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# The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—NOVEMBER 24, 1917

NO. 4

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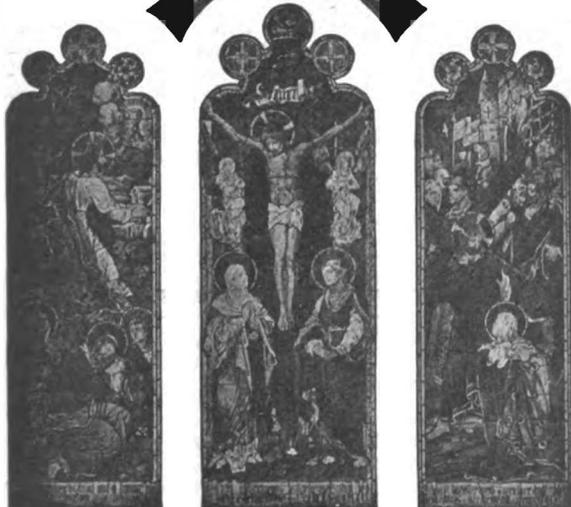
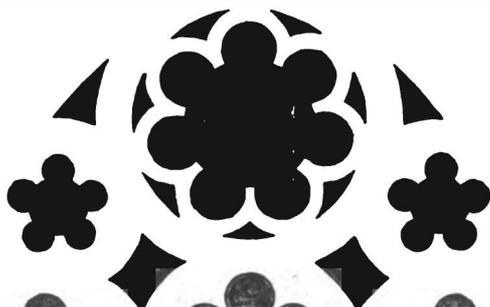
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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# The Living Church

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 24, 1917

NO. 4

## EDITORIALS AND COMMENTS

### “In Quietness and in Confidence”

**A** CURIOUS war motto—is it not?

As denoting activity and a watchword for a modern people at war it is almost as curious as “Thy will be done”.

Centuries have rolled by since Almighty God sent His prophet to say to His chosen people: “In quietness and in confidence shall be your strength.”

It was not a counsel of pacifism nor of non-resistance. Israel was at war and had become panicky, if not hysterical. It was the old, old story. When there was peace God was forgotten, and when there was war there was panic. At this particular juncture Assyria was the foe and an “entangling alliance” with Egypt was the politicians’ way out of the scrape. It is easy to conjure up the scenes that followed in the Israelitish war department. Everything went topsyturvy. Everywhere there was turmoil; preparedness never had been an Israelitish trait. The people began to get hysterical. The Egyptian armies of relief did not respond. The Assyrians were having it all their own way. And God did not intervene.

And then stood up that strange, gaunt figure of Isaiah and denounced king and court and politicians for their fustiness. “For thus saith the Lord God, the Holy One of Israel: IN RETURNING AND REST SHALL YE BE SAVED; IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH.”

Of all war programmes it is the most unexpected. “Rest” and “quietness” do not strike us as natural elements in war preparedness. They obviously imply something positive; something altogether different from mere happy-go-lucky pacifism. They mean: *Do your duty and stop worrying!* Get rid of the hysteria that is becoming apparent in the streets of Jerusalem!

What follows in the thirtieth chapter of Isaiah is illuminating as showing something of the standpoint of Almighty God with respect to war. It ends with the ever-brightening vision of the Messiah. That, rather than the present, was the far-off event upon which Isaiah would rivet the people’s eyes. Let them get an Eternal perspective. But “the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.”

IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH!

For Americans who have learned how to pray “Thy will be done,” and are determined to *do* that will to the utmost extent of their ability, this may well be made the motto of their war-time activities. Things look gloomy just now. The enemy is upon us. Russia has failed us. Italy

is fighting for her life. The French cabinet has gone out on a vote of want of confidence. The English cabinet is being assailed.

And the American people are becoming hysterical. German plots at home have exasperated us. The muddle-headedness of the pacifists has worn our temper down. Socialists have proved our crowning disappointment—tried in the balance and found wanting. Our ships have not been made fast enough. Our inventors have not discovered the magic formula that would end the war. The lies and libels against the Red Cross have gotten on our nerves. The stupidity of the people who believe and repeat those lies is incomprehensible to us. As a people we are developing an aggravated case of bad temper.

All of which is the very reverse of that quietness and confidence that shall be our strength.

It was quietness and confidence that prevented a panic at the grand opera in the Chicago auditorium last week when an inflammatory bomb was thrown; quietness and confidence on the part of the fireman who picked it up and carried it out; quietness and confidence on the part of Campanini and his orchestra who saved the day by breaking promptly into the *Star-Spangled Banner*; quietness and confidence on the part of Madame Galli-Curci, who came from the wings to the center of the stage and led the singing. Were quietness and confidence evidence of weakness on the part of any of these? Not one of them knew but that an explosion might blow them into bits at any moment; it was rather more likely than not. What of that? Each of them simply rose to the occasion. There was no hysteria. In quietness and in confidence each did his part, and these were his strength. The huge audience responded to it. The danger of panic was averted. The day was saved.

We are becoming an hysterical people. “Enemy aliens” are preying upon our nerves. Now “enemy aliens”, nine times out of ten, are good, honest, slow-thinking and slow-moving Germans who came to this country because America sent out her hospitable call to the world and they responded. We never have laid stress upon an immediate necessity for becoming naturalized. It is at least as much our fault as theirs that these thousands find themselves now in their uncomfortable position. Probably most of them have grumbled and said unwise things to each other. One out of a hundred is probably seditious and must be restrained; and probably five citizens are similarly seditious for every enemy alien that is. We are losing our national good sense in dealing with these enemy aliens.

Especially is this the case in dealing with unnaturalized women in this country who were born in enemy countries. It is the rarest thing, an almost unheard of thing, for a

woman to apply for naturalization. So far as she is concerned it is purely an accident whether her father, by becoming naturalized, conferred an automatic citizenship upon her or not. Perhaps her father died soon after he arrived here and left his unnaturalized widow and children to make their difficult way alone in this far-off land. We are far more to blame that they continued to be aliens than they are. We never urged them to be naturalized. Yet the woman school-teacher or clerk of German birth and unnaturalized is being hounded now out of her profession or avocation as though she had done something unreasonable or wrong.

Common sense may well come to our rescue. Sedition and crime should be punished, whether they be committed by aliens or by citizens. It is well that subjects of enemy countries should be registered and under surveillance; only so can the government know which are conducting themselves properly and which are not. The government is justified in taking the strongest kind of measures to protect itself and our people, our factories, our aqueducts, our railroads, and all that we have. Aliens must recognize that they have been put into a most embarrassing position by their own people. They must now suffer inconveniences from which the American people tried to save them, because of the misdeeds of some of them. The regulations that the government makes will be supported by all loyal people and we shall earnestly back up even more stringent measures if these become necessary. But let us not go beyond that. Let us have no private "nagging" of individuals. Enemy birth, coupled with a failure to become naturalized, creates no presumption of wrongdoing. Our government will need to watch citizens of disloyal utterances quite as carefully as it watches aliens, and the sole test of whether one is or is not to be trusted in this time of our trial is not a test of birth or legal formalities but the test of conduct.

THE AMERICAN PEOPLE, indeed, have risked their all in this war—and it is a glorious thing to have done, for the needs and the ends amply justify it. If we are defeated it means not merely the loss of lives and treasure but perhaps of our independence and our democracy. Yes, we may even say that if, with us, the Allies are beaten and a peace dictated from Berlin shall result, it will set civilization back from three to five centuries. Free democracy would, even so, sometime live again, but many generations would probably rise and fall before that would come to pass. Whatever progress we have made in solving the problem of democracy we have staked upon the outcome of the war—and wisely.

With such a stake we cannot afford to lapse into hysteria. Amidst all the rocking of the foundations of the world there is just one Power that is absolutely stable, absolutely unshaken, absolutely certain to dominate in the final analysis, whatever be the vicissitudes that may come to pass. And that Power is—God.

From the beginning of the war to the present time there have been frequent intimations that God had established a limit beyond which enemy success has been impossible. Why has the enemy never been able to get his long-range guns quite to the English channel though from the very beginning they have been almost there? Why should the enemy have failed at the Marne? Why have not the U-boats succeeded? Why does the Italian line hold now at the Piave? Let no one pretend to say that God has protected some nations and abandoned others; He has abandoned none, even in the midst of their defeat. Neither can we know what suffering, for any of the nations, lies still ahead of us. But God has not permitted an unrighteous *kultur* of frightfulness to obtain actual victory. We have the right to be confident that He will not.

Let that be our chief theme in the nation's Thanksgiving. God will not, God cannot, leave us helpless in the hour of our need, whatever be the sufferings which we must undergo. The eternal God is our Refuge, and underneath are the Everlasting Arms.

And in quietness and in confidence shall be our Strength.

LET a Democracy and an American Church place a wreath of memory on the grave of Queen Liliuokalani. As queen she was so unfortunate as to be pitted against the

stronger force of western democracy, which an island royalty could not withstand. Deposed, she did not take kindly to the new conditions; few deposed monarchs do. But after a new equilibrium had obtained in her life her influence in her own circle appears to have been good. Her loyalty to the Church was never broken, and both as queen and as citizen she was in sympathetic touch with the work of the Cathedral in Honolulu. The Church lays her to rest as a child of God, an inheritor of the Kingdom of Heaven, one with all the vast democratic body of her brothers and sisters over whose bodies in all the Christian ages the Church's words of hope and comfort have been read; for it is ever true, as Bishop Coxe expressed it many years ago, that

"Our mother, the Church, hath never a child  
To honor before the rest."

So, may God rest her soul! And America is able and glad to do honor to her memory.

SOMEBODY points out that in last week's editorial leader entitled *Our Red Cross*, when we wrote of our boys in France as "far from home; farther, much farther, than any other of the soldiers on the 'far-flung battle line,'" we were forgetful of the Canadian and Australian soldiers who are at the front. Yes, it seems incredible that even for a moment they and their splendid heroism should have faded from our mind, but, as the sentence reads, a moment of forgetfulness must undoubtedly have occurred. May we be pardoned for it! Our only excuse is that thoughts of "our boys", our very own, at that moment excluded the thoughts of all others, and a false perspective undoubtedly resulted.

Canadians, Anzacs, and Americans, we are all at one now. What applies to one applies to all. May the unity of sentiment that now unites us be forever unbroken!

ANOTHER list of assignments for the Roll of Benefactors of the "Fatherless Children of France" has been received, being the numbers from 251 to and including 258. Any who have not already heard direct and desire information as to the name and address of the child assigned their number can secure it by making inquiry of THE LIVING CHURCH.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 19th.

K. C. F., Marquette, Mich. ....	\$ 5.00
A member of Grace Cathedral, Topeka, Kans. ....	5.00
William H. Reeves, Phoenixville, Pa. ....	50.00
A Churchwoman, Yonkers, N. Y. ....	5.00
H. R. ....	5.00
Mrs. Benjamin Wells, New York City ....	5.00
Anonymous, Brunswick, Ga. ....	1.00
C. B. L., Claremont, N. H. ....	10.00
Mrs. C. H. Candler, Detroit, Mich. ....	5.00
E. L. S., Norwalk, Conn. ....	1.00
Mrs. W. B. Welch, Fayetteville, Ark. ....	10.00
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K. K., Bloomfield, N. J. ....	10.00
F. W. C., Cleveland, Ohio ....	10.00
Rev. Thomas H. M. Ockford, Port Leyden, N. Y. ....	5.00
M. W., Brooklyn, N. Y. ....	1.00
From a friend ....	100.00
Mrs. J. Ogden Hoffman, Radnor, Pa. ....	25.00
Anonymous, Kansas City, Mo. ....	1.00
R. H. ....	15.00
Miss Elizabeth Knight, Milwaukee, Wis. ....	10.00
T. B. W., Washington, D. C. ....	10.00
A member of St. John's Parish, Massena, N. Y. ....	10.00
St. John's S. S., Clinton, Iowa * ....	6.75
St. James' S. S., Farmington, Conn. * ....	5.00
Grace Church S. S., Ravenna, Ohio † ....	5.00
R. H. Shoemaker, Pasadena, Calif. † ....	25.00
A communicant of St. Mark's Church, Evanston, Ill. † ....	10.00
In memory E. M. R., Lyons, Iowa † ....	50.00
Church of the Ascension, Philadelphia, Pa. † ....	1.50
Episcopal Altar Guild, Vale, Ore. † ....	5.50
W. R. Stirling, Chicago, Ill. ** ....	30.00
Trinity Church, Columbus, Ohio—E. G. W. ** ....	10.00
Miss E. M. Breslin, New York City ** ....	5.00
Miss Juliet C. Smith, Denver, Colo. ** ....	5.00
A friend, Baltimore, Md. ** ....	5.00
Mite from West Missouri ** ....	3.00
Woman's Auxiliary, St. Michael's and All Angels Church, Anniston, Ala. ** ....	5.00
E. S., New Brighton, S. I., N. Y. ** ....	2.00
A communicant of the Church of the Redeemer, Chicago, Ill. ** ....	1.00
D. D. C., Milwaukee, Wis. ** ....	2.00
Woman's Auxiliary, Trinity Church, Detroit, Mich. ** ....	5.00
Miss Ada J. Taylor, Oregon, Ill. ** ....	5.00
Miss Mary C. Bowen, Monticello, Fla. ** ....	5.00
L. W. Menocal, Upper Montclair, N. J. ** ....	5.00
A friend, Newport, R. I. ** ....	5.00

Miss Annie R. Townsend, Brookline, Mass. **	10.00
Miss Edith M. Barton, Englewood, N. J. ***	5.00
Mrs. Florence E. Jeffers, Jeffers, Mont. **	5.00
C. M. S., Hudson Falls, N. Y. **	15.00
A deaconess, New York City **	5.00
Miss Susan B. Hanson, Washington, D. C. **	2.00
Miss Cornelia C. Lake, St. Paul, Minn. **	5.00
Mrs. M. Martin, Sanford, Fla. **	10.00
A member of Grace Church, Louisville, Ky. **	1.00
Mrs. E. H. C. **	2.00
In memoriam **	5.00
Bennett E. Seymour, Central City, Colo. **	10.00
Mrs. Stephen Livingston, Short Hills, N. J. ††	10.00
Mrs. Edgar A. Burpee, Rockland, Me. ††	5.00

Total for the week .....\$ 600.79  
 Previously acknowledged ..... 51,462.55

\$52,063.34

- \* For relief of French war orphans.
- † For relief of Belgian and French children.
- ‡ For French relief work through Dr. Watson.
- § For Belgian relief, especially children.
- \*\* For relief work in Florence, Italy.
- †† For relief work in Rome, Italy.

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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.

280. St. Paul's S. S., Louisville, Ky. ....	\$ 36.50
281. Rt. Rev. and Mrs. Edward M. Parker, Concord, N. H. ..	36.50
282. Eolia Reading Club, Eolia, Mo. ....	36.50
283. Eolia Red Cross Women, Eolia, Mo. ....	36.50
284. Miss Winn and The Misses Block, Eolia, Mo. ....	36.50
285. Mr. and Mrs. Charles E. Goss, Peoria, Ill. ....	36.50
25. Miss Mary H. Wolcott, Utica, N. Y.—\$1.00 for Christmas gift for each of the two children assigned...	75.00
35. Anonymous, Chicago, Ill. (Five children) ..	73.00
51. Mrs. E. K. White, Phillipsburg, Pa.—Special as a Christmas gift ..	1.00
94. Mrs. W. H. Harrison, St. David's Parish, Portland, Ore. ....	3.00
99. A communicant of St. Clement's Church, Philadelphia, Pa. ....	36.50
105. St. Ann's S. S., Richford, Vt. ....	9.15
120. Mrs. E. H. C.—Special as a Christmas gift. ....	2.00
172. J. W. C. ....	36.50
205. Grace Church S. S., Merchantville, N. J.—\$5.00 for birthday gift Dec. 2, 1917; \$5.00 for Christmas gift. ....	10.00

Total for the week .....\$ 465.15  
 Previously acknowledged ..... 14,556.02

\$15,021.17

[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

A friend, Fairbault, Minn. ....	\$ 1.00
K. C. F., Marquette, Mich. ....	5.00
A member of the Church of the Advent, Louisville, Ky. ....	5.00
I. W. C. ....	13.50
Two Vermont Churchwomen ..	10.00
Mrs. Robert Scott, New York City ..	5.00
A friend, Baltimore, Md. ....	10.00
Mite from West Missouri ..	2.00
Rt. Rev. and Mrs. Edward M. Parker, Concord, N. H. ....	10.00
C. M. G., New York City ..	2.00
St. Andrew's S. S., Jackson, Miss. ....	4.24
St. Bartholomew's Mission, Granite City, Ill. ....	3.26
St. George's Mission, Belleville, Ill. ....	2.14
Rev. E. H. Clark, St. Barnabas' Church, McMinnville, Ore. ....	5.00
A communicant of the Church of the Redeemer, Chicago, Ill. ....	1.00
D. D. C., Milwaukee, Wis. ....	3.00
Anonymous, Brunswick, Ga. ....	1.00
St. Peter's Mission, Rosedale, L. I., N. Y. ....	5.86
Woman's Auxillary, Trinity Church, Detroit, Mich. ....	5.00
A. B. P. ....	1.00
H. L. S., Norwalk, Conn. ....	5.00
E. L. S., Norwalk, Conn. ....	5.00
Mrs. George H. McGrew, Washington, D. C. ....	15.00
Mrs. E. O. Chase, Petoskey, Mich. ....	2.00
St. Paul's Episcopal Church, Fayetteville, Ark. ....	11.13
Felicitas ..	1.50
St. David's Parish, Portland, Ore. ....	2.00
Small Deaf Mute congregation, through the Bishop of Harrisburg ..	5.00
Rev. Thomas H. M. Ockford, Port Leyden, N. Y. ....	5.00
The Bishop of Harrisburg ..	20.00
A member of St. Clement's Parish, Philadelphia, Pa. ....	5.00
R. H. ....	5.00
Zion Church, Hobart, Md. ....	2.55
Grace Church, New Market, Md. ....	41.35
St. James' Church, Mt. Airy, Md. ....	13.02
In memoriam ..	2.00
Berkley Divinity School Chapel, Middletown, Conn. ....	25.00
Kindergarten, Trinity Church School, Ossining, N. Y., * ..	6.00
A member of Trinity Church, Boston, Mass. * ..	10.00

\$276.25

- \* For relief of children.

SERBIAN RELIEF FUND

R. H. ....	\$5.00
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ANSWERS TO CORRESPONDENTS

H. S.—There is no discrepancy between the rubric requiring the priest to "deliver" the chalice "into the hands" of the people and the suggestion of THE LIVING CHURCH that "the priest should not relinquish his hold upon the chalice" and that "the communicant should guide it." It must obviously be in the hands of the communicant before he can guide it, though the wise priest will still not "relinquish his hold."

A CALL TO THANKSGIVING AND PRAYER

THE General War-Time Commission of the Churches has issued a Call to the Churches of America to observe November 29th to December 2nd as special days of prayer. The names of Robert E. Speer, chairman; Bishop Lawrence, vice-chairman, and the Rev. Frank Mason North, president, appear as signers, and the substance of the Call follows:

"The President and the Governors of the several States have again appointed a day of Thanksgiving and Prayer. In behalf of the Christian Churches and upon the request of their War Service Commissions we desire to support this call and to ask the Christian people of the land to extend the observance from Thanksgiving Day over the ensuing Sunday. We suggest that Thursday be devoted to our customary national Thanksgiving, Friday to penitence and humiliation, Saturday to supplication, and Sunday to intercession.

"Our generation confronts the gravest and most solemn issues. Twice our fathers faced such issues, at the beginning of the nation and in the tragedy of the Civil War. And now our time of supreme need and trial has come. How can we meet it except in the guidance and strength of God? By our own necessities and by the distress and calamity of mankind we are summoned to prayer. In the name of the Churches we voice this summons to all our people.

"On Thursday in our homes and in our churches let us give thanks to God for His goodness and His infinite patience and pity, for freedom and prosperity, for our nation and our homes, for the past security of our shores, for peace within our own borders, for the sense of national unity and brotherhood, for the honor of self-sacrifice and the glory of service unto death, for God's gracious love, and for the salvation provided for us and for all mankind in Jesus Christ our Lord.

"On Friday, let us implore the compassion and forgiveness of God and confess and repent of our sins, our selfishness and unbrotherliness, our acceptance of un-Christian conditions and ideals, our toleration of impurity and intemperance and the various forces of evil which prey upon the lives of our people and unnerve the nation, our race prejudice and our assent to any form of injustice among ourselves or in our relations to other peoples. In sorrowful remembrance of our own faults and errors, let us humble ourselves before God and pray for His mercy that we may be spared His just judgments.

"On Saturday let us beseech God for His blessing upon our homes, our churches, our communities, all our agencies of service and benevolence, our country, for the overthrow of wrong and the triumph of righteousness, for the enlightenment of the mind of the nation to know and do His will, for courage to endure every sacrifice at the call of duty, for fortitude in the hour of adversity, and that we may offer unto God for His work the united body of the nation. Let us pray for our soldiers and sailors that they may assist by God's grace in the sure reestablishment of law and order and justice. Let us implore Him in His infinite goodness to soften the hearts, enlighten the minds, and quicken the conscience of all men that courses of wrong may be relinquished, that the effusion of blood may be stayed, that the hurt of humanity may be healed, that friendship and good will may be restored, and that peace may be established throughout the earth.

"On Sunday let us make intercession for all men, for the suffering and destitute, for our allies and for our enemies, for those who have gone forth from us, without anger or hate, at the call of duty, to serve our nation and mankind in this great struggle on land and sea, that God may enable them worthily to live or to die as the servants of His Holy Name, and that, if it be His will, they shall both do all their duty and return to us again. Let us pray for the President and for Congress and for all who in this hour serve in any way the common weal, that they may be given courage and wisdom and consecration and that the cause of righteousness may triumph. Let us pray for all mankind and for the coming of its one hope and deliverance in the reign of Jesus Christ our Lord as the King of all the earth.

"We ask that in our places of worship and in the secret prayers of our hearts, these days be solemnly observed that the nation may seek after God and find Him. And we suggest that not only during these four days should all the Christian people of our land join in this united prayer and supplication but also that in our homes and as far as possible in our churches there should be daily intercession that we may both know and do God's righteous will, that wrong may be overthrown among the people and in the hearts of men, and that the prayer of the whole creation may be heard, 'Thy Kingdom Come, Thy will be done on earth as it is in heaven.'"

## THE SUNDAY NEXT BEFORE ADVENT

BY THE REV. WILLIAM H. BOWN

## THE LORD OUR RIGHTEOUSNESS

**T**HE Sunday next before Advent anticipates the coming of Advent, while the collect gives us the key-note of the teaching of the whole season.

The petition to our Lord, that He would stir up our wills, is a call to service, and the reward sought by us as the fruit of our good works is His free gift to us.

The epistle is taken from the Book of Jeremiah, and is a prophecy of the future deliverance and greatness of the people of David's line.

In that day, we are told, "Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, the Lord our Righteousness." This, in the Hebrew phraseology, means that he shall be in deed and in truth the Lord our Righteousness, but the meaning is not very plain. In what sense, or why, is He "the Lord our Righteousness"? One writer says: "We need not give ourselves any trouble about our being ourselves personally righteous, for His righteousness is imputed to us—is put down, as it were, to our account.

"Now this cannot be in the sense of our being excused, in the sight of God, from having any particular branch of righteousness, for if so our Saviour would inflict upon us the greatest moral injury. For righteousness is not a thing which God arbitrarily requires of us, but because it is the order, the harmony of all God's intelligent creation.

"In a soul in harmony with God and itself there exist all the parts or branches of righteousness. The love of God, love of one another, holy fear of God, deep-seated reverence, obedience to parents, honesty, purity, contentment, all these are indispensable to us, because they make up the order and harmony of our nature."

Another sense is that He is the Lord our righteousness "by being in us the source of all righteousness. This is the purpose for which He came, that the 'righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.'

"And so our righteousness is not our own in the sense of its proceeding from ourselves. It is all by, through, and in Christ, but it becomes our own in the sense in which the fruit of a branch grafted into another tree is its own. It is produced by it, and grows upon it, and not upon some other branch. 'Little children, let no man deceive you, he that doeth righteousness is righteous, even as He is righteous.'"

The gospel is the only one of the extracts from the Evangelists which is read twice in the course of the Christian year, once on the Fourth Sunday in Lent, and once on the Sunday next before Advent.

Our Lord was beginning the last year of His ministry when he worked the miracle of the feeding of the five thousand. His conversation with St. Philip; the suggestion of St. Andrew; the command of our Lord, to "Make the men sit down"; our Lord's distribution to the disciples, and the disciples to them that were set down; His command to "gather up the fragments that remain, that nothing be lost," and the declaration of the people, when they had seen the miracle that Jesus did, that, "This is of a truth that prophet that should come into the world," are known and read of all men.

It is all a revelation of our Lord's willingness to supply our temporal wants, and feed our minds and hearts, to feed us sacramentally with His Body and His Blood in the Eucharist, not only directly, but indirectly, through the hands of His ministers.

May He prepare each of our hearts, so that, feeding on the Bread which cometh down from heaven, we may eat thereof to eternal life!

## THE NEW LECTIONARY

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

## CALENDAR FOR EIGHT DAYS

Sunday next before Advent	Eccles. 47 Micah 3, 9— 4, 7	Hebrews 11 and 12, 2	Jeremiah 33	Matthew 22, 1-14
Monday	Eccles. 7, 11-end	Luke 22, 1-38	Malachi 1	Matthew 24, 1-14
Tuesday	Eccles. 8	Luke 22, 39-end	Malachi 2, 1-10	Matthew 24, 15-28
Wednesday	Eccles. 9	Luke 23, 1-32	Malachi 2, 11-end	Matthew 24, 29-end
Thursday	Deut. 8	I Thess. 5, 12-24	Genesis 12, 1-9	I Corinthians 4, 1-16
Friday	Numbers 10, 29-end	John 1, 29-42	Ezekiel 47, 1-9	John 12, 20-41
Saturday	Eccles. 12	Luke 24, 32-end	II Esdras 2, 33-48	Matthew 25, 31-46
First Sunday in Advent	I Kings 11: 43—12: 34 Isaiah 24	John 17: 1-24	Isaiah 1: 1-27	Mark 13

## PROSPECT AND RETROSPECT

**T**HE first lesson, one of the review chapters on the history of the Hebrews which we have traversed, covers the reigns of David and Solomon, introducing the Division of the Kingdom, which will be our subject next Sunday. David is praised for his services and Solomon condemned for his lapse \* from the wisdom of his early years. "How wise wast thou in thy youth!" Later: "Thou didst stain thy honor and profane thy couch."

The second lesson is also a review of Israel's past, as illustrating the great principle of faith, which, it is to be hoped, will be given to the people in the Revised Version that they may know what faith is: not "evidence" and not "substance", but "conviction" and "assurance". In order to give that forward outlook which is in harmony with the season and which alone justifies our looking backward, we have added the first two verses of chapter 12. The Old Testament alternate contains prophecy both of punishment and of deliverance, or rather of salvation through judgment; a message the prophets often deliver but which lectionaries usually conceal. Jerusalem was to be ploughed as a field; but also, in the latter days, they should sit every man under his vine and under his fig tree, and none should make them afraid.

In the evening, the lead is taken by the Parable of the Wedding Feast, which also glances backward and forward. It is something more than a parable. It is a condensed history of the Church of God on earth up to and inclusive of the judgment. It is a story of grace used in joyful service, but also of grace refused by one set of men and grace abused by another. Incidentally, it fits the case of thousands of immigrants who have accepted and many who have come here but refused to accept the Wedding Garment of American citizenship.

The accompanying Old Testament lesson is a prophecy of God's deliverance of His Church. He will cleanse and pardon it and make of it a joy, and praise and honor in the earth. The reference in verse 11 to the voices of bride and bridegroom helps to make of it a good correlative for the second lesson.

Among the points of contact with the season and day may be mentioned God's faithfulness in nature, which we more and more observe with the passing years (Jer. 33, 20ff.), as a pledge of God's fidelity to His Covenant, supplementing the power of God above nature in the gospel; as the name of the Church, "The Lord our Righteousness", supplements His Name as given in the portion of Scripture appointed for the epistle. This is a name for the Church which should give rise to no controversy.

\* The use of the Revised Version is important, especially in verse 20, where "they were grieved for thy folly", that is, Solomon's descendants, instead of Solomon himself as in Authorized.

## THE SUNDAY NEXT BEFORE ADVENT

Stir up the good wills, we beseech, O Lord!  
Of Thy believers; that we may not cease  
Bearing good fruit in works, and have reward  
As plenteous in Thy pardon and Thy peace:  
Through Jesus Christ whom also we name Lord.

THOMAS WILLIAM PARSONS.

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**I** MUST share with you a letter just received from an English dean, which shows something of conditions and spirit in the Motherland:

"It is a long time since I have either written to or heard from you. My apology must be this: At the request of the

Archbishop of Canterbury I went out to Egypt and Cyprus preaching and touring in January last. While there I was more than fully occupied with 'talking in public' and traveling. Ever since my return at the end of May I have been very hard at work here. The voyages through the Mediterranean were joy-rides of a chastened and mitigated order. It was an experience for which I am thankful, never to know whether at any moment day or night you would be either blown to bits or sent to the bottom. Three weeks of this is therefore sufficient. I was on board one smallish steamer, only three passengers, a crew of Levantine Greeks and Egyptians not very trustworthy, in which place, I fancy, if anything had happened, there would have been screeching and screaming—and we had no wireless. There were two Greek stewards on board of whom I thought I must make sure, so I called them, one Tino and the other Venizelos.

"I had a somewhat strenuous time holding missions in thirteen different centers, eight in Egypt and five in Cyprus. However, thank God, all went well, and in spite of the unseen perils, greater even than we know, we were spared.

"At Assiout, 250 miles south of Cairo, I came across an American Presbyterian mission, the head of which was a very good fellow. They had a school of 300 Egyptian boys, and at his request I spoke to them—not in Arabic—and chose as my subject the colors, red, white, and blue.

"And now I want to congratulate you most heartily upon the coming in of the United States to the war. It is a great thing, of course, for us, in view of the Russian collapse. This I trust is temporary, but God only knows how long it has prolonged the conflict. And then I am glad for your sakes, for you have made a right decision and manifested the true soul of your nation. I did not see the march of your soldiers through London, but believe they acquitted themselves very well, and I do not think they will fall short of the standard of courage and endurance—a lofty one indeed—that has been set by Tommy on the western front.

"The air raids have been somewhat serious of late, and you have doubtless heard, for full particulars were published in our papers, of the calamity which befell us not two miles from where I am writing—130 of our splendid bluejackets killed, many of them shockingly mangled, and 80 badly wounded, all as they slept. I am trying to make every preparation for future raids. Everyone is very plucky but it constitutes somewhat of a serious strain upon my wife, more especially as three of our sons are serving in different parts of the world. My eldest son was torpedoed on returning from a special mission to Baghdad. Providentially, though he lost all his possessions on board, his life was preserved and he was picked up by a Japanese destroyer.

"You are good enough sometimes to be interested in little stories of heroism. They are so numerous that really it is difficult to select one as exhibiting greater courage than another. The colonel of a regiment lay very badly wounded unable to do anything except to bid a sergeant go into headquarters and report. This man started a three-mile journey. He had not gone far before he himself was hit and very badly hurt. He, however, staggered on. A little later a bit of shrapnel struck him in the face and carried away his left eye entirely. He managed to wrap a handkerchief round his forehead, and slowly and painfully proceeded on his journey. When he arrived the officer to whom he was to report said: 'Good God, man, why didn't you stop at the dressing station two miles back?' His answer was: 'Sir, the colonel told me to come to you and I have come!' He then fainted.

"Another example: A certain regiment, the Royal Fusiliers, found themselves in a fearfully exposed place where there was no shelter whatever to be found from the enemy's guns. They were being shelled unmercifully, but orders were to hold their ground. They determined to 'stick it'. When things were at their hottest and men were falling every few seconds they started almost simultaneously a regimental song. There was nothing about glory or

flags in it as you will understand when I tell you that the last line of one of the verses was 'Strawberry jam's for the sergeants' mess'. The song was taken up enthusiastically by all the men as well as by their supports in the rear, to the great astonishment of the Germans. Every moment a man's voice was silenced by a fragment of a shell which hurled him to eternity. Others fell sorely wounded and were tended by comrades when possible, but all alike, who were able, continued the song and 'stuck it' until at last after appalling losses they were relieved.

"I saw in the *Times* the other day a note from an American correspondent in which he said that multitudes of your countrymen were under the impression that the English were leaving the Scotch, Irish, and the over-sea troops to do the bulk of the fighting and that this idea has arisen from the very frequent mention of the latter as compared with the former. Nothing could be farther from the truth. Official figures show that 70 per cent. of the troops engaged have been English as compared with 8 per cent. from Scotland, 6 per cent. from Ireland, and 16 per cent. from over-seas. Moreover the casualties among English troops are 76 per cent. of the whole, which demonstrates that their share of the work has been preëminent in peril and sacrifice. The explanation lies here: We are not in the habit of publicly praising ourselves, whatever we may do in private, and I hope you will not think I am contravening this general rule when I say that it has really been an excess of selflessness, chivalry, and generosity which has led us to give an altogether disproportionate share of praise to the troops from Scotland, Ireland, and over-seas. Mark my words, we shall crack up your men tremendously at the very earliest opportunity. If, however, this is going to be misunderstood it may be necessary for us to give more frequent mention of the English regiments who are the backbone of the Army.

"We have had further air raids. The other Sunday night in a certain church (not here) I had spoken for about ten minutes when the warning was heard. I had to jump into a carriage in all my robes and drive to the house where I was staying as fast as I could go (three or four miles). I expected the roar of the guns every minute and wondered what the horse would do. D. G., all went well.

"For your own private delectation I enclose a few verses which I think will emphasize the fact that the submarine warfare is not really affecting our spirits.

"My elder daughter is very hard at work supervising a club for girl munition workers at Woolwich. She begins at 6 every morning and does not get to bed until nearly 11 at night. My young daughter is working at a V. A. D. Hospital. One of the two sons whom you met is in the R. N. V. R. somewhere in the neighborhood of Greece. Another is in the artillery in India after a year and a quarter at the front in France. He is expecting to be sent to Mesopotamia. A third is a chaplain in Macedonia having rather a hard time of it.

"Kindest regards from us all and earnest prayers that our two nations may march together in the long road to peace and true progress united in heart and soul to the end of time."

THE ENCLOSED VERSES are too droll to be kept private, despite the Dean's injunction:

"Beef-steak and buttered eggs,  
Well-devilled chicken legs,  
Send to Gehenna.  
Furnish for hungry throats  
Nothing but Quaker Oats:  
Action like this promotes  
Peace, says McKenna.

"Though Mr. Walter Long  
Welcomes the dinner gong  
Salmon would pain him,  
For (as with democrats)  
Merely a pound of sprats  
(Heads saved to feed the cats)  
Serves to sustain him.

"Asquith and Edward Grey  
Eat only once a day  
Just for the present.  
Last Monday night I saw  
Balfour and Bonar Law  
Eating tomatoes raw  
Rather than pheasant.

"And when the luncheon bell  
Calls Herbert Samuel  
Up to the table,  
Scorning the butler's grin  
He wields a wrinkle-pin  
And takes as many in  
As he is able.

"If then our rulers can  
Vanquish their inner man  
When food entices:  
Follow their frugal lead,  
Grape-nuts are all you need;  
Some critics hold, indeed,  
Water suffices."

## REPORT OF ARCHBISHOPS' COMMITTEE ON CHURCH AND STATE

Will Be Considered by the Representative  
Church Council

### CONTROVERSY AS TO DIVORCE FACILITIES

The Living Church News Bureau )  
London, October 22, 1917 }

IT is again announced that (in pursuance of the Archbishops' summons) a special meeting of the Representative Church Council will be held at the Church House, Westminster, on Tuesday, November 27th, to consider the report of the Archbishops' Committee on Church and State. Lord Parmoor, chairman of the Canterbury House of Laymen, will move a resolution declaring that it is desirable that the Council should at once give the recommendations in the report full and careful consideration; and proposing that the Archbishops be requested to appoint a committee of members of the Council to prepare a report upon them.

As the time draws near for this eventful meeting of the Representative Church Council the *Confirmation* basis of franchise, as proposed by the Archbishops' Committee in the scheme of Church autonomy, is being furiously attacked in the columns of the *Times* newspaper, the chief forum for the discussion of Church matters which are supposed to concern the average Englishman. The onslaught was begun by "A Correspondent" of the *Times*, and has been repeated by him and supported by a group of ecclesiastics. Their opposition to the proposed franchise is ostensibly based upon what they call the *Baptismal* franchise, but this is sophistical and misleading; it is at bottom based upon the degraded "Nationalist" conception of Church membership. Here in England, Dr. Liddon said years ago, the idea of a Church has been "sacrificed to the pagan conception of a national religion made up of every kind of error." What practically amounts to this "pagan conception" of a "National Church" is now being advanced with vehemence and persistence by its present-day advocates and protagonists: the Bishop of Carlisle and the Deans of Durham and Manchester among Latitudinarians, and the Bishop of Manchester and the Dean of Canterbury among Evangelicals.

The same lax view of Church membership and of the franchise is also advocated by the Bishop of Norwich and the Rev. W. Temple with a slight difference of formula, "Baptism, with a declaration of membership in the Church of England." They all seem to be really more concerned about the English Church being "National" than being Christian.

The Bishop of Carlisle, in his outpourings in the *Times* against the *Confirmation* franchise, bewails the "denationalization" of the Church by this proposal. He seems so obsessed with the fetish of a "National Religion" and of a "National Church" as to regard Holy Baptism almost more in the nature of a national institution than of a Christian Sacrament. The Dean of Canterbury is at once so much in sympathy with Protestant Dissenters and such an Establishmentarian that he asserts that all parishioners in a merely civil sense have a right to a voice respecting the "practices and teachings" of the parish priest. The writer of the articles in the *Times* on the question of the Church franchise thinks, from the Modernist standpoint, that the franchise proposed by the Archbishops' Committee "Manifests a spirit directly opposed to some of the best elements of modern life and thought. It is exclusive and sectarian, rather than inclusive and national." These Church Nationalists have an opponent in the *Times* in the Bishop of Oxford. Other advocates of the orthodox view of Church membership and of the franchise appear to be lying low for the present. It seems to "Oxford" that the fundamental ground for the present demand for such Church reform as will give the Church freedom to manage its own affairs "is the sense that the Church and nation are no longer identical". If this deep distinction between Church and nation under present conditions is not admitted, "there is no adequate motive for reform at all." The Bishop declares that, if the Church were to-day, with its eyes open, to accept either form of the *Baptismal* suffrage, "it would turn many of the most strenuous supporters of the present movement for autonomy, including myself, into strenuous opponents."

The aggressive campaign of Sir A. Conan Doyle and others for increased facilities of divorce, or, in other words,

As to Facilities for Divorce for the legal substitution of illicit sex union for God's ordinance of marriage, calls, of course, for most vigorous organized opposition on the part of Church people. God forbid that our natural leaders, the Bishops, should act as

did their predecessors at the time of the first Divorce Act of 1857!

The Bishop of Chelmsford has certainly given his episcopal brethren a good strong lead in this matter. In the course of his address to the Chelmsford diocesan conference the other day, he did not mince words in dealing with this essentially immoral as well as essentially anti-social propaganda for the extension of divorce. He said that the proposals, if adopted, would "practically destroy marriage and install concubinage as its substitute." On this question Church people cannot go beyond the law of God and the teaching of Christ. If the State should decide to extend the grounds of divorce, "the Church must resolutely refuse to have anything to do with any so-called marriages as may result from such legislation, even if, by doing so, it should lead to a rupture with the State, and ultimately to disestablishment and disendowment." Far better so than that the Church "should forever be covered with shame for having sold her birthright for a mess of pottage." In fact, continued the Bishop, it was high time that the question was raised as to how far "we are justified in reading such a service as ours in connection with marriages other than those of the divorced—such as men drunk the night before, women pregnant and unrepentant, and the unbaptized". The words of ex-President Roosevelt about divorce in the United States, which he quoted, must, he said, be emphasized again and again. The Bishop strongly pressed upon the clergy the supreme importance of making their people realize the perils of this insidious agitation.

In last week's *Nation* (London) the staff contributor of "A London Diary" said that the other night he heard the late United States Ambassador to Petrograd give an interesting account of what is happening to the Russian Church.

As a result of the action of the Church Convention at Moscow, the thirty-five "Rasputin bishops" have all been removed, and provision made for a general rule of self-government. In future, the village will elect its priest, the diocese its bishop; and only slight power of centralization will be left. The Orthodox Church is to be free and self-governing.

The Bishop Suffragan of Woolwich intends to resign his office shortly after Christmas. It is understood that this is not on account of illness, but he feels strongly that a Bishop Suffragan of Woolwich district should in these difficult and strenuous times, when new problems have to be dealt with and large ventures made, be a younger man in full vigor of health and energy. He has, therefore, pressed the Bishop of Southwark to accept his resignation. J. G. HALL.

### THANKSGIVING, 1917

Thank God we are at war! Not that we lust  
For blood-stained trophies or for lurid fame;  
We count greed-prompted conquest naught but shame,  
And victory disaster, won in cause unjust:  
We know full well our valiant manhood must  
Through travail measureless its triumph claim,  
That we shall choke to speak some cherished name,  
And see dark days of strain and failing trust:  
Yet, God be thanked because the nation's sight  
Is cleared; we see that having is not wealth,  
That full-fed sleekness does not token health,  
That if God's justice shall on earth be done,  
By man's brave deed must that blest boon be won,  
And we have chosen to maintain the right.

JOHN POWER.

PRAY WITHOUT ceasing and teach others to pray without ceasing. This is the fundamental principle. When a man really loves a human being, or an idea of his own mind, his secret thoughts are ever clinging to his love, while he is attending to the many various occupations of his life, be it the life of a servant or the life of a king; and this does not prevent his attending carefully to his work, for he has no need to speak many words to his love.—Antonio Fogazzaro.

THERE ARE moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual the only real and true. Depend upon it, the spiritual is the real.—Tennyson.

## DR. BIRCKHEAD'S VISIT TO ENGLAND

### In the Interest of Closer Co-operation Between the Nations

#### CORDIAL RECEPTION AND ENTHUSIASTIC HEARING ARE HIS

**A**T the request of Ambassador Page the Rev. Hugh Birckhead, D.D., of Baltimore, has been speaking in the churches and cathedrals in England, under an arrangement made by the Archbishop of York and the Foreign Office, on America. Definite use is thus being made of important pulpits in England to bring together the two great English-speaking nations, and it is frankly recognized in England that the clergy here have a great work to do in educating this country in regard to the war.

In a letter dated at Liverpool, October 25th, Dr. Birckhead writes:

"I have just completed my speaking tour in England, and have made twelve addresses on America in different cathedrals and churches. Four of these took place in London, and the others in towns that had been selected by the Archbishop of York as centers of population. I have found everywhere cordial hospitality, and an enthusiastic hearing for what I had to say about my own country; and this is naturally not at all because they had ever heard of me before, but is entirely due to the intense interest in America throughout England, and the great desire among those in authority that the two great English-speaking peoples on either side of the Atlantic should understand each other as never before, and form a permanent alliance which alone can make the world safe for the little nations, and for countries like Russia and China that are struggling to find themselves.

"Everywhere there was manifested an effort to make the occasion of my address a special service in recognition of the brotherhood of the United States. At York Minster, which is the seat of the Archbishop, the Dean and Chapter authorized that the collection should be sent to the American Red Cross. At the parish church of Leeds, with its overflowing congregation, they sang the *Star-Spangled Banner*. At the great institutional parish at Portsee where twenty curates are usually necessary to carry on its manifold missionary activity in the surrounding streets, they sang the *Battle Hymn of the Republic*, and at the Cathedral at Manchester, where I addressed 2,500 people, some of them standing in the doorway, a throng collected round the waiting automobile after the service to shake hands with the first American they had ever met. It was most appropriate that my last addresses should be made in Liverpool, which, to so many Americans, is the gateway to the old world, and where one feels nearer home than in any city in Europe.

"Last Sunday I spoke in the morning at the old parish church of St. Peter's at the invitation of the rector of Liverpool, and, in the evening, at the Church of St. Nicholas, which is at the waterside, plainly visible from every ship that approaches the landing stage filled with its freight of American troops. Here the great audience overflowed the accustomed seats and sought accommodation on the chancel steps, and the music rendered by the choir had been selected from the works of American organists.

"All this goes to show that, in spite of the inability of the average Englishman to be demonstrative (as he is even most reserved when he feels intensely), there is a genuine desire, from the highest to the lowest in the land, for the brotherhood and friendship of our great republic; and anyone who has been on the battlefield and looked into the bleeding heart of France must recognize the fact that the only successful conclusion to this greatest struggle for freedom must be fought out by England and the United States in complete coöperation, all old misunderstandings and disagreements forgotten, and even the difference in temperament ignored. For nothing else can make the essential invasion of Germany a possibility, and nothing but that invasion can convince the rank and file of the German people that their Government has led them along the road of ruin and world-wide horror and contempt. Let us always remember that we are fighting for the German people to free them from the evil spirit that has misled their minds and turned the great power of their organized wills to the accomplishment of cruel and selfish ends. When the years that are to come have erased the bitterness and falsehood of the present, the great men of a new German Empire will thank us for having compelled their forefathers to cast aside a government which, because of its very efficiency, necessitates enormous disaster and sacrifice.

"Some of you will remember that Macaulay in his great essay on Clive tells us that one of the rajahs of India presented

that Englishman with a great emerald which was the prized possession of his family for many years; and across its polished surface was written a legend, which, translated, read as follows: 'My brother and I quarrel, but it is he and I against the world.'

"Yes, we have quarrelled in the past, most of all because the same blood flows in our veins, but to-day England and the United States stand together against the world, and the safety and happiness of our children's children rests not only upon our complete victory in this war, but upon the greater possibility of our so knowing and loving each other, in the years to come, that no combination of other races and people can break this bond and bring once more the searching agony of a great war upon the world.

"If I never speak in public again, I shall always be profoundly thankful to have had this chance to look into the soul of England, and to speak a word in the name of my own dear land which may help to unite the greatest ideals in intelligence and self-sacrifice the world has ever known."

## DR. FREEMAN IN CANADA

**A**T the instance of distinguished clergy and laymen of Winnipeg, the Rev. James E. Freeman, D.D., of Minneapolis, visited that Canadian city on November 11th, preaching morning and evening to the civilian population and in the afternoon before the military and the government authorities at a service held "to celebrate the reunion of the English speaking people in the great crusade for the cause of Christianity, humanity, freedom, justice, and truth; also to pay honor to the thousands of volunteers who have gone overseas as grenadiers." Dr. Freeman was also privileged to carry the greeting of the Presiding Bishop to the Church in Canada. At the Canadian Club on Monday he spoke before the bishops and civil officials, "bringing the sincere and loving greetings of your comrades of the states."

"This is no time," he said, "for the exchange of cheap courtesies or fulsome flatteries. The task that engages our common concern and interest is so vast and consuming, and it compels such unflinching unity in plan and purpose, that it would ill become us to come together to exchange the ordinary courtesies of social intercourse.

"Up to that memorable Good Friday, last April, there might have seemed, to the superficial and casual observer, a difference of conception as to our world-obligations, as held by your people and mine. That there had been a profound and intelligent sympathy, that ever leaned more and more towards the great cause that enlisted your strength and commanded all your resources, there can be no doubt. We may have seemed to be strangely apathetic when a great ocean steamer was sunk, and the women and children of our own land made victims of the most malevolent and malignant powers that had ever dared to raise their hand against the peace and happiness of the world. You may have felt that our patience was unstatemanlike and almost un-Christian, and I need not say to you that many in our great land held with you in these convictions. Yet we are bound to think that our great President, with rare statemanship and fine judgment, was waiting for the psychological hour when the word from him, confirmed and endorsed by the Congress of the republic, would meet with an unchallenged and united response.

"We stand for those fundamental principles of life and conduct enunciated by the world's great Master. A righteous indignation has seized the mind of our peoples, and we go forth clothed in the fair and unsoiled garments of our high religious purpose. We fight for the emancipation of men, not only in our own lands but in those of our enemies, from the thralldom of a misconception of human relationships that is fraught with such dire and great perils that it cannot and must not endure."

Bishop Tuttle's letter of greeting was as follows:

"Greeting from the Presiding Bishop of the Episcopal Church in the United States to the Church in Canada.

"God hath made of one blood all nations of men."

"Peculiarly are the contiguous nations of Canada and the United States of one blood.

"The Great Lakes unite us in comity and commerce, warships on their waters and fortresses on their shores are not and have not been for more than a hundred years. The two Churches also from the heart believe that for them there is one Lord, one faith, one baptism, and one God and Father of us all.

"The Church in the United States begs to extend loving, sisterly greetings in the Lord to the Church in Canada.

(Signed) DANIEL S. TUTTLE,  
Presiding Bishop."

A PRAYER in its simplest definition is merely a wish turned Godward.—*Selected.*

## A SPIRIT TO BE THANKFUL FOR

THE scene is in a large hospital at Bordeaux. Each of the white beds along the cold walls contains a mortally wounded soldier. The ward is dull and silent. A sigh, a moan, the low and affectionate word of a nurse . . . that is all. The Great Visitor roams around the suffering ones.

In this room (would you believe it, to see the gentleness and care of all, doctors and nurses?) Frenchmen and Germans are mixed.

In a corner, well sheltered, they have put the sickest of all. They have drawn the curtain, not to depress the others.

He is quite young—hardly twenty—and his plaintive voice incessantly calls:

"Mutter! Mutter!"

He shivers under his white bandages, waits a minute, and calls again. But the "Mutter" does not come, and the child feels his life going. Then he murmurs:

"Gott!"

This time the call will be heard. The nurse bends over him.

"Will you see the pastor?" (They know he is a Protestant.)

The wounded assents. They run to fetch a servant of God, who at this hour always comes to the hospital to visit the French soldiers. He comes. His face is grave and gentle. He bends over the dying man, says a few words; but the wounded Germans near by make a sign to intimate he does not understand.

The pastor stands up, deeply distressed. He does not speak German and this soldier does not understand French! Is it possible that, for this miserable difference of language, this man will enter eternity without hearing the words of life?

At the other end of the room, speaking with a low voice to a patient, an Alsatian priest has heard this short dialogue. His is a broad mind, a generous heart. He comes forward and proposes himself as interpreter.

Then they see a strange and beautiful scene: The Protestant pastor, bending on one side, pronounces the words which call to repentance and speaks afterward of comfort and peace; on the other side, the priest translates them faithfully in the dying man's ears.

The German has opened his eyes for the last time.

He looks, with a grateful surprise, on those two men, with such different ideas and attire, who nevertheless, for the love of his soul, have joined together a moment to help him to die.

Divine peace has taken the place of awe. If his mother has not come to his call, he has seen by his bedside the Great Shepherd who brought him back to the fold.

And, very gently, he enters the supreme sleep.

The priest and the pastor shake hands without a word.  
—*The Christian Herald.*

## WAKE UP, AMERICA!

By ERVING WINSLOW

A RECENT politico-ecclesiastical event in Massachusetts should serve as an illustration and a warning of a spirit which is elsewhere held in wise abeyance but was betrayed by the local Roman Catholic authority, Cardinal O'Connell, in his treatment of an "anti-aid" amendment to the State Constitution. It prohibits all state aid to private educational institutions and was recommended and adopted, as it seemed, by a general consent of the citizenship, having the open support of Protestants and Roman Catholics and non-religionists, as a means of removing a vexed question from disputation, by a thoroughly fair and democratic method.

The Cardinal took the community by surprise, however, in a vehement denunciation of this non-sectarian amendment in the week before it came to a vote. Successor to a line of respected prelates, the admirable Cheverne, friend of Chan-ning; a great-hearted Bishop, Fitzpatrick, intimate in many Boston "Protestant" families; and a saintly Archbishop, Williams, who never dreamed of political authority, the present ruler of the province, assuming the title and role of

a "Prince of the Church", has shown a very clear intention upon other occasions to exert an influence in "temporalities". Of course this sphere is still claimed at the Vatican, but wisely held in reserve, and it is certainly safer as yet to side-track it in the United States.

But the Boston Cardinal, encouraged by the great local growth of his communion, broke with discretion, and in a violent attack upon the proponents of the measure, his own fellow-religionists and all, denounced them as bigoted, factious, malicious, petty, quarrelsome, snobbish, stupid, treacherous, suspicious, unjust, unworthy, and vicious, noisily howling!

The excellent measure was carried by a large vote, and, had the opponent been merely a private citizen, he might have accepted the result as an invitation to go "way back and sit down"; but the Cardinal is not made of yielding stuff and the point to be made is this: That he was giving voice indirectly and before the time is ripe to a claim which we know is yet to come, as it has always come with political power, that subventions from the state for religious education (in the tenets of the majority) is a duty imposed on account of the moral value to the community.

Every argument used by Cardinal O'Connell would have told with even greater force for an appropriation for his Cathedral, his churches, convents, and parish schools, for the establishment of a State Church.

## A PSALM FOR THANKSGIVING DAY

PSALM CXLVII

Hallelujah!

For it is good to praise God;  
Yea, 'tis pleasant Him thus to laud.

Jehovah doth build up Jerusalem's walls;  
The outcasts of Israel together He calls.

for his mercy,

He healeth all those who are broken in heart;  
He bindeth their wounds, and doth comfort impart.

for His power,

He counteth the stars in their heavenly frames;  
He calleth them all by their several names.

Great is the Lord in power and might;  
His wise understanding is endless and right.

for His Justice,

Jehovah the meek with His arms doth surround;  
He bringeth the wicked all down to the ground.

and for His  
bountifulness  
to His people.

Sing praise to the Lord with thanksgiving and joy;  
Sing praise unto God, and the loud harp employ;  
Who with His dark clouds all the blue heaven fills;  
Who rain for the earth in abundance distils;  
Who maketh the grass to spring up on the hills.

He giveth every beast his food,  
And to the crying raven's brood.

In the horse's strength delights He not,  
Nor in man's legs is pleasure sought.

Jehovah joys in them that fear;  
That trust His lovingkindness here.

Jerusalem, Jehovah praise!  
O Zion, thy glad voice upraise!  
For He hath braced thy portal-bays,  
And blessed thy children in thy ways.

He maketh peace in thy bounds complete;  
He filleth thee with the fat of wheat.

He sends o'er earth His blessed commands;  
His word swift runneth through the lands.

He giveth snow like wool all o'er;  
He scatters frost like ashes hoar.

He casts forth ice like morsels rolled,  
And who can stand before His cold?  
He sends His word; they melting go;  
He blows His wind; the waters flow.

His word to Jacob He doth tell;  
His statutes unto Israel.

This, other nations He's not shown;  
His laws, indeed, they have not known.

Hallelujah!

DONALD A. FRASER.

## The Synod of Sewanee

CHARLESTON, S. C., November 15, 1917.

**T**HE opening service of the synod of the Province of Sewanee was held Tuesday evening, November 13th, in St. Philip's Church, Charleston, S. C., whose beautiful spire has for many years been used by shipmasters as a landmark and from which a brilliant beacon shines each night to guide them in their sailing. A more fitting place for the opening service could not be found than this stately building, the home of what Bishop Guerry in his address of welcome called the mother parish of South Carolina.

This opening service was attended by the clergy of the Province in larger numbers than at any previous synod.

A large vested choir preceded by the cross and the flag, and followed by a long line of clergy and bishops, marched from the parish house through the front door of the Church singing hymn 493. Never before had old St. Philip's beheld such a sight. The bishops present were those of Florida, North Carolina, Southern Florida, Lexington, Georgia, South Carolina, East Carolina, and Atlanta, Bishop Knight, the vice-chancellor of the University of the South, and Bishop

Osborne, the retired Bishop of Springfield. The Bishop of Kentucky arrived the following day.

Evening Prayer was said, after which the Bishop of South Carolina welcomed the synod to the diocese in such fitting and gracious words as all who know Bishop Guerry always anticipate from him. As was natural under the conditions he alluded to the necessity for moral and spiritual preparedness as well as military preparedness, and urged the synod to turn its minds in this direction. He then introduced the Mayor of Charleston, who on behalf of the city welcomed the synod. The Mayor also emphasized the necessity for spirituality in our preparations and urged all his hearers to loyalty, closing with these words: "Let us stand behind our President—our great President—in what he is doing and we shall do much to bring back peace such as shall be pleasing to our Heavenly Father."

The Bishop of Georgia spoke on Moral and Spiritual Pre-



DELEGATES TO THE SYNOD OF THE PROVINCE OF SEWANEE, IN SESSION AT CHARLESTON, S. C., NOVEMBER 13th AND 14th. Photo. taken at the Porter Military Academy, where a luncheon was given in honor of the delegates.

paredness, showing that, though we have the great machinery for war, to make it effective we must have behind it the man who is morally and spiritually prepared. And before we can help to establish democracy throughout the world we must get rid of all party and class strife among ourselves. We ourselves must be a united nation of brethren, having one vision and working for the same end.

And this must be based upon the spiritual foundation of faith in a good God. He said the one supreme need to-day is the restoration of the home altar where, in its earliest days, the child will have instilled into it this idea of the good God. As offertory the choir sang the *Hallelujah Chorus*, and did it remarkably well. It was an inspiring service fittingly opening the third synod of the Province of Sewanee.

WEDNESDAY MORNING

Wednesday morning at half past nine o'clock the Holy Communion was celebrated in Grace Church, another of the beautiful churches with which Charleston is blessed. The Bishop of Florida was the celebrant and the Bishop of South Carolina was the epistoler. This was another wonderfully impressive service, with all the clergy in vestments.

Immediately after this service the synod was called to order in Grace Church by the Bishop of Florida. The Bishop of South Carolina was elected president of the synod, the Rev. Mercer P. Logan, D.D., was reelected secretary; the Rev. John H. Brown was reappointed assistant secretary; and Mr. Nickerson of Athens, Ga., was reelected treasurer.

The Bishop of Florida read a minute memorial to the late president of the synod, the Rt. Rev. C. K. Nelson, D.D., and bade the synod to prayer. A report was presented by the Rev. R. W. Patton, D.D., Provincial Secretary of the General Board of Missions, which told of the splendid work done by the Province for General Missions. One of the striking statements of this report was that the diocese of East Carolina had during the past year exceeded its apportion-

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ment by over one hundred per cent. A majority of the dioceses had completed, and in some cases more than completed, their apportionments. A large part of the report was taken up with the Missionary Campaign movement and its wonderful success as illustrated by Savannah, Richmond, and Baltimore. Emphasis was also laid on the importance of the negro work in the Province, especially that done by the Church Institute for Negroes.

Dr. Patton stated that he was having constant calls to conduct missionary campaigns and that he had been requested to give his entire time to directing such campaigns, but had decided to remain in his present position.

In connection with this report the synod adopted a resolution presented by the Rev. G. S. Whitney, expressing gratitude and approval for Dr. Patton's work and decision to remain in the province, approving also his taking of such duties outside the province as the General Board of Missions may deem wise and best for the cause.

A conference on the programme of the War Commission was opened by the Rev. W. H. Milton, D.D., who emphasized the necessity of keeping the men at the front in touch with the home and the home Church. To use his own expression: "We must keep the home fires burning; we must keep the home ties from breaking."

He also stated that while the Y. M. C. A. was doing a splendid work for the physical and moral welfare of the men, the Church's work was needed because it stood especially for the sacramental side of the Christian life. The great work of the Church now is to see that our boys come back not only safely, but better and stronger for the struggle.

The Bishop of Rhode Island, the chairman of the executive committee of the Church's War Work Commission, made a very impressive address, stating that it was the purpose of the Commission to see to it that wherever our young men shall follow the flag the Church shall follow them, because they need the sacramental side of religion. In order to do this the Commission is, among other things, providing voluntary chaplains.

Bishop Knight spoke especially in behalf of the men in our regular army and navy, and Mr. B. F. Finney told of the work being done by the Brotherhood of St. Andrew along this line. He stated that the Brotherhood wanted fifty outstanding laymen who were religious leaders to go into the camps and live and work. Of the fifty, there have already been found twenty-four, and twenty-six more are needed. Mr. Finney, like the other speakers, declared that the men needed and wanted the sacramental life.

A resolution was adopted by the synod favoring the appointment of one chaplain for every twelve hundred men in the army.

Dr. John W. Wood addressed the synod on The Mission of the Church in the World's Present Crisis. He urged the synod not to retrench in its work. It is not the time to slacken our efforts, but to strengthen them. What this synod does will set the standard which the dioceses and parishes of the province will follow.

#### THURSDAY MORNING

On Thursday morning encouraging reports were presented by the standing committees on Mountain Work, Cotton Mill Work, and Country Church and Rural Life.

The committee on Work among the Deaf-Mutes of the Province presented a report showing the necessity for a deaf-mute missionary. They were authorized by the synod to secure one.

The following resolution presented by the bishops of the province was adopted by the synod.

"Resolved, That it is the conviction of the synod that there should be established within the borders of this province a rural life training school for the education of lay workers and postulants for the ministry whose sphere and work is to be in the rural districts.

"Second, That the bishops of this Province be requested to take into consideration any plan or plans for the establishment and maintenance of such a school which may be submitted to them."

The Rev. C. Braxton Bryan, D.D., addressed the synod on The Theological Education of the Negro, showing especially the work done by the Bishop Payne Divinity School at Petersburg, Va. He stated that this school was now at a critical period, that it was a real necessity to the Church, and should be sustained and supported by the Church. He called upon the Province of Sewanee to do its part.

The following resolution presented by the Rev. W. H. Milton, D. D., was unanimously adopted by the synod:

"In view of the present stress and crisis in our national life and the call to practise the utmost self-denial in all things for the furtherance of the cause to which this nation has consecrated itself; therefore be it

"Resolved, That the Synod of the Province of Sewanee, in accord with the action of the last general convention strongly urges upon all communicants of the Province to abstain entirely

from the use of all alcoholic stimulants as beverages during the period of the war; and be it further

"Resolved, That the clergy of this Province be requested to call special attention of their respective congregations to this action of the Synod and ask for the coöperation of all members of this Church in the personal service which may be rendered to our country in this great crisis."

The Bishop of Kentucky presented an invitation for the synod to meet in Louisville next November. The invitation was accepted.

One of the last reports of the synod was that presented by the provincial Board of Religious Education. The action of the executive committee of this board in selecting the Rev. Gardiner L. Tucker as field secretary has been fully justified. On motion the board was sustained in its action and Mr. Tucker will continue in his office. The synod voted the necessary funds to carry on this work, and much progress in religious education is looked for as a result of this action.

On Thursday the members of the synod lunched at the Porter Military Academy, which is one of the two Church secondary schools for boys in the Province, the other being the Sewanee Military Academy. Some of the boys of the school acted as waiters and the one speech of the occasion was made by the Rev. Walter Mitchell, D.D., the rector of the school.

From half past five to seven o'clock a reception was given to the synod by Bishop and Mrs. Guerry at their home.

At eight o'clock the closing service of the synod was held in St. Paul's, the largest church of our communion in the South, and about the most dignified and beautiful anywhere. It has more the appearance of a Cathedral than a parish church. There once more the great vested choir, the many clergy and bishops in their robes, and a congregation of over a thousand people gathered in prayer. Evening Prayer was said.

The Bishop of Tennessee, the scheduled speaker, was prevented from going to the synod by the serious illness of Mrs. Gailor. Therefore the Bishop of Kentucky spoke in his stead, the subject being The Spiritual Foundations of Democracy. And any one who has ever heard Bishop Woodcock need not be told that he made a powerful address.

The three things, he said, which are necessary for a spiritualized democracy are: "First, we must get back to God; second, the whole world must be made a neighborhood; third, we must have a new world idea."

It is not, he said, merely a matter of making the world safe for democracy—but it is to make democracy safe for the world.

The procession marched out of the great church singing, *Our Father's God to Thee*, and the third synod of the province was adjourned after a short business session, to meet in Louisville next year.

Nothing need be said about the hospitality of Charleston as extended to the synod because her hospitality has become proverbial. We sometimes wonder if all these many meetings are worth while. But if there is nothing more gained than the inspiration of such a meeting and the friendly and brotherly greetings they would be sufficiently justified because these things are needed.

JOHN H. BROWN.

#### REV. R. LEROY HARRIS ACCEPTS ELECTION

THE Rev. Robert LeRoy Harris, rector of St. Mark's Church, Toledo, Ohio, has accepted his election as Bishop Coadjutor of the diocese of Marquette.

#### VISTAS

The valley dweller dreams of heights  
His feet may sometime tread,  
The mountaineer of vales afar  
The silver rivers thread.

Beyond our dream, a dream still waits;  
Beyond our star, a star;  
The golden stones we pass but point  
Where farther milestones are.

Each vista fairer than the last,  
So widen out the years  
As down the brightening centuries  
Man's brotherhood appears!

ARTHUR WALLACE PEACH.

HAPPINESS is where it is found and seldom where it is sought.—Selected.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## ROCHESTER BOARDING AND ROOMING CONDITIONS

**A** REPORT on boarding and rooming houses in Rochester has been submitted by the Industrial Committee of the Rochester Y. W. C. A. A survey showed the employment of some eleven thousand women and minors in Rochester factories, and of several thousand more in office work and mercantile establishments. An inquiry into the living conditions of five hundred girls enrolled in the Y. W. C. A., industrial clubs led the committee to the following conclusions:

1. Until Rochester has a housing law and means of enforcing it no permanent improvement can be made.
2. Until continuous supervision is provided by law for boarding houses taking a number of people, no protection can be given a strange girl, since any recommended list of boarding houses changes constantly.
3. Until we have some way of checking up people under the law, we cannot hope to know the kind of boarding houses run in Rochester.
4. There are too few places that are clean and attractive for women who are unable to pay more than \$2 a week.
5. Most of the down-town boarding houses are unspeakably gloomy, dirty, and dangerous to the health and morals of young girls.

The report finally recommended that a city-wide committee should be appointed to investigate ways and means of improving the boarding house situation for both men and women, and says the committee should serve until specific legislative action be brought about.

## THE CHURCH AND SOCIAL JUSTICE

In its report for the current year the Maryland Social Service Commission made this comment:

"It is within the province and power of the Church to make impossible any future charges of indifference to any or all the problems of social justice. It will undertake no extraneous service, it will not substitute something for the Gospel, it will simply affirm and apply the plain teaching of Christ and His apostles. Of course, the Church must always concern itself primarily with life, and with things. But life exists in the midst of things, and cannot exist without them. In the pursuit of the things which minister to the needs, comforts, and luxuries of life we affect our own lives for good or ill, we render justice and service, or injustice and harm, to the lives of others. Not alone, then, with the declaration of general principles should the Church concern itself, but through individual pronouncement of its prophets and teachers and in corporate expression concern itself with the application of those principles to the concrete realities of life whenever issues are presented which affect social well-being. No commission needs to plead in advocacy of a social service problem to-day."

## AMERICAN CIVIC ASSOCIATION IN CONVENTION

The thirteenth annual convention of the American Civic Association was held at St. Louis, October 22nd to 25th. The keynote of its sessions was the importance of a sustained spirit and activity in cities and towns for their continued physical improvement. The addresses and discussions related to the best procedure in civic improvement activities, notably those applicable to the smaller cities and towns, embracing such subjects as parks, the proper erection of public and private structures, the building of industrial towns, comprehensive city planning, and the abatement of the billboard, smoke, and noise nuisances. A session was also devoted to discussions of country planning, involving the extension to rural districts of much important work successfully conducted in the cities. Another special session was devoted to the development of state and national parks, with especial reference to making the Grand Canyon a National Park and turning the Ozark mountain districts of Arkansas and Missouri into state parks for those two commonwealths.

## DEMOCRACY AND "GRAFT"

This paragraph is quoted from the letter of a Philadelphia boy who is fighting in France:

"George wanted to know what could be done to help out 'over here'. I will write and tell of anything I see; but one thing is sure—there is no fun in fighting to save democracy for a lot of grafting politicians, and nothing would put more 'pep' into me than to know that the people at home were awake to their civic responsibilities. While I believe that eventually we will win out, we have a hard job on our hands and graft is as much of a foe as autocracy."

This most effective appeal was widely distributed during the recent local campaign in Philadelphia. It bears a message that ought to be followed throughout the war in every community.

## GROWING CONGESTION IN BROOKLYN TENEMENTS

The Tenement House Committee of the Brooklyn Bureau of Charities reports that there is a tendency toward congestion in Brooklyn. Its study is confined to a survey of the new tenements erected under the law from 1912-1915. It found that the average density of tenements erected in Brooklyn during 1915 was 724 persons per acre, while the maximum density was 1,600 per acre. In commenting upon this congestion of tenement house population, the report says:

"It is pointed out, however, that any given locality would show a lower density than this per acre, because no locality is, as yet, built up solidly with tenements. But it does indicate an alarming tendency, when it is considered that the greatest density of population in Glasgow is 350 persons per acre; in London, 365; in Paris, 433; and in Prague, 485. The average congestion in new law tenements in Brooklyn has increased 12½ per cent. from 1912-1915."

## DEVELOPING A COMMUNITY SPIRIT

"Love thy neighbor as thyself," is the official slogan of the Commercial Club of Lincoln, Ill., which is in the heart of the corn belt. As an exemplification of this spirit, a "love thy neighbor as thyself" parade was organized a short time ago and 8,000 people out of the 10,000 population participated in it. It was a very remarkable demonstration of community interest and loyalty and civic spirit. One result was that \$800,000 was subscribed to the Liberty Loan and perhaps the most important was the further development of a sound community spirit. A significant feature of the event was that Logan county, of which Lincoln is the county seat, has about sixty per cent. German in its ancestry. Notwithstanding this, every township, each county school, and all the cities and villages were represented in the parade.

IN THE OPINION of the Toronto Bureau of Municipal Research, "Even including comparatively small gifts, the burden of benevolences and the opportunities for service which philanthropy offers seem to fall to the lot of a somewhat restricted and comparatively unvarying list of givers." What is true there is true in practically every city and gives force to the demand for coördination and federation such as has been so effectively carried out in Cleveland as the result of a movement inaugurated there by the Chamber of Commerce.

IS THE "GOOD CITIZEN" one who hits the trail of civic duty once a year (at election time), or one who consistently stays on the trail between election times and keeps moving in the right direction?—*Los Angeles City Club Bulletin*.

"NATURE GIVES US AIR. Let's use it." This is the text of one of the bulletins of the Bureau of Municipal Research advocating the necessity for the better ventilation of bed rooms.



## 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.

### SUNDAY SCHOOL INSTRUCTION AND WORSHIP

To the Editor of *The Living Church*:

**E**ANON DE VRIES, in his recent article in *THE LIVING CHURCH* on the subject of Children's Eucharists, says among other things in objection to the suitability of the Lord's service for the Lord's children that the Eucharist is only for "trained Christians", that "even those who favor the Children's Eucharist are in almost all cases opposed to the very little children of the primary department attending it"; that "the unconfirmed should be excluded"; that "where children participate in the Eucharist the problems of order, and consequently of devotion, become very great"; and, lastly, we are told that because "the undue and too early familiarity with holy places and holy things tends in children to lack of real reverence," the Children's Eucharist instead of being the normal form of the children's Sunday worship should be only an occasional service at long intervals.

Of course, one who believes that the one divinely appointed service of public worship is the Lord's Service—the only service which adequately satisfies Christ's and the Church's ideal and obligation of Lord's Day worship—one who believes this cannot accept the statement that the Lord's Service is only for trained Christians, that it is a service where very little children would be out of place, or that it is for the confirmed only. Much of a theoretical and historical nature could be urged against these peculiarly Anglican views; but I shall confine myself to the results of my own experience. I have found that one of the surest, most satisfactory ways of producing "trained Christians" is to bring them to the Lord's Service, explaining carefully to them the general meaning and purpose of the service; and one is surprised to find how much both children and adults learn from an intelligent participation in simple Eucharistic worship. I say "intelligent participation," because the Holy Mysteries are not magic or dumb-show; but a very little simple instruction given at the service, as it proceeds, is all that is needed to give a clear idea of "what we mean by this service", and with constant familiarity with the service the meaning deepens as one's spiritual apprehension grows by practice. As for the exclusion of very little children, aside from our Lord's rebuke to the zealously reverent disciples, "Suffer the little children to come unto me", I would urge again my own experience. In the Sunday school where I had nearly two years' experience with the Holy Eucharist as the weekly worship of the Sunday school, I found that the smallest children of the school were among those most deeply impressed; and their behavior was as good as that of any in a Sunday school whose discipline had ceased to be a problem as soon as the Eucharist was introduced. One of the youngest children was so "full of it" when he returned home each Sunday that his parents (who considered any real interest in religion as abnormal) took the child out of Sunday school, much against his protest, on the ground that he was getting too religious.

Other children of the primary class evinced such enthusiasm for Sunday school after we began to "have church for the children" that the parents actually came to Sunday school to see what was the matter. One grandmother, when accompanied to the Christmas service by her small grandson of the primary department, wondered how he knew the service so well—though he could not read.

As to why the unconfirmed should be excluded, the only reason that seems a reason (though not, we would think, a valid one) is that no one should be present at the Eucharist who does not expect to communicate. It is only by forming their Church-going habits before confirmation that we shall ever be rid of that terrible practice of such a large percentage of our confirmation classes hardly ever attending Church after confirmation.

My own experience again is directly contrary to the statement that "where children participate in the Eucharist, the problems of order, and consequently of devotion, become very great." In the Sunday school where I introduced and continued through my incumbency the Young People's Eucharist, the behavior of the children, especially the older boys, was atrocious before the Eucharist was instituted as the Sunday school service. Teachers and superintendent were desperate; the 11 o'clock congregation complained of the hubbub and noise that greeted early comers as they entered during the last moments of the school.

The Children's Eucharist solved the problem. The interest of the school was held from the first; there was something definite to be done—places in Prayer Books to be found, in which the teachers gave welcome assistance, hymns to be sung, the offering to be taken; the service was carefully explained step by step, and subsequently a brief pre-view of the Sunday school lesson was given in place of a sermon. When the classes assembled after the last hymn, an atmosphere of quiet devotion pervaded the school; there was no trouble with discipline; and at dismissal the school went out quietly. Teachers sat with their classes during the service, helping with the places till the school became familiar with the service; easy and favorite hymns were sung at the introit, sequence, offertory, before and after consecration, in place of the *Gloria in Excelsis*, and during the ablutions. The service was conducted with due promptness; there were no drags, dull pauses; every word of the service was read distinctly; Prayer Book and Hymnal, not service cards, were used. The long period of kneeling after the offertory was relieved by standing at the hymn before consecration, at the *Gloria* hymn, and the ablutions hymn. The primary department sat in the front seats or in the choir.

As for the last point, the desirability of an occasional Children's Eucharist—I think if we want our people to look on the Lord's Service as the normal Lord's Day Service, we must make it so every Lord's Day, and begin with the children.

November 12th.

THOMAS J. WILLIAMS.

To the Editor of *The Living Church*:

**T**HE discussion on the Sunday school and worship is most important and opportune. Your correspondent the Rev. Frank Damrosch, it seems to me, expresses the truth when he says that the first and most essential duty on the Lord's Day is attendance at the Lord's Service, the Holy Eucharist. No teaching or service, however excellent, can take the place of this service without which the Lord's day is not duly observed.

My own use, which I find to work well is: Holy Eucharist, 7:30 A. M.; Children's Eucharist (leaving out the Ten Commandments and parts which pertain to the people's Communion) 9:40 A. M. The service is choral. Catechising about five minutes. Sermon about ten to fifteen minutes long. The whole service is over in less than an hour. Older people like it, and find that it is better for home duties.

Immediately after the services the teachers take their classes for about a half hour, when the superintendent closes. A hymn is sung and one collect said.

Granite City, Ill.

W. H. TOMLINS.

### CONSERVATION OF NATIONAL RESOURCES

To the Editor of *The Living Church*:

**T**HE great War in which our nation is engaged will be won not alone by food and men, but by mechanical power as well. Without mechanical power we could not make or move the weapons with which we fight—guns, ammunition, ships, and supplies. Our national resources of power, whether from coal, oil, or waterpower, are national war necessities. We need them to win the war.

In this gigantic struggle our security requires us to use all these great resources, and to use them wisely and well. The people of the United States own some fifty million undeveloped water horsepower, or about enough to run every train, trolley, factory, mill, mine, and electric power plant we have.

For ten years the friends of Conservation have urged the development of public waterpowers in the public interest. But development has been held back by a little group of waterpower magnates and their friends in Congress who have blocked all legislation which would not give them these valuable properties forever and for nothing.

To-day, when the nation needs all its resources, the same men who have been blocking reasonable waterpower legislation own and are holding millions of water horsepower undeveloped and out of use while clamoring for more.

The time has come when such obstruction threatens the

nation's safety and success. We need the development of these powers in war even more than in peace. At the coming session of Congress sound waterpower legislation should be enacted as a war measure, based upon principles fair to all sides. These principles I believe to be briefly as follows:

(1) The thing to do with waterpower is to develop it. Whatever retards or restricts the development of public waterpowers on terms fair to the public is against public policy and hostile to the general welfare.

(2) Waterpower belongs to the people. The sites where it is produced should always be held in public hands, for only so can effective control in the general interest be secured.

(3) Where public development is not desired, the right to use waterpower sites should be leased for periods long enough to permit sound, attractive, and profitable investments, but never longer than fifty years. At the end of each lease all rights should return to the people who gave them.

(4) In order to protect the consumer against extortion, rates and service should be regulated by Federal authority when state or local authorities fail to do so.

(5) Reasonably prompt and complete development and continuous operation, subject to market conditions, should be required. Already millions of water horsepower are held out of use to further monopoly by private corporations.

(6) Corporations or individuals who make money out of rights granted by the people should share their profits with the people.

(7) The public has a right to complete information about every business based on the use of public property.

These are the principles for which the friends of Conservation have been contending. Many waterpower men believe them to be fair and sound. They will, I hope, commend themselves to you as wise and reasonable. I am writing to ask your support for immediate legislation, based upon them, when Congress meets.

This is no time to give away public assets necessary for the welfare of our people both in the War and after the War; and we should no longer tolerate the selfishness of private interests which take the dog-in-the-manger position that they must have these waterpowers on their own terms, or no one shall use them at all.

As the President has said: "The supreme test of the nation has come. We must all speak, act, and serve together."

Sincerely yours,

GIFFORD PINCHOT.

Milford, Pike Co., Pa., November 12th.

#### THE ALASKAN CHURCH CALENDAR

To the Editor of *The Living Church*:

I AM wondering if you would be good enough as a matter of interest in the mission work in Alaska to announce in your next issue that the *Alaskan Churchman Calendar* for 1918 is ready and that as usual the price is fifty cents per copy, postpaid to any part of the world. The price has not been increased although the cost of publication has greatly increased. The Calendar is a most attractive one, having twelve pages of cuts in addition to the cover. The entire work of getting it up is voluntary and the only cost is the actual printing charges and the postage. Every penny cleared goes directly to Bishop Rowe to be used in helping out in the missionary work in Alaska. The Church Days are plainly marked. For years now a great many people have found the Calendar to be an attractive Christmas gift, as it is a reminder through the entire year of the thoughtfulness of the donor. I would personally appreciate it if you could bring this matter to the attention of your readers. At first it was thought the Calendar would be handled in Seattle by the Rev. Guy H. Madara but these plans had to be changed at the last moment, and orders should now be addressed to The Alaskan Churchman Calendar, Box 6, Haverford, Pennsylvania.

With cordial greetings, believe me to be,

Faithfully yours, CHARLES E. BETTICHER,  
Editorial Secretary.

#### PRAYER IN TIME OF WAR AND TUMULTS

To the Editor of *The Living Church*:

SOME weeks ago a group of Church people were discussing the apathy of the clergy generally in regard to the war. It was unanimously agreed by these people that in the various parishes where they had attended services during the summer, and in their own home parishes, with but two exceptions, one would hardly know we were at war. The flag, it is true, was in every chancel and there was usually a prayer for the men of our Army and Navy; but with one exception the collect in the Prayer Book appointed by the Church to be said in times of war and tumults, was never used, or any prayer of national penitence.

The two exceptions noted by the group were a parish in one of our largest watering places, and a city parish. The latter was thought to be overdoing the matter, not of penitence or real patriotism, but was laying too much emphasis on the war to the exclusion of other things. Every sermon was full of it. The former parish, at one of our large watering places, was generally agreed to be ideal. The collect appointed by the Church for war-time use, which is so much deeper and more comprehensive as well as finer in spirit than the modern compositions, was said at every service with the collect for the day. There was usually a hymn sung, such as "O God our help in ages past", little or perhaps no reference to the war in the sermon, but the fact of the war was very evident in the mind of the rector. There was an atmosphere of penitence and solemnity and the whole service was full of courage, faith, and hope.

This should surely be the spirit in all our services—not the swelling of our chests to sing of our love of country—humble penitence, faith, and hope. We want, of course, to pray for our men at the front, but we also should pray for our nation, and the Church has given us a wonderful prayer, which, on behalf of a long suffering laity, I ask may be used at every service with the collect of the day.

D. BROCK.

Lebanon, Penn., November 9th.

#### THE GOVERNMENT OF ENGLAND

To the Editor of *The Living Church*:

WILL you allow a sincere and devoted friend of Dr. van Allen to endorse the implications underlying the communication of Mr. James Simonds in the current LIVING CHURCH? It ill behoves us, I think, to cast ridicule upon that which is as sacred to loyal Britons as is the flag of the Stars and Stripes to loyal Americans—I mean, the monarchy. Nor are we fighting against kings in general, but against autocrats. The King of Belgium is honored all over the allied world, as highly in republican France and America as in royalist Britain. The usual American attitude toward royalty is quite foolish and unreasonable. And we have the radical Lloyd George's word for it that the King is one of the most hard-working men in England in this present critical time. I, for one, am glad to shout with our allies in the mother land, Long life to King George and to the House of Windsor!

Respectfully,

Cleveland, Ohio, November 12th.

J. S. MOORE.

#### "XMAS"

To the Editor of *The Living Church*:

JUST after last Christmas there was some correspondence in your columns about the word "Xmas". The discussion centered around the propriety of abbreviating the sacred Name. But at this time of year we might bear in mind another aspect of the word when selecting cards of greeting. "Xmas" may be taken to mean "Exit the Mass", and we annually grieve over the way in which people celebrate the pagan "Xmas" and neglect "Christ's Mass". While names may seem trivial to some people, this particular example of changing a word is a timely illustration of a change (for the worse) of customs. "Ex-mass" is too common a way in many families. One surely cannot celebrate "Christmas" without attending "Christ's Mass"! The word affords a suggestive theme for the pulpit.

GEORGE M. BREWIN.

Manistee, Mich., November 12th.

#### A CORRECTION

To the Editor of *The Living Church*:

IN the Blue Monday Musings, which I always relish, there was last week an oversight, which I think it fair to note. I think it was not Thomson's [without the "p"] *The Land and the Book* that Mark Twain satirized; but the work of Rev. Dr. Prime; and the parrot-like use of it by many of the travelers.

Ocoee, Fla.

S. C. THOMPSON.

IT IS EMINENTLY desirable that we should emphasize the moral obligation which rests upon every child of God to cultivate the spirit of thanksgiving and to manifest that spirit in its full beauty and power in all the relations of life. The thankful spirit reveals itself in a broad and true sympathy with others who are less fortunate than ourselves. It delights to remember the widow and the orphan and strives to carry the message of joy and gladness into the homes of the sick and the sorrowing on Thanksgiving Day. It looks unto God as the Author of every good and perfect gift, and insists on sharing the blessings which He has bestowed with those who are needy and in want.—*American Messenger*.



### THE CHURCH AND THE TIME

*Revived Churchmanship: or, The Recovery of Pentecost.* By J. Denton Thompson, D.D., Lord Bishop of Sodor and Man. Longmans, Green & Co. Pp. xi, 99. Price 90 cents.

This little book, by the author of *Central Churchmanship*, is the companion and sequel of the earlier volume, and its appearance at this time has the special significance of a challenge to the Church to realize the tremendous responsibilities that are thrust upon her by the world crisis.

The writer's object is twofold, to impress upon us "the need for a revived Churchmanship and to demonstrate that this revival is only possible by a recovery of Pentecost". Accordingly his book is a running commentary on the narrative of Acts II, applying it at every step to modern needs and conditions. We are to realize afresh the abiding presence and the mighty power of the Holy Ghost as we appropriate the results of this study. Amid the din of this unprecedented war the nations are looking forward to the vast practical problems that must confront them when hostilities cease, and we shall all agree that the Church, too, is vitally concerned to deal with these difficulties and to contribute to their solution. She must be ready to bear witness to her Lord with a new power in the very near future. The book is therefore most timely. It commands attention also as a truly representative utterance of the Neo-Evangelical school of writers in the Church of England. The leading tenets and characteristics of this theological group are familiar enough and they are worthily exemplified here. The "defective" Churchmanship of many who style themselves "Evangelicals" is deplored by this author as being inconsistent with a sound Evangelical position, which, he maintains, requires strong Churchmanship. He accepts with thankfulness the benefits conferred by the Oxford Movement, even when viewing with distrust some of the tendencies of the Anglo-Catholic school. At the same time, he looks to a new spiritual revival to correct eccentricities of extremists on either wing, and in effect his plea is for a *rapprochement* of "Catholics" and "Evangelicals" on the basis of "Central Churchmanship". This will not involve any surrender of convictions but the recognition of spiritual affinities. The book illustrates the spirit it advocates: it is both positive and irenic. And the result is that where the reader dissents he regrets the necessity of doing so.

A case in point is the treatment of the vexed question of non-communicating attendance (p. 86). According to Bishop Thompson, the practice rests on a view of the presence of our Lord to which the Church of England is not committed. Personal experience in our own childhood is at variance with what is here implied, namely the *necessary* connection of faith in the objective real presence with the practice in question. But, aside from this, we are reminded of the fact that such a great Roman Catholic theologian as Mochler could write as follows: "The unseemliness of the congregation no longer communicating every Sunday (as was the case in the primitive Church) . . . is not to be laid to the blame of the Church . . . but is to be ascribed solely to the tepidity of the greater part of the faithful." (*Symbolism*, p. 317.)

It is gratifying to observe that our author advocates strongly the restoration of the Holy Communion "to its true position as the central service of the Church". He predicts that this return to primitive usage would follow as a natural consequence the recovery of Pentecost and a revived Churchmanship.

Enough has been said to indicate the importance of the book. It should be read by Churchmen of every school, by all who love the Church, who are loyal to her teaching, who look to her for guidance, who are distressed at her partial failure, and who feel any sense of personal responsibility for her witness to Christ.  
T. B. F.

### PSYCHOLOGY IN RELIGION

*The Psychology of Religion.* By George Albert Coe, Professor in the Union Theological Seminary, New York City. The University of Chicago Press, Chicago, Illinois. Price \$1.50 net.

*The Psychology of Religion and its application in preaching and teaching.* By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa. Fleming H. Revell Company.

These two books, coming at the same time to the reviewer, reveal two opposed outlooks upon religion. Apart from a detailed

criticism, which is not appropriate in this place, and which we do not consider necessary, little need be said. Professor Coe frankly admits the newness of his subject, and its contradictory treatment by various writers. In his work, "the psychology of his own psychologizing", as he puts it, is hostile to revelation and traditional Christianity; so that we find very little that might be of use or value as true, for the clergy or inquiring laity. Totemism and taboo are made to serve for the foundations of religion; and the superstructure is like to the foundation. One needs but to read the section on adolescent conversion (where the sexual instinct is supposed to explain such religious experiences), with its contradictory and intellectually erotic train of thought, to be suspicious of the whole temper of the book. After a perusal of Dr. Coe's volume, we should imagine that he teaches his young students of divinity in his class room in such manner as an instructor in a medical class room does when he dissects for them the cadaver of some diseased and malformed lunatic.

On the other hand, Professor Snowden is at least constructive in intent. It is refreshing to find him assuming the existence of the soul, though he does not go about proving it. His foundation study is the Bible. He does not even index anything under "sex"! His attitude is that of a devout Protestant. One feels that, if he raised some of the questions that lie behind his assumptions, he would be able to answer them from the Christian standpoint. He does not know of the Catholic system. He uses a curious illustration of what he deems to be the mission and service of differing sects, instancing the seven chapels "of the tongues" that Bishop Potter planned for the New York Cathedral; saying that "it would not conduce to the intelligibility of the service to remove the dividing partitions and merge the polyglot congregations into one"! The book does not meet all the needs of our clergy in action, but it does not destroy faith, or look upon the religionist as a rancid epileptic.

*Development of Personality: A Phase of the Philosophy of Education.* By Brother Chrysostom, F.S.C., with an introduction by Thomas W. Churchill, LL.D. Philadelphia, John Joseph McVey. Price \$1.25 net.

This interesting treatise deals with education in its best sense (the religious), faith in its psychological aspects, and the vocation to the religious life, particular reference being to that of the Christian Brothers. Though evidently intended for Roman Catholic reading, it will be full of interest and worth to any priest or teacher.  
P. R. FISH.

### MISCELLANEOUS

*Recreation and the Church.* By Herbert Wright Gates. University of Chicago Press. Price \$1.00 net.

This compact little book of seven chapters takes up first the reasons why the Church should be interested in play, and then shows what has been accomplished in certain locations by the different denominations. Pastors and those whose work is with boys and girls will be especially interested in it.

*Heroes of the Campus.* By Joseph W. Cochran. The Westminster Press. Price 60 cts. net.

This book of the life-pages of students in widely separated colleges is written with the hope, as the author explains in the preface, "that many a student will realize the opportunities of his campus life in terms of service", and that the lives of these young people, though they were brief, may inspire others.

*A Sheaf from a Harvest of Years.* By Edwin Higgins, M.A. King Brothers, Baltimore. Price \$1.00.

A collection of verse and prose by a member of the Maryland bar. While most of the poems and articles are on subjects especially interesting to the citizens of Baltimore, the book will undoubtedly appeal to many other readers.

*How to Make the Garden Pay.* By Edward Morrison and Charles Thomas Brues. Houghton Mifflin Co. Price 75 cts. net.

This is just the book for the amateur gardener, explaining as it does just how to get the biggest yield of the best vegetables, what fertilizers to use, and the proper seasons for planting.

*Hymns for the Sunday School and Church.* The Parish Press, Fort Wayne, Ind.

This is an excellent collection of hymns best adapted to Sunday school use. The fact that it contains the words and music of the chants will increase its usefulness.



SARAH S. PRATT, EDITOR

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

ON the desk lie four business-like pamphlets to which justice cannot be done in small space; but appreciation of their excellent records is surely their gladly-paid due. Reference is made to the annual reports of the Woman's Auxiliary of the important dioceses of Ohio, Nebraska, Missouri, and Michigan. Often has this page voiced admiration of the patient care given to the placing of these reports before those who are most deeply interested in them. The precise and often trying work involved in the collecting of the data, the gathering of addresses, the proof-reading and distribution of these pamphlets, means concentrated effort on the part of the Auxiliary officers. Fortunately for the Church, this body of women possess that quiet, undiscouraged enthusiasm which enables them to do these things without making much fuss about it.

These reports should be used much more than they usually are; they should be kept accessible to Auxiliaries and consulted often that the various branches may become familiar with their diocesan work and know the comparative efficiency of the parish branches. Looking over these four records of the year's work, and omitting statistics, one finds in each something of general interest, some method or incident evincing Auxiliary life and influence.

Ohio publishes its fortieth booklet and the secretary in her report refers to a little book written by Mrs. Bates, an officer of the diocese, called *St. Paul's Mission at Glen Alpine, North Carolina*. The mission was founded and is maintained by the Ohio branch. In the words of Mrs. Savage: "A good Churchman happened to pick up a copy of this book which lay on his wife's dresser, read it with care, and exclaimed: 'That is a work which I would like to help develop. Ask them what they need?' This being reported to Mrs. Bates, she wrote to the Bishop of that missionary district. His reply nearly took her breath away, for the Bishop asked for a parish house to cost about \$1,200. Our good Churchman was game and immediately promised the money. He is none other than the husband of our greatly beloved President." Knowing the modesty of man we leave our readers to find out who this beloved president is, throwing in a bit of a suggestion that we of the Auxiliary leave more books lying around on our dressers!

The Missouri branch offers its thirty-sixth report. Miss Annis Lewis, president—we all remember her pleasantly from our St. Louis days—speaks with sincere affection and appreciation of Miss Mary W. Triplett, who has been secretary of this branch for the whole time of its existence. "But for her knowledge of the work and acquaintance with the personnel of the Church, her untiring energy, the Triennial in St. Louis last year would not have been the delight and success which it was. Miss Triplett's name is known throughout the Church in America. May God's richest blessing rest upon her and her labors." Miss Triplett tells in her page an incident which many have not heard of a meeting in New York in 1913 of the committee which had undertaken to raise \$160,000 for St. Mary's Hall in Shanghai:

"They wished to cable Bishop Graves to begin work, for the funds were in hand. But there was not one word in the cable code that would express any such idea. Never once had the Board of Missions flashed that message across the Pacific to a lonely and possibly dispirited missionary. The message went in plain words, but since then a cipher has been added to the code that stands for joy and renewed hope. And the women have added it."

Nebraska's thirty-first report bears the diocesan seal with cross, crosier, and key. Nebraska pledged \$300 to St. Agnes', Kyoto, in St. Louis, and has paid it all. The Auxiliary now numbers forty senior and twenty-nine junior branches. The president, Fanny M. Potter, in her address presents local problems with suggestions of good ways to meet them. The

summary of the year's work is a total of more than \$4,000. An excellent record is that of Mary D. Williams, educational secretary, stating that twenty-eight study classes have been held in the year. This is quite unusual. The new president is Mrs. T. H. Tracy, Omaha.

Michigan has her thirty-eighth report. This branch has the comparatively new feature of the Young Woman's Auxiliary and also the Episcopal Young People's Association. These societies seem to exist for the purpose of helping the parishes and the Bishop in forwarding any choice schemes they may have. At a joint meeting lately Bishop Williams gave them the choice of working for any one of three objects, first a "Church Incubator", or portable church; second, work among the large foreign population; and third, buying one or more automobiles to carry on missionary activities in the diocese. The Incubator was chosen, for which \$1,500 will be raised. Lillian Frances Armstrong makes a serious, careful business of her position as head of the Little Helpers. Concluding her story of the year's work she writes to her new secretaries:

"Emphasize the God-sent element in them. Train them to do helpful things. Tell them stories about missionaries and their noble deeds, and make them realize that back of it all is God, sending men, women, and children to show the world what He is like. These children must go out into the world, but let them go with the knowledge that God sent them."

THE WOMAN'S AUXILIARY in the diocese of West Texas held a missionary institute in San Antonio from October 23rd to 26th, at St. Mark's parish house, for the training of leaders of study classes. There was a daily celebration of the Holy Communion at St. Mark's Church, Dr. Stevens officiating, assisted by the clergy of Christ Church, St. Paul's, St. John's, and St. Luke's. Miss Clara Griswold, educational secretary of the diocese of Chicago, every morning conducted most interesting classes on Missions in the Bible. At noon all met in church for daily intercessory prayers offered for our Nation and for Missions. A Mexican luncheon was served by the city Auxiliary members to the clergy and delegates. In the afternoon Miss Griswold conducted a conference in the parish house. Since almost all Juniors and Sunday school teachers could not attend during school hours, the Junior and Sunday school plan under the inspiring leadership of Miss Dorothy Giles had to be held after 4 o'clock. But all were enthusiastic over the Junior classes and the new book from Miss Giles' gifted pen, *The Call of the King*.

Wednesday, the programme was the same as Tuesday, except for the luncheon, which was prepared and served to delegates by the pupils of St. Philip's Colored Industrial School for Girls.

Thursday, the delegates visited the two diocesan schools before and after class sessions, attending St. Mary's Hall for morning exercises and chapel, and the West Texas Military Academy in the afternoon for tea. The delegates drove in automobiles to Camp Kelly Aviation Field, Camp Travis, and the old Spanish Missions, and other places of interest, every afternoon.

Delegates attended from all city Auxiliaries, and Boerne, Comfort, Goliad, Victoria, and San Marcos. There were fifty-one present the first day, but the average attendance was thirty, and only fifteen attended every session. However, it is thought that the institute has been of the greatest benefit. The efforts of the Board of Missions in arranging this first missionary institute in West Texas are greatly appreciated and it is hoped that hereafter the institute may become a fixed feature of Church work.

QUEEN "LIL", whose many-syllabled name some of us practised on assiduously years ago, was a woman of tremen-

dous mental strength, who bore the vicissitudes of her life bravely. At an age when most women would have been repining over the cruelty of fate, Queen Lil gave her time to developing her talents for the uplift of her people. She passed "hours that would otherwise have been lonely and intolerable" in writing poems and composing music, making for Hawaiian music a distinct place. She composed the national anthem, and it will long remain her monument. She became a Christian and (we think) a communicant of our own Church. Her picture, in the midst of a group of young Church people with whom she was attentively listening to a speaker, appeared not so very long ago in THE LIVING CHURCH. Being the last of the native sovereigns of Hawaii, this stately, loyal, and warm-hearted queen was buried with all the splendor of the ancient tradition of the Island.

WE ARE GLAD to notice that a rector in the Fifth Province suggested to his people the possibility of such an offering as Miss Lindley in her recent letter and leaflet from the Church Missions House calls for from the Woman's Auxiliary at their corporate Communion during the week before Advent. In a War Message sent out to his people in Moline in the diocese of Quincy, the words occur:

"Would it not be a worthy closing of the year's 'Pilgrimage of Prayer' to make a great thankoffering to accompany it? And then it may be said to you, as it was said to the saint of old, who 'gave much alms and prayed to God always', 'Thy prayers and thine alms are come up for a memorial before God!' The way in which the saint's prayers were answered you may read for yourself in the tenth chapter of the Acts of the Holy Apostles. . . .

"Because God loves you He gives you this opportunity to show what a Christian nation at war is like, and to give of this world's goods freely, frequently, and faithfully. Will you not see to it that you heed His call?"

We are all looking forward to a glad and full response to the message which has come to us from our General Secretary. Let the close of the Pilgrimage be made especially beautiful by this united gift which shall increase so greatly the Church's influences in St. Agnes' School, Kyoto, and probably in the whole city.

WE WERE GLAD to read lately in THE LIVING CHURCH correspondence a hearty commendation of the idea of farmer-priests and glebe lands. It is hoped that the eager suggestion of the correspondent, who was raised in the Church and has attended during his whole maturer life a church which he does not love, may bear some direct fruit. Circumstances would not be so favorable in most of our rural communities. Perhaps, some fine day, the Japanese and Chinese Churches, discovering with surprise and disapproval that our Church is only for the city, will send us money for glebe-lands.

### THE PRIOR CLAIM

BY THE REV. A. L. MURRAY

"The Rev. J. J. Joseph, rector of All Saints' Church, Tuxedo Place, will preach at the morning service on The Psychology of National Emotion, and at the Choral Vespers will make an address on Tagore's *Gitanjali*."—*Chiapolis Courier*.

THE Rev. J. J. Joseph, B.A., B.D., was a favored son of the Church—favored not indeed with "desirable rectorships," but with unending labor as a missionary, until finally at the age of forty, he was settled in a depleted down-town parish at the salary of one thousand a year and rectory. It was then that he married, and there that he gave twelve of the best years of his life in sacrificing service.

Like another favored son of the same name, Joseph was wont to dream dreams. It was at this time that he was called as twice before to an "attractive parish in the East." His practical wife urged his acceptance, she pleaded the welfare of their three children and his own overworked condition. But Joseph could not bring himself to a decision. He could not give up the people who had become so great a part of his life.

Returning late one Saturday night after a trying meditation between the Iron Workers' Union and the Manufac-

turers' Association, he attended the rectory furnace, shined three pairs of little shoes, and entered his cold and crowded study to finish his preparation for the morrow. Wearily he read his sermon notes. Suddenly the papers fell to the floor. Joseph was asleep. He was listening to a voice saying:

"You are not going East."

"I am to remain here, then?" asked Joseph.

"No," said the voice, "nor are you going elsewhere."

"What then?" said Joseph, feeling himself crowded into a corner.

"I have already told you," said the voice. "You are allowed three months."

Joseph realized the import of this announcement. Only three months to live. Three months more of ministry to his congregation. Only three months more with his wife and little family. He saw himself "setting his house in order" and attending to those duties that he had most neglected. A new sense of responsibility for his wife and children pressed hard upon him. He urged his vestry and parishioners to pay the pension fund premiums. He made frantic appeals but no response was forthcoming. He saw the Bishop enter the rectory after it was all over and offer his widow words of consolation. Then Joseph, stirred with righteous wrath, exclaimed:

"By the Eternal Justice! I will sue them!"

"So he sued, presenting his cause with a fervor that touched the Court. Said the Court:

"We recognize the justice of your plea, but we have entertained a prior claim. The Board of Missions holds a first mortgage on the souls of your congregation."

"Who represents the Board of Missions in this case?" asked Joseph.

"The Head of the Church Himself," replied the Court.

"Ah!" said Joseph, "I will get Him to represent me too."

"You are too late," said the Court. "The parish that neglects missions cares not for dues on your pension fund."

"I lose!" cried Joseph, surprised at his own courage.

Then the Advocate for the Board of Missions appeared and Joseph, bowed in sudden humiliation, exclaimed: "Master, forgive me. My people have never seen the glory of Thy mission because it was never real to me. I never fully gave myself and all I had to Thee. Master, I never had the zeal for Thy greater cause that I had for my pension. Lord, they are my children. She is my wife. The congregation is my charge. Master, let me go back."

"No," said the Master. "You go on. I will go to your congregation."

"Jesus! Master!" exclaimed Joseph, as the Master went. His hair was white and "His eyes were a flame of fire," but His arms were outstretched still.

The telephone beside the desk rang. A woman wanted to know if the early service would be at seven thirty or at eight o'clock. Joseph gathered up his sermon notes and threw them into the fire. He had a new sermon written in his heart.

"The wardens and vestry of All Saints' Church, Tuxedo Place, backed by a team of twenty other men of the congregation, made an every-member canvass of the parish yesterday with satisfying results. The Rev. J. J. Joseph, the rector, said today: 'The campaign was not only a financial success. It has given us a new sense of fellowship and made our religion a new reality to us.'"—*Chiapolis Courier*.

ON THE shoulders of the luxury-loving, the pleasure-seeking, the unproductive, the pampered, the extravagant, the morally calloused, the spiritually dead, who make laws yet recognize no law, who declare war and wage it not, who preach platitudinously of great things and live pettily, who love themselves much and patronize God a great deal:—on the shoulders of such as these shall rest the responsibility for the treason that sneers at truth, mocks goodness, and destroys nations.—EDWARD M. CROSS in *St. John's Evangelist*.

NOT THE violent contest between parts of the truth, but the quiet suppression of half of it, is the formidable evil; there is always hope when people are forced to listen to both sides; it is when they attend only to one that errors harden into prejudices, and truth itself ceases to have the effect of truth, by being exaggerated into falsehood.—*John Stuart Mill*.

# 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

Dec. 12—Arkansas Special Council, Christ Church, Little Rock.

## 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 forgoing should be sent to Rt. Rev. A. S. LLOYD, D. D., 281 Fourth avenue, New York City.

# Personal Mention

THE Rev. M. G. ARGUS becomes locum-tenens at St. Matthias' Church, Waukesha, Wis.

THE Rev. ARTHUR H. BROOK has accepted the rectorship of St. James' Church, Independence, Iowa.

THE Rev. C. F. COLLINS has been appointed volunteer chaplain at Camp Pike by Bishop Winchester. It is hoped he can take up his work there soon.

THE Rev. C. CANTERBURY CORBIN, vicar of St. Simon's, New Rochelle, has removed from New York City, and should be addressed at 132 Horton avenue, New Rochelle, N. Y.

THE address of the Rev. GEORGE H. CORNELL, D. D., is changed to 252 Galena avenue, Pasadena, Cal.

THE Rev. WILLIAM L. ESSEX has accepted a call to become rector of Trinity Church, Rock Island, Ill., and will enter upon his duties there January 1st next.

THE Rev. ERNEST W. FOULKES commenced his rectorship of Christ Church, Rochdale, Mass., on All Saints' Day.

THE Rev. HOWARD W. FULWEILER is now a Y. M. C. A. worker at Camp Stanley, Leon Springs, Texas.

THE Rev. JOHN GASS has taken up work as the Y. M. C. A. secretary at Camp Gordon, Atlanta, Ga.

THE address of the Rev. ARTHUR GOODGER is now Main street, Sauk Centre, Minn., he having accepted a call to the rectorship of the Church of the Good Samaritan.

THE Rev. H. G. HENNESSY has returned to his former parish at Denison, Texas, and is now in residence there.

THE Rev. G. H. HOOPER is rector's assistant at Church of the Redeemer, Brooklyn, N. Y.

THE Rev. THOMAS HORTON is acting as locum-tenens at Christ Church, Waterloo, Iowa.

THE Ven. D. E. JOHNSON, SR., Archdeacon of Colored Work in Arkansas, has been appointed chaplain for the colored troops at Camp Pike by the Y. M. C. A.

THE Rev. EDMUND RANDOLPH LAINE, Jr., has accepted a call to become associate minister of Christ Church, Springfield, Mass., and will enter upon his new work January 1st.

THE Rev. H. P. LYMAN-WHEATON has resigned his work at St. Ann's Church, Brooklyn, N. Y.

THE statement that the Rev. LEWIS CHESTER MORRISON had resigned his work at Duke, N. C., was unauthorized. He still remains in that field.

THE Rev. JOHN MCKINNEY has accepted a call to Christ Church, Burlington, Iowa, and enters upon his new field in the near future.

THE Rev. ROBERT R. MORGAN has resigned the rectorship of St. Stephen's Church, Mount Carmel, Pa., to take effect November 25th. His physician has ordered for him absolute rest and quiet for at least a year.

THE Rev. RALPH B. POMEROY should be addressed in care of the General Theological Seminary, 175 Ninth avenue, New York City, where he is instructor in Ecclesiastical Polity and History.

THE Rev. S. G. PORTER has accepted the rectorship of Grace Church, Galveston, Texas.

THE Rev. DONALD F. SCHUMANN becomes curate in St. Thomas' chapel, New York City, on December 1st, and may be addressed at 229 East Fifty-ninth street.

CHAPLAIN HENRY K. SHERRILL should be addressed at U. S. Army Base Hospital No. 6, American Expeditionary Force, France.

AFTER December 1st the address of the Rev. EDGAR F. SIEGFRIEDT will be Yankton, S. D.

THE Rev. FRANKLIN C. SMITH has been appointed to the Mansfield-Tloga charge in the diocese of Harrisburg, and will enter upon his duties there on the First Sunday in Advent.

THE Rev. SAMUEL SUTCLIFFE has been appointed by the vestry of St. Mark's Church, New Britain, Conn., minister in charge for the remainder of 1917 and for the year 1918.

BISHOP EDWARD A. TEMPLE, of North Texas, with his family returned recently from Virginia, where the summer had been spent. The Bishop confirmed a class in St. Andrew's Church, Amarillo, on Sunday, November 4th. His health seems to be much improved.

THE Rev. BENJAMIN R. TURNER is now priest in charge of the missions of Holy Trinity and St. Phillip, Chicago, and may be addressed at 4718 S. Union avenue, Chicago, Ill.

THE Rev. DR. WILLIAM COPLEY WINSLOW has returned to 525 Beacon street, Boston, where all his correspondence, especially that relating to the Egyptian Research Account (Society), should be addressed.

THE Rev. WARREN R. YEAKEL has accepted a call to St. Stephen's Church, Mt. Carmel, Pa., and will begin his work there December 2nd.

## ORDINATIONS

### DEACONS

WYOMING.—At St. Mark's Church, Cheyenne, Wyoming, Sunday, November 11th, the Right Rev. N. S. Thomas, D. D., ordained to the diaconate MORTEN JOSLIN and ROWLAND FREDERICK PHILBROOK. Mr. Joslin comes to us from the Presbyterian ministry and as student minister he has served his postulancy under the Very Rev. D. W. Thornberry in the Cathedral and rural missions. He will serve his diaconate in charge of Kemmerer. He was presented by Dean Thornberry. Mr. Philbrook, who is a graduate of the University of Iowa and the Philadelphia Divinity School, was presented by the Rev. S. A. Huston. He will continue as minister at Glenrock, where he is building a church. The Rev. Paul B. James preached the

ordination sermon. The Ogilvie Conference being in session, nearly all the clergy of the district were in the chancel and choir.

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

## DIED

LAUTERBACH.—At her home, Petersburg, Va., November 11th, in her eighty-second year, LAURA M. LAUTERBACH, widow of the late Charles E. Lauterbach. Funeral services in Grace Church, November 13th, where she had regularly attended, since early childhood, by the Rev. C. Braxton Bryan, D. D., rector. Interment in Blandford cemetery, Petersburg. "Asleep in Jesus!"

MILLER.—On Wednesday, November 14th, at his home in New York, GEORGE MACCULLOCH MILLER, in the 86th year of his age. Funeral services at St. Thomas' Church, on Friday, November 16th. Interment at Morristown, N. J.

NEIGG.—The body of FRANK NEIGO, the first man to enlist from Wabasha, Minn., was laid to rest November 12th, the Rev. A. W. Sidders, rector of Grace Church, officiating. Soldiers from Fort Snelling and local boy scouts acted as escort.

WORTH.—In Fayetteville, N. C., November 8th, JOSEPHINE BRYAN WORTH, in the 69th year of her age.

## WANTED

### POSITIONS OFFERED—CLERICAL

**PRIEST OR DEACON** wanted as assistant curate, unmarried, under 30, for old established parish in Eastern city. Staff of four; progressive work among the young and non-church goers. Catholic religion the essential thing. Rector offers and asks first-class references. Stipend \$600 with board and lodging. Address STEWARD, care LIVING CHURCH, Milwaukee, Wis.

**LOCUM-TENENS NEEDED** for a parish of 500 communicants for one year. Mid-West. Conservative Churchmanship. Apply immediately in writing to JOHN MORTIMER, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST WANTED FROM DECEMBER 1st** as locum-tenens for St. James' Church, Macon, Ga.; a beautiful city and healthful winter location. Address LOCK DRAWER 648, Macon, Ga.

**SINGLE PRIEST OR DEACON** wanted for charge of two churches in rural community. Stipend \$1,000 and traveling expenses. Address ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

### 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.

**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.

### POSITIONS OFFERED—MISCELLANEOUS

**THE CHURCH MISSION OF HELP WISHES** a position for a woman as maid in a doctor's office. Apply to ROOM 152, Metropolitan Tower, New York City.

## POSITIONS WANTED—MISCELLANEOUS

**A**N 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.

**C**ROCHETING.—A worthy Churchwoman is desirous of obtaining orders for crocheting of all kinds. Work neatly done. Any pattern executed. Address the Rev. W. F. RENNERBERG, Hickman, Ky.

**L**ADY OF REFINEMENT desires immediate position as companion and reader to elderly lady, or supervision of housekeeping with light duties. For particulars address 750 Jackson avenue, Memphis, Tenn.

**P**OSITION AS MOTHER'S HELPER, companion-housekeeper, or place of trust in home, school, or institution. Address K.G., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**A**USTIN 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.

**H**OLY 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.

**A**LTAAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candelsticks, etc., solid brass, hand-finished, and richly chased. from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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**O**RGAN.—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.

**T**RAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

**P**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.

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

**F**LORENTINE CHRISTMAS CARDS, \$1.00 doz. assorted; little curved Bambino frames, 35 cents each. Box 4243, Germantown, Pa.

## UNLEAVENED BREAD—INCENSE

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

**P**RIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

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**C**LERICAL 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.

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**H**OLY 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.

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**T**HE 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.

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## LITERARY

**S**T. 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.

**S**ECOND 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

**F**REE 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 signi-

fies; 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.

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## 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

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. Seiden P. Delany, D.D. Those desiring to make the retreat, please communicate with SISTER IN CHARGE St. Barnabas' Hospital, Newark, N. J.

## MEMORIAL

CLARA V. PARKER

The death of Miss CLARA V. PARKER which occurred last week after a long and suffering illness brings to an end the earthly life of a true, loyal, devoted Churchwoman. She has been of late years a member of Calvary Church, New York, where she gave unstintingly of her time and work and was very much attached to it. Her home was in Boston. She was the daughter of Col. and Mrs. Francis J. Parker, very prominent in all Church affairs.

More than thirty years ago she started and carried on with the aid of volunteer workers the Massachusetts Altar Society, the aim of which was to supply mission priests and churches with vestments and altar hangings. This was done with the proceeds of the orders taken and by voluntary subscriptions. The society still exists in a very flourishing condition and the very best Church embroidery is now being done by workers who were trained at St. Margaret's Convent by Sister Theresa. The gifts are sent to all parts of the mission field. It is the result of Miss Parker's wonderful beginnings. She never knew discouragement and always believed in the enduring quality of work that was worth while. She imparted this hope and courage to her fellow-workers, who carried them through many times of doubt and uncertainty.

May she rest in perfect peace and light perpetual! E. J. B.

## CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

The prices here given are for any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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M. J. Whaley, 430 Fifth Ave.  
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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

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

BOOKS RECEIVED

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

Sherman, French & Co. Boston, Mass.

*Patriotism and Radicalism.* Addresses and Letters. By Mercer Green Johnston, Author of *Plain American Talks in the Philippines.* \$1.25 net.

James Maclehose & Sons. Glasgow, Scotland.

*General Assembly Prayers 1917.* The Right Rev. James Cooper, D.D., D.C.L., Hon. Litt.D., Moderator.

E. P. Dutton & Co. New York.

*The Boy Who Went To the East.* and other Indian Fairy Tales. By Ethel C. Brill. Illustrated by Hugh Spencer. \$1.50 net.

*In Picture Land.* Children's Favorite Masterpieces with Little Stories in Verse. By Florence W. Switton. Illustrated. \$1.00 net.

*Beyond the Mountain.* By Aunt Sadie (Sarah Stokes Halkett). Illustrated by Katherine Pyle. \$1.50 net.

*The Funnyfeathers.* By Lansing Campbell. \$1.50 net.

*All Around the Sun-Dial.* By Caroline Hoffman. With Pictures by Rachael Robinson Elmer. \$2.00 net.

*The Happifats and the Grouch.* Story and Pictures by Kate Jordan. \$2.00 net.

Missionary Education Movement. New York.

*The Challenge of St. Louis.* By George B. Mangold, Director, Missouri School of Social Economy. 60 cts. net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

*Jesus and the Eucharist.* By Rev. J. P. Wilson, M.A., C.F., Rector of Hedenham, Norfolk. \$1.00 net.

Macmillan Co. New York.

*The American Girl.* By Winifred Buck. Author of *Boys' Self-Governing Clubs.* \$1.00 net.

Lothrop, Lee & Shepherd Co. Boston.

*Camp Fire Girls and Mt. Greylock.* By Isabel Hornbrook, Author of *Girls of the Morning-Glory Camp Fire, Camp and Trail,* etc. Illustrated by John Goss. \$1.35 net.

*The Boy with the U. S. Weather Men.* By Francis Rolt-Wheeler. With Seventy-two Illustration from Photographs. \$1.35 net.

Association Press. New York.

*The Challenge of the Present Crisis.* Harry Emerson Fosdick, Author of *The Meaning of Prayer, The Manhood of the Master,* etc. 50 cts. net.

Houghton Mifflin Co. Boston.

*Days Out and Other Papers.* By Elizabeth Woodbridge. \$1.25 net.

Henry Altemus Co. Philadelphia, Pa.

*The Man Without a Country.* By Edward Everett Hale. Edited, with Notes and Introduction, by Norris H. Laughton, A.B., A.M. (Harv.).

Open Court Publishing Co. Chicago, Ill.

*The Gospel of Buddha.* Compiled from Ancient Records. By Paul Carus. Illustrated by O. Kopetzky. \$1.00 net.

*The Three Men of Judea.* John, Jesus, and Paul. By Henry S. Stix. \$1.00 net.

The Young Churchman Co. Milwaukee, Wis.

*The Man Outside the Church* and Other Sermons. By H. P. Almon Abbott, M.A., D.D. \$1.50 net.

PAMPHLETS

*Federal Council of the Churches of Christ in America.* United Charities Building, New York City.

*The War-Time Tasks of Every Church and Community.* A Practical Manual of Work for All Churches during the War. Prepared by the Committee on War-Time Local Inter-Church Work for the Congress on the Purpose and Methods of Inter-Church Work. Pittsburgh, Pa., Oct. 1-4, 1917. 10 cts. net; \$1.00 per dozen.

Fleming H. Revell Co. New York.

*The Gospel According to Saint Mark* from the Twentieth Century New Testament. A Translation into Modern English. Made from the original Greek (Westcott and Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. \$5.00 per 100 copies.

BOOKLETS

Standard Publishing Co. Cincinnati, Ohio.

*Pocket Lesson Commentary for 1918.* The Heart of the International Sunday School Lessons for Busy Bible Students. By E. W. Thornton. 25 cts. net.

THE FOUNTAIN OF YOUTH

THE FAME of the prophet Elijah had traveled far. To him came Naaman, a ruler of Assyria. Naaman's disease was grievous, and the caravan was laden with princely gifts. Naaman expected a great cure, but the prophet Elijah advised a bath in the muddy Jordan.

We are all Naamans and our vanity has magnified our ills. We want the great cure, the mystery, the pomp and ceremony, and the laying on of hands. To meet our vain demands, the minor prophets of medicine have produced a supply of such great cures. They have consulted the stars in our behalf; they have borrowed mystic powders from the alchemists and compounded elixirs from witches' herbs; with microscopes they have searched for the fairy tales of science, explored our anatomy for phagocytes and discovered ductless glands.

For these great cures we have paid our treasures—and often in vain. But the true prophets of the Lord of Nature have naught to recommend but a bath in the muddy Jordan of common sense hygiene. Temperance and regularity are essential to long life, and exercise should be equitably distributed throughout the length of life, and throughout the various bodily activities.

Extreme temperance in diet as a means to long life was widely proclaimed some centuries ago by an Italian philosopher who claimed to have lived on one egg and a little wine each day. As meats and wine were then considered the sole sources of strength, the gentleman doubtless thought it unnecessary to tell us how much bread and vegetables he ate. But despite this evident omission his principle was sound.—GORDON REEVES, in October *Physical Culture.*

## RELIGIOUS INSTRUCTION URGED FOR NEW YORK'S SCHOOLS

In Great Inter-denominational Meeting at Carnegie Hall — Death of George Macculloch Miller — And of Rev. Isaac Van Winkle

New York Office of The Living Church }  
11 West 45th Street }  
New York, November 19, 1917 }

**B**ISHOP COURTNEY presided and made an address at a great meeting in Carnegie Hall, Monday evening, November 12th. The programme displayed the appropriate motto: "To-day's childhood is tomorrow's citizenship; to-day's religious education is to-morrow's religion."

The general subject was Week-Day Religious Instruction. Addresses were made by the State Commissioner of Education, a Roman Catholic priest, a professor at the Union Theological Seminary, and a Jewish rabbi. Exquisite vocal music was contributed by St. Thomas' Church choristers, by the New York Gregorian Club, and by the choir of Temple Emanu-El, in English, Latin, and Hebrew respectively. All the verses of *The Star-Spangled Banner* and *America*, were feelingly sung by the massed choirs and the great assemblage.

Before adjournment, the following preamble and resolution were adopted by rising vote. It seemed to be *nem. con.*

"WHEREAS, No religious instruction is permitted in the public schools of New York City, and,

"WHEREAS, Many thousands of children in these schools are receiving no religious instruction of any kind whatsoever, and only 70,000 out of more than 800,000 are receiving any week-day religious instruction at any place of worship, and,

"WHEREAS, We are convinced that it is for the best interests of the Nation that its children should receive religious instruction;

"Now, therefore, be it resolved, That we rejoice to learn of the Inter-Denominational Committee for Week-Day Religious Instruction on which are representatives of substantially all the synagogues and churches of this city, including Jewish, Roman Catholic, and Protestant, endeavoring in cooperation with one another to take advantage of any opportunity that may present itself to secure week-day religious instruction for those children who now lack it; and we pledge ourselves to use our influence to create a strong and enthusiastic public sentiment in behalf of this matter, and wish this committee Godspeed in its work."

### DEATH OF GEORGE MACCULLOCH MILLER

Sorrowful announcement was made in the diocesan convention on Wednesday morning of the death of Mr. George Macculloch Miller, senior warden of St. Thomas' Church.

Mr. Miller was born at Morristown, N. J., eighty-six years ago. He was graduated at Burlington (N. J.) College and later studied at the Harvard Law School. He was admitted to the bar in New Jersey in 1853, and to the New York bar in the following year. He retired from practice in 1902.

Mr. Miller was prominent in the diocesan convention and other Church agencies. He was the last of the original board of trustees of the Cathedral of St. John the Divine, and had been its secretary since its organization in 1873. In 1869 he became secretary of St. Luke's Hospital, retaining this office until he became president in 1890. He was the founder of the Hospital Satur-

day and Sunday Association of New York, and its president from 1880 to 1910.

Funeral services were held in St. Thomas' Church on Friday morning. Bishop Greer, the Rev. Dr. Ernest M. Stires, rector of St. Thomas', and the Rev. Dr. William T. Manning, rector of Trinity parish, officiated. Other services were held at St. Peter's Church, Morristown, N. J., and interment was made in the churchyard.

### DEATH OF REV. ISAAC VAN WINKLE

The Rev. Isaac Van Winkle, for the last three years rector of St. Clement's Church, this city, died in St. Luke's Hospital on Thursday, November 15th, aged 71 years.

Mr. Van Winkle was a member of one of New York's oldest families. His ancestors settled here in 1636. He was graduated from Columbia College in 1865; from the General Theological Seminary in 1869. The same year he was ordered deacon, and in 1870 was ordained priest by Bishop Horatio Potter. From 1869 to 1871 he was Professor of Mathematics at St. Stephen's College; rector of St. Mary's-in-the-Highlands, Cold Spring, N. Y., 1874-1891; and for eighteen years was vicar of St. Luke's Chapel, Paris, France. Funeral services were held on Saturday morning in the Cathedral of St. John the Divine. Interment was made at Cold Spring-on-Hudson.

### SERVICE FOR RESCUE WORKERS

A very large congregation was present in the Cathedral of St. John the Divine at a special service on Sunday evening, November 11th. Representatives and friends of several institutions for rescue work were among those present. Bishop Greer and Bishop Burch and many of the city and neighboring clergy were present. The sermon was preached by the Rev. Father Officer, O. H. C.

### A MISSIONARY CAMPAIGN

Under the auspices of the diocesan missionary committee a meeting of clergymen and laymen was held in Synod Hall on Wednesday evening. The subject was A Missionary Campaign. Bishop Burch presided and made an opening address. Then he introduced two speakers who had come from Baltimore, Md., to give first hand information concerning the methods and the permanent results—spiritual and financial—of a campaign recently held in their home city. Not the least good effect was the bringing together of various congregations of the city in a common cause, and the resultant sense of strength for future work. The Rev. J. I. Blair Larned also made noteworthy mention of his own experiences in a similar campaign. A committee will be appointed to give publicity to the campaign.

### CHURCH PERIODICAL CLUB

The regular monthly meeting of the Church Periodical Club will be held in the parish house of the Church of the Heavenly Rest on Monday, November 26th, at 11 o'clock. The Rev. Luke M. White will be the speaker.

### PARISH OF ST. MARY THE VIRGIN

On Sunday, November 10th, the organist and musical director of this parish, Mr. Walter S. Fleming, passed his tenth anniversary of service, having entered upon his work in St. Mary's on November 11, 1907. Two members of the choir have served longer than he, Mrs. Jessie C. Maxwell, the first chorus soprano, and Miss Karlina

Schmitt, the contralto soloist, having been with the organization since 1895.

Parish statistics presented at the diocesan convention show that 345 services were conducted at St. Mary's during the year on Sundays, 189 on holy days, and 1,736 on other days. There were 1,222 public celebrations of the Holy Communion, and 137 in private. The total expenses of the parish amounted to \$55,553.86, of which \$6,458.28 were extra-parochial.

### MEETINGS OF G. F. S.

The Girls' Friendly Society in the diocese has lately held two patriotic meetings. On Friday evening, November 9th, nearly six hundred members with a few associates and friends enjoyed a supper, at which patriotic songs were sung and addresses made. Bishop Stearly explained clearly why the United States took part in the War, to overcome the return of barbarism and to make the world safe for democracy. Mr. Tinker of the City Mission Society illustrated the power of personal influence by contrasting the double virtues of character and reputation, liberty and freedom, truth and love. Miss Simpson urged all girls to give their personal pledge for service and loyalty through the Patriotic League for Girls.

On Saturday, November 10th, a patriotic rally and mass meeting was held in Synod Hall, Bishop Burch presiding. Forty girls in Red Cross aprons and veils led the singing, those wearing red veils being so placed as to form a Red Cross. Dr. Manning, the first speaker, with intense patriotism outlined the duty and privilege of the Girls' Friendly in these times of stress: Red Cross work, food conservation, self-sacrifice, above all, to keep true to the G. F. S. standards of personal purity, "to keep their garments always white." Mrs. Lewis of New Jersey made a plea for "the other girl", needing protection everywhere. Miss Lavinia Day spoke for the Red Cross and urged that no faith be placed in false reports arising through German propaganda. The Red Cross stands true.

### DR. WORCESTER ON FAITH AND WAR DEMANDS

**SPEAKING AFTER** a health conference in Emmanuel Church, Boston, the Rev. Dr. Elwood Worcester said:

"What we need most in these days, more trying than any times we can ever know, is faith in God, for that is the only thing in our lives able to sustain itself. The spirit world is never closed, but we go about with hearts shut and minds dead. We need to let faith be the open door between our hearts and the power of God.

"In unbelief, doubt in God and in ourselves, we accomplish nothing. In these days we must count our selfish selves out, and devote our efforts to service, for never have we had such opportunity for service presented to us. The man who has nothing better to do than sit and doze in these days is either a parasite on the country, seventy-five per cent. traitor, or feeble-minded.

"We are now in the greatest year of history, and one of the most critical. Let us serve, so that we may look back and be glad in the future that we served the country in some capacity. A little later we shall have to care for the soldiers and sailors who come back to us.

"A commission is investigating the psychological methods of treatment given in France to those who have succumbed to illness, and has reported favorably. The psychological treatment has been very effective in relieving the effects of nerve fatigue, exhaustion, and shell shock."

# BISHOP LAWRENCE SPEAKS OF WAR ACTIVITIES AT HOME

## Where Most of Us Will Do Our Bit —Inspiring Messages

The Living Church News Bureau }  
Boston, November 19, 1917 }

**C**HERE'S lots of difference between "over there" and "over here"! So spoke two independent but representative voices of the Church in Boston this last week.

It was at the annual meeting of the Massachusetts Church School Union that Bishop Lawrence made the statement that far too many folks were thinking and talking so much about "over there" that there is danger lest they overlook the need of the primary emphasis on "over here"; for it is "over here" that most of us will have the privilege of doing our bit for our nation "over there".

A motion, suggesting that the children of the Church schools forego the usual half-pound box of candy at the Christmas tree, and send the money thus saved to aid the Armenian relief, was unanimously passed.

### A LOYAL MESSAGE

A member of the Cathedral Branch of the Woman's Auxiliary has just written a message which heartens workers in Church organizations in more parishes than one. There is a tendency with some men and women to lose their hold on the work of the Church in order to do war relief work. This is lamentably bad for the work of the Church is the very heart of all patriotic work. The letter is as follows:

"The Cathedral Branch of the Auxiliary is beginning the year's work with vigor and enthusiasm. Nearly ninety women were present at the annual meeting on November 6th, and put themselves on record immediately as loyal patriots by unanimously voting to give up afternoon tea at the meetings in order to conserve sugar and cakes; and to use the notice in the calendar as a reminder of their dates instead of the usual post card, in order to save postage and printing. The annual reports showed a year of work for many arms of the service, including the colored missions, the hospitals of the West and South, personal boxes for clergymen and the Indian children, and gifts of money to the specials of last year.

"Last year, at the beginning of the War, the Auxiliary had nearly completed its assignments for the field, and for three months devoted itself to special work for the various relief emergencies in the crisis that has become the environing fact of the present. The war, like the missions, is a part of our daily job. Both are the highest patriotism—and both must be assimilated with our schedules of time and strength. It is the first national duty to do splendidly the work for which we as an Auxiliary stand. For every family we assist, the nation is so much the stronger; for every hospital we help to equip, the percentage of health and the standards of efficiency are increased; for every child we educate, and feed, and clothe, the future resources of the world are enlarged. It is easy to see patriotism in khaki; it is desperately hard to see it in the plain clothes of every day; but the Auxiliary was on the firing line before the war, and must stay there afterward; it is her place as the true daughter of the Church."

### THANKSGIVING

The Rev. Thatcher R. Kimball writes the following terse message in this week's

calendar to his congregation relative to Thanksgiving Day.

"It is in times of darkness and stress such as the present that we need to cultivate especially the habit of giving thanks to God. We have indeed much to be thankful for in spite of the war and its many evils. To realize those blessings and definitely to thank God for them will do much to bring brightness into our lives. Thanksgiving is the sovereign remedy for despondency. It is only through a delusion that we can ever imagine that there is more in the world to cause us depression than there is to evoke our thankfulness. William Law truly says, if any one would tell you the shortest, surest way to all happiness and all perfection, he would tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

### APPORTIONMENT OVERPAID

Here is a splendid bit of news from the Laymen's Missionary Committee. The diocesan apportionment for the thirteen months ending October 31st was \$83,717, and a week ago there had been paid to the office in New York \$86,882, so the apportionment of the diocese had already been overpaid by \$3,165.

### PARISH COMMITTEE TO COÖRDINATE WAR WORK

The Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, announces that a Committee on War Service has been voted by the vestry to consider the various war relief movement, appeals, and opportunities, and to organize a policy for the action of the parish.

### MEN'S CLUBS

The common remark of those who have the listening ear and observing eye is that all men's clubs in the Church have their day and cease to be. For many years the men's club of Emmanuel Church, West Roxbury, has been in the first stage. The following printed announcement which it has just published in the parish hardly leaves the impression that the cease-to-be stage will be reached this year!

"Join the Men's Parish Club, if you live hereabouts and are in sympathy with the Episcopal Church:

- "Six Meetings full of action and life;
- "Six Addresses or Entertainments of the 'live wire' type;
- "Six splendid dinners, excellent in quality, quantity, and service;
- "Six good times mingling with other men worth knowing;
- "All for three dollars—the annual dues!"

### FREE CHURCHES

At the annual meeting of the Massachusetts branch of the Free and Open Church Association in the Diocesan House, Boston, on November 12th, the report of the executive committee presented by the Rev. Dr. William C. Winslow stated that the number of free sittings in the churches and missions of the diocese had increased by some 500 over those reported last year. There had been no churches consecrated, but several churches have been built or completed, all but one of which have entirely free sittings. Ample provision is made for a considerable number of free sittings in many of the pewed churches, and the tendency throughout the diocese is to encourage the free church system as much as possible. Even

in many of the pewed churches the chief support is derived from plate collections and the envelope-pledges. At least seventy-five per cent. of the churches and missions in the diocese are now entirely free, which cannot be said of many of the old established dioceses. The eighty-five per cent. of free churches in the entire land depends upon the new dioceses and the missionary stations to make this larger showing.

The Rev. Dr. Reginald H. Howe presided, and Mr. Clarence H. Poor as treasurer stated that there was a balance of \$72.82 in the treasury. Dr. Howe was elected president, and Mr. Charles H. Saunders, vice-president; Dr. Winslow, secretary; and Mr. Poor, treasurer, were elected for the ensuing year.

RALPH M. HARPER.

## WORK ON BEHALF OF SOLDIERS AT CAMP LEE

UNDER THE leadership of the Rev. G. Free-land Peter and the chapter of St. James' Church, the Brotherhood of St. Andrew in Richmond have leased and fitted up a roomy residence at 505 East Grace street as a club for soldiers and sailors who may be in the city and in need of a resting place. Reading and writing and games are provided for in cheerful surroundings, and an old soldier of Virginia is in charge to give a welcome. A nominal charge is made for overnight accommodation, with baths, as it is believed, the men would prefer.

The Richmond Commission on Training Camp Activities calls attention to these forms of service which it is prepared to render to the friends and relatives of the soldiers as well as to the men themselves:

1. They have on file a large list of conveniently located boarding houses which, at moderate charge, can take care of the relatives of the men at Camp Lee. These homes are available for the soldiers when they wish to spend the night in Richmond, which is only twenty-two miles from Petersburg.

2. Numerous men and women have volunteered to visit soldiers who are sick in the camp hospital. When a boy is sick the office at 607 East Grace street, Richmond, should be notified, when visits will be made and parents informed as to his condition.

3. On request, efforts will be made to have the boys temporarily "adopted" by people with homes in Richmond or Petersburg.

This work, for which no charge is made, is supported by voluntary contributions. Stamped return envelopes should accompany requests for information. G. H. Winfrey is the secretary.

## DRESDEN ORGANIST KILLED IN BRITISH ARMY

AN INCIDENT connected with the American church in Dresden has recently come to light. When the war began in August, 1914, the organist of the church, an Englishman, H. Montague Dalton, was away on leave of absence. He volunteered for service in the British army and was made second lieutenant in a Yorkshire regiment. He fell in battle on May 3rd, presumably of the present year. "He was the most accomplished organist," says one who knew him in his Dresden work, "to whom it was ever my fortune to listen. He was most gentle, happy, and optimistic, always exerting a charm on all whom he met. Besides, he was well-informed on general subjects and a delightful conversationalist. Above all, he was a sincere Christian and a strong Churchman. In his death we have met with a grievous loss."

## BISHOP RHINELANDER ISSUES ANNUAL THANKSGIVING APPEAL

On Behalf of Episcopal Hospital —  
Patriotic Effort—Death of Colored  
Priest

The Living Church News Bureau }  
Philadelphia, November 19, 1917 }

**I**N the Thanksgiving appeal sent out by the Bishop on behalf of the Episcopal Hospital, attention is called to a resolution passed by the last diocesan convention; that the week of Thanksgiving day be devoted to the interest of the hospital, and that charitably inclined members of the Church be urged so to arrange their wills that the hospital may be a beneficiary. In the appeal is included the Home for Consumptives, at Chestnut Hill, and the Convalescent Home, at Oakbourne, both Church institutions. The Bishop reminds the diocese that in addition to the organization of an entire unit which has been equipped for France, there are one hundred and seventy-five beds at the Hospital which have been offered to the government for the use of wounded soldiers and sailors. The offerings on Thanksgiving day are asked for the hospital.

### PATRIOTIC SERVICES

Patriotism, which has been prominent in our parishes during the war, seems to have gained renewed vigor during the past few weeks. Many parishes have been having special services to which soldiers and sailors were invited, and entertained. Many parishes have also held services of special reference to patriotic spirit. In these services the Church of St. Luke and the Epiphany is easily the leader. Last Sunday afternoon a service for the families and friends of the Pennsylvania Hospital Unit, Base Hospital No. 10, now "somewhere in France", was conducted by the rector. About four hundred persons assembled in the parish house and marched to the church, which was decorated with stands of flags loaned by the Sons of the Revolution. The color guard of that organization marched from its rooms in the Historical Society building to the

church, where it placed the flags with appropriate ceremonies. National hymns took the place of the canticles.

At St. Matthew's Church a service flag was dedicated at a patriotic service held in the afternoon. The flag was the gift of St. Matthew's Chapter of the Brotherhood of St. Andrew, and its president, Mr. Edward H. Bonsall, made the presentation speech. The assistant rector, who has seen service in the Spanish-American war, and in the Philippines, received the flag on behalf of the congregation. A service flag, containing thirty-six stars, was also presented to the Church of the Holy Comforter, by the choir of that parish, at the evening service on Sunday. The presentation speech was made by the choir director, Mr. L. Willard Harris, and the flag was received by the rector.

### DEATH OF REV. A. C. V. CARTIER

The Rev. A. C. V. Cartier, a retired colored priest of the diocese, passed to his rest on Friday last at his home in this city. He was buried from St. Thomas' Church, of which he had been rector for twelve years. Mr. Cartier had been raised in the Roman communion in France, and at one time had been instructor in a college on the Island of St. Thomas.

### NEW FORM OF PAROCHIAL REPORT

The new form of parochial report has been sent to the clergy of the diocese. It is to cover the year from January 1st until its close. It provides for much more detail in report of the parishes and is more definite in the details in which former reports have been somewhat vague. The reports are to be returned to the Bishop before the first of February.

### SUNDAY SCHOOL SERVICE IN GERMANTOWN

The third annual combined Sunday school service of five schools in Germantown occurs on Sunday, November 25th, at 3 P. M., in Christ Church, Germantown. The announced speaker is the Rev. F. E. Seymour. The offering will be used to buy a Liberty Bond for the Episcopal Hospital. The combined choirs of the parishes will sing.

EDWARD JAMES MCHENRY.

## REV. HAROLD W. SCHNIEWIND DIES IN CHICAGO HOSPITAL

Following Upon an Operation —  
\$50,000 in Liberty Bonds for Grace  
Church—Social Service

The Living Church News Bureau }  
Chicago, November 19, 1917 }

**O**N Wednesday evening, November 14th, at St. Luke's Hospital, the Rev. Harold W. Schniewind, earnest and beloved priest and pastor, rector of St. Bartholomew's parish, Englewood, for the past eight years, entered into rest. Mr. Schniewind had been ill for six weeks and held his last service and preached his last sermon at St. Bartholomew's on St. Michael and All Angels' Day. Mr. Schniewind was operated upon and made a strong fight afterwards, and in his own parish and elsewhere many prayers were said for his recovery. The Rev. C. H. Young gave Mr. Schniewind his last Communion and anointing on the Sun-

day evening before his death, and said the commendatory prayers and Litany for the dying.

The funeral was held from St. Bartholomew's on Saturday, November 17th, at ten o'clock. Requiem celebrations were said at 6, 6:30, 7, 8, 9, and 10. The Bishop celebrated at 8 o'clock. A large congregation, with about fifty clergy, and seventy-five of the choir and acolytes, were at the later service. The Bishop said the sentences of the burial office, and Bishop Griswold read the lesson. The Rev. W. B. Stoskopf was the celebrant at the solemn requiem, assisted by the Rev. John Henry Hopkins, D.D., and the Rev. F. J. Barwell-Walker, curate of the parish.

Burial, following the wishes of Mr. Schniewind, was at St. Bartholomew's cemetery, Oak Hill. There on a gently rising mound, under some beautiful young oaks, his body was laid to rest. The Rev. Charles H.

Young and the Rev. E. T. Pancoast, a former curate of St. Bartholomew's, said the committal and prayers.

Harold Watson Schniewind was born June 16, 1882, at Whitestone, Long Island. He was a graduate of Columbia and of the General Theological Seminary. He was made deacon at St. Peter's Church, Springfield, Mass., and priest at Duluth, Minn. He did missionary work in Minnesota and South Dakota until coming to Chicago in 1908, where he served for two years as curate at St. Peter's, Lake View, remaining there until elected rector of St. Bartholomew's. His work in this large and difficult parish was most successful, especially among young people.

### GRACE CHURCH SUBSCRIBES TO LIBERTY BONDS

The congregation of Grace Church has always "done its bit" by the country or by the city from the time of the Civil War. It was right and fitting, therefore, that the old parish should prove its loyalty by investing \$50,000 of its building fund in Liberty Loan bonds. The subscription was one of the largest made on the second day of the campaign. The rector and vestry have been congratulated upon their action, which was noted with approval throughout the country.

The boy scouts of St. Paul's, Kenwood, sold \$24,450 worth of Liberty Loan bonds.

### RECRUITING AND DRILL

Mr. Henry T. Chase of the parish of the Redeemer has been appointed by the State Council of Defence recruiting officer for the Hyde Park unit of the Illinois Volunteer Training Corps. The Hyde Park men are drilling weekly in the Bartlett Gymnasium of the University of Chicago. Another unit of the same corps has been organized in Kenilworth, with Mr. Claude Edmonds, a Churchman, as its provisional captain. This unit drills weekly in the gymnasium of the Union church. There are over four thousand of these enlisted volunteers in Chicago and its vicinity. Several of our priests are taking an active part in this work.

### SOCIAL SERVICE COMMISSION

To inaugurate its winter's work the Social Service Commission will hold a public dinner on December 6th, when the speakers will be Dean Bell, the Rev. Dr. Stewart, the Rev. F. E. Wilson, and the Rev. J. B. Haslam, the field secretary. At its last month's meeting the Commission passed a resolution endorsing a Dry Chicago. The field secretary has visited several of our city parishes asking their support of our diocesan institutions during these particularly hard times. As a result of his visits a number of local committees have been organized.

### ST. MARY'S HOME FOR GIRLS

The bazaar at the Home early in November, with Mrs. W. D. C. Street as chairman, was most successful, with net receipts of over \$850. This, with the receipts for Tag Day which exceeded last year's collection by \$500, is most encouraging to the Sisters and their friends. St. Francis' Guild, organized a year ago by its honorary president, Mrs. C. P. Anderson, has now eight-five active and nine honorary members, representing in all twenty-two parishes. The members meet at the Home on the third Thursday of each month to sew for the children.

### MISCELLANY

The Rev. Thomas Leroy Parker, formerly a minister of the Methodist Church, is junior assistant on the staff of St. Chrysostom's. Mr. Parker is a graduate of Northwestern Seminary, and has been thir-

teen years in the Methodist ministry, six of which were spent in student-pastor's work. During the early years of his seminary course Mr. Parker says he felt irresistibly drawn to the Church. By study and comparison of other faiths he was won completely.

On October 25th, Anthony Czarnecki addressed a crowded meeting of the men's club of St. Luke's parish, Evanston, on The Prussianization of Poland. St. Luke's has now seventy-five names on its service flag, the gift of one of its vestrymen, Mr. A. P. Bowen.

H. B. GWYN.

SPECIAL COUNCIL FOR ARKANSAS

THE BISHOP OF ARKANSAS has called a special council to meet in Christ Church, Little Rock, on December 12th, to consider, first, the election of a negro suffragan bishop; second, the financial condition of the diocese; and third, our responsibility regarding the cantonments in the Southwest, particularly the cantonment at Camp Pike.

THE CHINESE CONGREGATION IN MANILA

AT TWO VISITATIONS, one in July and one in September, Bishop Brent has confirmed 38 persons, chiefly men and boys, at St. Stephen's, the Chinese congregation in Manila. Communicants now number 125, while the number of baptized is 210. St. Stephen's is one of the few congregations in the Church anywhere having more than one hundred per cent. of its communicants as regular subscribers for Church support. As against 89 communicants, 109 persons are giving to the support of the parish and it is expected that this number will soon be increased to at least 120. So far this year the congregation has spent over \$1,000 for repairs, improvements, and Church work. It is expected that plans will soon be taken up for the erection of a new building. The present structure was erected in 1902 before Bishop Brent reached Manila and served for several years as the home of the white congregation.

LEADERS NEEDED IN THE CHINESE MISSION FIELD

BISHOP GRAVES of Shanghai is anxiously concerned about the failure of the Board of Missions to secure American clergy for posts of leadership in the Church's work in China. Writing to the secretary of the Board he says:

"The Church certainly does not realize the position in which we stand in this respect. Now that our Chinese clergy are so well educated, only the best men are of any use to us; men who can organize and who can be the teachers and advisers of the Chinese. In comparing notes with Bishop McKim recently I discovered that he feels exactly as I do. When we first realized the state of things we were dismayed, but each of us has come to the conclusion that all we can do is to improve the education and preparation of the native ministry, and that we cannot depend upon the Church at home for the men we need. If one had only half a dozen men of the right sort one could be relieved of all anxiety. Thank God, the Chinese clergy are daily improving and taking more responsibility. There is not a man in this district that I cannot count on to do his share of the work. Whether the Church can be roused to the peculiar needs of a certain number of picked men for China I do not venture to say, but I no longer look to the

home Church. That is one of the saddest confessions a bishop can be called upon to make. We have passed the point where one feels inclined to blame anyone for the present state of things, and we know that the Board is willing to send the right men if they volunteer, but the Board and the Church ought to understand how we feel and face the situation."

MR. REMINGTON ACCEPTS

IT IS STATED that the Rev. William P. Remington has accepted his election as Suffragan Bishop of South Dakota and has accordingly resigned the rectorship of St. Paul's Church, Minneapolis. The annual meeting of the parish has just been held and Mr. Remington submitted a final report of his seven years' stewardship in that parish. After discussing the present condition of world anxieties he spoke of the work of the parish as follows:

"We have turned our parish house into somewhat of a community center; last year we made our St. Paul's Guild a benevolent association, giving nearly all of its income to local charities and missions. Our Sunday school has long given away to outside causes more than half of its income. But all this was not enough; when Bishop Lawrence and the Church Pension Fund came along, we left our own mortgage unpaid and subscribed nearly \$30,000 to that splendid cause. Last spring when the great call to arms came, we gave at once fifty of our very best young men to the cause of our country and this fall we turned our parish house into a beehive of Red Cross activity in which now two hundred women are working every week to supply surgical dressings for the wounded on the battle fields of Europe. We have also opened our church and parish house to the soldiers of our country and have extended the gospel of good cheer to the men of the R. O. T. C. at Fort Snelling. But this was not enough: we have given of our best men to Liberty Loan campaigns and Red Cross organization, and many other patriotic causes. Then you were asked and you agreed to give your rector to war service as chaplain of the Minnesota Base Hospital, and now you are called on to give him and his beloved wife to missionary work in South Dakota."

DEATH OF ARCHDEACON WIRGMAN

PERHAPS THE best known in America of the clergy of South Africa has been the Ven. Augustus Theodore Wirgman, Archdeacon of Port Elizabeth. His books have been very considerably circulated in this country, and one of them, *The English Reformation and the Book of Common Prayer*, was first published in this country some years ago. Dr. Wirgman's death at the age of seventy-one is announced in recent papers. He had received the degree of D.C.L. from the University of the South as well as degrees from English and South African universities.

LOS ANGELES CHURCH CONSECRATED

THE CHURCH in Santa Monica, Cal., appropriately named St. Augustine's-by-the-Sea—was consecrated on October 23rd with impressive ceremony. The Rev. J. D. H. Browne, a former rector, participated with the present rector, the Rev. Wallace N. Pierson, in the service of consecration. A large number of the clergy were in attendance with the Bishop. The Rural Dean, the Rev. A. G. H. Bode preached a timely ser-

mon on The Peculiar Sanctity of the House of God.

The church building, enlarged and beautified, and the commodious parish hall, testify to the activity of the rector and his congregation and furnish an opportunity for progressive work in this important parish.

CLERGYMEN'S RETIRING FUND SOCIETY

THE ANNUAL meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, November 9th. The reports of the financial secretary and treasurer brought out the gratifying fact that during the last year there had been an increase in receipts from all three sources of income, viz., interest, dues from members, and gifts from individuals and parishes, and further that there had been a steady increase in each of these sources of revenue during the last three years. Thirty members have died since last November, of whom twenty-five were annuitants, ten of whom had been drawing annuity for from seventeen to thirty-nine years. The growth in annuities has been gradual each year, from \$18,611 in 1911 to \$24,480 disbursed last November. The former officers of the society were re-elected.

DEATH OF REV. ROBERT SCOTT

THE REV. ROBERT SCOTT died on the 14th of last month after a long and useful ministry. He was an alumnus of Lafayette College, of the Princeton Theological Seminary, and of the General Seminary. He served first in the Presbyterian ministry, but received his deacon's orders at the hands of Bishop Williams in 1872, Bishop Littlejohn advancing him to the priesthood in the following year. Hyde Park, Mass., West Farms, N. Y., Santa Cruz, Cal., and Roselle, N. J., remember his service in early years. He was a deputy from Nebraska to the General Convention of 1889. Later still he was rector of the Church in Snow Hill, Md., of which he wrote a history. He also worked at Fort Edward and Middleville, N. Y., and at the time of his death was a retired priest canonically connected with the diocese of Florida.

ARMY REORGANIZATION AND CHAPLAINCIES

SOME CONFUSION in arrangements for chaplains is caused by the combination of small regiments into larger units. Bishop Fawcett's regiment disappeared in such a readjustment, and the Rev. Evan A. Edwards writes that he lost his chaplain's equipment in a similar change. As chaplain of General Funston's old "Fighting 20th", the First Kansas, he was supplied with a full athletic equipment, a big tent, a "chaplain's fund", and unlimited backing from "home". As chaplain of the One Hundred and Fortieth Infantry, which was formed by combining the Third and Sixth Missouri, he is as yet unequipped with any part of the paraphernalia which helps to make a chaplain useful.

NEW YORK DIOCESAN CONVENTION

THE CONVENTION of the diocese of New York met in the Cathedral of St. John the Divine on Tuesday, November 13th. The Holy Communion was celebrated by Bishop Greer, assisted by the Bishop Suffragan, the Archdeacon, the Dean of the Cathedral, and Canon Nelson.

Immediately after the opening service the convention was called to order in Synod

Hall by Bishop Greer. Organization for business was effected by the election of the Rev. Charles K. Gilbert and Mr. R. M. Pott, to succeed themselves as secretary and treasurer respectively. The Rev. Dr. Ernest M. Stires and Mr. Stuyvesant Fish were elected to the Standing Committee, class of 1921. Other elections were declared on the second day.

Early in the session the Rev. Dr. Stires introduced the following declaration on the subject of the war:

"WHEREAS, After long exercise of patience, and after recourse to all reasonable methods of suasion, the Government of the United States of America has been forced to resort to arms in defence of just and sacred right; and whereas, in this resort to arms, the Government has found itself at one with the governments of other free and democratic peoples in purpose and resolution to establish in the world a better order of international relationships, to be founded upon honor, and the respect for national rights; *"Be it Resolved,* That the diocese of New York, in convention assembled, hereby pledges its loyal and whole-hearted support to the administration in the prosecution of the war against Germany; and be it further *"Resolved,* That the secretary of the convention be instructed to forward a copy of this resolution to the President of the United States."

The declaration was at once adopted unanimously.

The Bishop of Massachusetts was presented to the house and made an inspiring patriotic address.

At Bishop Greer's direction a national flag and a service flag with twenty-one stars were displayed at the right and left of the platform. These stars represent the number of clergymen and candidates for holy orders who have entered the federal service. At various times during the session, in reports and speeches, plans for war service were fully described. Toward the close of the session the convention unanimously adopted a resolution of condolence for the families of the soldiers recently killed at the front.

A resolution was adopted declaring the work of the Y. M. C. A. to be a military necessity, and commending the appeal of the Y. M. C. A. for \$35,000,000.

Action was taken in the matter of providing a better basis for estimating the Church's strength, by enumerating baptized persons instead of communicants, so that the Church may provide a greater number of chaplains for the army and navy.

Bishop Greer read his annual address on Tuesday afternoon. [The text of the address was published in THE LIVING CHURCH, issue of November 17th, page 86.] It was greeted with a hearty round of applause.

The Bishop then presented the Very Rev. Howard C. Robbins, D.D., the new Dean of the Cathedral to the house. Dr. Robbins made a felicitous address on the subject of Cathedral building. Two thousand copies of the episcopal address, together with the Dean's address, were ordered to be printed and distributed.

Space forbids even the mention by title of the great number of reports from committees, commissions, boards of trustees, societies, and other organizations of the convention or of the diocese. These were sometimes read in whole or in part with appended resolutions, and the latter were generally adopted as proposed.

A subject which seemed to have been unduly debated was the adoption of a canonical provision to rescind an amendment to Article I of the constitution finally adopted a few hours before. By this organic law the convention will hereafter meet on the second Tuesday in May in each year. As the

next convention is therefore only six months from now, some members tried to find a way to save time and expense by omitting the 1918 convention, or to meet only for necessary business. Better counsels prevailed and the convention will meet in 1918 as the constitution directs.

Another matter which provoked animated discussion on Wednesday was national prohibition. A number of daily papers on Thursday morning printed misleading reports of the discussion and general attitude of the convention. Strenuous exception was taken and the convention practically reaffirmed its action of last year (page 80, Journal of 1916) resolving that "this convention hereby declares its unqualified approval and support of such measures as the Government shall see fit to take to secure the establishment of national prohibition during the period of the war."

Two parishes were admitted into union with the convention: St. Stephen's, Armonk, and Grace (formerly called Zion Chapel), Hastings-on-Hudson.

An alteration of the constitution, giving organized missions a representation in the convention, and a one-half vote, was approved. Final action will be taken in the next convention.

The fiscal year will hereafter close on the 30th of December, and the form of parochial reports, adopted by the last General Convention, will be used.

Mr. Paul Shimmon appeared in behalf of the Fund being raised for the Assyrians and Armenians. Strong appeals were made by Bishop Greer, Bishop Burch, and the Rev. Dr. William T. Manning for this relief work.

By rising vote, the convention adopted a motion congratulating the Rev. Stephen F. Holmes on the fiftieth anniversary of his ordination to the priesthood.

A message of sympathy was ordered sent to Justice Vernon M. Davis, absent on account of illness.

The Standing Committee was asked to represent the diocese at the funeral of George Macculloch Miller.

The Bishop congratulated the convention on its substantial unity on great and important matters before it; its fellowship, love, and deliberate purpose to extend the Kingdom of God, and to support the great cause of righteousness to which this country had committed itself.

Bishop and Mrs. Greer gave a reception to the members of the convention and the ladies accompanying them on Tuesday evening. Dean and Mrs. Robbins gave a reception at the deanery on Wednesday afternoon.

#### BISHOP TUTTLE LOSES A SON

THE SYMPATHY of the whole Church goes out to the Presiding Bishop at the death of his second son, Mr. Herbert Tuttle, who died in St. Luke's Hospital, St. Louis, after a second operation following an illness which came upon him suddenly while on a journey. A widow and a little girl survive Mr. Tuttle, who was forty-eight years old.

#### BOARD OF MISSIONS

THE EXECUTIVE COMMITTEE of the Board of Missions held its regular meeting on November 13th.

Among the important things done was the appointment of Miss Eltinge Brook as a United Offering worker in the district of Spokane; Miss Frances Young as a worker at the Hospital of the Good Shepherd, for Defiance, under the United Offering; the Rev. A. E. Frost, for service in the Philippines in accordance with the request of the Bishop.

In view of the emergency in Mexico an

appropriation up to \$3,124 in gold was made to enable Bishop Aves to assist the Mexican clergy in meeting the unusual high cost of living. This was made as a special grant to help tide over the present situation.

Approval was given to the remodeling of the former residence of the late Archdeacon Thomson for use as a business office for the China Mission.

As the Woman's Hospital at Wuchang had to be closed until the new building is ready, the Bishop of Hankow was given permission to use the accumulated appropriation made for the year 1917-18 to furnish the Chinese nurses' home connected with the Hospital and buy other necessary material.

In accordance with the request of Bishop Colmore the Rev. A. R. Llwyd was appointed as missionary to the District of Haiti.

#### SYNOD OF THE DIOCESE OF QUINCY

THE FORTY-FIRST annual synod of Quincy was held at St. Paul's Church, Warsaw, November 14th and 15th. The Bishop presided, having resigned his commission in the army on the disintegration of the Fifth Illinois Regiment, of which he was chaplain. There were Eucharists on both days of the synod. At 11 A. M. of the first day there was a solemn choral Eucharist, with the Rev. George Long, rector of the parish, as celebrant, at which Gounod's *St. Cecilia Mass* was sung. The preacher was the Bishop Coadjutor of Chicago, whose theme was the necessity, in the present world crisis, of the coordination of authority, power, and freedom. He indicated clearly the part the Church must take in bringing about this coordination, and in the work of making democracy safe for the world. It was an eloquent and timely discourse.

The Bishop's address to the synod was informal, he having just returned from Camp Logan, Houston, Texas, where his regiment was stationed. He eloquently presented the issues involved in the war and the need for a backing of the government by the physical resources and the moral fibre of the whole nation. He pleaded that aid should be given to the agencies recognized and authorized by the war department, to avoid overlapping and waste. His pictures of the religious opportunities in army life, and of the great need for a strong moral and religious propaganda, and especially for the influence of the Church in the army, were convincing and at times intensely thrilling.

The work of the synod had chiefly to do with amending the diocesan constitution and canons to conform to the legislation of the General Convention, especially in regard to the change of fiscal year to January 1st. The date of the annual synod was changed to the third Wednesday in January. A telegram was sent to President Wilson assuring him of the hearty support of the Church people of the diocese of Quincy in his prosecution of the war. A letter was sent to Secretary of War Baker, calling attention to rumors of the prevalence of profanity and obscenity in the army, and urging that federal authority be exercised in suppressing the same.

Reports of the Board of Missions and of treasurers of the different funds showed the missionary and financial affairs of the diocese to be in excellent shape, the various war claims having stimulated rather than retarded Church activities and gifts.

Elections resulted as follows:

Secretary and Registrar—Rev. J. H. Dew-Brittain, Tiskilwa.

Treasurer—A. J. Lindstrom, Rock Island. Standing Committee—Rev. J. M. D.

Davidson, D.D., president; Very Rev. W. O. Cone, secretary; Rev. George Long; Messrs. T. B. Martin, J. F. Somes, T. R. Stokes.

The Standing Committee was authorized to act as the financial committee of the diocese, under the new canon of the General Convention.

Among the visitors at the Synod, were the Rev. J. C. Sage, of Keokuk, Iowa, Bishop-elect of the missionary district of Salina, and the Rev. William Wise, of St. Louis, rector-elect of Trinity Church, Rock Island.

The next synod is to be held at Rock Island, January 15, 1919.

The primary synod of the diocese of Quincy was held December 11, 1877. At a banquet given to the members of the present synod and the men of St. Paul's parish on the evening of the first day, there were nissent character. Among them was one by several addresses of an historical and remitt the Rev. Dr. E. H. Rudd, rector of St. Luke's, Ft. Madison, Iowa, for many years secretary of the diocese of Quincy and member of the Standing Committee. He and the Rev. Dr. C. W. Leffingwell, of Pasadena, Calif., are the only surviving members of the primary synod, the latter being still canonically connected with the diocese as rector of St. Mary's School, Knoxville. A telegram of greeting was sent to Dr. Leffingwell, expressing regret at his enforced absence from this synod. Other historical addresses at the banquet were made by the Rev. J. M. D. Davidson, D.D., who was one of the lay delegates at the primary synod, the only other surviving one being Lawrence Emmons, Sr., of Quincy; by Mr. J. F. Somes, curator of St. Alban's School at Knoxville, who has been an active member of every diocesan synod of the diocese for thirty-four years, and by Mr. T. B. Martin, who has been a member of every synod of the diocese except the primary synod. The Bishop of Quincy and the Rev. George Long, civilian Church chaplain at Fort Dodge cantonment at Des Moines, also made interesting addresses at the banquet on their respective war activities and experiences.

EXTRACT FROM A LETTER BY THE BISHOP OF CUBA

"WE NEED at least three new men to carry on the work for which we are already responsible, to look after the missions already established, and care for the people we have invited to look to us for spiritual guidance. A year ago, we were short-handed, and we have lost three men in the past year: Limric, Archdeacon Sturges (resigned), and Snavely (died). It is impossible for us to do our work under these conditions.

"We have 5 station in the province of Camaquey, and 8 missions, 3 for Americans in English, 3 for Cubans in Spanish, and 2 for negroes in English. We have only one man, a Spaniard, to care for them. He is doing his best, but he cannot possibly give the work the attention it should receive.

"In the province of Santa Clara, we have six missions, with a number of outstations. We have one Cuban deacon and one Spanish teacher to care for them. So I have had to take Sr. Lopez away from his work in Oriente and send him to Sagua. That means the abandonment for the time being of the work in Preston, Felton, Paso Estancia, and Chaparra.

"Under these circumstances, if the Board does not care to appoint — I think you should find someone else, and find him at once, not some time next year.

"Our work down here this winter is going to be hard at best. All the means of transportation have broken down, and we

will have to get around the country as best we can. But, on the other hand, the outlook is promising, if we can only look after the people who need us, and who are beginning to feel that they need us.

"We are not complaining—we can enjoy hardships and poor living at a high cost, if only the result is worth-while, and rejoice at it all. But it is discouraging to be compelled to abandon fields already established."

CHURCH CONSECRATED IN KANSAS CITY

ST. PAUL'S CHURCH, Kansas City, was consecrated by Bishop Partridge on Sunday, November 11th, the day marking also the final service, for a time at least, of the Rev. J. D. Ritchey, D.D., who lays aside his duties after twelve years' service, and will take an indefinite vacation, hoping to recover ere long from nervous exhaustion.

The senior warden, Mr. Walton H. Holmes, read the instrument of donation, and the service of consecration was conducted by Bishop Partridge assisted by the rector, by Bishop Wise, and several of the local clergy. Bishop Wise, who was the preacher, spoke on Christian Brotherhood.

Since the day of its organization as a mission, St. Paul's has had a history of steady growth. The first service was held January 4, 1891, and the mission was organized into a parish May 5th of the same year under the Rev. A. T. Sharpe. The first rector was the Rev. J. J. Purcell, who assumed his offices October 1, 1891, and other rectors in order were the Rev. George Herbert Bailey, the Rev. Robert Keating Smith, and the Rev. Percy B. Eversden, who became rector on September 1, 1901.

Dr. Ritchey was called by the vestry on December 6, 1904, began his duties February 1, 1905, and began the construction of the new church in June of the same year. The first service was held April 1, 1906, and ever since Dr. Ritchey has labored and built up the parish, impairing his health by overwork.

EASTERN RELIEF AT THE NEW YORK CONVENTION

A REPORT covering the finances of the Assyrian and Armenian Relief Committee was read at the New York diocesan Convention by Mr. Woodbury G. Langdon, treasurer, which showed \$68,927.60 sent to the main headquarters and \$6,193 forwarded to Mar Shimun through the Archbishop's Mission.

A resolution presented by Bishop Burch and adopted by the convention offered hearty support to the committee and sent greeting to the Catholicos of the Armenian Church and to Mar Shimun, Patriarch of the Syrian Church, who is refugee in Persia.

Mr. Paul Shimmon, who has been representing his fellow-countryman in America during the last year, gave a report of his work in this country and in Canada, which had met, he said, with hearty support and a generous response.

CHRISTIAN UNITY

THE SUGGESTION by the Commission of the Church on the World Conference on Faith and Order that the period from January 18th to January 25th be observed throughout the world as a season of special prayer for the reunion of Christendom has met with cordial approval. Many letters have come from Christians of every communion and in every quarter of the globe promising coöperation and expressing new

and deeper interest because, as they say, the need for the visible unity of Christians is becoming day by day more manifest. On a single day such letters were received from a Methodist bishop in the United States, an Anglican bishop in India, a French Roman Catholic priest in China, and a Roman Catholic lady in France. Two or three days after came letters from a Danish pastor in Copenhagen, a minister in Holland, an Anglican bishop in South Africa, a Congregational minister in Australia, a Norwegian missionary in China, and a number of others in China, England, the United States, and elsewhere. In the six days of the week ending October 20th, four letters were received by the secretary of the Commission, asking for literature on the subject from chaplains in the trenches, two of them Roman Catholic—one French and one Italian—one clergyman from Australia, and one from England, each letter saying that in the trenches the question of Christian unity is vital.

Many requests have come to the secretary, Robert H. Gardiner, P. O. Box 436, Gardiner, Maine, for a short Manual of Prayer for Unity issued by the Commission, which he will be glad to send to anyone who asks. The Commission has not attempted to indicate any special way in which the Week of Prayer shall be observed, for circumstances vary. In some places there will doubtless be public union services; in others, each congregation will have special services; a number of small private prayer groups will be formed, individuals will observe the week in their private devotions.

It is believed that this is the first time when the whole Christian world has joined in observing the same period of prayer for the same purpose.

MEMORIALS AND GIFTS

GRACE MEMORIAL CHURCH, Wabasha, Minn., has been given a pair of candelabra by Mr. John B. Magee. They are a memorial to his father, who died on April 9, 1909, at the advanced age of 98 years.

ARCHDEACON DODSHON presented a silk processional flag to St. John's Church, Cambridge, Ohio, on Friday, November 8th. A patriotic service was held at night when the flag was blessed and the Archdeacon preached.

A NATIONAL FLAG was recently consecrated in St. Thomas' Church, Thomasville, Ga. It was given to the church by Mrs. J. T. Hampton of Philadelphia, in memory of her husband, who had passed several winters in Thomasville.

LAST SATURDAY afternoon a new organ was dedicated in the Washington Memorial Chapel, Valley Forge, Pa., Bishop Garland officiating. The organ was the gift of William L. Austin, in memory of Lieutenant David Snyder, of the Light Dragoons of Philadelphia, a revolutionary ancestor of the donor.

A SILK FLAG has been presented to Christ Church, Jordan, diocese of Central New York, in memory of Henry Daboll, who was a founder of the parish in 1840, and a vestryman and warden for nearly fifty years. The flag was presented for consecration by his son, Henry W. Daboll, a present warden, and was the gift of his daughter, Mary D. Granger, of Springfield, Mass.

A MEMORIAL WINDOW in Calvary Church, Brooklyn, N. Y., was dedicated on All Saints' Day by the rector, the Rev. John Williams. The window is the gift of two parishioners, Dr. and Miss Neuss, in memory of their parents. The Church was painted and decorated during the past sum-

mer, and the new edifice is now complete. The old church was destroyed by fire, February 6, 1910.

A PEDESTAL for the historic Swedish font, dedicated to the memory of the Rev. Jehu Curtis Clay, was consecrated in Old Swedes Church, Philadelphia, by the Rt. Rev. James Bowen Funston, D.D., on Sunday morning last. Dr. Clay was rector of the parish from 1832 to 1863, and was particularly noted for his patriotic utterances during the Civil War. At the same service a communion service in memory of the late rector, the Rev. Snyder B. Simes, was consecrated.

THE BENEDICTION of the reposed and other memorial gifts to the sanctuary of St. Paul's Church, Brunswick, Maine (Rev. R. R. Gilson, rector), took place on the evening of November 7th. Besides the Bishop and the rector, the Rev. Messrs. A. T. Stray and V. O. Anderson assisted. After the *Magnificat*, the gifts were blessed by Bishop Brewster, each benediction being accompanied by versicles and responses, in which the people joined heartily. The impressive sermon was preached by the Very Rev. F. L. Vernon, D.D.

ST. PAUL'S PARISH, Glen Cove, L. I., where the Rev. Dr. Cyrus Townsend Brady is now supplying services, has within the last three months received a number of gifts. They include a cut-glass, silver-mounted cruet given by Mrs. R. S. Smithers in memory of Mrs. John Stearns, a bronze baptismal ewer in memory of Miss Hannah T. Frost, an altar book from friends in memory of the late Rev. John C. Middleton, a set of Eucharistic vestments from Miss Margaret E. Valentine in memory of Mr. George F. Valentine, a fair linen and corporal from Mrs. John Birdsall in memory of Miss Hannah T. Frost.

ALABAMA

C. M. ВЕСКВИН, D.D., Bishop

The Church and the Soldier—Woman's Auxiliary

AT ANNISTON the Church is alive to her responsibility due to the near location of Camp McClellan, at which from 35,000 to 40,000 soldiers are located. Invitations are given to the soldiers to attend church on Sundays and many of the Church people are entertaining them afterwards at Sunday dinner and in other ways. "In that way," writes a Churchwoman of the parish of St. Michael and All Angels, "we have met some of the most refined, bright, and intelligent men, privates, and non-commissioned officers, whom I have ever met." Great numbers of the soldiers are allowed to come from the camp to the city on Wednesdays and Saturdays, and they invariably conduct themselves in a quiet, orderly, and courteous manner.

THE WOMAN'S AUXILIARY held their diocesan meeting in Montgomery on October 30th and 31st and November 1st, being the guests of the three parishes of St. John's, the Ascension, and the Holy Comforter in that city. The last service of the Rev. E. E. Cobbs in that diocese was the celebration of Holy Communion in connection with the Auxiliary, Mr. Cobbs being then about to remove to his new work at Nashville, Tenn. Dr. Sturgis of New York spoke at St. John's on Prayer and at Holy Comforter on Missions. On all Saints' Day the Rev. Dr. McQueen celebrated Holy Communion for the Auxiliary. The business sessions were under the presidency of Mrs. Charles Henderson, the newly elected president and wife of the governor of the state. Mrs. Henderson made a forceful appeal for every woman to do God's work first, to hold back everything else, saying: "The whole world is facing a moral, social, and religious crisis.

Christian missions have never been so vital as to-day, and when the war shall cease our religion shall be the pivot on which the balance of civilization hangs."

The diocesan sessions will hereafter be held on October 30th and 31st, the next of them at Demopolis.

ALBANY

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

B. S. A. Assembly—Clerical Club

THE FALL MEETING of the diocesan assembly of the Brotherhood of St. Andrew was held in the guild house of All Saints' Cathedral, Friday evening, November 9th. An address of welcome was given by the Bishop, who spoke of work done by the Brotherhood in the army camps. The Rev. Creighton R. Storey followed the Bishop in a stirring appeal on behalf of the spiritual life of the nation. In the absence of the state Presi-

dent, Mr. W. F. Leggo, a letter from him was read by the secretary. A letter from Chaplain Larned of the U. S. Battleship *Georgia* proved very interesting. The chaplain is one of the Canons of the Cathedral and was Acting Dean at the time of his appointment to the *Georgia*. This being the annual meeting, officers were elected for the ensuing year. The president is Mr. H. W. Rextrew of St. Paul's Chapter, Albany; and the secretary is Mr. Arthur Lawrence of the Cathedral Chapter. An interesting letter from Mr. E. J. Walenta, Brotherhood secretary at Camp Custer, was read at the meeting. Resolutions were passed on the death of Creighton R. Storey, Jr., of the Canadian forces, son of the rector of Trinity Church, and on the death of Sidney S. Schmay of the U. S. S. *Newport News*. Both of these young men were members of the Albany assembly. It was reported at this meeting that every member of St.

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**Use potatoes and other vegetables freely.**

**Save wheat by substituting, in part, corn meal and other cereal flours for wheat flour.**

**Save butter and lard. Use butter on the table, but substitute vegetable oils for cooking.**

**Save sugar. Use less candy and sweet drinks and less sugar in tea and coffee.**

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—Herbert Hoover.

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Stephen's Chapter of Schuylerville had enlisted either in the American or Canadian forces or had taken up social service work in the army camps.

THE CLERICAL CLUB of Albany and Troy met in the Mary Warren Free School of the Church of the Holy Cross, Troy, on November 5th. Officers for the year were elected, including the Rev. Creighton R. Storey as president and the Rev. Alaric James Drew as secretary and treasurer. The Rev. Frederick S. Sill, D.D., read a scholarly paper on The Antiquity of the Priesthood. The next meeting will be in Grace Church, Albany.

**ARKANSAS**

**JAMES R. WINCHESTER, D.D., Bishop**  
**EDWIN W. SAPHORÉ, Suffr. Bp.**

**Daughters of the King—Work of the Bishops**

THE DAUGHTERS OF THE KING met in yearly assembly at Christ Church, Little Rock, on November 7th and 8th. Bishop Winchester celebrated the Holy Communion and made the address at the opening service. Bishop Saphoré also addressed the assembly. The reports showed excellent work done.

BISHOP WINCHESTER has entire charge of Christ Church, Little Rock, and is assisted by the Rev. S. E. Wells, deacon. This arrangement will continue for several months. As Bishop Winchester's time is fully occupied in Little Rock and at Camp Pike, Bishop Saphoré is visiting the parishes, and doing much work in the mission field.

**CONNECTICUT**

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

**Clericus — Christian Nurture Series — Red Cross**

THE DECEMBER meeting of the clericus of the Hartford archdeaconry will be held in Trinity parish, Hartford. The Rev. F. A. Thorold Eller will read a paper on experiences in Western Nebraska.

AMONG THE Church schools in the diocese recently adopting the *Christian Nurture Series* of lessons are those at South Manchester, South Glastonbury, Glastonbury, Thompsonville, Unionville, Collinsville, St. John's, Hartford, etc.

MIDDLESEX CHAPTER of the American National Red Cross, Middletown, is believed to be the only chapter in the country which has had a building erected entirely for the use of the organization. This building is made possible through the patriotism and generosity of Mrs. E. C. Acheson, wife of the Suffragan Bishop, who had the building erected upon land which she owned and has presented it to the local chapter. The new building is of concrete construction, 72 by 48 feet. The chapter moved into the building in eight days less than two months after work had been begun upon it. Within there is light and fresh air in abundance. The main room 48 by 48 is a workroom, provided with long tables on portable standards which can be lowered and raised. At the eastern end twenty-four feet has been partitioned off the entire length, providing for an office, washroom, stockroom, surgical, and storeroom. The rooms are provided with an electric knitting machine. War charts are on the walls and two girls make the necessary changes upon them each day so the members can keep posted. The *In The Service* book is another innovation. On a wall desk under a canopy of flags of the Allies rests a durable leather-leaved book with detachable leaves. In it are to be written the names of all the men who enlist from Middlesex county. Data concerning their

military achievements will be inserted under each name. Headquarters have commended this idea and signified an intention of passing it on.

IN THE PORCH of Trinity Church, Waterbury, hanging under a silk flag, is a framed roll of honor made by a member of the parish—containing the twenty-three names of members of Church and Sunday school who are serving their country on land and sea.

**DALLAS**

**A. C. GARRETT, D.D., LL.D., Bishop**  
**HARRY T. MOORE, Bp. Coadj.**

**Diocesan Clericus**

ON TUESDAY, November 13th, the diocesan clericus met at the parish of the Incarnation, Dallas, there being a large attendance of clergy from all parts of the diocese. Bishop Coadjutor Moore, meeting his clergy for the first time since his consecration, expressed the hope that the old friendship between him and the clergy would be increased now that he had undertaken direction of the diocese. The Bishop stressed the special witness for Christ which the clergy must bear, and he pleaded for faithfulness not only in the sanctuary but in the small things of daily life. He also spoke of the great opportunities in the diocese which could be turned to account by greater evangelistic zeal. The Rev. E. H. Eckel gave a thoughtful address on The Psychology of Sacramental Grace which was followed by earnest discussion. Officers were elected as follows: President, Rev. F. T. Datson; vice-president, Rev. E. R. Allman; secretary, Rev. Richard Morgan. The Rev. Charles Clingman, retiring president, entertained the clergy at luncheon.

**DULUTH**

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

**Duluth Deanery**

THE AUTUMN meeting of the Duluth deanery was held at Holy Apostles' Church (Rev. Frank W. Street, rector), on November 14th and 15th. Wednesday evening after vespers there was a sermon by the Rev. George Backhurst, the general missionary and superintendent of Indian missions. Bishop Morrison was the celebrant at Holy Communion Thursday morning. After the business session the Rev. James G. Ward spoke on Elocution in Reading and Preaching. In the afternoon the Rev. Albert W. Ryan, D.D., spoke on The Church Standing Behind the State. This was followed by a

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woman's meeting addressed by the Rev. George Backhurst, and a children's service at which the Rev. H. Julius Wolner was the speaker.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.

Farewell to Hospital Unit—Dubuque Deanery—  
Camp Dodge—Colored Officers' Training  
Camp

MEMBERS OF Hospital Unit K attended St. Paul's Church, Council Bluffs, on Sunday, November 11th, when the Rev. Wilford Ernest Mann preached a farewell sermon to them. The roll of honor of this parish, which hangs in the vestibule of the church, now contains the names of thirty-eight men. Besides, there are three nurses in the hospital unit who are communicants of St. Paul's.

DUBUQUE DEANERY met in Grace Church, Charles City (Rev. W. C. Bimson, rector), on the 8th and 9th inst., with nearly all the clergy of the district. The Rev. John S. Cole was the preacher at the opening service on Thursday evening. At the close of the late celebration Friday morning, Bishop Longley conducted a quiet hour for the clergy which was followed by the business meeting. The deanery appointed a committee to communicate with the other deaneries of the diocese regarding an appropriate gift for the Bishop-elect of Salina. The members of the Woman's Auxiliary of the district met in connection with the deanery meeting. Meetings and luncheons were in the beautiful new parish house recently blessed by the Bishop of the diocese. Grace Church is to be congratulated on the addition of its new parish house, which makes for increased efficiency.

THE Rev. GEORGE LONG of Warsaw, Ill., has been placed in charge of the work among Church boys at Camp Dodge. At work since the first of October, he has been able to get in touch with many of the young men from Church families, and has held services on Sundays and other days in the Y. M. C. A. buildings at the camp. A large portion of the work is personal, visiting the men in barracks and hospitals. Chaplain Long is spending his entire time at this work and has taken quarters at the cantonment in the Hyperion Club. Churchmen assigned to Camp Dodge come from the dioceses of Iowa, Minnesota, North Dakota, Duluth, Quincy, and Springfield, and these dioceses are uniting in the support of the work. Bishop Longley spoke at the Camp Y. M. C. A. last Sunday evening. The men appear to be very appreciative of the work at the camp.

THE COLORED OFFICERS' TRAINING CAMP is located at Fort Des Moines. Services have been held in the Fort Chapel from time to time. There are about forty or fifty Churchmen among the men at the fort and the services have been well attended and enthusiastic. A number of the men are wardens and vestrymen in their home parishes.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Anniversary Observance

TO-DAY AND TO-MORROW Trinity Church, Covington, observes the seventy-fifth anniversary of its founding. There are services on both evenings at 7:30, and on Sunday morning at 11.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Sunday School Conference—Oratorios—Red Cross—Congregations May Unite

A CONFERENCE for Sunday school workers under the auspices of the diocesan Board

of Religious Education was held at Holy Trinity Church, Brooklyn, on November 8th. The topics at the afternoon sessions were the Junior Auxiliary in the Sunday School and the merits of the *Christian Nurture Series* of lessons. In the evening the Rev. Dr. Bradner spoke on the organization of the smaller school. The attendance was large and representative. The Rev. James Stuart Neill of the diocesan board has been invited to address conferences both in Maine and Pennsylvania on the Christian Nurture Courses.

ST. JAMES' PARISH, Brooklyn, is holding its third annual series of oratorios. Twenty-five metropolitan soloists have been engaged for the series of seven oratorios, which are presented every other Sunday beginning October 28th. The series includes Rossini's *Stabat Mater*, Handel's *Samson*, Mendelssohn's *Elijah*, Parker's *Hora Novissima*, Mendelssohn's *Hymn of Praise*, Handel's *Messiah*.

THE CHURCH CLUB of the diocese tendered its annual dinner to the Bishop on Monday, November 12th, at the Hotel Bossert, Brooklyn. The speakers were Bishop Burgess, Bishop Lawrence, Canon Swett, Dean Treder, and the Rev. G. C. Groves. The general subject of the speeches was the Church Charity Foundation and its building fund campaign.

ST. JAMES' CHURCH has been holding Red Cross meetings regularly since June 1st. Although the number of regular workers has been small, they have made 4,500 articles in five months, including surgical dressings, hospital supplies, and knitted garments. This Auxiliary has four members over 80 years old, all of them sending in knitted garments beautifully made.

COMMITTEES have been appointed from St. Paul's Church, Glen Cove, and St. John's Church, Locust Valley, a former mission of the mother parish, looking to the reunion of the two. It is probable that their work will result in full success.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Reception to New Rector

A RECEPTION was given by the women of St. John's parish, Bangor, on the evening

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of November 8th, to the new rector, the Rev. J. W. Hand, and Mrs. Hand, in the vestry of the church.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop

The Bishop Convalescent—Y. M. C. A. Campaign—Convocation—Camp Shelby—Colored Churchmen

BISHOP BRATTON is at the episcopal residence, Battle Hill, Jackson, slowly recovering his strength after an operation in October. The Bishop writes that after his recovery he thinks he will be stronger than ever.

THE CAMPAIGN for the Y. M. C. A. War Fund in Mississippi is being forwarded by Churchmen. The state campaign was opened at Yazoo City early in the present month. The Rev. Philip G. Davidson, state director, and rector of St. James' Church, Greenville, came to Yazoo City to make arrangements for the opening of the campaign. Ex-Senator Percy, a member of St. James', and state chairman of the Fund, made the opening speech at the Yazoo Theatre. Mr. Percy was introduced by Senator John Sharpe Williams, a member and former vestryman of Trinity, Yazoo City.

THE CONVOCATION of Pass Christian (Rev. Nowell Logan, D.D., Dean) met at the Church of the Redeemer, Biloxi, in the latter part of October. The subjects discussed were: What Christ Expects of This Church, by the Rev. H. H. Sneed; Woman's Work in the Church, by the Rev. Byron Holley; Opportunity for Social Service in a Small Town, by the Rev. John Chipman. A special feature was the truly remarkable exhibit of the work of the Junior Auxiliary under the direction of Mr. Holley.

THE REV. WILLIAM MERCER GREEN of St. Andrew's, Jackson, had charge of the religious work at Camp Shelby, Hattiesburg, during the week of November 12th to 18th. The Rev. W. S. Simpson-Atmore, rector of Trinity Church, Hattiesburg, finds his Church family vastly increased by the residence of over 25,000 troops at the Camp. In the contingent at Camp Shelby there are two Church chaplains, Lieut. Willis of the Second West Virginia and Lieut. Mallinckrodt of the First Kentucky. Lieut. Willis preached in Trinity, Hattiesburg, on the first Sunday in the month. Everything for the comfort of the men is being done by the camp authorities and by the citizens of Hattiesburg.

THE MISSION OF THE REDEEMER (colored), Greenville, has received an anonymous gift of \$250 for the building fund. Archdeacon Middleton, in charge of negro work in the diocese, reports fine progress. Perhaps the most interesting church in the Archdeacon's charge is at Mound Bayou, a town composed entirely of negroes with not a white man in its population. The municipal government, post office, bank, hotel, stores, and churches are all conducted by negroes. Provision is made for the visit of a white man whenever his business takes him there. This portion of the delta of Mississippi is prospering beyond anything known in the history of the state owing to the high price of cotton and the bumper crop made in this section. Universally the negro population have "paid out" and individuals have from two to three thousand dollars in cash. They are buying expensive automobiles for the first time. The plantation labor question for next year is becoming a serious one. It is very difficult to get the negro to work when he is prospering. Incidentally, it is reducing Church attendance, as housekeepers cannot

get servants for the kitchen, the yard, and the house.

**OHIO**

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

**Girls' Friendly Society**

THE ANNUAL SERVICE for the branches of the Girls' Friendly Society was held in Emmanuel Church, Cleveland, on Sunday afternoon, November 11th. The preacher was the Rev. H. H. H. Fox. The members' meeting and Holiday House Reunion was held in Emmanuel parish hall on Monday evening, November 12th. Supper was followed with an address by the Rev. Frank H. Nelson.

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**RHODE ISLAND**

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

Dedication of St. Martin's, Providence—A Service Flag

ST. MARTIN'S DAY falling upon a Sunday was most fittingly chosen for the dedication of the new stone church of St. Martin's parish on Orchard avenue, Providence. After early celebrations of the Holy Communion, the dedication service took place at 11 A. M., with the Bishop of Rhode Island officiating, assisted by the rector, the Rev. Arthur L. Washburn, the Rev. Henry Washburn, the Rev. Wilford L. Hoopes, and the Rev. Francis L. Whittemore, who also preached the sermon. These clergymen were all former rectors of the parish. While not completely finished, the church may be used comfortably, and it is the hope of the congregation and their rector that before long all will be done and the church freed from debt.

THE CHURCH OF THE ADVENT, Pawtucket (Rev. James E. Barbour, rector), was recently given a service flag with nineteen stars, by Lieut. Joseph Pennington of the Coast Artillery, and a special service of unfurling was held on Sunday, November 11th, immediately after the 10:45 service. Scoutmaster William Burton and the rector made addresses, and both the American and service flag were raised by two boys of the scout troop having brothers in the service. The exercises closed with the singing of the *Star Spangled Banner*.

**SOUTH CAROLINA**

**WM. A. GUERRY, D.D., Bishop**

Daughters of the Holy Cross—Controversy

THE DAUGHTERS OF THE HOLY CROSS of Trinity Church, Columbia (Rev. K. G. Finlay, rector), celebrated "Founder's Day" with a reception for all women of the congregation and all newcomers to the city, especially the wives and daughters of the officers and soldiers at Camp Jackson. Cattlee Hall, the parish house, was beautifully decorated, tea was served, and musical numbers were contributed by several members of the chapter.

THE REV. H. W. STARR, Ph.D., rector of the Church of the Holy Communion, Charleston, on November 11th, preached to his people a sermon on What is the Holy Catholic Church?, in answer to a sermon on the same question by the Roman Catholic Bishop of Charleston. He set forth the true nature of the Church, showed that the Church of our land to-day is historically continuous with the Church of pre-Reformation times and combated the claims of the Roman Church to be the only "Holy Catholic Church."

**SOUTHERN FLORIDA**

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

Valuable Land for St. Andrew's, Fort Pierce

ST. ANDREW'S PARISH, Fort Pierce, has recently acquired a tract of land in the heart of the city. Development of a sea-wall and fill on the beautiful Indian River, done in cooperation with other property owners along the river front, gives St. Andrew's a lot abundantly large enough for church, parish house, and rectory. This new lot moreover releases the present rectory lot as well as the old church site, both centrally located and valuable. The church has already been moved to its new site, and the work of beautifying the grounds has been started. Eucalyptus trees, oleanders, hibiscus, palms, and other tropical shrubs and grasses have been planted. The Rev. Stephen F. Reade, the rector, took no vaca-

tion the past summer, but stayed at home to superintend this development. When Mr. Reade celebrated the sixth anniversary of his rectorate, on Sunday, October 28th, his vestry gave him a purse to defray his expenses at the synod of the Province of Sewanee, held in Charleston, S. C., on November 13th to 15th, to which Mr. Reade was elected a delegate last January.

**SOUTHERN OHIO**

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

Dayton Convocation—Improvements

THE DAYTON CONVOCATION held its semi-annual meeting in Trinity Church, London, November 6th and 7th. The evening address was given by the Ven. J. H. Dodshon. On the second day an address was given by the Rev. F. L. Flinchbaugh, who told of his work as voluntary chaplain at Camp Sherman, Chillicothe.

TRINITY CHURCH, London (Rev. Frederick Fisher, rector), has just completed improvements to the basement. A kitchen and choir room have been provided, and the walls have been plastered.

**TEXAS**

**GEO. H. KINSOLVING, D.D., Bishop.**

Consolidation in the Mission Field—Northwest Convocation

The Rev. J. H. Swann, rector of Calvary Church, Richmond, has also been given charge of St. Thomas', Wharton. The Rev. A. J. Gaynor Banks, rector of Christ Church, Eagle Lake, has been appointed to St. John's, Columbus, which he will combine with his work at Eagle Lake. These are the first two of several changes in diocesan organization recommended to the Bishop at the last meeting of the southwest convocation, with a view to providing regular services at the many vacant churches in the diocese. When these plans have been consummated and the new Archdeacon appointed, the organization of this convocation will be complete.

THE NORTHWEST convocation met from November 6th to 8th in Smithville with St. Paul's mission (Rev. Joseph Carden, priest in charge; Rev. W. P. Witsell, Dean). The general subject for the whole meeting was Faith, and the Faith of the Church, which was most fully handled by appointed leaders. The meeting was full of interest, as evidenced by the enthusiasm and readiness of the general discussion.

**WASHINGTON**

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

Old Parishes—Automobiles—Preparation for "Billy" Sunday

THE PEOPLE of Christ Church parish, Georgetown (Rev. James H. W. Blake, rector), have just been holding their parish centennial services. On Saturday, November 10th, the Bishop and some twenty clergymen met at the parish hall. Thence a procession entered into the handsome church for the service. Addresses were made by Mr. William A. Gordon, a lifelong resident of Georgetown, who has been identified with Christ Church for more than seventy years, and the Rev. W. Tayloe Snyder, who gave lively reminiscences of his early days as a member of the Sunday school. The Bishop offered the congratulations of the clergy to the parish. On the following day the services were of a festive character. The rector, who has been at Christ Church since 1903, gave an historical sketch at the morning service, while at evensong the Rev. Mr. McClintock, who has been assisting the rector



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for some time, gave an interesting discourse. Francis Scott Key, author of the *Star-Spangled Banner*, was one of the founders of this parish, though he is claimed as a member of St. John's, the older parish of Georgetown, when he wrote the national anthem.

THOUGH THE times are full of stress and anxiety, there are people who deem it to be essential for their rector to have an automobile, that he may do his work quickly. Two of the clergy who have recently received autos from their congregations are the Rev. William W. Shearer, and the Rev. Christopher P. Sparling.

VALLEY LEE is one of the oldest parishes in this diocese, having been created in 1692; and the services of our Church have been continuously held in the parish church of St. George's since that date. Very recently the Bishop visited the parish and confirmed eight persons. Valley Lee is in a remote part, and difficult of access, but an automobile makes light of difficulties, and a trip of 150 miles is worth while to give to eight people the comfort and help imparted in the sacramental rite of Confirmation. Christ Church, Durham parish (Rev. C. D. Laferty, rector), is another of the "1692" churches. The Bishop visited this parish on November 11th and confirmed twelve persons.

FOR THE first time in some years every parish in Southern Maryland has a rector, and a complete revival of the work has taken place. For every parish there is a prospect in the near future of self-support, which will release funds sorely needed for other work. St. Andrew's parish, Leonardtown, after being five years without a rector has called the Rev. H. C. Goodman and its future is most hopeful.

PREPARATIONS for the "Billy" Sunday campaign are in active progress in Washington. While some of the clergy are glad to participate in this movement, there does not appear to be any prospect of concerted action. Many feel that the results of the Pittsburgh campaign do not invite overmuch enthusiasm. Besides, in these serious times, they think that to spend \$25,000 on the tabernacle alone is too much.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

**Preaching Mission**

A PROFITABLE preaching mission has just been concluded by the Rev. Henry Bedinger in the extensive mission field of which the Rev. Preston Barr and his assistant, the Rev. Horace D. Martin, have charge. Increased church attendance and a deepening spiritual life are notable. The Woman's Auxiliary has given a Ford automobile for the work in this section.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Grace Church, Grand Rapids—Club House for Soldiers—Emmanuel Church, Hastings

ON NOVEMBER 11th, Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector), dedicated and unfurled a service flag with fifty-nine stars. During the recent Liberty Loan drive, the Boy Scouts of Grace Church sold over \$46,000 worth of Liberty bonds.

THE DEDICATION of the former rectory of St. Thomas' Church, Battle Creek, as a club house for soldiers occurred on November 10th. The house has been entirely redecorated and refurbished and will be open to the soldiers at all times. Charles R. Wil-

kins of Allegan, chairman of the local commission, presided and introduced John B. Archer who led the meeting in patriotic singing. Dedicator prayers were offered by the rector, the Rev. William J. Lockton. Addresses were also made by O. D. Foster, Avery G. Glinger, and E. J. Walenta, Jr., who spoke in behalf of the Brotherhood of St. Andrew. The building is said to surpass anything opened by the Church in the East. Besides the club rooms on the main floor the second floor contains rooms for the men in charge of the building and also rooms for the use of officers and for visiting guests.

EMMANUEL PARISH, Hastings (Rev. D. R. Blaske, rector), has had its first intensively prepared every-member canvass, and a quickening in all departments is the happy result. Pledges have been increased and a third more individual subscribers have been added. As the work was done when war appeals were at their highest, greater credit is due both canvassers and subscribers. Eucharistic candlesticks, solid brass, eighteen inches in height with a nine inch base, chastely done in early Gothic, with vases to match, have been given by Emmanuel altar guild as a thankoffering. An honor roll and memorial tablet bearing the names of the Hastings boys called to the colors have been placed in the main vestibule of the church. The tablet, the gift of Mr. Kellar Stem, a vestryman of the parish, bears the inscription:

"For God and Country."

**WESTERN NEW YORK**

Daughters of the King—Cornerstone Laid—Woman's Auxiliary—Parish Buys Liberty Bonds and Postpones Building

THE ANNUAL meeting of the local assembly of the Daughters of the King in Western New York was held in Salamanca, on October 26th and 27th. There are five chapters in the diocese, and forty-three members were present from three of these. At the corporate communion the rector of the parish was celebrant, and the rector of Christ Church, Rochester, was the preacher. The officers chosen for next year are: President, Mrs. C. P. Rodemayer, Rochester; first vice-president, Mrs. Roy Mitchell, Canaseraga; second vice-president, Miss Madge Dolloph, Canaseraga; secretary, Mrs. L. W. Wilson, Rochester; treasurer, Mrs. F. H. Sowl, Salamanca; traveling secretary, Mrs. G. H. Parkhill, Salamanca; publicity secretary, Miss Elizabeth Barrows, Rochester. The office of traveling secretary was created at this meeting to encourage the formation of new chapters. Mrs. Parkhill has served as president of the assembly, and is well known throughout the diocese. The next meeting of the assembly will be in Christ Church, Rochester.

ON SUNDAY afternoon, November 4th, the Rev. Cameron J. Davis, acting for the Standing Committee, laid the cornerstone of the new edifice of St. Clement's Church, a mission of St. James', Buffalo, whose rector, the Rev. Charles H. Smith, D.D., acting in his usual generous manner, has promised dollar for dollar raised by the people of the mission. For some years St. Clement's has struggled along under the care of various parishes and had a very modest little frame place of worship. A few years ago, however, St. James' took it under its fostering care and since one of its curates, the Rev. Wm. A. Salisbury (deacon), was placed in charge, the mission has sprung into new life. A parish house was built last year, and now a brick church with stone facing is being erected to take the place of the old one. Dr. Smith had charge of the service and the four neighboring rectors, the Rev. G. Herbert

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Gaviller, the Rev. James Cosbey, the Rev. Charles D. Broughton, and the Rev. Walter Lord assisted him. Several other clergy were present as well as choirs from other parishes.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was entertained by the parishes of Trinity and Ascension, Rochester, Wednesday and Thursday of last week. This great war sometimes makes people only more keenly conscious of the needs of those about, and opens hearts and loosens purse strings. The treasurer reported larger gifts to missions this year than in many years past and also stated that in the past ten years Western New York has increased its pledges \$2,000. The officers were reelected. Bishop Colmore of Porto Rico addressed the meeting at three different times. An innovation was made of making a charge of 25c apiece for luncheon, so that the entire expense should not fall on the hostesses.

ST. JOHN'S CHURCH, Buffalo, has shown a very patriotic spirit. They had on hand \$30,000 for building a new church, but were forced by war conditions to postpone the building and instead invested their \$30,000 in Liberty bonds.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Ogilvie Conference—New Parish House

THE OGILVIE CONFERENCE met in the Bishop's House at Cheyenne, with sessions, November 7th to 13th. Each day's work was begun with Morning Prayer or the Litany and on Tuesday and Thursday the Holy Communion was celebrated. On Wednesday morning the Rev. A. S. Arthur Huston read a paper, The Social Teachings of Jesus and their Application to the Modern Economic Problems, which provoked considerable discussion.

In the afternoon the Bishop spoke on Customs. Thursday the Holy Eucharist was celebrated by Dean Thornberry; and Morning Prayer was read by the Rev. W. H. Ward, after which the Rev. Alan Chalmers read a paper, The Credal Words, The Resurrection of the Body, in the Light of Modern Scholarship, which was fully discussed. In the afternoon the Bishop gave a meditation on the Office of Baptism. The conference remembered Archdeacon Dray, who is engaged in hospital work in Europe, by sending a letter from each missionary. A letter was sent to Mrs. Ogilvie, expressing appreciation for the conference for which she has provided. On Friday Mr. Morten Joslin read a paper on Theology and the Pulpit, as illustrated by Reginald Campbell's *Apologia*. At the close Mr. Joslin referred to his own leading back to the Church by the longing for the altar. In the afternoon the Bishop gave a helpful meditation on the Office of the Visitation of the Sick, and Pastoral Visiting in general. On Saturday, after Morning Prayer by the Rev. A. G. Fowkes, the Rev. Paul James read a review of H. G. Wells' *God the Invisible King*. In the afternoon the Bishop gave a meditation on the Ordination Office. On Monday the Rev. R. B. W. Hutt read a paper on The Divorce Problem in Parochial Life, and the Bishop gave a meditation on the preparation for the Marriage Ceremony and on the Burial Office, emphasizing the value of pastoral visits before and after these services. The conference closed Tuesday noon, after a rather inspiring meditation. Throughout the conference everyone felt that the chief value was in the deep spiritual tone given by Bishop Thomas in his special meditations, and next to that the scholarly summing up of discussions that he added to them. Bishopstowe, with its kindly hospi-

talities, becomes very dear to every clergyman after months of isolation and loneliness in the remote fields.

THE REV. WILLIAM H. HAUPT has a new parish house at Deaver nearly completed. It is to be used for services as well as social purposes, until growth in town and community shows what sort of a church is needed. Deaver is the center of an irrigated district thrown open by the government this fall. For nearly a year Mr. Haupt has ministered to the government employes on the construction works and is as yet the only minister making this point. He has a number of construction camps five and six miles away, where he could make good use of books and magazines.

SEVERAL THOUSAND dollars have been subscribed toward a church at Glenrock, one of the new towns in the old fields near Casper, which the Rev. Mr. Rowland Philbrook hopes to make \$15,000 before beginning construction.

CANADA

Woman's Auxiliary—Death of Rev. H. Plaisted—War News

Diocese of Montreal

THE NOVEMBER meeting of the diocesan branch of the Woman's Auxiliary was held in St. Stephen's parish hall, Montreal. It was decided that the continuous chain of prayer to be kept up by all the city branches on St. Andrew's Day should be offered in the Cathedral at Montreal.

MUCH SORROW is felt at the passing away of the Rev. H. Plaisted on October 28th. He had been at work in the diocese ever since his ordination by Archbishop Bond in 1885. He was rector of Dunham for seventeen years. In his earlier day he endured many hardships as a pioneer missionary, and was much beloved in the congregations where he labored.—THE NEW assistant rector of Trinity Church, Montreal, who succeeds the Rev. G. Q. Warner, is the Rev. J. E. Ward, a chaplain who was wounded while on duty at the front. The rector, the Rev. Col. Almond, is expected back from France for a short leave in November, and

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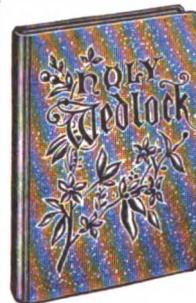
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it is understood the new assistant will accompany him, to take charge of Trinity Church till the end of the war. Canon Almond will return to England before the new year. He has been appointed director of the chaplain service in London.

*Diocese of Niagara*

AT THE OCTOBER meeting of the diocesan board of the Woman's Auxiliary, Canon Forneret was the celebrant at the Holy Communion. The invitation from Guelph to hold the November meeting there was accepted. The board voted \$100 for the new home of Archdeacon Tims, on the Sarce Reserve.—AT THE FRUIT service for the Sunday school of St. Peter's Church, Hamilton, October 14th, the scholars brought offerings of jars of fruit and jam, as well as fresh fruit and flowers. Over two hundred jars of fruit were given, most of which was sent to the soldiers at the front.—A MEMORIAL service was held the same day in St. Margaret's, West Hamilton, to commemorate the death of five of the congregation who have recently given their lives for their country.

*Diocese of Nova Scotia*

A GREAT EFFORT is being made on behalf of King's College, Windsor, to secure \$100,000 for the endowment fund. The appeal shows that the recent extension movement was only half successful. The president states that the College is in a critical state financially. The appeal of the board of governors is endorsed by both the maritime synods and has the strong approval of the bishops and synod of both Nova Scotia and Fredericton.

THERE WAS A GREAT rally of Sunday school scholars in St. Paul's Church, Halifax, at the children's service, October 14th, more than two thousand children being present. All the city churches were represented. The preacher was the Bishop of Edmonton. The service was taken by the Archdeacon of Halifax, and a number of the clergy were present.—IT HAS been decided to proceed at once with the new chancel of St. Matthias', Halifax, and to install the new organ.—ON THE day previous to the marriage of Archbishop Worrell to Miss Abbott, which took place October 18th, a presentation was made to him from the clergy and laity of the diocese of a check for \$1,000, accompanied by an address. On his wedding day, which was also the anniversary of his consecration, the Archbishop appointed the Rev. Dr. V. E. Harris a residentiary canon of All Saints' Cathedral, Halifax. Dr. Harris has done excellent work as secretary-treasurer of the diocese.

*Diocese of Ontario*

MANY EXPRESSIONS were given of the love and esteem felt for Canon Smith, on his departure from St. John's parish to take the position of rector of Catarqui. Gifts were presented to him and to his wife and daughter by the various parish organizations. Canon Smith is precentor of St. George's Cathedral, Kingston.

*Diocese of Toronto*

THERE WAS A large attendance of members at the October meeting of the deanery of Toronto. Among several good papers was one from Canon Plumtre on The Council of Social Service and Moral Reform. Canon Plumtre entertained the members of the deanery at luncheon.

THE RURAL DEAN of Toronto, the Rev. C. J. James, performed the ceremony of induction of the Rev. C. C. Seager, as rector of St. Matthew's, Toronto. Bishop Sweeney

took the service of institution first, on the eve of All Saints' Day.—A FONT was dedicated in St. Peter's Church, Cobourg, by Bishop Reeve, in memory of Lieut. Wilgress, who fell in battle last autumn, October 21st. The flags of five of the allied nations were recently dedicated in this church. They were gifts from members of the congregation.—It was decided at the October meeting of the Mothers' Union, in St. James' parish house, Toronto, that they would not for the present follow their usual custom of serving tea after the meetings, in view of the food situation.

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