiating, assisted by the Rev. Dr. E. H. Ward, rector of the parish. Adjourned to the parish house, the annual business meeting and election of officers took place. Reports from the various departments showed great progress, notably in the amount of money passing through the treasurer's books, and in the work of the Church Periodical club. The only new officers chosen were Mrs. Carr, of St. Peter's parish, as recording secretary, and Mrs. E. W. Harvey, of Crafton, as correspondent of the Church Periodical club. A war-time luncheon at the request of the officers of the Auxiliary, served by the ladies of St. Peter's congregation, gave great satisfaction, taking much less time from the missionary addresses. The speakers were Deaconess Newbold, of Japan, and the Rev. L. E. Whittmore, of Calvary Church, Pittsburgh, who for six years before his ordination was engaged in educational work in the Philippines. In the evening an informal reception was held for the delegates, at Bishop Whitehead's residence. On the 9th, after

devotional services by the Rev. E. J. Van Etten, the new rector of Calvary Church, the educational secretary of the Auxiliary held a conference on Mission Study Classes, and sectional conferences took up the rest of the morning. The annual meeting of the Junior Auxiliary was held in Calvary parish house, Pittsburgh, on Saturday, Deaconess Newbold being the speaker. The articles gathered by the Juniors for their Christmas boxes elicited much admiration.

RHODE ISLAND

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

Day of Prayer—Reception at Orphanage—Clerical Club—Convocation—Parish Anniversary

SUNDAY, October 28th, was generally observed in the diocese as a day for prayer on behalf of our country and for patriotic singing and sermons. St. George's Church, Central Falls, was fortunate in having the Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, for the preacher on that day. St. Mary's, East Providence, dedicated a roll of honor at the morning service, and the Bishops' Pastoral was read in place of a sermon. At the end of the Offertory the *Star Spangled Banner* was sung as the flag was displayed at the arch of the rood screen.

ST. MARY'S ORPHANAGE, East Providence, held a most interesting reception on Monday, November 5th. Tea was served by the Board of Managers and the buildings were open for inspection. The children were dressed in their prettiest and the older ones assisted in showing the visitors about. A large number of guests from all over the State took advantage of this opportunity.

THE MEETING of the clerical club on Monday morning, November 5th, was made interesting by the address delivered by the Rev. Theodore R. Ludlow of Wuchang, China. This clergyman was also the chief speaker at the meeting of the Providence District Sunday School Association at St. John's parish house, Providence, on Tuesday, at which Mr. Thomas B. Maymon of East Providence, presided. At the election Mr. George W. Davis of the Church of the Transfiguration, Edgewood, was chosen president and Mr. Charles R. Haslam of the Church of the Messiah, Providence, was retained as secretary and treasurer.

THE CONVOCATION of Providence met at the beautiful little chapel of St. Paul's in Providence on the afternoon of Wednesday, November 7th. The Rev. George McC Fiske, D.D., was chosen. The business of the day consisted chiefly in hearing reports. Some changes were ordered made in the by-laws that they may conform to the canons. The Rev. C. A. Meader was elected as the nominee to the Bishop for the office of Dean for the ensuing two years. After luncheon, prepared and served by the men of the parish, the Rev. Alva E. Carpenter presented some interesting extracts from the proceedings of the New England Provincial Synod.

THE CHURCH OF THE TRANSFIGURATION, Edgewood (Rev. Levi B. Edwards, rector), is about to celebrate the twenty-fifth anniversary of the organization of the parish. The first services were held in a school house January 31, 1892, by the Rev. Henry Bassett, and on April 14, 1893, the parish was duly organized. On May 28, 1893, the first service was held as "The Parish of the Church of the Transfiguration." The proposed anniversary services will be held next May and steps are being taken to clear the property of \$3,000 debt so that the beautiful new church may be consecrated at that time. An offer has been received of \$2,000

THEOLOGICAL SEMINARIES

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

For catalogue and other information address

Rev. C. K. BENEDICT, Dean.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-fourth Session opened on Wednesday, September 20, 1916.

A course for special students. For catalogues and other information address

THE DEAN,
THEOLOGICAL SEMINARY, P. O.,
Fairfax Co., Va.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School

A thorough preparatory school for a limited number of well-bred boys. For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector Box K, Howe, Ind.

Pennsylvania

YEATES SCHOOL

Our experience indicates that every boy is different and must be handled individually to be handled successfully. We have an interest in the boy, and a most complete equipment for him to enjoy as he grows. For details address HEADMASTER, Box 524, Lancaster, Pa.

Tennessee

Sewanee Military Academy

2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. *Highest Rating War Department.* Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church. For Catalogue Address the Superintendent.

Wisconsin

RACINE COLLEGE

Racine, Wisconsin

Founded 1852. A Junior College and School with Military Training. Preparation for Professional, and Scientific Courses, and the Junior year of the University. B. TALBOT ROGERS, D.D. Warden

from a woman, who is a devout parishioner, on condition that the parish raise the balance.

TRINITY CHURCH, Newport (Rev. Stanley C. Hughes, rector), has adopted a French boy—a war orphan—named Pierre Fevrier, and has found the offerings asked for this purpose to be so large as to warrant the rector and vestry in applying for another to be cared for and educated.

SPOKANE

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

Anniversary—Spokane Clericus

THE TWENTY-FIFTH anniversary of the founding of the district will take place December 2nd and the two following days. Invitations to attend and to take part in the celebration are to be sent to the seven neighboring bishops. One of the sermons will be by Bishop Lemuel H. Wells, who will relate experiences of the early days in the district on the evening of December 2nd, on which occasion the rest of the churches of the city will unite in a service at All Saints' Cathedral.

THE NEW officers of the Spokane clericus are Archdeacon Lockwood, president; the Rev. M. J. Stevens, secretary, and the Rev. W. A. A. Shipway, treasurer.

A GROUP of missions has recently been placed in charge of the Rev. C. M. Budlong, who will minister to our people at Colville, Kettle Falls, Meyer's Falls, Valley, and Northport.

THE CHURCH HOME FOR CHILDREN at Lidgerwood, Spokane, has as its new matron Miss Jessie H. Hicks, under whose direction substantial progress is being made. A new building is sadly needed to accommodate the increasing needs of the institution.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Woman's Auxiliary

THE WOMAN'S AUXILIARY of this diocese held its twenty-seventh annual meeting in Christ Church, Charlottesville, on November 6th to 8th. The Bishop Coadjutor conducted the service and meditations of the quiet hour Tuesday night. He also celebrated the Holy Communion on Wednesday morning, after which the President, Miss Lou Davis of St. James', Leesburg, presided over the business session. After noon-day prayers for missions, Mrs. Charles R. Pancoast of Philadelphia spoke of the Last Week of the Pilgrimage of Prayer, and the Value of Prayer. Luncheon was served by the congregations of Christ and St. Paul's Churches jointly. Then the Junior Auxiliary met, and various conferences were held, discussing vacancies in mission work of the diocese, and the Little Helpers. At night Mrs. Pancoast gave a lecture in the Y. M. C. A., Madison Hall, on her trip from Honolulu through Japan and China, and described missions as she saw them. On Thursday Summer Conferences, illustrated by the one at Silver Bay, were described by Miss Sallie Deane of Richmond. Bishop Gibson also described woman's work in this diocese. Miss Helen A. Littell told of the Wuchang hospital in China and its needs, as she saw it when visiting her brother, the Rev. Harrington Littell. Mrs. Culp spoke of the Auxiliary boxes, and Mrs. E. E. Osgood of a Model Study Class. Noon-day prayers were offered, and luncheon served as on Wednesday. The Rev. B. D. Tucker made an appeal for a new St. Paul's at the University, and pledges were made by the various branches

for the usual fields of mission work, diocesan and general. At night, Archdeacon Noe, the Rev. Mr. Ellis described the work among the White mountaineers. The Rev. C. E. Cox of Richmond made The Call of the Hour for faithfulness in missionary work. This annual meeting was very well attended and became an inspiration through the services and addresses.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

St. Paul's Church, Stockbridge

ON SUNDAY, November 4th, Mr. Alexander Sedgwick, a vestryman of St. Paul's Church, Stockbridge, told of his recent experiences at the front in France. The church was filled to its utmost capacity. The service was chanted by the rector (Rev. George Grenville Merrill), assisted by the Rev. Walter Beckwith, curate. During the playing of the *Marsellaise* and the singing of *God Save the King* and *Our Father's God to Thee*, the flags of the nations were successively displayed. Miss Emily Tuckerman, gave on the following day a graphic account of her work in some of the hospitals in France. The following gifts were recently set apart by the rector: two rolls of honor, a hymn tablet, and altar book, chancel book, and a hand painted state flag, all being gifts of various parishioners.

CANADA

Superannuated after Forty-three Years—Altar and Reredos Dedicated

Diocese of Huron

DEAN DAVIS, who began work as rector forty-three years ago, in St. James' parish, South London, has been superannuated this autumn. He was made Archdeacon in 1893, and Dean ten years later. As a sign of the respect and affection felt for him in his long and faithful labors in the parish, a purse of \$1,000 was given him by the congregation. A watch and gold bracelet, with a purse of gold were presented to Mrs. Davis by members of the Woman's Auxiliary at the same time.

Diocese of Niagara

ON THE thirtieth anniversary of St. Matthew's Church, Hamilton, a new holy table and memorial reredos were dedicated by Bishop Clark. On the following Sunday two very fine memorial windows were unveiled by the Bishop. The preacher at the evening service was the Rev. Provost Macklem, of Trinity College, Toronto, who had preached at the opening service in St. Matthew's thirty years before.

Educational

FOUNDERS' DAY was celebrated at Howe School on All Saints' Day, beginning with the Holy Communion. In the afternoon addresses were made by Bishop White for the trustees, Mr. Hoskins of Chicago for the alumni, and Horace Hardy for the school. There were also competitive drills and a reception and dance in the evening. The school is enjoying its most successful year thus far, the attendance being the largest in the history of the school with every vacancy taken. The spirit of patriotism runs high and the boys are taking great interest in military drill, conversational French, and lessons in first aid, and are making personal sacrifices to contribute to relief work, especially that in Palestine under Bishop MacInnes.

SCHOOL FOR NURSES

New Jersey

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly. Apply to

MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Illinois

ST. MARY'S KNOXVILLE ILLINOIS

A CHURCH SCHOOL. (JUNIOR COLLEGE)
Rev. C. W. Leffingwell, D.D., Rector and Founder (1868).

Miss E. P. Howard (1892), Principal.

ST. MARTHA'S affiliated with St. Mary's

A SCHOOL FOR YOUNG GIRLS

Unique and beautiful Home for Girls under fourteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Waterman Hall SYCAMORE ILLINOIS

A Church School for Girls, Diocese of Chicago

Founded in 1888. Large campus with suitable buildings including an appropriate chapel, auditorium, music hall, and gymnasium. Certificate privileges. Preparatory, academic, and college preparatory courses. The Rt. Rev. Charles P. Anderson, D.D., LL.D., President of the Board of Trustees. Address

REV. B. FRANK FLEETWOOD, D.D., Rector

Iowa

Saint Katharine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary.

Healthful and beautiful situation high on the bluffs overlooking the Mississippi.

School recommended by Eastern Colleges.

Address

The Sister Superior

New York

Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

Cathedral School of Saint Mary

Garden City, N. Y.

A country school with city advantages

MIRIAM A. BYTEL, Principal

North Carolina

ST. MARY'S. An Episcopal School for Girls

Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science, and Business. 14 Modern Buildings, 25-acre Campus in mild Southern Climate, Moderate rates. Address REV. GEO. W. LAY, D.C.L. Rector, Box 18, Raleigh, N. C.

Virginia

STUART HALL STAUNTON, VIRGINIA

Institute. Founded 1843. Diocesan School for Girls in the Virginia Mountains. General and Preparatory Courses. Music, Art, and Expression Departments. Entirely new equipment, including pianos. Gymnastic and field sports. ANNE COLSTON HOWARD, A. B. (Bryn Mawr) Principal.

ESTABLISHED 1865

6% Investment Secured By Productive Farm Lands



Security comprises several thousand acres of rich producing land in prosperous section, where diversified farming and stock raising are particularly profitable. Value of property over twice amount of loan. Net annual income over five times interest charges. Experienced management. \$500 Bonds, maturing in 3 to 10 years.

Write for Circular No. 981-C

Peabody, Houghteling & Co.

(Established 1865)

10 South La Salle Street
Chicago

ESTABLISHED 1865

JUST PUBLISHED

A VOLUME OF SERMONS

BY

DEAN ABBOTT
OF CLEVELAND, OHIO

ENTITLED

The Man Outside the Church and Other Sermons

Dean Abbott, coming to Cleveland only three years ago from Canada, at once assumed a place among the great preachers of the Church and has since been heard at various national gatherings. A volume of Sermons from his pen will therefore be welcomed. The writer explains that "the Discourses are addressed to the average person who sits but lightly in the pew, and to the stimulation of the over-worked Preacher who would relate his weekly message to the intelligence of the business-wracked worshipper who is physically incapable of extraordinary mental effort on 'the one day's rest in seven.'"

Price \$1.50. Postage about 15 cts.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

New Publications

OFFICIAL

A Book of Offices

Services for Occasions not provided for in The Book of Common Prayer. PUBLISHED BY AUTHORITY OF THE HOUSE OF BISHOPS. Cloth \$1.00. Postage about 10 cts.

It cannot be doubted that this volume, being official, is an important addition to the liturgiology of the Anglican communion. The contents are embraced within 32 sections, covering occasional needs of every sort.

As in the case of the Hymnal, a royalty on every copy of this book sold is paid to the Church Pension Fund.

BISHOP GORE'S NEW BOOK

The Religion of the Church

As Presented in the Church of England
A Manual of Membership

By the Rt. Rev. CHARLES GORE, D.D., Bishop of Oxford. Cloth 75 cts. Paper 50 cts. Postage about 8 cts.

First issued last fall, this book aroused more attention in England, in spite of the preoccupation of men's minds with war, than any other religious book for many years. The book has passed through four editions, aggregating 25,000 copies, since fall.

"The publication shows that bishops can still be looked to for leadership at once scholarly and popular and courageous."—A. C. A. H., in *American Church Monthly*.

The Contemporary Christ

A Preaching Mission in Action. By ARTHUR J. GAMMACK, M.A., Rector of Christ Church, Fitchburg, Mass. Price \$1.25. Postage about 10 cts.

The book is a consistent whole and contains the addresses and instructions given in connection with one complete Preaching Mission. In addition to the evangelical messages delivered connectedly on the consecutive evenings of a week, are special addresses to women. There is also a complete series of addresses to children based on the Twenty-third Psalm. Instructions on the fundamentals of Christian living are outlined.

Just Published

ORGANIZING THE SMALLER SUNDAY SCHOOL

A STUDY IN GRADING

BY LESTER BRADNER, Ph.D., Director of the Department of Parochial Education, General Board of Religious Education. Price, paper, 50 cts.; cloth 75 cts. Postage about 7 cts.

Because the Smaller Sunday School is both the most common and the most neglected of the Church's factors in Religious Education, this book is exceptionally important. Recognising that the smaller and poorer churches must maintain their Sunday schools according to the resources at their disposal, Dr. Bradner shows how modern methods and material may be adapted to their possibilities. "My contention," he says, "is that the small school can be conducted on what amounts to a graded plan, that it can be so organized as to make use of the graded lessons in its own way. . . . The main object, then, of this little book is to show how the smaller schools can be so organized as to make use of the best graded material and run with the same efficiency as the larger schools."

Published by The Young Churchman Co., Milwaukee, Wis.