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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—DECEMBER 1, 1917

NO. 5

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"FOR THEIR SALES"—that is the principle of service; "I sanctify myself"—that is the education of the individual; and in the giving of a consecrated individual for the sake of an unconsecrated world the desire of Jesus Christ, even for himself, is fulfilled.—*Susan E. Blow.*

HOLINESS DOES not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness.—*G. Campbell Morgan, D.D.*

YOU CANNOT become humble by reminding people constantly, like Uriah Heap, of your humility; similarly you cannot become simple by doing elaborately, and making a parade of doing, the things that the simple man would do without thinking about them.—*A. C. Benson.*



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VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 1, 1917

NO. 5

## EDITORIALS AND COMMENTS

### Faith and the War

ONE of those problems which undoubtedly perplex all of us is, What degree of certainty in human affairs have we a right to anticipate as a result of the exercise of faith? We have the faith comparable with the grain of mustard seed. We know God is in His universe and holds in His hands the destinies of men and of nations. We remember the promises that our Lord has given as to the prayer of faith. We desire to exercise the faith that is in us according to the will of God; but, frankly, we are uncertain as to what we have a right to be sure of by reason of our faith. Given the exercise of faith, what can we say is assured?

The difficulty is, perhaps, more intellectual than religious. True faith is less a certainty that desired ends will be accomplished as we would have them than the confidence that we can safely leave all with God, and that beyond certain fixed limits men cannot thwart His holy will.

We have heretofore cited the example of the mother whose son is at the front. She is praying as only a mother can pray; and God knows that nowhere is the force of intercessory prayer more earnestly put into operation than when a pious mother prays for her boy. So, also, nowhere amidst human conditions on earth will there be a better example of fixed faith in God than that which a pious mother praying for her boy will exercise. No doubt the prayer, even so, is imperfect and the faith weak. But when our Lord spoke of the power of the prayer of faith He must have referred to an exercise of faith that is not beyond human power. The mother's prayer and the mother's faith are imperfect, but they are as perfect as earthly imperfections will admit, and they must be assumed to come within those conditions which our Lord has stated. For otherwise, if the divine standard of human faith and human prayer is so high that the pious mother, praying for her son, cannot attain to it, then neither prayer nor faith, in the sense that our Lord used the words, is possible to man. In teaching us, with our human limitations, to pray, He must have meant to assure us that those limitations did not make prayer impossible. In limiting the efficacy of prayer according to the exercise of faith, He must have understood that faith, in sufficient degree, is possible to us under the conditions in which ordinary Christians live in the world. Prayer and faith are not merely counsels of perfection, possible to the few great saints who arise in every age. Rather are they the marks and the right of the every-day sinner who, yet, has the right to call himself a Christian.

But the mother prays the prayer of faith and her boy dies. Evidently, therefore, we have no assurance that prayer can certainly secure the human safety of the person prayed for.

Let us frankly admit it; and let us go further and show

that it would be a supreme disaster if it could. For the moment a human being could secure the power, by means of prayer, to obtain such an end as this, that moment God would be dethroned, supreme power would be vested in the praying individual, human limitations and individual selfishness would rule the universe, and the conflict of opposing prayers between individuals would produce chaos. Irresistible force would then be pitted against absolute immovability, when prayer clashed with prayer.

This limitation to the power of prayer is therefore both a protection to the universe and a mercy to the individual. There could be no greater calamity than to be able, by prayer, certainly to cause something to happen to a third party when, not being all-knowing, there were no way of being *sure* that the desired end were a good, either for him or for humanity or our cosmic order. To a conscientious person, therefore, prayer would be impossible if it were to be absolutely effective, with no restraining power anywhere to correct the petition in the interest of a greater good.

Thus we pray to Almighty God for temporal blessings for ourselves or others always with a condition attached: Grant this, if it be Thy will; or, in the usual language of the liturgy, Grant this, through Jesus Christ our Lord. This latter clause, so common and so misunderstood, means much more than a suggestion of the agency by which prayer shall be granted. It means that we pray God to grant what we ask, through the loving censorship of One who has assumed our nature, who has experienced human sensibilities and human pain, who is one with us, and who is both able and willing to change our petition in such wise as to make it a perfect prayer for an end that will certainly be good. Praying thus, leaving our Blessed Lord to re-frame our prayer so as to ask for that which will be a true blessing, there is a certainty that our prayer will be answered. We have then set into motion a positive, effectual force which, once started, will be directed by a supreme and loving and perfect intelligence to produce a result which that intelligence shall direct. We are not starting a blind force that must irresistibly carry out the will of the fallible person who prays.

Does that rob prayer of its personal value? Not at all. Prayer is, at the outset, infused with the desire of him who prays. It is as an electric force that must pass through a transformer lest it wreck the object toward which it is directed. It is right that an intelligent wish should be formulated in making a prayer, because that wish is our contribution to God's solution of the problem. God wishes to grant our wish. He is more ready to hear than we to pray. The wish is actually a potent force in producing a result—but it is not the final, all-powerful force that will be exercised in order that the prayer may be fulfilled. Whatever is amiss

in the prayer itself will be corrected before it be too late, "through Jesus Christ our Lord." That is God's way, and it is the only merciful way, of granting prayer.

WE SEEM TO BE able to recognize this in praying for individuals; but there are some things so momentous that it seems, superficially, as though we ought to be able to pray for them and assume that faith is justified in guaranteeing that they shall be obtained.

Our desire for victory in this war is one such cause. We see not only the devastation that war has caused but also the wanton, unnecessary, intentional devastation that our enemy has wrought. Even if we admit that there is probably very much that is still unknown to us in regard to the starting of the war, so that we cannot with positive certainty fix the relative degree of responsibility as between particular individuals, yet the things we do know are sufficient to enable us, with perfect confidence, to feel that we are fighting for a cause that God recognizes as right. We have not coaxed God to be on our side; we have enlisted in a serious, conscientious effort to do His will, under His supreme guidance. There are more certainties than uncertainties in this conflict. We know that God hates such deeds as have been done by our enemy in Belgium and France and Poland and Serbia and Armenia. We know that it is the will of a righteous God that men who do these things shall be restrained. But we also remember that there has been many an age of persecution before this, in which God's saints have suffered great torments and have been tortured and put to death. We know that the prayer "that this cup may pass from Me, nevertheless not My will but Thine be done," has not only been the prayer of countless martyrs in all ages, but that it has also the stamp of approval of the Son of Man Himself who first offered it. We know that the cup has *not* been taken from countless numbers of these sufferers, but rather that they have been nailed to countless numbers of crosses, their bodies have been mangled and torn and insulted and burned, and yet that through it all God was crowning these martyrs with crowns, not of defeat, but of victory. And we see, therefore, that prayer itself may not withhold the right to earn the martyr's crown from those, even, who shrink from the ordeal. But will anyone say that God deserted those who gave their sweet lives as sacrifices to Him, when pagan emperors threw Christians to the lions, or burned them at the stake, or drove them helplessly from their homes in Belgium or in Assyria into slavery or death? God can crown martyrs with victory in the twentieth century quite as truly as in the second; and the natural prayer that embodies the shrinking of the human body from the suffering of the martyr passes still through the same Jesus Christ our Lord, who felt every twinge of pain that every martyr ever suffered, but yet so overruled the martyr's prayer as to grant him protection *through* suffering rather than *from* suffering. Faith does not guarantee us immunity from suffering, but rather the participation of our Lord Himself with us in our suffering, and our certain triumph, with Him, at the end, when, though perhaps from a Cross, we can cry, It is finished!

BUT THERE IS something more than even the accumulated misery of the millions of martyrs of the present day. We see about us not only humanity suffering and dying—we could stand that, for so great a cause—but also the very citadel of civilization tottering. All that we have deemed worth striving for in the world, all that generation after generation has built up with such labor and pain, seems now to be going down in indescribable ruin. We see hate exalted as a thing good in itself, and, as between nations at least, if not among their peoples, a thing to be perpetuated and nursed. We see love powerless to interact upon whole peoples that we *wish* to love, even if it be as enemies. We see the Church powerless to bring men together or to induce them to find the way of peace by walking in The Way of Peace. We see democracy almost overcome by autocracy and the power of militarism stronger than the power that peace-loving democracies have relied upon for protection. The nations that we love, whole peoples that we respect as foremost in attaining the best civilization that has been attained, are in danger of subjection to a power that respects nothing but force. We see

that hateful thing, Force, itself becoming dominant in a world that once tried, if not always effectively, to put Love and Right first. Even the victories that we gain seem to be based on a superior force that at length the Allies have built up on the western front, only to find the eastern front succumbing to internal disorders that prevent the show of force. If we win, must it be only by force? If we lose, shall force ever afterward reign among us as supreme? Surely, it would seem, our faith must guarantee a negative answer to these questions. Surely the faith that can remove mountains must be able to prevent such world-degradation as this. Surely we have only to pray, and God will send His legions of angels to fight for us, that right may triumphantly prevail. But we pray—yes, with all our very soul—and the enemy is not overcome. At least we neither see nor feel the influence of those angels.

The mountains that have not been removed by our prayer are there because Jesus Christ our Lord has placed the seal of Calvary upon our prayer. Somehow, for some purpose, He has not intervened nor let our prayers be effective *in our way*. He is working some purpose out that is so much bigger than we can see, so much beyond us, so perfectly inexplicable at the present time, that, it may be, we see not even the first gleams of it. Scarcely even can we say that "now we see through a glass darkly." We strain our eyes to see what can be the divine purpose, what the outcome of this terrible war, but we strain in vain. Perhaps yet we shall be able to say, with Newman,

"I do not ask to see  
The distant scene; one step enough for me."

But it is hard even to see the way to the single step. We see through what, but not to what, God is leading us.

But this we know. Through all these ages we have been praying "Thy kingdom come, Thy will be done on earth as it is in heaven"; and in our generation it has dawned upon us, slowly, very slowly, that our whole social and economic order have somehow stood in the way of the coming of that Kingdom, the doing of that Will. We have seen that side by side with the beauties of the civilization that we have built up has been a fathomless mass of poverty and sin and suffering from which men were powerless to extricate themselves or we to extricate them. It may be that when we pray "Thy kingdom come", and "O God, end this awful war", God sees an irrepressible conflict between our petitions. Never has the Church so earnestly prayed for a new social order, the true coming of the Kingdom, as during our generation. Can it be that God has taken us at our word? That He is proceeding to answer our prayer? That His Kingdom is coming?

Who knows how the Kingdom will come? Who can so direct the issues of this present war as to tell *how* it shall end in the establishment of His Kingdom, in the coming of a social order that will bring truth and righteousness and justice, and make love the dominant note between man and man, and between class and class? If, in order that His Kingdom may come, it shall be necessary first to tear down every vestige of that old social order which we had begun dimly to see ranged as a barrier to the coming of the Kingdom, shall we not still say, The judgments of the Lord are true, and righteous altogether?

It is a blessed thing that in this time of our darkness we can pray, "through Jesus Christ our Lord." Our faith gives us the certainty that our prayers will be answered, not by shielding us from those possibilities, whether for us, for our sons, or for our land, from which we shrink, but by first taking upon them the divine stamp and bringing what He is seeking—always with our help—to bring to pass.

Of this much we are certain. Our nation is fighting with God. Our desire is that, through us, He will accomplish His will, rather than that, through Him, we may accomplish ours. We are pawns in His hand. Never did a nation, never civilization, seem as helpless as now.

The Allies are searching for a leader, who may be big enough to dominate them all. May that Leader be Jesus Christ!

May He reveal to us how to follow Him, how to fulfil His purposes, how to frame our prayers!

In the meantime, the Lord God omnipotent reigneth: King of kings and Lord of lords.

**T**HE consolidation of the *Congregationalist*, of Boston, and the *Advance*, of Chicago, two Congregational journals, is one more step in the movement toward consolidation that has been so marked a feature of religious journalism in recent years. Thirty years ago the religious press was broken up into great numbers of small papers, tenaciously sectional and polemically sectarian. They were very generally mouthpieces of local points of view. The cost of publication was trivial as compared with the present day, and they were born, breathed out an existence of only a few years, reflected a single editor's point of view, and died when the editor tired of his job. Even THE LIVING CHURCH of that day, as we look back over the files, was painfully "western" and did not evince the consciousness of national responsibility, of catholic inclusiveness mingled with Catholic balance, which are at least present in its ideals to-day. East and West have grown together, and it is as natural under present conditions for THE LIVING CHURCH to be dated at both Chicago and New York, while printed at a third and smaller center, and to represent East as well as West, as it would have been unnatural thirty years ago. Local religious papers, except as purely diocesan or parochial organs, have had their day and passed.

The *Congregationalist* continues the *Recorder*, an early nineteenth century publication, through which it claims to be the oldest religious newspaper in this country, having celebrated its centennial last year. Nowhere is there a better made or more readable newspaper; and though sometimes one discerns a note of impatience in its comments on such a point of view as that presented by THE LIVING CHURCH, showing that even the best of Congregationalism remains, as it was three hundred years ago, as innocent as a babe of what the Church standpoint really is, yet the *Congregationalist* has long ceased to be a polemic organ, and is nowhere more respected or esteemed than in the office of THE LIVING CHURCH. In its larger career, as the *Congregationalist and Advance*, we offer it the most cordial wishes of a sincere friend.

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| C. M. H. ....   | 1.00            |
| St. Paul's Parish, San Diego, Calif. ....                       | 7.50            |
| In memoriam M. H. A., St. James' Church, Washington, D. C. .... | 5.00            |
| St. Mark's Church, Coldwater, Mich. ....                        | 14.75           |
| L. W. A., Washington, D. C. ....                                | 25.00           |
| St. Peter's Mission, Canton, Ill. ....                          | 5.94            |
| St. James' Church, Brooklyn, N. Y. ....                         | 20.00           |
| Miss Lucy Carlile Watson, Utica, N. Y. ....                     | 50.00           |
| G. P. C. ....   | 50.00           |
| St. Mark's Church, Green Island, N. Y. ....                     | 12.98           |
| A Churchman in Charlotte, N. C. ....                            | 5.00            |
| St. Andrew's Church, Charlotte, N. C. ....                      | 11.37           |
| St. David's Church, Laurinburg, N. C. ....                      | 10.00           |
| A friend, Jackson, Mich. ....                                   | 1.00            |
| St. Thomas' S. S., Terrace Park, Ohio ....                      | 3.00            |
| St. Paul's Church, Oxford, N. Y. ....                           | 12.72           |
| St. John's S. S., Massena, N. Y. ....                           | 2.00            |
| St. David's Church, Cheraw, S. C. ....                          | 13.16           |
| St. David's S. S., Cheraw, S. C. ....                           | 13.63           |
| Grace Church, Royalton, Minn. ....                              | 2.50            |
| Utah Girls' Friendly Society .....                              | 8.00            |
| St. John's S. S., Salt Lake City, Utah. ....                    | 3.86            |
| St. Andrew's, Princess Anne, Md. ....                           | 5.00            |
| Grace Church S. S., Oceanside, Calif. ....                      | 1.00            |
| Mrs. W. R. Noble, St. Petersburg, Fla. ....                     | 5.00            |
| Rev. James Noble, Falls City, Nebr. ....                        | 2.00            |
| M. F., Ft. Sam Houston, Texas. ....                             | 25.00           |
| Rev. George H. Holoran, Denver, Colo. ....                      | 5.00            |
| St. Paul's Branch G. F. S., San Diego, Calif. ....              | 10.00           |
| Dr. N. A. Pennoyer, Kenosha, Wis. ....                          | 5.00            |
| St. James' Church, Perkiomen, Pa. * .....                       | 5.00            |
|   | <b>\$350.16</b> |

\* For relief of children.

SERBIAN RELIEF FUND

|  |        |
|--|--------|
| St. Peter's Church, Sheboygan Falls, Wis. .... | \$8.75 |
|--|--------|

**T**HE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 26th.

|   |                    |
|---|--------------------|
| A member of Christ Church, Woodlawn, Chicago, Ill. ....             | \$ 2.00            |
| Miss Sarah A. Durand, Flint, Mich. ....                             | 5.00               |
| J. W. W., Chicago, Ill. ....  | 2.00               |
| I. A. D., Christ Church, Woodlawn, Chicago, Ill. ....               | 2.00               |
| Mrs. H. K. Hatfield, Hanover, Mass. ....                            | 25.00              |
| Miss Sally D. McHenry, Lebanon, Ky. ....                            | 5.00               |
| Miss Emma O. Weems, Baltimore, Md. ....                             | 5.00               |
| Rev. F. D. Budlong, Dorchester, Mass. ....                          | 2.00               |
| Anonymous, Brookline, Mass. ....                                    | 25.00              |
| A. C. G., Baltimore, Md. ....                                       | 5.00               |
| A Communicant of Calvary Church, Pittsburgh, Pa. ....               | 5.00               |
| W. F. Hall, Yalaha, Fla. ....                                       | 3.00               |
| Rev. A. W. Farnum, St. James' Church, Hendersonville, N. C. ....    | 10.00              |
| Mrs. W. R. Noble, St. Petersburg, Fla. ....                         | 5.00               |
| Mrs. N. B. Slamm, Seattle, Wash. ....                               | 5.00               |
| St. Paul's S. S., St. Joseph, Mich. * .....                         | 3.00               |
| A. L. W., Boston, Mass. * .....                                     | 5.00               |
| S. S. Auxiliary, Church of the Ascension, Rhinecliff, N. Y. † ..... | 1.50               |
| St. Olaf's S. S., Amherst, Wis. † .....                             | 5.00               |
| Mrs. Adeline J. Right, Los Angeles, Calif. † .....                  | 5.00               |
| In memoriam M. H. A., St. James' Church, Washington, D. C. † .....  | 5.00               |
| A friend, Easthampton, Mass. † .....                                | 50.00              |
| L. W. A., Washington, D. C. † .....                                 | 35.00              |
| St. Luke's Church, Germantown, Pa. † .....                          | 10.00              |
| Mrs. Herbert Beech, Boston, Mass. † .....                           | 20.00              |
| Mrs. Robt. S. Sturgis, Boston, Mass. † .....                        | 10.00              |
| Miss Lucy Carlile Watson, Utica, N. Y. † .....                      | 25.00              |
| Edmund Q. Sylvester, Boston, Mass. † .....                          | 25.00              |
| George M. Block, St. Louis, Mo. † .....                             | 25.00              |
| Francis Halpin, New York City. † .....                              | 5.00               |
| Mrs. J. F. Spalding, Denver, Colo. † .....                          | 5.00               |
| St. John's Church, Norman, Okla. † .....                            | 2.00               |
| C. A. Hamilton, New York City. † .....                              | 4.00               |
| Mrs. H. Secor, Ashland, Ohio. † .....                               | 2.00               |
| Miss Alice M. Morgan, Cambridge, Mass. † .....                      | 5.00               |
| Mrs. George L. Jewett, Washington, D. C. † .....                    | 25.00              |
| L. H. ** .....  | 10.00              |
| Total for the week .....  | \$ 388.50          |
| Previously acknowledged .....                                       | 52,063.34          |
|   | <b>\$52,451.84</b> |

- \* For relief of French and Belgian children.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- § For relief work in Florence, Italy.
- \*\* For Christmas gifts to Italian soldiers through Mr. Lowrie.

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

A NATION'S PRAYER

God of the free,  
 May truth exalted be,  
 May justice dwell with men,  
 Love come to earth again;  
 So shall the rule of might  
 Yield to the reign of right,  
 Which shall not fail.

God of the brave,  
 May our flag no more wave  
 Over the bones of men;  
 May War now seek its den,  
 May love's fair banner, white  
 As Thine own perfect light,  
 At last prevail.

God of the true,  
 May our red, white, and blue  
 Merge with all flags of earth,  
 That there may come to birth  
 One nation, led of Thee;  
 Let this its glad song be,  
 "God reigns! All hail!"

THOMAS CURTIS CLARK.

THE MOMENT that the face is turned away from the dead past, and looks toward the living future, a new power comes. Hope is awake, and hope is infinite.—*Phillips Brooks*.

THE GRAND essentials of happiness are, something to do, something to love, and something to hope for.—*Thomas Chalmers*.

## THE FIRST SUNDAY IN ADVENT

By C. F. L.

## THEN COMETH THE END

ONCE more the Church bids us prepare for the Second Advent. The world rejects the idea, saying: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Lulled in a false security, the world will be buying and selling, marrying and giving in marriage, as in the days of Noah, when "the flood came and destroyed them all."

The Bible is replete with references to the subject: and our Lord gives a graphic, vivid picture of that Day, which "will come as a thief in the night." He foretells what will precede it, adding: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Do not some of the signs of the time point to entrance upon the final period of this earth-life?

I. "When the Son of man cometh, shall He find faith on the earth?" Of late there has been a great loss of faith, and thousands substitute business, pleasure, philanthropy, or false cults, in place of the Catholic religion, which inculcates the worship of Almighty God above all else.

II. Satan has gone out "to deceive the nations, to gather them together to battle," "He has great wrath, because he knoweth that he hath but a short time."

III. Earthquakes, famines, and undreamt of sufferings are in divers places.

IV. The way for the kings of the East is being prepared, as foretold, by the affiliation of the Orientals with the Western world.

V. The Zionist movement must culminate in the final restoration of the Jews to Palestine, as foretold in Scripture.

VI. In Genesis we read that man was told to subdue the earth. Has he not achieved that end? The mysteries of the air are solved, and man flies above the earth, mastering the atmospheric currents, while submarines float beneath the ocean's waves. Wireless telegraphy and long-distance telephones annihilate the barriers of space, for the waves of ether have yielded up their secrets. By the victrola we may listen to opera singers, and even to bird-song, in the seclusion of our own homes, and what may not be said of the advancement in the realms of medicine, surgery, and science? Surely earth, air, water, light, and heat are in subjection to the will of man. What more is there left to discover?

The epistle says: "Now is our salvation nearer than when we believed." But do we long for it, as did the early Church? A crown is promised to those who love His appearing; and the Second Coming is the key-note of the Advent teaching, as the collect declares. However, whether the End be near, or centuries hence, it is our duty to think upon that Day, when He will come with all His holy angels to judge the world.

It will be a time of fear, for the stars will fall; and the heavens will depart as a scroll when it is rolled together; and men will cry unto the mountains and rocks, saying: "Fall on us, and hide us from the Face of Him that sitteth on the Throne, and from the wrath of the Lamb."

But after the terrible yet just judgment is declared, our Lord will say to the redeemed: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Oh, then what a procession heavenward that will be, when

"In sparkling raiment white,  
The armies of the ransomed saints  
Throng up the steeps of light,"

and enter through the golden gates into that City, where sin and death can never come. Then, standing upon that sea of glass, mingled with fire, the redeemed will behold the Beatific Vision, and sing the song of Moses and the Lamb. Earthly schemes and ambitions fade into insignificance, when we contemplate the life of heaven, with its endless and holy joys, rejoicing with all our dear ones in the presence of the Lord forever and ever.

LET HIM who would move and convince others be first moved and convinced himself.—*Carlyle*.

## THE NEW LECTIONARY

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

## CALENDAR FOR EIGHT DAYS

|                         |                                    |                 |                     |                     |
|-------------------------|------------------------------------|-----------------|---------------------|---------------------|
| First Sunday in Advent  | I Kings 11: 43—12: 24<br>Isaiah 24 | John 17: 1-24   | Isaiah 1: 1-27      | Mark 13             |
| Monday                  | I Kings 12: 25—13: 10              | Luke 3: 1-18    | Zephaniah 1 and 2   | I Thess. 1          |
| Tuesday                 | I Kings 13: 11-32                  | Luke 17: 20-end | Zephaniah 3         | I Thess. 2          |
| Wednesday               | I Kings 13: 33—14: 9 & v. 11-20    | Luke 18: 1-30   | Nahum 1             | I Thess. 3          |
| Thursday                | I Kings 15: 25—16: 7               | Luke 19: 1-27   | Nahum 2             | I Thess. 4          |
| Friday                  | I Kings 16: 8-22                   | Luke 20: 1-18   | Habakkuk 1 and 2: 3 | I Thess. 5          |
| Saturday                | I Kings 16: 23-end                 | Luke 21: 1-28   | Habakkuk 3          | John 8: 12-29       |
| Second Sunday in Advent | I Kings 17<br>Isaiah 28            | John 5: 1-29    | Isaiah 55           | Rev. 19: 11—20: end |

THE first lesson for the morning, which is a continuation of the Old Testament historical course, the Revolt of the Ten Tribes under Jeroboam, is full of instruction for rulers, and also for the young. But the main angle from which to regard it is its bearing on the great question of Church Unity.

This revolt was a natural consequence of the evils of Solomon's reign and of the unwisdom of his son Rehoboam, a young man who took himself very seriously and threatened to chastise his people with scorpions where his father had used only whips. But from another point of view, as pointed out both by the narrator of the First Book of Kings and also by the prophet Ahijah, it was of God. The loss of ten tribes and of a large portion of his kingdom was a judgment both upon the king and upon the people; the latter because they had forsaken Jehovah and were worshipping false gods (I Kings 11: 31-33).

We can see that this judgment was necessary in order to check the false and worldly development of the nation into a purely worldly kingdom with ambition centered upon temporal power. Ahijah himself incited Jeroboam to revolt. It is impossible not to perceive a certain analogy here to the development of the Papacy and the rise of Protestantism in revolt. But this revolt must not be regarded as final; and so we have put for the corresponding New Testament our Lord's prayer for the unity of His Church. Both are adapted to the season of Advent; the former because an historical illustration of judgment; the latter because our Lord tells us that the world will never be convinced of His having come into the world, which we are going to commemorate on Christmas day, except through the combined testimony of the unity of His followers.

The Sunday evening lessons, now that we have finished the Life of Christ and the Work of the Spirit as recorded in the New Testament chronologically presented, are topical, without regard to historical connection. Isaiah I we are already accustomed to as a fitting selection for the First Sunday in Advent; while Mark 13 is one of our Lord's eschatological discourses, dealing with His coming again as an historical process, beginning with the destruction of Jerusalem and the Temple (by the Roman General, Titus), on to His Final Advent. Our present Prayer Book lectionary is singularly deficient, both on Sundays and week-days (December), in our Lord's own teaching about His Coming Again.

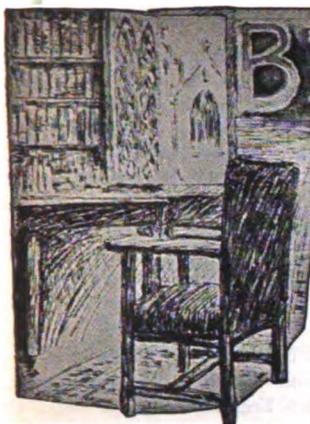
The week-day lessons continue, in the morning, the Old Testament story, and match it with New Testament teachings from St. Luke all bearing on "the last things". In the evening, I Thessalonians is given entire, dealing with the "coming of our Lord Jesus Christ with all His saints", and followed on Saturday, to fill up the week, with our Lord's statement of His Mission from the Father. The first lessons in the evening are selections from the prophets, all dealing with judgment and salvation.

ONLY THOSE who are lifted up from the earth draw men unto them. The world is possessed by those who are not possessed by it. The momentum of love is the source of power.—*Francis G. Peabody*.

THE BLESSED word "health" once literally meant "holiness", and that means simply "wholeness".—*Frances E. Willard*.

# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



**T**HE Grand Lodge of Free Masons of Missouri has passed a resolution in favor of "bone-dry" Prohibition, and providing for the expulsion of any Mason who signs a petition for a saloon or goes on a saloon-keeper's bond. The vote was 1,180 to 360. There are 71,000 Masons in

the state. Times are changing. But speaking of Masons, a Roman Catholic friend of mine was shocked beyond words to learn the other day that I am one. "Why shocked?" I questioned, whereupon, with paling cheeks, she questioned: "When they meet to decide who is to be killed, you would have to do it if they told you to, wouldn't you?" I answered: "The Masons killed last year just the same number that the Knights of Columbus killed!" After a minute, she understood, and laughed.

"JESUITS IN DISGUISE" appear, as of old, in many unexpected quarters; but who would think of Mr. Hoover in that capacity? Yet one good Churchwoman refused to fill out her food conservation card and send it to her rector, "because it was too much like confession."

SOME WEEKS AGO I published a letter from a gallant little 14-year-old Cornish maid, Dorothy Unita Truscott, of Colton, S. Veep, Lostwithiel, telling of her activities "on the land", by way of encouragement to American girls looking for opportunities of service. Here is a picture of the small "lady maid", in her self-designed uniform, hard at it. God bless her! If ever I get to England again, I shall hope to make a special journey to Cornwall, just to make her acquaintance. She looks worth it.



DOROTHY UNITA TRUSCOTT  
Who has shown what she can do for her country

A BROTHER FROM THE WEST does me the honor to ask my opinion "as to the fitness of priests of military age volunteering for service with the soldiers of our country in a capacity other than that of chaplain." There is no clear and universal decision to be made, I submit. Each case must be decided in the forum of conscience. Certain ancient canons forbade a cleric from holding any office under the pagan empire; others punished those who abandoned the clerical life altogether for a secular career. But there are precedents abundant for military activity in a righteous cause, on the part of the clergy. I should not adduce Pope Julius II, in full armor, suppressing revolts in the Papal States; but Bishop Leonidas Polk, loyal to his state and answering her summons, would count weightily. Muhlenberg, in the Revolution, was a Lutheran, I believe, "complete in all a warrior's guise."

But the French clergy of the monastic orders who, of their own free will, came back from exile to take their place in the trenches, are forever honorable, side by side with their brethren already in France for whom the law had made the decision. Not a few clergy are serving actively in the British army, with ministers of the Scottish establishment and of other Protestant bodies. I heard of a gigantic young priest from western Canada who came east in 1914, hoping to get a chaplaincy. Failing that, he rolled up his cassock, left it at a friend's house in Quebec, and enlisted. My informant said he never saw a more heart-stirring sight than that priest-private going "over the top" with a shout of "God

and Freedom." Each man must decide where he can be of most service to the good cause. For myself, if there is such a thing as righteous war, or a soldier saint (and Bible and Holy Church agree in affirming existence of both), I see no double standard of morality whereby a priest may applaud a layman for work it would be wrong for him to do himself under like conditions.

AN ENGLISH PRIEST sends this bit of folk-lore, preserved by an old woman dweller in an alms-house:

"CHARM AGAINST TOOTHACHE

"Found among the papers of the late Anne Barnard, died 1902, aged 87.

"Peter being sad and sorrowful coming before the face of Jerusalem, Jesus said unto Peter, "How is it with thee, Peter?" Peter said unto Jesus, "Jesus, Jesus, my teeth do ache." Jesus said unto Peter, "Take up thy cross and follow Me, for whosoever hath these words in mind or in writing in remembrance of Me, his teeth shall never ache." So be it with thee Anne Barnard, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen, Amen, Amen."

I NOTE WITH INTEREST some figures regarding the effect of drink upon the children of drinkers. Professor Latinen, a Finnish scientist, investigated 19,519 children in 5,736 families, dividing the parents into three classes, abstainers, moderate drinkers (a glass of beer a day), and drinkers. Miscarriages occurred among abstainers, 1.07 of all births; among moderate drinkers, 5.26 per cent.; among drinkers, 7.11 per cent. Thirteen per cent. of the abstainers' children died, and among the drinkers this percentage was more than doubled. Moral: Abstain and Prohibit.

THIS, OUT OF A RECENT *Punch*, has more of the tang of out-doors than much written in literary English. I wish I knew who is the author:

"GOIN' BACK

"I'm goin' back to Blighty and a free-an'-easy life,  
But I grant it ain't the Blighty of me pals;  
They takes the Tube to Putney, to the kiddies and the wife,  
Or takes the air on 'Ampstead with their gals.  
My little bit o' Blighty is the 'ighway,  
With the sweet gorse smellin' in the sun;  
And the 'eather 'ot and dry, where a tired man may lie  
When the long day's done.

"There's picture-'alls in 'Ammersmith to suit them mates o' mine,  
There's beer and 'addock suppers and cigars;  
But I guess I'd sooner slog it where there's just the scent o' pine,  
And over'ead an 'cap o' little stars.  
The lights o' Charln' Cross and Piccadilly,  
I'd swap 'em for the silver o' the streams,  
When the summer moon is lit, and the bats begin to flit,  
And the dark earth dreams.

"I'm goin' back to Blighty, to the little lonesome lanes.  
The dog-rose and the foxglove and the ferns,  
The sleepy country 'orses and the jolly country wains  
And the kindly faces every way you turns.  
My little bit o' Blighty is the 'ighway,  
With the sweet gorse smellin' in the sun;  
And the 'eather good and deep, where a tired man may sleep,  
When the long day's done."

IT IS THE man who is the missionary, it is not his words. His character is his message.—*Drummond*.

## EDUCATION BILL WILL BE POSTPONED

### Announcement Causes Disappointment in the English Church.

#### PROPOSED PRESENTATION OF THE LITURGY OF 1549

The Living Church News Bureau }  
London, October 29, 1917 }

**M**R. BONAR LAW recently stated in the House of Commons that further progress with the Education Bill (which has only had its first reading) was not likely to be made this session of Parliament. The impression thereupon got spread abroad in the country by the Radical press (as voiced in particular by the London correspondent of the *Manchester Guardian*) that the shelving of the Bill was due to the machinations of Churchmen, amongst others, through the medium of some member of Mr. Lloyd George's cabinet. But there is evidently no foundation for attributing "Anglican opposition" to the Bill. At a meeting of twenty-nine diocesan bishops, including both Archbishops, held at Lambeth Palace on Wednesday last it was unanimously agreed that their Lordships "desire to communicate to his Majesty's Government their disappointment and regret at the announcement of the intention to postpone the Government Education Bill". Church support for the Minister of Education's Bill is also evinced by the action of the National Society's Consultation Committee. At a meeting of the committee, which consists of representatives from all parts of England and Wales, held under the presidency of the Archbishop of York at the Society's office in Westminster the day after the bishops' meeting, the following resolution was adopted unanimously:

"That this meeting, while reaffirming the unchanged opinion of the National Society that adequate religious instruction must form an essential part of the curriculum in all schools and training colleges, cordially welcomes the great educational proposals contained in the Education Bill now before Parliament, and, subject to its amendment in certain administrative and other details, is ready to give it its hearty support.

"The meeting recognizes with thankfulness Mr. Fisher's express recognition on the part of the Government of the importance of the 'spiritual aspects of education,' and trusts, with the President of the Board of Education, that a satisfactory settlement of the denominational issue may be reached in the near future."

The Bishop of Oxford, presiding at the annual meeting of the Church Self-Government Association at the Church House, Westminster, last Friday, moved a resolution in support of the main recommendations of the Archbishops' Committee on Church and State.

He believed they were in imminent danger as a Church of losing not only the respect of the nation, but their own self-respect and their own reverence for the divine institution of the Church. There was only one remedy, and that was the restoration to the Church not of its power of self-government, for that was inherent, but of the free exercise of the autonomy which also inherently belonged to it. The Dean of Manchester had written a letter to the *Times*, in which he put forward two ideals: liberty, and a strict and narrow ecclesiastical domination. He asked the Dean whether there was not "an intermediate state between absolute autocracy or rigid ecclesiastical despotism, on the one hand, and a condition of almost absolute lawlessness on the other." What they asked for was only the first beginnings of a return to some sort of "reasonable corporate regulation". If the Church was not to be put "among those bodies which were stamped in history as having missed their vocation," they must at once take steps to secure their power of "corporate action and corporate self-assertion". Many forces were at work which were bent on overthrowing the present project, and yet he profoundly believed that if they were to avoid something "akin to revolution" this was their chance. The resolution was carried.

There appears to be always some one ready to write to the *Times* to stir up Protestant feeling in relation to the Church. Under the heading of "The English Mass of 1549 in a London Church" there appears in the *Times* a letter from a correspondent who is sure that the proposed

presentation of the Liturgy of 1549 is a vitally important matter to the nation.

He writes that the Bishop of London has, to his knowledge, asked clergymen in his diocese to attend "a mass service" to be held in All Saints', Margaret street, on Tuesday, November 6th. A printed letter, written by the vicar of All Saints', had been sent out widely concerning this special service, a copy of which the correspondent enclosed for publication. He asserts that this action of the Bishop "is rousing and will rouse to an unprecedented extent the resentment not only of those who call themselves Evangelicals, but of the great mass of Church people." They surely must not allow themselves "to be captured against our knowledge and convictions by the agents of reaction in the National Church."

The circular referred to states in effect that there is a good deal of discussion just now as to some possible rearrangement of the component parts of the present English Liturgy, "and the question of a permissive use of the Liturgy of the First Prayer Book of Edward VI has been raised in several quarters". Apparently a large number of Churchmen belonging to the Central party in the Church are in favor of this, while a considerable number of Catholics as well as Evangelicals are more or less opposed to it. The vicar of All Saints' (the Rev. H. F. B. Mackay) is personally by no means a whole-hearted advocate of the restoration of the first English Liturgy, but it seems to him that it would be a good thing if they all now had an opportunity of being present at "an accurate presentation" of the mass service of 1549. The Bishop of London has sanctioned one celebration of the Liturgy of 1549 for this purpose, and his Lordship, if his engagements permit, "wishes to be present, that he may judge of the matter for himself". The music, Plainsong, will be under the direction of the Gregorian Association.

The *Times*, in its note on the proposed service, does not seem to share the alarm of its correspondent.

The eleventh anniversary of the Anglican and Eastern Association was observed in London on Tuesday last. There was a solemn Eucharist on behalf of the association at the Church of St. Thomas, Regent street, W., with a sermon by the Rev. T. A. Lacey on Unity and Diversity.

Among clerical members present in full choir habit were two Serbian priests. The alms were given to the Serbian Church Aid Fund. The annual general meeting of the association was held after the service in the parish hall. The Archbishop of Yaroslav and Rostov and the Bishop of London were re-elected presidents, and his Excellency F. Gennadius, the Greek Minister at the Court of St. James, London, and Athelstan Riley, Esq., were re-elected vice-presidents. The Rev. Father Velimirovic was elected to the general committee. It appears from the report of the general secretary that amid the darkness of the Revolution in Russia there was the encouragement, in the work of the sister society there, that the three leading Archbishops in the All Russian Church Council that had met at Moscow were members of the association or of the Russian society. The work of the association during the past year was especially in connection with the afflicted Church of Serbia. The presence in England of Father Velimirovic and of Father Janic and other priests had opened the way for the friendliest relations. Many Serbs had joined the association, with Archbishop Dimitri of Belgrade as patron. English priests had been formally appointed in various centers to the spiritual charge of Serbian refugees. The S. P. C. K. was about to issue a Serbian Prayer Book for the Serbian troops, with a foreword by the Archbishop of Canterbury and the *imprimatur* of the Archbishop of Belgrade. And of the greatest importance for the future of the Serbian Church and of Serbia was the work of the Serbian Church Aid Fund, for which £1,000 had been raised in the year to maintain Serbian theological students at Oxford and elsewhere.

It is proposed that a portion of the library of the late Rev. Dr. Swete, Regius Professor of Divinity at Cambridge University, should be purchased for presentation to the library of the reconstructed University of Louvain.

It is understood that Canon Alexander's suggestion that, after the War, a statue of Sir Christopher Wren should be erected in the neighborhood of St. Paul's is receiving considerable support from architects and others, and that a committee is being formed to consider the matter. A gift of £500 has already been offered towards the cost of the proposed outdoor monument of the great architect of St. Paul's.

J. G. HALL.

## Synod of the Province of Washington

PHILADELPHIA, November 24, 1917.

THE third session of the synod of the Providence of Washington was held Tuesday, Wednesday, and Thursday of last week in Philadelphia; the celebrations in St. James' Church, Twenty-second and Walnut streets, the sessions in Holy Trinity parish house. The services and addresses in the evenings were held in Holy Trinity Church. On Monday afternoon a meeting of the bishops of the Province was held at the Bishop's House, when the subjects to be discussed and considered were taken up and under advisement. In the evening at the same place the bishops, clergy, lay delegates, members of the various auxiliaries, and their friends assembled for devotions and a social time. Throughout the entire session the devotional spirit predominated.

Tuesday the Holy Communion was celebrated in St. James' Church, Bishop Murray, celebrant, Bishop Garland, epistoler, Bishop Rhineland, gospeler, and Bishop Whitehead, preacher. Bishop Kinsman was also in the chancel. The large choir of the church sang the Communion service, by Schubert, and a congregation nearly filled the large church. The sermon which Bishop Whitehead preached made a profound impression. A portion of it appears on page 157.

Immediately following the service, all the delegates repaired to the parish house of Holy Trinity Church, where the session was opened by Bishop Murray, the president, and Bishop Rhineland made an address of welcome. He spoke of some oppositions which have been offered to a meeting of the synods at the present time because of the demands made upon the time of the clergy and others and the expenditure of money. The Bishop did not consider these reasons sufficient to offset the great good which would come from such meetings, and expressed himself pleased that the Synod of Washington had decided to have its meeting. He said that special opportunities for service were offered now, and that the synod had its chance now and here.

In a very happy vein Bishop Murray responded.

After the roll call, the Ven. Thomas J. Bigham of the diocese of Pittsburgh was elected secretary.

Bishop Murray then made his address, in which he said that work in the province has been most successful. Among the eight provinces in the Church, this continues second in the demands upon it for the support of Church work, and first in contributions, made in excess of the amount asked, from the respective provinces by the Board of Missions.

Bishop Murray then devoted a large portion of his address to the war and the conditions which have arisen on account of it. Speaking of peace he said: "A treaty of peace upon any other basis than positive realization and permanent establishment of universal human liberty and divine authority would be to advocate anarchy and arson, abet treason and deception, justify the rape of women and the torture and murder of little children, and to establish among civilized nations rules of warfare so barbaric and devilish that the simple thought of them chills the heart and freezes the blood." Further: "Such a truce with Satan would only encourage and continue a condition where no matter how loudly and longingly men might cry for peace, there would be none, for the originators of the present war would soon again develop the power to prosecute further their nefarious purpose and would exercise that power more perfidiously and perseveringly in the future than in the past, or in the present.

"There was war in heaven until Satan and his hosts were cast out, and there will be war upon earth until the wickedness directing and controlling vicious human power is worn out. Let us not be deceived by any other thought. What then can we do to help wear out the present wickedness that is devastating the world through the medium of a powerful, persistent, pernicious personality run mad?

"But we are not only patriots; we are Churchmen. We are not only Americans, we are Christians. We have been born again and by the birth are citizens of a higher Kingdom than any on earth. How as patriots can we bring the power of this higher kingdom to help us win our righteous earthly cause? Only by the use of our Christian privileges and the discharge of our Christian duties.

"The necessity of the intervention and the active exercise of this power is being universally recognized. No one, in the face of this awful cataclysm in civilization, is asking: 'Has the State failed?' No one even is asking: 'Has the Family failed?' But

the whole world is asking, and asking only: 'Has the Church failed?' And what they who ask really mean, is: 'Has God failed?' And even as they ask they know He has not. But they also know that His will is being defeated and thus turn to His Church and say: 'Why is it so, where is He?'

"My dear brethren, the fear of the Lord has always been the beginning of wisdom, and we should recognize that fact now as never before. God is at present universally manifesting Himself as the Master of the world through the medium of every contending force, and supremely so in the attitude and expression of those who are doubting His goodness, questioning His justice, and denying His mercy; for in their very condemnation of His failure to correct and control they accord Him the power to do so if He would."

Upon motion a committee consisting of three to take into consideration that part of the President's message which relates "to special services of earnest prayer and supplication" was appointed. The chair appointed Bishop Harding, the Rev. John Mockridge, D.D., and Mr. Arthur E. Newbold, who went into committee meeting and formulated a letter to be sent to the clergy of the Church, calling upon them to give marked observance to Thanksgiving Day, to St. Andrew's Day as a day of penitence, and the First Sunday in Advent as a day of special public intercession and supplication.

Before the report of the secretary, a motion was made and unanimously carried that the greetings of the synod be sent to Bishop Israel, who is now in France with the American armies.

The provincial secretary, the Rev. William Cleveland Hicks, then made his report, which told of a year's work unusually blessed. The main emphasis was laid upon an outline of a plan proposed for submission to the House of Bishops, in Chicago, based upon the assumption (1) that this war for democracy is not worth winning unless it is won for righteousness; and (2) that people, if fairly approached, will ally themselves in a great national crusade for better things. Then the president appointed the committees for the synod.

The session adjourned for luncheon at the Rittenhouse Hotel. Upon reassembling the standing committee on Missions and Auxiliary Organizations reported splendid forward work accomplished during the year. Special attention had been given to work among boys, with promise of good results. The committee reported the deficit of \$212,000 in the general missionary funds and spoke of the effort the Board is making to meet it. It did not approve of the suggestion that this be done by using some of the undesignated legacies. Bishop Thomson, who reported for the committee, offered the following resolution:

"That this synod express its great hope that the Board may be able to meet this unfortunate deficit without using the undesignated legacies for the purpose."

This motion was passed unanimously.

The committee urged upon the Board of Missions the holding of city and diocesan campaigns for mission and parish support throughout the Church, and further asked a more adequate field force for preparation for such campaigns.

At three o'clock a conference was held on The Church and the War, Dr. Mockridge leading. Dr. Mockridge said that the War Commission has found the dioceses well prepared. Bishop Perry and himself had found that the men and women in towns within reach of the camps need help in the work imposed upon them by the sudden presence of so many men. The clergy have opened churches and parish houses for the men, and church services have record attendance. The clergy are working as never before, but yet their resources are inadequate. The Church has a "definite job" to do. The Y. M. C. A. is doing splendidly, but not attempting to do the Church's work, in spite of false reports. He also told some interesting facts about appreciation of the services by those not connected with the Church.

Our force for this work is comparatively small. With chaplains, volunteer chaplains, and divinity students there are about 210 men at work. The efforts made for the men are bringing about a wonderful union of all Christian bodies.

In view of the comparatively small number of chaplains now in the army and navy a resolution was passed: "That it is the hope of the synod that the present bill on chaplains, now pending before the Senate, may be passed."

Dr. Caley also offered a resolution, which was passed, pledging loyalty afresh to our nation, our flag, and our government.

The report of the nominating committee was made at four o'clock, after which a recess was taken for separate conferences of standing committees.

In the evening at Holy Trinity Church there was a service whose subject was Missions. Bishop Talbot, in introducing the

speakers, made reference to the unsettled conditions of the times. He said that it is a challenge to our faith. It is not only democracy against autocracy, but Christianity against paganism. We did not seek the war, but in it we must press on to success. We must not allow anything to interfere with our free religion. If it were not for Jesus Christ and His Church we would have nothing for which to fight. The religious consciousness of the country must be awakened. This war will do it. This war has also united the people and our President.

Bishop Lloyd, upon being introduced, asked: What has the Church to do with war? He said there are beautiful things the Church can do, and in doing them realize itself. No doubt the war will be victorious for truth and righteousness. He then went on to say what the Church must do for the boys at war and when they return. The Church must receive them back to a righteous life. Without this there can be no success. The only salvation for a man's life is to lose it, and so the nation will find in this war.

The Rev. Hugh Birkhead, D.D., spoke on The Church and War Conditions in England and France. Dr. Birkhead, recently returned from France, was ably fitted to describe conditions on the field of battle and in the camps. He said that war narrows our view. In times of safety we have opportunity to see the affairs of others, but in time of war we are concerned with our own danger, safety, and the welfare and safety of our men. The Church has set itself the greatest task it has ever had. It must walk beside the nation. "The only hope of victory, and lasting peace beyond victory lies in a complete understanding and coöperation of all the English-speaking people in the world." "The great hope of the world is the doggedness, the obstinacy, and the endurance of the English people, and the resources of the American."

#### WEDNESDAY

On Wednesday morning Bishop Rhinelander celebrated the Holy Communion in St. James' Church, after which the synod assembled in Holy Trinity parish house. Bishop Murray was reelected president; treasurer, Mr. W. W. Frazier, Jr., of Pennsylvania; member of the Board of Missions, the Rev. Dr. Wyatt Brown, of Pittsburgh.

The report of the Committee on Church Work among the Deaf caused considerable discussion. In general the report showed a healthy condition, although only one building is reported for the deaf congregations. The work has been divided into four districts. Pittsburgh, which had been connected with the Middle West, has come into the district and the Bishop has been a strong factor in the success of the committee. At the conclusion of the report four recommendations were made and adopted by the synod:

1. That the Synod sends loving greetings to the four faithful deaf priests laboring within its borders, and wishes them God speed.

2. That the synod gives hearty sanction to the Society for the promotion of Church Work among the Deaf and commends its aim to the liberal support of all good people.

3. That as soon as the number of ordained deaf priests and the necessary money for their support can be secured the four fields now existing be further divided, so that each priest shall have a field which he can readily administer.

4. That whenever any large number of the deaf are associated together, and form a congregation for regular worship, an earnest effort ought to be made to provide a suitable church edifice; and that when any moderate number are organized for worship special accommodations ought to be set apart for their use.

5. That wherever a deaf priest is permanently located, either as rector or missionary, earnest effort ought to be made to provide him with a modest apartment according to his needs.

Immediately before the noon recess the Rev. C. Braxton Bryan, D.D., and Archdeacon Russell made missionary addresses. Immediately after luncheon Dr. Teusler told of his work in Japan; the needs of the hospital, and the influence such a hospital fully equipped could exert. He told about the friendship the Japanese have for America, and how they are looking to America for their estimate of what humanity stands for.

Dr. Sturgis spoke on Our Men and the Great Commission. His plea was for intensive education. He made a terrific arraignment of Church people for their indifference. What can arouse them? "Only knowledge."

The Religious Education Programme of the Church was presented by the Rev. William E. Gardner, D.D. Dr. Gardner announced that he had his address printed and would therefore only call attention to it and ask that it be read by the members. After persistent insistence that he use the time allotted him, he made a brief address on religious education, pointing out what the people of the Church had not accomplished.

The report of the provincial Commission on Religious Education was made by the Rev. Howard W. Diller. Canon DeVries made the report on the Provincial Examining Chaplains' Confer-

ence. At five o'clock a recess was taken for the separate conferences.

The public meeting in the evening was held in Holy Trinity Church, after a brief service by the Rev. Floyd W. Tomkins, D.D. Bishop Rhinelander, before introducing the speakers for the evening, spoke feelingly of Bishop Israel and his work. This week he had for the first time since his consecration been reading Shakespeare, and had been impressed with three thoughts: 1. That Shakespeare is very dead. His ideas are wholly out of fashion. 2. Shakespeare can be brought to life at any moment. 3. It is not only possible but likely that he might appeal to us. What things are of chief value in modern life. In Germany they seem to be. 1. Proficiency in science. 2. Efficiency in action, and 3. Worship of human power. Germany is a powerful example of the effect of these in her Kultur. Modern education to be effective must be Christian, definite and determined teaching of Christian Truth. He then introduced Bishop Talbot, who spoke of Religious Education in the Province. There would be no problem of missions if the people were only educated. "If we would educate our people, we could take the world for Christ." Much progress has been made in religious education. Only thirteen years ago the Church really became interested in the subject, and a systematic method of study has been growing up in these years. The Rev. Howard Diller spoke of the Claims of the Provincial Commission to the Support of the Province.

#### THURSDAY

On Thursday morning at Holy Communion in St. James' Church Bishop Garland was the celebrant. The session was resumed in the parish house of Holy Trinity.

Several resolutions were offered and passed. Dr. Aigner moved that greetings be sent from the synod to the diocese of West Virginia. Dr. Aigner also offered the resolution of hospitality.

Greetings were also sent to the Pennsylvania State Conference on Social Welfare. A resolution was passed that the Archbishop of York be invited to come to America during the winter to "strengthen the sympathy and mutual understanding" between England and America and the mother Church and American Church.

A resolution that a committee be appointed to report on rural work was offered by the Bishop of Pennsylvania. Bishop Rhinelander said that he had become convinced that the Church should take this work more seriously.

Bishop Talbot offered a resolution that a committee be appointed to consider increased power for the synod; this committee to report at the next session.

In connection with social service, a resolution was offered that the synod recommend to the Social Service Commissions of the dioceses that all activity during the war be viewed from the angle of the opportunities opened by the war.

The synod, "believing that the course of the national government in its endeavor to stop the use of liquor on the part of the armed forces places before all the serious question as to whether a national prohibition amendment is not demanded as a logical conclusion," resolved that, following the lead of the National House of Representatives, it go on record as "being in favor of the prohibition of the manufacture of alcoholic liquors other than for sacramental, medicinal, industrial, or scientific purposes during the period of the war."

The Function of the Provincial Board was considered by the Rev. R. F. Humphries, followed by The Need for a Provincial Secretary for the Board of Social Service in the Province, discussed by the Rev. Caleb R. Stetson of Washington.

The official report from the Brotherhood of St. Andrew was presented by Mr. Edward H. Bonsall, and showed healthy growth. The Woman's Auxiliary, Mrs. M. C. Adams stated, had received from the Province \$75,000 in cash and \$55,000 in the boxes. The Junior Auxiliary was reported by the Rev. William E. Gardner, D.D., who told of the combined work of the Auxiliary and the Sunday school. Mrs. Ralph L. Hayes of Pennsylvania reported that the Mission Study classes had done wonderful things for missions. A testimony to the efficiency of the classes and their attractiveness was given by one of the clergy present who said that he had "gone to see and remained to learn." Mrs. Mary M. McGuire told a forceful story of the Girls' Friendly Society, and how it is intended to be of help to all the girls. Miss Lily Cheston in speaking of the Work for Boys, pointed out the best way to handle the boys by giving them something definite to do. The Daughters of the King were reported by Mrs. Adam Denmead, who laid emphasis upon the spiritual nature of the work. Lastly Miss Rose Scott spoke for St. Barnabas' Guild for Nurses.

The reports of the women were intensely interesting and appealing.

Bishop Rhinelander conducted a conference on The Church and the Reconstruction. He spoke of the condition which shall exist when the war is over. We are in the war as Christians, and

(Continued on page 162)

## SACRIFICIAL GIVING BY THE STUDENTS

BY THE REV. PAUL MICOU

**W**HEN the secretaries, local, state, and national, men and women, of the various branches of the North American Student Movement met for their fall conference at Niagara Falls in September, this question was foremost: How can the lessons of the war be brought home to the students of the United States? The students of Canada have long ere this learned their lesson, but, except for a sense of pride in the numbers of college students who had gone into the ranks of the national army, there was little evidence that the students of the United States were appreciating the full meaning of these times. It was felt that it would be a spiritual tragedy if college students went through the usual round of college activities and spent the usual sums of money on college extravagances.

As the little company of about one hundred leaders faced this problem, it was suggested by a man of great vision that the sum of one million dollars would be a goal big enough to unite the colleges in a campaign of sacrificial giving. This sum would be used for the relief of prisoners of war, to aid the other branches of the World Student Christian Federation, and for the war work of the Y. M. and Y. W. C. A. It is safe to say that the \$200,000 contributed in a corresponding effort last year will be exceeded this year by a million dollars.

Already (November 21st) the goal has been attained. Amounts pledged total \$1,146,000, and the institutions so far reached represent but a fraction of the educational institutions of the country.

It is impossible to estimate the benefits to the next generation from this spiritual awakening throughout the colleges. After all, the money given is the least result attained.

The statement from the executive secretary of the Student Department of the National Board of Young Women's Christian Association puts clearly the far-reaching effect of this campaign:

"I am profoundly convinced that the Spirit of God is behind this movement and that He is calling out not only the sacrifice of money, but the dedication of life itself for the purposes of His Kingdom and for service to others. In every place I visited were students who were brought to dedicate themselves in a new sense to the service of Jesus Christ, and I believe that we will find that many workers are going to be thrust out into the mission field and into other forms of work in the wake of this financial giving.

"I have also been impressed with the growing spirit of sacrifice that has been shown in each place by the fact that almost immediately, or a few hours after the pledges were made, many students have come to the committee and doubled their pledges. Nothing has been truer than the fact that the expectations and faith of even the most sanguine have been greatly exceeded by the events that have followed the presentation of the Fund."

We are accustomed to think first of the largest sums. Those institutions which have given over \$15,000 so far are: Harvard, \$50,000; Yale, \$46,600; Columbia (all departments), \$44,550; University of Minnesota, \$27,500; Iowa State Agricultural and Mechanical, \$22,000; Universities of California and Illinois, each, \$20,000; Ohio State, \$21,270; Purdue University, \$15,800; Wellesley and Vassar, approximately \$16,000 each; and Cornell is aiming at \$30,000.

The full understanding of the campaign, however, can only be attained when we study the sacrifice of those who could least afford to give. Thus nine students in a Tennessee college subscribed \$120, and every man in the group is earning all of his own expenses. At Wake Forest College, North Carolina, the largest single subscription was made by the son of a missionary, who is paying all his own expenses through college. At Ward-Belmont College, Tennessee, two girls gave their victrola when they heard what music means to the prisoners of war. They said they could not hear its music with any satisfaction after the appeal to which they had listened. An Indian girl in Colorado gave a \$50 pledge. When questioned as to the wisdom of such a gift, she replied: "But I want to. I am going to work for my room and board next quarter to pay for it."

Nor is the giving confined to individuals. Fraternities

are giving up social functions; senior classes are voting to do without class gowns; college annuals are being omitted or are being published in much abridged editions as war issues, and college girls are deciding not to purchase class rings.

Foreign students have been deeply impressed by this spiritual awakening in our colleges. In one of the campaigns in West Virginia, a Brazilian gave his only treasure, a rare gold coin, worth \$20. At Massachusetts Agricultural College, an Italian student who is working his way, and has no relative to help him, pledged \$15, paying \$5 in cash.

Professors are being reached as well as students. "A dean in a Delaware college said at a conference that he had at first thought of giving one-tenth of his time and income during the year to the fund, but that he later decided to give one-third."

Equally striking instances could be quoted from other colleges.

It is my desire that our Church colleges and colleges of Church tradition shall share in this great spiritual movement. In its behalf I visited Sewanee, where the University of the South and the Sewanee Military Academy gave collectively \$1,733. Of the gift of the University of the South \$200 came from the theological department of fifteen men and their professors. Equivalent to their gift is that of the Virginia Theological Seminary, where approximately thirty men and the faculty gave \$400. The Episcopal High School of Virginia, which I visited the same time as the Virginia Seminary, gave \$410, although they were already pledged to \$400 in support of a chaplain. Mr. Herman Lum conducted the campaign at Trinity College, Hartford, where \$700 was subscribed. Hobart College did not engage in the campaign, having been canvassed for another fund in violation of an agreement between the executives of the movements concerned. Kenyon College, Ohio, did not enter the campaign because of the necessity of raising \$600 in support of the Kenyon ambulance in France.

Instances could be multiplied of the gifts of the Church schools. Some of the large New England schools have given in terms of thousands. Space, however, forbids many details. So varied are the reports coming from all parts of the country that the instances here given are but a fraction of the whole story.

## PROBLEMS OF A REAL PEACE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY]

I FEEL VERY STRONGLY that, while our hands are occupied with the tasks incidental to war, we should direct our minds toward the social problems which have introduced complexities into the conflict of nations and which must be solved before there can be a real peace in the world. The tendency toward a truer socialization of the public conscience has suffered some reaction by reason of the unpatriotic and even seditious attitude of those who have misrepresented and brought discredit upon a true social movement.

The questionable sincerity of these radicals must not blind our eyes to the importance of the issue nor divert us from the task of seeking a true remedy for the imperfections of our democracy and a closer approximation to the ideals of true liberty and justice.

The outlook cannot be regarded as hopeless when we note that leaders in the hitherto opposing camps of capital and labor have shown an earnest desire to find a solution of the great industrial problem. True representatives of the labor movement have risen above the position of mere criticism and have addressed themselves to the more difficult task of shaping a constructive policy which will in its turn become an object of criticism. Those who have enjoyed the better seats at life's table have given evidence of a desire to criticize their own position and to consider with open mind any modification of present methods which is likely to remedy existing ills and to promote the common welfare.

The spirit with which the people of any age address themselves to the solution of their problems has much to do with the ultimate success of their efforts, and I believe that it is the duty of the Church in this time to assist in the creation of an atmosphere which shall be friendly to the development of a true social conscience and to the evolution of a strong social structure.

TRUTH GAINS more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think.—*John Stuart Mill.*

## AN AMERICAN LIFE FOR ITALY

Touching Account of the Life and Death of  
Professor J. B. Carter

HOW "IL SANTO" TOOK PART  
IN THE BURIAL

Bobbio Pellice, Prov. di Torino, Italy,

August 25, 1917.

**C**ARDILY, yet not too late, American help is coming to Italy. Though it can never be adequate to the need, there is reason to hope that henceforth it will be furnished in due proportion. I am not thinking only of great loans and the other ways in which our Government proposes to help, in lieu of direct military aid, but rather of what the American Red Cross may now be expected to do. Commissioners of the Red Cross have been sent to Italy to study its needs and they are expected in Rome within a few days. Even before we knew of their coming, we who for so long have been working here with scanty means began to prepare for the greater part we were confident America would wish to have in Italy's struggle since this had become a part of our war.

It was fixed that I should make a visit to one of the armies at the front for the sake merely of discovering the needs which our Relief Clearing House might be able to supply in the way chiefly of hospital material. But already before that date the scope of the commission was enlarged to include the much more important consideration of what our whole people might wisely undertake to do through the Red Cross or in its name, whether in furnishing hospitals, or motor ambulances, or recreation resorts for the soldiers. Since the beginning of the war we have been the representatives in Italy of the American Red Cross, but until our country entered into the war we could not plan to help in any large way. And even now we were acting on faith, for when our enlarged commission (there were four of us in all) started for a tour of the whole front we were unaware that the authorities in America had been as prompt to act as we.

Professor Jesse Benedict Carter, Director of the American Academy in Rome, was our head; for with the suspension of the activity of the Academy till the end of the war he was at liberty to apply his abundant energy and his rare talent for organization to the management of whatever works we might think it wise to undertake.

On the second day of our trip, in a village which was won from Austria since the beginning of the war, as near to the front as we could be lodged in safety from bombardment, Professor Carter died of paralysis of the heart induced by heat prostration. It seemed to me when he was dying that to die there at the front and for the cause of the war was the best of deaths and one rarely vouchsafed to any but a soldier. This consideration is so just that it brings comfort even to his wife. I divined that for a man of his physique to undertake such a journey in midsummer was an act of courage, even to rashness—though I thought only of the extreme discomfort he must encounter. His wife knew that he was aware of the weakness of his heart and that he consciously confronted a mortal danger.

We were guests of the Italian army, and never were guests treated with greater consideration or more feeling kindness—by His Royal Highness the Duke of Aosta, Commander of the Army, by his Chief of Staff, by the Supreme Command, and by the Ministry of War. The impressive military funeral which was accorded to our companion was a signal mark of consideration for our country, as was the exceptional permission to carry the body to Rome for burial. The same honors had been shown to the only other American that has died at the Italian front, the military attaché of our Embassy, Colonel Heiberg.

It chanced that I was alone with Jesse Carter during his short illness and at his death. That was a singularly appropriate chance, for he was the closest friend I had on

this side of the ocean. In spite of the fact that he was four years younger than I, we were students together at Princeton. I fell in with him when we were students in Germany, and I knew him still better when he was professor in Princeton. It seemed as if our fates were mysteriously bound together, for it happened that on the same day when he (being already in Italy) was elected, by a committee in America to the office of Director of the American School of Classical Studies in Rome I (in America) was elected by the vestry in Rome the rector of our church there. During the ten years and a half which have elapsed since that event Professor Carter served our church as vestryman or warden.

This is not the place to commemorate Professor Carter as a scholar or as an administrator. He combined those two predicates with an unusual gift for oratory and a trenchant emphasis upon the moral values of life. I often reflected that he combined all the qualities which we ascribe to the typical college president, which we always desire to find in the concrete president, and rarely discover in combination.

But here surely we may commemorate the warden. And where else but here might we commemorate the Christian? Carter and I were the more closely drawn together—we were certainly more comprehensible to one another—for the fact that both of us in adult years, and at about the same time, had come into the Episcopal Church from the Presbyterian. This common tradition of moral severity and religious awe we had neither of us any disposition to regret or to repudiate, and it left the same stamp upon the Churchmanship of both of us. Carter would have said, I think, as I say of him, that Christianity was his vocation, archaeology his avocation. More than once during these years in Rome he considered the possibility of exchanging the chair for the pulpit. He remained a mere warden—but what a warden! He was rector's warden, and the duties of that office he fulfilled conscientiously and interpreted literally, conceiving that it was his part, not only to ward his rector from attack, but to prescribe his ways and order his goings.

It is a matter of interest to remark (and it would hardly be guessed without the telling) that in our foreign chapel in Rome the vestry is an abler body of Churchmen than one often finds in a similar office at home. If I were to say that it is the best vestry I have ever presided over, I might be suspected of sarcasm by those who know how discouraging was my search in America for the perfect vestry. I feel sure at all events that there have been few wardens who could take the rector's place, not only in the vestry meeting, but in the chancel and in the pulpit as Jesse Carter did one Sunday when I was detained in the heart of the Abruzzi, bearing succor to the sufferers from earthquake. He was summoned from his sick-bed at ten o'clock in the morning: at eleven he was in the church, where he pontificated alone the High Morning Prayer and Sermon!

It will sound banal to say that the burial service of Professor Carter in St. Paul's Church, Rome, was the most impressive function I have ever witnessed there and that solely by reason of the host of people gathered at that midsummer season to do him honor. But I have another story to tell, which will be of interest to the readers of THE LIVING CHURCH especially, for it has more than a local or personal significance.

It happened that when I was planning to go to the front I sought the address of a saintly priest whom I hoped to find in those parts, for I knew that somewhere thereabouts he was presiding over an agricultural colony, one of the means which the government was using to repair the devastation of the conquered territory. We had been in correspondence by letter about a common effort to propagate a league of prayer for Christian union, and recently he had accepted a form of prayer which I had suggested for our common use. For a long while I had been desirous of meeting him. Curiosity, if there had been no other motive, might well have prompted this desire; for this was "Il Santo", I was told, who had provided Fogazzaro with the suggestion for his novel. He is the only living man I have heard called a saint in Italy, and I have been impressed by the reverence shown for his character by many of the young men in the universities. His place of abode I learned from him by telegram before I set out on my journey. When Carter died, and arrangements for his funeral were in progress, I discovered

that this agricultural colony was barely twenty miles away, and thither I went to fetch Don Brizio Casciola. For I had then an unexpected need of this unknown friend. My place then was that of chief mourner, and I was loath to act alone as priest. To have Don Brizio's company would not only be a solace to me, but I felt that those who knew Carter would think it apt that at his funeral—and more especially in the military procession ordered by the Supreme Command of the Italian Army—there should be a representative of the Roman Church, which, as an historian of Rome, Professor Carter had treated with so much sympathy and comprehension. Nor was that a vain desire, there at the front where the appalling tragedies of war obliterated all conventional barriers.

I found Don Brizio in a turnip field, and it was not difficult to distinguish him, in spite of the fact that he was with bare feet, bare headed, without coat or collar, and (saintliness excuses such things though it does not exact them) with a three days' beard. I had come to ask of Don Brizio only what the rules of his Church permitted him to do, namely, to accompany me in the funeral procession. There was no time to explain what it was all about, for it then lacked but ten minutes of five, and at half past five the funeral was to begin. Don Brizio promptly consented to come, asking only time to change his clothes and drink a cup of coffee, for he had had nothing to eat that day. I offered to walk with him towards his house, but he explained that a box which I saw in the field was his home. It was such a hut as might have been made by patching together two piano boxes. Two yards long it was, two yards broad, and two yards high. It had no window, but by a happy accident, as it might seem, it was provided with a door. In due time the Saint issued from that door, clothed canonically, but with cassock very shabby, carrying the conventional attribute of the country priest (of no practical use in this case), an umbrella—a gamp, I should call it.

Don Brizio, it will be remarked, exhibits all the external marks of saintliness which are required by Catholic tradition. Yet none of them, I am certain, were assumed for effect. And as for the more substantial notes, there are such as would satisfy the most exigent Protestant tradition, with its demand for useful labor. Don Brizio was not only laboring in the field: he was teaching men to labor effectively, having himself learned the methods of the most modern agricultural science. He is in other respects modern enough to be accused of "modernism", in spite of his following the antique traditions of self-renunciation. I was the more impressed by the traits which he showed of the ancient tradition of saintliness because I knew him to be a man of high culture, admired for his learning and for the sanity and clearness of his vision. I should not dare to speak here of saintliness or wisdom or learning if there were fear of these lines falling under the eye of Don Brizio to offend him.

But there would be no end were I to go on with the reflections that were prompted by my first meeting with a saint. I carried off Don Brizio in haste to the funeral. The military procession was already formed when we arrived, and I had time to read only a few prayers with my American companions before the body was borne to the gun carriage. I read then from Jesse Carter's Prayer Book, which I found in his valise; it chanced that I had with me only a Latin translation of the Book of Common Prayer. It was a fortunate chance that I had that, for Don Brizio chose to read from it our burial service as we marched to the railway station. It was impressive to me to hear for the first time that office read in Latin. He was reading it as to himself, but it was audible to me who walked beside him. He thanked me for that privilege and for the pleasure of taking part with me in such a function. The greatest proof of the humility of a good man he gave me when I had taken him back to his hut and was parting from him with the usual kiss—he asked me to pray for him.

I propose in another letter to tell how I spent the money that was intrusted to me by THE LIVING CHURCH WAR RELIEF FUND. But here it is in place to say that I left with Don Brizio one thousand lire for the Casa del Soldato which he superintends. I found nowhere any work more appealing or more necessary than that which aims to relieve by recreation the strain of the soldiers' life. A house designed for such

a purpose happened to be near and Don Brizio very naturally took it in charge. To-day in this little Alpine village on the other side of Italy, from which I am now writing, the Countess Cadorna, wife of the Supreme Commander of the Italian army, tells me that she has a letter from her dear friend Don Brizio, recounting how many things he had been enabled to do by the great gift I had given him. Another sum of one thousand lire I put into the hands of the mayor of the village where Carter died, asking him to distribute it to the poor. It is true that there was no greater need there than elsewhere; but I thought of one great friend of Carter's who had contributed approximately that amount to the Fund, and who would be pleased, I thought, to know that his gift had been employed there in pious memory of our common friend.

WALTER LOWRIE.

### SCHISM'S WEAKNESS AND FAILURE

[FROM THE SERMON OF THE BISHOP OF PITTSBURGH AT THE SYNOD OF WASHINGTON.]

A TENDENCY to disintegrate has ever naturally and inevitably characterized Protestantism, whose principle is the right of individual private judgment. But now the disunited bodies have collectively largely shifted their moorings. Calvin, Wesley, Luther, no longer hold their former sway. At the Reformation the watchword was "Justification by faith". Exactly four hundred years ago Luther nailed his thesis to the Church door at Wittenberg. And now, the attitude of many even of those who account Luther their protagonist has noticeably changed. In numerous directions, the teaching now is (as concerns personal salvation), not what you *believe* matters, but what you do; not faith justifies, but *works*.

This is a serious bouleversement, unconscious, certainly unacknowledged on the part of many, and not without a hopeful quality which we gladly recognize, but a situation of which the Church should certainly take notice.

Moreover, who can fail to see in the present day spasmodic and feverish "revivals of religion" (so-called), in the disintegration of denominations on the one hand, and on the other the origination of new cults, in the rapid growth of sentimental faiths, in the specious allurements of mystic Oriental philosophies, that which a distinguished Congregational minister has had the courage to call "the *Passing* of Protestantism"?

This is another way of presenting the "Failure of Protestantism," concerning which a startling book was written fifty years ago—failure to combat successfully the serried and determined ranks of Romanism—failure to convert the world, notwithstanding immense sums of money and widely extended and earnest labors—according to the Saviour's most sure warning that divided forces and energies could not convince the world that the Father had sent Him.

In America we have about one hundred and eighty sects. Dr. John R. Mott has well said: "A disbelieving world is the price we pay for a divided Church." After three centuries of Christian influence the United States shows that only two out of five of those who live under the flag can be called Christian. For years denominations were zealous about establishing churches. The result is that the church of the small community has become a reproach to many. The rivalries of the sects are the weakening force of Christianity.

It was said the other day, at the Church Congress, that because of individualism there are some eight hundred closed denominational churches in Ohio alone. Said Bishop Reese: "In trying to save itself the denomination lost its life."

Can we remedy the situation? Hardly, except as we bear our witness; except as we demand: What has become of the Gospel, authentic, complete, and well proportioned? Except as we repeat over and over again the Apostle's clear cut questions: "Is Christ divided?" "When ye say I am of Paul, I of Apollos, I of Cephas, I of Calvin, Luther, Wesley, are ye not carnal?"

We owe it to the world and to our brethren to declare with no bated breath that schism is a sin not because conscious in any individual case but in its very nature—falsifying the basic principle of Christ's religion. From it we pray in the Litany to be delivered.

IF I MUST force myself to do a thing, then I am only *partly* adjusted to my true self. The ultimate will or law of the universe is harmony. There is a way of thinking, a way of doing and being, which will spare us the friction of life—an easiest, happiest way. . . . But, just because it is the easiest and simplest way, it is the hardest to find, and the one which man is slowest to adopt; for it calls upon each individual soul to do the hardest possible deed; namely, to conquer self, to let go, to trust, to become receptive.—*Horatio W. Dresser*.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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## PRESBYTERIAN SOCIAL SERVICE

AT the Dallas meeting of the General Assembly of the Presbyterian Church, a Social Service Commission was established with the Rev. Paul Moore Strayer of Rochester, N. Y., as chairman, by one of the most enthusiastic votes of the assembly. The purpose of this commission is not to organize and administer social work in the Church, but rather to stimulate and advise. One of its tasks will be to stimulate those who have been turned against social service by the over-zeal of its advocates to a better understanding of the Church's responsibility to the community. "If the commission can help to create a real and intelligent enthusiasm for the Kingdom of God which Christ came to establish, it will more than justify its existence."

The executive committee held a meeting at Pittsburgh on October 3rd, at which the following platform was drawn up and published:

"1. The local church should study the social needs of its community and find ways in which it can extend the gospel of social betterment.

"2. The local church should unite with other churches and social agencies in promoting community programmes of social work.

"3. We urge a more general and effective observance of Labor Sunday by the churches, at which time the problems of labor and capital, of employed and employers, may be considered from the religious point of view. It is also recommended that social questions shall be dealt with from the pulpit and in the work of the church at all times as occasion may present the need.

"4. We recommend the preaching of a gospel of social evangelism which will reveal God's spirit as potent to deal with social as well as individual needs.

"5. Wherever possible, we recommend the study in the Sabbath schools of the fourth year graded lessons, senior series, under the title, 'The Bible and Social Living.' We commend to the Sabbath schools the lesson helps prepared for this year and issued by the Board of Publication and Sabbath School Work. It is also recommended that classes be organized for the study of social problems in connection with the mid-week service or at such other time as may prove most suitable.

"6. We revert with hearty approval to a recommendation in the report of the Committee of 1908-10 which was adopted by the General Assembly, viz.: 'That the General Assembly hereby request all who have charge of schools and colleges to make ample provision for instruction regarding the Christian ideal of society; and further, that it request the governing bodies and faculties of theological seminaries to provide that the students in their care be taught the social principles of the Gospel, and trained in methods of applying these principles to the needs of the localities in which they shall be called to minister.' In carrying out the foregoing provision, it is recommended that wherever possible training shall be given under practical conditions.

"7. We commend to the whole Church an already large and rapidly growing literature on social service, in the confident belief that the careful study and use of this literature will revitalize churches everywhere and make them a greater blessing to their communities.

"8. The international situation growing out of the world war presents to churches a new opportunity for social service and imposes an obligation never before equaled. Christian forces both at home and abroad should so cooperate that there may be created a sense of solidarity in service that will go far towards extending the Kingdom of God upon earth.

"9. To carry out the above suggestion, it is recommended that social service be delegated to specific committees of synods, presbyteries, and local churches."

THE SECRETARY OF WAR has appointed Emmet J. Scott, for eighteen years the confidential secretary of the late Booker T. Washington, now secretary at Tuskegee, as his confidential adviser in matters affecting the interest of the 10,000 negroes in the United States army and the part they are to play in connection with the present war.

## PROHIBITION IN CANADA

The editorial board of the Council for Social Service of the Church in Canada has issued a report which sums up its inquiry on prohibition as follows:

"Prohibition laws in the six provinces that have enacted them are working well; but the measure of their success is in exact ratio to the determination of the authorities to enforce them. While provincial prohibition is good, Dominion prohibition would be infinitely preferable. The benefits gained from these laws are almost incalculable, and the very thought of going back to the old system is out of the question."

The report says that prohibition removes temptation from the young and stops the casual drinker. Commenting on the report, the *Canadian Churchman* says:

"To shield young boys by removing the open bar and the saloon from their sight is of inestimable value. Many of us have seen this proved under other temperance legislation and know from actual experience what the removal of the open bar means to a community. A generation hence we will wonder how the bar-room and saloon were ever tolerated."

THIS IS THE TIME to remember the advice of the Consumers' League and similar organizations to do Christmas shopping early. The New York branch of the League has sent out a card with the following injunction:

"Buy before the rush comes,  
Buy before the crush comes,  
Buy before the slush comes—  
Buy your presents now.

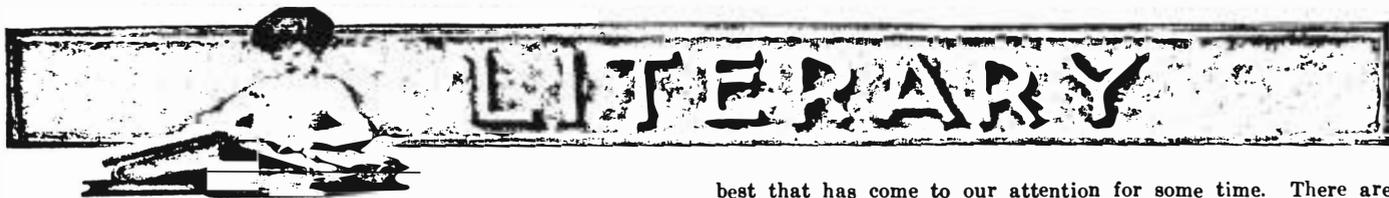
"Whether they're for surly  
Husbands or for curly  
Little tots or grandpapas—  
Oh, buy your presents now."

WAR HAS PROVED anew the experience of peace times that the health and well-being of the workers determine their output and efficiency. As the National Consumers' League points out, since America's entry into the war the highest officials of our government have strongly urged the need of maintaining labor standards in the interest of national effectiveness. It is not mere coincidence that the League's programme should have thus become the programme of the nation. During the past eighteen years the League has unceasingly worked to educate public opinion on this issue: the preservation of the welfare of America's wage earners.

THE COUNCIL FOR SOCIAL SERVICE of the Church of England in Canada has reprinted by special arrangement with the Joint Commission on Social Service its "Social Service Programme for the Parish." The proceedings of the latest session of this council also contain a special report on the work of the Commission and a report of a conference held with some of the members of our Commission, by Professor Mitchell of Kings College, Queenstown, Ontario.

A PRIZE FOR the best essay on the subject of The Field Open to Members of Religious Orders in Preaching Social Service has been offered by the Social Service Commission of the diocese of Pennsylvania. The following will serve as judges: Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, Professor Dickinson S. Miller, Union Theological Seminary, Professor Vida D. Scudder, Wellesley College.

SINCE MAY the Joint Commission on Social Service has distributed 6,000 copies of its bulletin dealing with The Training Camp Problem, 450 copies of its War Service Programme for the Church, and 3,000 copies of its pamphlet dealing with The Social Opportunity and Responsibility of the Church.



## HOLIDAY BOOKS

**A**LTHOUGH the war has greatly increased the cost of production of books there are as many, and fully as attractive an assortment, for this season as heretofore. They are also printed on paper of equal quality with that previously used, and the prices have remained about the same as formerly.

Among the books that will attract the smallest children is *Uncle Squeaky's Vacation* by Nellie M. Leonard. All children know the mouse family and therefore their interest is immediately aroused, since "Uncle Squeaky" is a venerable mouse, and his trials in helping to "bring up" his grandchildren are many. [Thomas Y. Crowell Co., New York. 50 cts. net.] *How Peter Rabbit Went to Sea*, by Duff Graham, is another charming story that will amuse the tiny ones, while the colored illustrations add much to the little book. [Henry Altemus Co., Philadelphia. 50 cts. net.] For children just beginning to read there has been issued an appropriate volume, *Under the Blue Sky*, by Zoe Meyer. The type is large and the illustrations in black and white, with colored frontispiece, are explanatory of the various nature subjects treated of. [Little, Brown & Co., Boston. 50 cts. net.]

*Guld, the Cavern King*, by Mary L. B. Branch, is a happy fairy tale told in a still happier manner and concerns little Guld and his underground kingdom in Koboldland. [Sherman French & Co. \$1.20 net.]

From the house of E. P. Dutton & Co., New York, we have several books for little tots that are indeed interesting and very well gotten up. Among them is *All Around the Sun-Dial* by Caroline Hofman, a book of short poems illustrated both in colors and with pen and ink sketches. [\$2.00 net.] *The Funnyfeathers* by Lansing Campbell is a collection of stories concerning the fowl family, and it, too, is illustrated with pen and ink drawings in addition to several full-page color plates. [\$1.50 net.] How the little "Happifats" spend their time is interestingly told by Kate Jordan in her little book *The Happifats and the Grouch*, which is sure to please the children. It is well illustrated in the same manner as *Funnyfeathers*, the pictures being by the author of the story. [\$2.00 net.] Another volume of poetry from the pen of "Aunt Sadie" (Halkett) has made its appearance, and any child who is fortunate enough to possess a copy of her first book of poems will be eager likewise to have her present collection, issued under the title of *Beyond the Mountain*. [\$1.50 net.] A book of Indian fairy tales or myths has been prepared by Ethel C. Brill. The author explains that of the twelve stories eight are about the Iroquois Indians, the other four being about the Algonquins.

This book will be of interest especially to boys and is entitled *The Boy Who Went to the East*. [\$1.50 net.] *In Picture Land* by Florence W. Switton is also from the house of Dutton and is both attractive and educational. The author has taken famous paintings and composed verses to fit each, thus not only serving to amuse the little child, but also aiding him to become familiar with many of the great painters and their works, since a reproduction of each picture is given a separate page facing the verses treating of it. [\$1.00 net.]

"Dorothy Dainty" needs no introduction to our readers. It suffices to say that a new number has been added to this delightful series for girls bearing the title *Dorothy Dainty at Glenmor*. Amy Brooks, as is well known, is the author. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.] The holiday season would hardly be complete without a story from the pen of Nina Rhoades, and her contribution this year is *Plucky Little Patsy*, being the narrative of a young American girl who falls heiress to an English estate and is taken to England to live. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

The request most frequently made by a child is: "Tell me a story." For those mothers who have exhausted their own supply *The Daytime Story-Book* by Ruth O. Dyer will be a welcome help, since it is full of just such short stories as will please a child. [Lothrop, Lee & Shepard Co., Boston, \$1.00 net.]

Another "tell me a story" book especially suitable for little boys is *When Daddy Was a Boy* by Thomas Wood Parry. Told from a different point of view than the one mentioned above, that of the childhood of a father, of his life on a southern farm, of his old black mammy, his boyish pranks, etc., it is just such a book as many a parent has often looked for but never found. [Little, Brown & Co., Boston. \$1.25 net.]

At the Christmas season books on Santa Claus are in great demand, and that entitled *In Santa Claus' House* is among the

best that has come to our attention for some time. There are five full-page colored illustrations by Nana French Bickford. The author is Florence Irwin. [Little, Brown & Co., Boston. \$1.25 net.]

Helen B. Dole has translated Johanna Spyri's *What Sami Sings With the Birds*. It should have a wide circulation in this form since it is not only a very pleasing story, but has a moral and a lesson that every child should learn—that of right living. [Thomas Y. Crowell Co., New York. 50 cts. net.]

*With the Children on Sundays* is by an author who is a lover of children (Sylvanus Stall, D.D.), and therefore knows just what sort of things prove most attractive to them. Many Old Testament stories are related, in addition to nature tales about flowers, fruit, snow, rain, etc. At the end of each is a list of questions to be asked the children. Profusely illustrated both with full-page colored plates and also drawings in black and white. [Vir Publishing Co., Philadelphia. \$1.50 net.]

Using simple language such as can be understood by children Richard Aumerle Maher has given to the public a little book entitled *While Shepherds Watched*. Especially appropriate at this season of the year. The frontispiece which is in shades of blue is very beautiful and adds to the attractiveness of the book. The same picture also appears on the front cover. [Macmillan Co., New York. \$1.25 net.]

A story which first appeared in the *Churchman*, entitled *The Animals' Christmas Tree*, from the pen of the Rev. Dr. John P. Peters, well known in the Church, has now been published in attractive booklet form for holiday use and is particularly appropriate for that season. [E. P. Dutton & Co., New York. 25 cts. net.]

## BOOKS FOR BOYS

To boys, naturally, when the whole world is at war, topics of every sort relating to military life will find the greatest favor. *Winning His Army Blue* by Norman Brainerd is the story of cadet life in a military boarding-school. How Harry Vane wins a commission in the United States Army is sure to hold unabatingly, from the first chapter to the last, the interest of boys from fourteen to eighteen. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.] *The Boys' Camp Manual* is a handbook of military and athletic training by Charles K. Taylor, director of Camp Penn, a camp near Plattsburg for boys under military age. It is full of very valuable information, some of the subjects discussed being the Organization of Camps, Establishing the Camp, Physical Training, Formal Military Drill, Signaling, Field and Other Exercises, etc. It is not theoretical, but practical in all that it sets forth. [Century Co., New York. \$1.00 net.] Many boys have had the fortune to read the works of D. Lange, and these will look forward with pleasure to his latest book on *The Lure of the Mississippi*. This is also an excellent Indian tale equal to that of *The Lure of the Black Hills*, published last year. Mr. Lange is thoroughly familiar with the Indians, their habits and customs, and therefore can be taken as an authority and can handle Indian topics as perhaps no other author of the present. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.] Dave Porter is already a great hero in the eyes of the many readers of the Dave Porter series by Edward Stratemeyer, and his latest adventure in searching for his sister and her chum who have mysteriously disappeared proves to be as exciting as any of the previous volumes. Its title is *Dave Porter's Great Search*. [Lothrop, Lee & Shepard Co., Boston, \$1.25 net.] The scene of the story entitled *Camp Jolly* by Frances Little is laid in the Colorado Canyon, an ideal spot for a camp. It narrates the various expeditions taken by the members of "Camp Jolly" in hunting out the "secrets" of their surroundings, and is indeed an interesting book to boys from twelve to sixteen years of age. [Century Co., New York. \$1.25 net.]

There are no better books for boys to-day than those from the pen of Francis Rolt-Wheeler, since the author takes for a topic some subject that will not only arouse boyish enthusiasm, but will serve to educate his readers as well. His U. S. Service books are without doubt unequalled. There are this season three new volumes by this author, being *The Polar-Hunters*, which, as will be gained from the title, deals with the arctic region, *The Boy With the U. S. Weather Man*, based upon facts and illustrated with photographs, chiefly from the U. S. Weather Bureau at various points. An excellent story is also woven into the book which, naturally, goes far to hold the interest of its readers. The other volume has for its title *The Wonder of War in the Air*

and tells the story of an American boy trained in the French Flying Corps, of his exciting experience in witnessing some of the most historic raids of the war, learns how the various types of aeroplanes are constructed, their purposes, etc. The illustrations have, in part, been furnished by the Photographic Corps of the armies of France, Belgium, England, and Italy, while others have been loaned by *L'illustration* of Paris, the *Illustrated London News and Graphic*, and *L'illustrazione Italiana* of Milan. [Lothrop, Lee & Shepard Co., Boston. Each 1.35 net.]

For boys, and girls as well, who are fond of the water and water sports *The Golden Eagle* by Allen French is one of the best books of the season along this line. Full of excitement, fun, and frolic, it is a wholesome story that should have a wide circulation among our young people. [Century Co., New York. \$1.25 net.] *Boys and Girls of Many Lands* by Inez N. McFee is something more than a mere story book. At the same time the author has woven enough of the mystical into this volume to arouse the enthusiasm of most any child, while also it contains much valuable information concerning the life of children in different countries, including Australia, South Tyrol in Austria, Brazil in South America, Cuba, Quebec on the beautiful St. Lawrence river, England, Spain, Germany, Japan, China, and many others. A book that is educational and of keen interest. [Thomas Y. Crowell Co., New York. \$1.25 net.] A collection of some of the best mystery tales by Elva S. Smith of the Carnegie Library, Pittsburgh, under the title *Mystery Tales for Boys and Girls*, comprises selections from Edgar Allan Poe, Sir Walter Scott, Washington Irving, Nathaniel Hawthorne, Alfred Noyes, and others. More need not be said, for these authors are among the highest class of writers of legendary stories. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

A new edition of *The Man Without a Country* by Edward Everett Hale, with introduction by Norris H. Laughton, A.B., A.M. (Harvard), from the house of Henry Altemus Co., Philadelphia, is upon the market and bids fair to enjoy the same popularity that previous editions have won.

A series of interesting experiences eventually leading to the discovery of an ancient manuscript which is deciphered by Wingate Thayne while spending a winter on Jersey Island with his mother, brothers, and sister, makes *The Spanish Chest* a story of unusual charm. Customs peculiar to that little island which lies off the coast of France are brought out. The illustrations are partly from photographs, thus giving an air of reality to the story, and all in all it is well worth reading by older people, as well as by the younger ones. Edna A. Brown is the author. [Lothrop, Lee & Shepard Co., Boston. \$1.35 net.]

#### BOOKS FOR GIRLS

*Blue Robin, the Girl Pioneer*, by Rena I. Halsey is a delightful story of a wholesome girl, who, through misfortune, finds herself in reduced circumstances and forced to give up the luxuries to which she is accustomed and to live a more simple life. Blue Robin joins the Girl Pioneers of America, and their various achievements and activities are related in a fascinating manner. [Lothrop, Lee & Shepard Co., Boston. \$1.35 net.]

Isabel Hornbrook will be recognized as the author of the Girls' Campfire stories, and her latest work is entitled *Camp Fire Girls and Mt. Greylock*, the scene being laid in the Berkshire Hills of Northern Massachusetts. As truly exciting and delightful as its companion volumes that have gone before. [Lothrop, Lee & Shepard Co., Boston. \$1.35 net.]

School stories, especially boarding school stories, have a fascination all their own. *Schoolgirl Allies* by Rebecca Middleton Samson may be said to excel even the best of such that have appeared heretofore. Two American sisters are finishing their education at a school in Brussels and their schoolmates, naturally, include girls from France, Belgium, and England. The narration of their life abroad during that time makes a charming story. [Lothrop, Lee & Shepard Co., Boston. \$1.35 net.]

Girls, too, enjoy mystery tales and *The Girl Next Door* by Augusta Huiell Seaman, the well-known author of other "mystery" stories, proves that there are many books of that nature that are really worthy to be placed in the hands of the young. It is intensely interesting, full of surprises, and ends in a most delightful way. [Century Co., New York. \$1.25 net.]

#### GIFT BOOKS

A particularly appropriate gift book is *To Mother*, with an introduction by Kate Douglas Wiggin. Selections of poems from many well-known and some unknown authors for the young mother, mothers of men, Christmas mother poems, lullabies, the joy of motherhood, old-fashioned mother poems, sonnets on motherhood, and tributes to mothers comprise the volume. It is attractively illustrated with drawings in black and white. [Houghton Mifflin Co. Boston. \$1.00 net.]

Another attractive little gift book is *Songs of Hope* by Harold Speakman. [Thomas Y. Crowell Co., New York. Cloth, 75 cts.; leather, \$1.50 net.] It contains several short poems, illustrations in gilt, and a frontispiece in colors, while the paper used is of an excellent quality. The following is a page taken from it:

#### "TO A GARDEN

"Gethsemane—Gethsemane—  
How like a soft breeze o'er the sea  
Your name comes gently back to me.

"Back from the hills of Gallilee,  
Back through the red years' panoply,  
Through Faith you sing of Peace to be,  
Gethsemane—"

Many small children, too young to study the history of our country and yet anxious to know about it, will be happy to possess *American History for Little Folks*, by Albert F. Blaisdell and Francis K. Ball, with illustrations by Frank T. Merrill [Little, Brown, & Co., Boston. 75 cts. net.], a little book in which are incorporated many historical incidents. It contains six full page illustrations and the type is large and easy to read.

Originally printed in the *Atlantic Monthly* under the title of "Christmas in Littleville", *My Little Town* by Winifred Kirkland [E. P. Dutton & Co.] is one of those rare sketches full of quiet charm and kindly sympathy with humble folk which warm the heart and quicken the faith in the things that are eternal. A friendly little book to read and pass on.

#### BOOKS FOR CHILDREN

*Story Plays for Little Children* will entertain many groups of children, whether in home or kindergarten. The rhythms are simple and easily learned, while the stories have a certain charm that children love. The authors, Mary Leora Hall and Sarah Elizabeth Palmer, are both expert kindergartners, and their subject has been handled with the greatest possible skill. [Lothrop, Lee & Shepard Co., Boston.] Another very useful little volume for young children is *The Fairy Housekeepers*, by Norma Bright Carson. In this story the imagination is strongly appealed to, and yet a great deal of valuable material is imparted to the child in a way that delights a childish fancy. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

The Children of Other Lands series needs no introduction. It is necessary only to say that another volume has now been added bearing the title *When I was a Boy in Roumania*, by Dr. James S. Van Teslaar. This subject is treated by one who has a thorough knowledge of the customs, traditions, dress, etc., of Roumania, and like its predecessors in the series is instructive as well as very interestingly written. [Lothrop, Lee & Shepard Co., Boston. 75 cts. net.]

Gotten up in attractive manner with a colored frontispiece and black and white chapter headings and endings, *Rosechen and the Wicked Magpie*, by Evaleen Stein, will charm little girls from eight to twelve or even older. It tells the story of a little Tyrolean girl and a wicked magpie, and is based on one of the traditions of the country. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

#### MISCELLANEOUS

*Our Flag and Its Message*. By Major Jas. A. Moss, U. S. A., and Major M. B. Stewart, U. S. A. Including the President's Appeal for Unity. [J. B. Lippincott Co., Philadelphia. 25 cts. net.]

Bound in red cloth with a fine reproduction of the American flag on the front cover, this little booklet makes a most desirable Christmas remembrance. It is stated that all the publisher's profits from its sale will be given to the American Red Cross.

*Four Feet on a Fender*. By Edward Leigh Pell. E. P. Dutton & Co. Price \$1.00 net.

In these quiet hour talks with women Dr. Pell answers in a friendly way many of the questions asked by serious-minded women.

A SERIES of attractive patriotic cards intended for Christmas presents has been hand-painted by Mrs. Hugh L. Burleson, Sioux Falls, S. D. They are offered for sale at 10 cents each or \$1.00 per dozen, postage additional, the profits to be given to the American Red Cross. The cards are admirably adapted to their purpose, and, as those familiar with Mrs. Burleson's work will understand, the execution is excellent. They may be obtained by addressing Mrs. Burleson personally.

IF THOU dost but free thyself, thou art a world's liberator.  
If thou dost but set thine own feet out upon the way of light,  
thou art redeemer of men.—*Muriel Strode*.



# RELIGIOUS EDUCATION

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

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

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

**T**HE editor of this department desires to give wider publicity to an article by a layman, Theodore S. Snively, Esq., in the *Bishop's Letter*, Louisville, for October, 1916, this paper being the official organ of the diocese of Kentucky. The following is a portion of the said article:

"The Sunday school may be described as an ecclesiastical vermiform appendix. Its normal function has never been definitely ascertained. Frequently, it is the cause of trouble and pain to the body to which it is attached, and when the malady is accompanied by acute conditions only removal of the organ affords complete relief.

"After two hundred years' trial in this country and England, we are in a fair position to judge whether conditions at present obtaining in the Church justify the continuance of the Sunday school as a part of the working organization.

"It is an incontrovertible fact that the Episcopal Church is facing a serious condition in this, that it is fast losing its influence and hold on the children. A hasty glance over the congregations in any of our churches at the Eucharist, Matins, or Evensong suffices to demonstrate that the children are not in the pews and that they are not at the altar rail. We observe, from year to year, confirmation classes of varying sizes, always with a complement of children, receiving that sacrament at the hands of the Bishop. But later on, when we search the pews for those children admitted to the full privileges of the Church, we note their absence, make sad comment, and sometimes excuses. But we do not attempt to discover and apply a remedy for the conditions. 'Were there not ten cleansed? but where are the nine?'"

"There may be many excuses assigned for this unwholesome condition. The blame may attach to the individual child because of a weakened or undeveloped sense of religious obligation; to the parents who may be insensible to their Christian duty; to the parish priest, who, in his eagerness for numbers in his confirmation classes, may have failed to stress the responsibilities entailed as he did the privileges extended in the sacrament. But the largest measure of blame must fall directly on the Sunday school organization itself, which exists through coöperation of these three classes.

"A Sunday school is part of the working organization in almost every parish and mission in the Church to-day. The menacing evil of the Sunday school is the inculcation of the idea that it is a Children's Church or a substitute for the Church. This idea pervades the minds of most children and some parents despite efforts of the clergy to combat it. It overshadows all else, and diminishes much of the good which may rightly be attributed to the school, because it exerts an influence calculated to work untold harm in the end.

"A rector of a large city parish once remarked that one of the most depressing sights to him on Sunday morning was to observe the children of his Sunday school leaving the vicinity of the church and going homeward, as the congregation of adults was assembling.

"Manifestly, there can be no substitute for the Church and its services, which are provided for young and old alike. There can be a substitute for the Sunday school; and, because of this, we advocate its abolition.

"To such a suggestion there will, doubtless, be many protests voiced, founded on sentiment, statistics, and expediency. Some will remind us that this venerable institution has been designated the 'nursery of the Church.' If such be a correct appellation, it is evident that, in some instances at least, incompetent nurses have been left in charge, and that the parents infrequently visit the children to ascertain if they are being given the necessary attention and care.

"Some rectors will admonish us that were it not for those children gathered from the Sunday school classes there would be no nucleus for a confirmation class. If, however, the younger candidates, after receiving that sacrament, deem that their religious duty ends there and quickly become indifferent, lapsing into the old notion of attendance at Sunday school to the exclusion of public worship, it would appear that the Church is moving in a circle and can not be making healthy progress.

"The question may fairly be asked, how build up and establish the small mission, if you abolish the Sunday school and refuse

to utilize it as a method of growth? The Sunday school more nearly justifies its existence in the mission than in the large parish, because of the possibilities connected with initiatory work, and because it must do the work of an absent priest at times. But the large schools have been known to deplete the ranks of the small mission school in order to augment their own numbers. This condition, where it does exist, is intolerably offensive to all fair-minded Churchmen, and is an unpardonable breach of Church ethics. The disappearance of the Sunday school will remove this disturbing feature of Church life, minimize the opportunity for misunderstanding and animosity between large parish and small mission, and the methods substituted in the parish may be also employed in the mission.

"Although recognition is extended the Sunday school by the General Convention and the diocese, such legislative recognition is permissive, not obligatory. The right of the rector to disband the Sunday school, if he elects to exercise that right, is unquestionable."

Now this is the most savage attack on the Church Sunday school the editor has ever heard or seen, and he thoroughly disagrees with almost every position taken by Mr. Snively, and has answered them in his editorials in the issues of *THE LIVING CHURCH* for September 8th and 22nd, October 6th and 20th of the current year. This bitter assault is printed above because it will remind many of the great value and fruitful results of the work of our Sunday schools, each contention of the writer suggesting adequate and abundant answers. It will also awaken some, clergymen and laymen alike, who have been neglecting their parish Sunday schools and permitting them to become menaces or at least unfruitful.

And here lies the fundamental answer to Mr. Snively's chief assertion: The Sunday school is not in itself an evil, but it is sometimes permitted to become so. And the situation does not call for the abolition of this invaluable agency for the religious education of the children of the Church, but for the reformation and improvement of the poor and ineffective schools. If the principles and methods advocated by the General Board of Religious Education, set forth in detail in various manuals such as F. L. Pattee's *Elements of Religious Pedagogy*, and developed in the *Christian Nurture Series* of Sunday School lessons, are adopted in our Sunday schools large and small, and faithfully carried out, then the Sunday school is a power for good and indispensable. Innumerable such schools all over the land, and innumerable men and women who own that they owe most of what they are religiously not to parents or pastors or other Church agencies, but to their Sunday school teachers and influences, abundantly witness to the merits of our Sunday school system as a whole. The reasons why the Church unfortunately loses in adolescence and maturity many formerly in her Sunday schools are numerous. But the fault lies not in a good Sunday school. It lies in the fact that pastoral care is thoroughly provided for in such a school, but it fails in the parish because the pastoral instinct is not developed in our laity, and our young communicants do not get the welcome or the care they need at their critical age. This has been brought out at length in this department of *THE LIVING CHURCH*, referring to an admirable story, "Jack and Jill," by the Rev. C. S. Abbott, published in the *American Church Sunday School Magazine* last spring. The interested reader should look up this story.

Another reason why the Church loses many children as they grow up is because of the breakdown of family religion and the all but universal failure of religious influences, instruction, and control in American homes.

In a portion of his article which there is not sufficient space to publish here, Mr. Snively argues at length that for the Sunday school should be substituted parental teaching, catechetical instruction by the pastor, attendance on public

worship and preaching, and especially the Holy Communion. Now all of these are admittedly either essential or desirable elements of every child's religious education. But in the editorials referred to above the editor has shown, he thinks, clearly and conclusively, why and how the Sunday school is needed as an addition to these means, and not as a substitute, nor yet can they be a substitute for it. Briefly, many parents can not or will not undertake the religious instruction of their children, and many of our Sunday school pupils come from unreligious, ungodly, or ignorant homes. Effective catechetical instruction requires gifts, training, and time the average clergyman does not possess. Preaching and public worship usually are so conducted as to provide meat for adults and not for babes, nor can they be used to give comprehensive and systematic instruction in all the fundamental themes of Christian teaching so as profitably and thoroughly to train the children in the Church's faith and practice. Furthermore the abolition of the Sunday school would deprive the children of the training and instruction of our numerous gifted and highly trained laity, and would shut the laity out from invaluable opportunities of service particularly needed in these days of the fewness of the clergy.

There are many minor points in the article under review with which almost all will take issue. But it is hardly necessary to note them, for all widely informed Church people will at once find their own answers. But there is one point the editor wishes to mark out and answer and so conclude. The Sunday school is no "ecclesiastical vermiform appendix", but a veritable nursery of religious men and women, and in numerous parishes where the work is well done, and the pupils followed up and provided with Church interests and activities after childhood is past, our congregations are filled with young people. In one notable instance of this, one of many that could be named, the Church is locally known as "the young people's church", because so many attend it. And finally, from many quarters since his September and October editorials on the benefits and fruits of the Church's Sunday school system have been published, the editor has received letters testifying to the large and permanent results of our Sunday school work for this life and hereafter. Wherefore, let us not destroy or abolish, but mend, develop, improve.

*Heroes of To-Day.* By Mary R. Parkman. Illustrated with photographs. 12mo, 296 pp. Price \$1.35 net. New York: The Century Co.

This and its companion volume by the same author entitled *Heroines of Service*, both newly published, contain a fascinating series of twenty-minute stories of men and women of our own time who by faith, love, hope, courage, patience have wrought miracles for humanity. Among the twenty-two thus presented are Clara Barton, Julia Ward Howe, Mary Antin, Madame Curie, Jane Addams, Alice Freeman Palmer, Dr. Grenfell, Captain Scott, Bishop Rowe, Rupert Brooke, Herbert Hoover, General Goethals—a noble galaxy of modern leaders of rare vision and achievement.

To her natural teaching gifts, of no mean order, Miss Parkman has added complete courses at Chicago University, special courses at Dartmouth, and fruitful experiences both in secular and religious education in Washington, D. C., where she is a teacher of English and Child Study in the District of Columbia Normal School. Originally these stories from life were put together for use in her classes, and have borne the invaluable testing of use.

While authentic and authoritative each sketch avoids technical, mechanical, biographical material and methods, and seeks vividly to present each personality in its ethical and spiritual values rather than to give the usual summary of facts and work. Yet there is no moralizing, so distasteful not only to children but to grown-ups also nowadays. Each story tells itself, and tells its lesson, too, without didactic and sententious attempts at sermonizing and exhortation.

The style is so simple and clear, and the tale so graphic and sympathetic, that each reader will get a vital grasp of the person presented in each sketch. And the two books thus will be attractive not only to young people, for whom they were primarily written, but also to all their elders who take a lively interest in the stirring events of the day, and their spirits thrill to learn of great tasks greatly done, and of triumphs over difficulties and weaknesses. Those looking for Christmas gifts that will both please and profit need go no further than these two charming and interesting volumes. Parents and teachers, both in public and Church schools, are advised to procure these volumes as

useful instruments for inspiring our children to lives of action and service, to dare, and do, and forbear, for God, for country, and for humanity.

## SYNOD OF THE PROVINCE OF WASHINGTON

(Continued from page 154)

the testing is the whole-heartedness with which we carry it through. "If there is no relation between the Gospel and the war then it is so much the worse for the Gospel". We are in the war for the sake of Christianity and Jesus Christ, to do whatever is in our power to bring the war to a successful issue.

"Our soldiers are our greatest asset." The effect military training will have upon our boys is the very best. The fear that they are going down rather than up is groundless. There is no truth in the statement that what they are leaving is better than what they go into. What they go into calls for an assertion of their manhood and the discovery of God. "Patriotism has been borne, and has come to stay." It is a real, genuine, and divine thing. The policy of drift will no longer exist. Men will get convictions and will carry them out. There will be less of the policy of compromises. Out of this conflict for the men is a new idea of brotherhood; class distinction is being broken down. America has had more of this than it has realized. There has been little of real socialism in our democracy. Soldiers will be the dominating force because they have learned brotherhood. The explanation of the war is to be found in a disunited Church.

The Rev. A. L. Byron-Curtiss was given the floor to speak on The Church Socialist League.

At five o'clock the president addressed the synod upon the work accomplished and thanked the members for the manner in which they had assisted him, and then adjourned the session with the benediction.

In the evening a public meeting was held at Holy Trinity Church, the service being read by the Rev. L. N. Caley, Bishop Darlington presiding. The general subject was Social Service and the War. In his introduction the Bishop referred to the attitude of the pacifist, and pointed out that he is wrong in not taking into account that the blood of Belgium and Poland and other weaker nations has been shed, and the safety of these nations rests upon those stronger and able to protect them. Mr. Caley told of the Girls' Friendly Society, and its Present Opportunity. He said that it is not only large, but it is also strong because it has high ideals. In closing he directed attention to the influence of the pure girls of our nation upon our young men, when they return home wounded and perhaps dying.

The last speaker for the evening was Chaplain Dickins, who told of the Present Opportunity for Service for Church and Churchmen. The chaplain spoke from twenty years' experience with the men in the navy.

At the beginning of the session a resolution was passed that in the prayers during the session "our enemies" be included. The president acted in conformity with the resolution throughout the session.

The motto of the synod was "To know the living, loving, present Christ and to make Him known through love." At each celebration there was a special application of this motto.

The next session of the synod will be held in Baltimore.

The classes conducted by the women in Holy Trinity Memorial parish house were intensely interesting and helpful, and attended by large numbers.

The exhibit of Church and Sunday school supplies in the parish house was very complete and suggestive.

The musical numbers at the evening services in Holy Trinity Church were sung by a choir of the parish.

EDWARD JAMES MCHENRY.

I HAVE GROWN to believe that the one thing worth aiming at is simplicity of heart and life; that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness, and hardness, and coldness are the unforgivable sins; that conventionality is the mother of dreariness; that pleasure exists not in virtue of material conditions, but in the joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness.—A. C. Benson.

EVERYTHING in Nature contains all the powers of Nature. The world globes itself in a drop of dew. So do we put our life into every act. Every act rewards itself. A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. You cannot do wrong without suffering wrong.—Emerson.

# Church Kalendar



- Dec. 1—Saturday.
- " 2—First Sunday in Advent.
- " 9—Second Sunday in Advent.
- " 16—Third Sunday in Advent.
- " 19, 21, 22—Ember Days.
- " 21—Friday. St. Thomas.
- " 23—Fourth Sunday in Advent.
- " 25—Tuesday. Christmas Day.
- " 26—Wednesday. St. Stephen.
- " 27—Thursday. St. John Evangelist.
- " 28—Friday. Holy Innocents.
- " 30—Sunday after Christmas.
- " 31—Monday. New Year's Eve.

## KALENDAR 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.

### 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.

### PHILIPPINES

Miss E. T. Hicks.

### PORTO RICO

Rev. L. M. A. Haughwout.

### WYOMING

Rev. R. H. Balcom (address direct; 136 West Fourth street, New York City).

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

# Personal Mention

THE Rev. W. FRANK ALLEN has become assistant minister at the Church of the Holy Communion, New York City, and should be addressed at 49 West Twentieth street.

THE Rev. Dr. F. J. BARWELL-WALKER has been appointed priest in charge of St. Bartholomew's Church, Englewood, Chicago, Ill.

THE Rev. AUGUSTUS H. BIRT, who recently underwent a serious operation at the Charter Oak Hospital, Hartford, Conn., is now convalescent.

THE Rev. ROLLIN DODD has joined the clergy staff of St. Agnes' Chapel, Trinity parish, New York City.

THE Rev. ARTHUR DUMPER has accepted the rectorship of Trinity Church, Newark, N. J., and expects to take up his new work about January 1st.

THE Rev. WILLIAM MERCER GREEN, rector of St. Andrew's Church, Jackson, Miss., delivered an address on The War and the Y. M. C. A., in Camden, Miss., Sunday afternoon, November 11th. He spent the week following in Camp Shelby, Hattiesburg, as religious work director in one of the buildings.

THE Rev. GEORGE H. HARRIS was recently instituted rector of St. John's Church, Versailles, Ky., by Bishop Burton.

THE Rev. J. B. HASLAM has been appointed by Bishop Anderson as chaplain to St. Mary's Home, vice the Rev. Professor L. C. Lewis, resigned.

THE Rev. H. B. M. JAMESON has accepted charge of the parish at Bryan, Texas.

THE Rev. VICTOR RALSTON JARVIS of Toronto, Ont., has accepted a curacy at All Souls' Church, New York City.

THE Rev. JOHN T. LILLARD, Jr., transferred to the diocese of Springfield from the diocese of Pennsylvania, has entered upon his ministry at Paris, Ill., in charge of St. Andrew's Church.

THE Rev. ALBERT NEW, rector of Grace Church, Waynesville, N. C., acted as grand chaplain and gave the address when the foundation stone of the new Pinellas county court house in Clearwater, Fla., was laid with masonic honors on November 15th.

THE Rev. HARRY PERKS has been given charge of Trinity Church, Hayward, All Saints' Church, Elmhurst, and San Leandro, diocese of California, with residence at Hayward, where all mail should be addressed.

THE Rev. SAMUEL PORTER should be addressed at 1115 Thirty-sixth street, Galveston, Texas.

THE Rev. HAROLD E. SAWYER has joined the clergy staff of St. Agnes' Chapel, Trinity parish, New York City.

THE Rev. F. A. SAYLOR, now in charge of St. Andrew's School and parish, Mayaguez, Porto Rico, should be addressed accordingly. Letters intended for the school and packages which may be sent for the work of the school should be sent in his care.

THE Rev. CARL I. SHOEMAKER becomes curate at St. Michael's Church, Philadelphia, with address at 1625 Locust street.

THE Rev. F. C. SMITH has reconsidered his call to the Mansfield-Tioga field in the diocese of Harrisburg, and will remain at his present post in Rawlins, Wyo., as rector of St. Thomas' Church.

A CABLEGRAM announces the safe arrival in France of the Rev. CHARLES R. TYNER, who sailed November 3rd to perform secretarial work of the Y. M. C. A. at the front.

THE Rev. GEORGE ST. G. TYNER will leave shortly to take work overseas with the Y. M. C. A.

THE Rev. T. J. M. VAN DUYN has accepted the curacy of the Church of the Redeemer, Morristown, N. J., and enters upon his work December 1st.

THE Rev. H. CURTIS WHEEDON has accepted the rectorship of St. Mark's Church, Rochester, N. Y., and expects to take up residence in his new parish about the middle of December.

THE Rev. A. WORGER-SLADE has been appointed locum-tenens of St. Augustine's Church, Wilmette, Ill., during the absence of the rector, the Rev. Frank Wilson, on military service.

THE Rev. S. ALSTON WRAGG, rector of Trinity Church, Columbus, Ga., celebrated the tenth anniversary of his rectorship on the Twenty-third Sunday after Trinity.

## ORDINATIONS

### DEACON

ARIZONA.—Mr. LAWRENCE KELLY, lay reader of St. Paul's Church, Yuma, was ordained by Bishop Atwood in the Pro-Cathedral at Phoenix on Tuesday, November 20th. He has been in charge of the Church in Yuma for some time, and will continue as its minister in charge.

### PRIESTS

NEBRASKA.—At the annual convocation of the diocese of Nebraska on November 14th, held in Christ Church, Beatrice, the Bishop of the diocese advanced to the priesthood the Rev.

Messrs. ROY H. FAIRCHILD, CHARLES E. BROWN, and ERATUS S. DARLING, M.D. The preacher was the Rt. Rev. the Bishop of Milwaukee, who gave a course of lectures *ad clerum* to the members of the convocation. The candidates were presented respectively by the Rev. W. W. Barnes, the Rev. W. A. Mulligan, rector of the parish, and the Rev. J. E. Darling, brother of the last named candidate. The Litany was read by the Rev. George St. G. Tyner, and the Rev. J. A. Williams was master of ceremonies. The rector of the parish was the deacon, and the Very Rev. J. A. Tancock was the subdeacon. The chaplains to the two Bishops were the Rev. Carl M. Worden and the Rev. James Noble. A large congregation witnessed the ordination, and the sung Eucharist was splendidly rendered by a large vested choir. Ninety per cent. of the active clergy of the diocese were vested and in the procession. The Rev. Roy H. Fairchild is a son of the diocese, a graduate of Seabury, and is now vicar of the missions at Fairbury and Wymore. The Rev. Charles E. Brown was formerly a Congregational minister, and becomes vicar of the missions at Tecumseh and Auburn. The Rev. Dr. Darling some years ago was for two years in the General Theological Seminary, then became a practising physician, and now returns to his first love, the sacred ministry. Dr. Darling becomes vicar of the mission at York.

## 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

BUCKLEY.—On the morning of November 21st, FREDERICK DASHIEL BUCKLEY, for twenty-five years rector of Trinity parish, Waterbury, Conn., in his sixty-second year.

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

EGBERT.—At the home of his daughter, Mrs. W. E. Douglas, Hartford, Conn., on August 16th. JOHN W. EGBERT. Interment at Spotswood, N. J.

FESSENDEN.—On Monday, November 19th, in her eighty-fourth year, ELISABETH ROLLINS, widow of the Hon. Thomas A. D. FESSENDEN, M.C., and mother of Stephen D. Fessenden, the late Mrs. George W. Russell, and Mrs. Theodore B. Foster. Mrs. Fessenden was baptized and reared in St. Paul's parish, Newburyport, Mass. Her parents were active in founding Trinity Church, Lewiston, Maine, and in this parish she was confirmed, and later married, by Bishop George Burgess. For over twenty-five years she has resided with her daughters, and since the death of Mrs. Russell with her surviving daughter, Mrs. Theodore B. Foster, at the Western Theological Seminary, Chicago. She was an associate of the Sisterhood of the Holy Nativity. She loved her Lord and His Church. May she rest in peace!

GRAVES.—In Washington, D. C., on the morning of the 19th ult., MARY E. SHELDON GRAVES, beloved wife of Capt. George E. Graves of that city, aged 68 years.

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

GREENFIELD.—At Moravia, N. Y., Monday, November 19, 1917, WEBB JOHNSON GREENFIELD, a member of the vestry of St. Matthew's parish, since Easter, 1884, and a warden since 1898. The burial office was said in the parish church on Wednesday the 21st at two o'clock and interment was in Indian Mound cemetery.

May he rest in peace and may light perpetual shine upon him!

GUSHEE.—At his home in Cambridge, Mass., November 15, 1917, the Rev. EDWARD MANNING GUSHEE, D.D., founder and rector emeritus of St. Philip's Church, Cambridge, Mass., aged eighty-one years.

**LIPPITT.**—Entered into life eternal at All Saints' Rectory, Meriden, Conn., November 18, 1917, MARY BRADFORD LIPPITT, beloved mother of the Rev. Francis S. Lippitt, in the seventy-sixth year of her age.

"Sweet is the calm of Paradise the blest."

**ROSSBOROUGH.**—Entered into life eternal at Malden, Mass., November 23, 1917, ISABELLA, widow of John ROSSBOROUGH, in her seventy-fifth year. Funeral services from her late home, 1519 Eastern avenue, Malden, at 2 P. M., Monday, November 26th.

May light perpetual shine upon her.

**WALKER.**—Entered into rest, at Philadelphia, on November 20th, ELIZABETH WALKER, deaconess, youngest daughter of the late Canon Walker, and Anne Woodward, his wife, of Hampton, New Brunswick, Canada, in the 70th year of her age. Requiem at the Memorial Chapel of the Holy Comforter, Philadelphia. Interment at Hampton, N. B.

## 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.

**RECTOR, YOUNG OR MIDDLE-AGED MAN,** wanted for church in eastern Bucks county, Pennsylvania. One who is active and can draw the people. Fair salary now, but can raise more. Church has good facilities for all social work. Address BUCKS, care LIVING CHURCH, Milwaukee, Wis.

**UNMARRIED CATHOLIC PRIEST WANTED** to assist rector small city parish with four country missions. Room and board furnished with small stipend. Address MISSIONARY, 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.

**WORK FOR THE FOLLOWING SUNDAYS** in Chicago: December 16th, 23rd, and 30th, also January 6th. Will be also available for the week-day services. Address Rev. L. B. HASTINGS, Knoxville, Ill.

**MARRIED PRIEST, COLLEGE AND** seminary graduate, sociable, musical, faithful, wants parish with \$1,200 a year and a rectory. Address INDEFATIGABLE, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, MARRIED, DESIRES EASTERN** church work, parish or mission, with rectory and fair stipend. Address G-46, 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.

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

### POSITIONS WANTED—MISCELLANEOUS

**ORGANIST WOULD LIKE POSITION** in Episcopal Church. Experienced with boy choirs and mixed choirs. Recitalist. Student under the late Minton Pyne of Philadelphia. Would take pupils both piano and organ. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

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

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O heart of blue,  
Above the white, pure morn!  
Love fill my life to-day  
With fragrance of the dew;  
Joy, be thou whitely born!  
Calm, have thou sway!

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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.

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

## MAGAZINES

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## NOTICES

### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

### LOANS, GIFTS, AND GRANTS

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

### THE BOARD OF MISSIONS

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

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

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### THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 84, BIBLE HOUSE, New York.

MEMORIAL

GEORGE MACCULLOCH MILLER

At a meeting of the vestry of St. Thomas' Church, New York, held on the 16th day of November, the following preambles and resolutions were unanimously adopted:

"WHEREAS, On the 14th day of November, in the year of our Lord 1917, GEORGE MACCULLOCH MILLER entered into Life Eternal, and

"WHEREAS, Mr. Miller was for more than forty years a vestryman of St. Thomas' Church, and for sixteen years senior warden,

"Resolved, That we, the rector, wardens, and vestrymen, desire to place upon record our sorrow at losing a valued and beloved colleague; our admiration for his Christian character, his strong and reasonable Churchmanship, his deep wisdom, and his unflinching courtesy; and to express our gratitude to God for a life of rare devotion, the story of whose service has through more than half a century filled many pages in the history of this diocese and this parish, and of the charities and philanthropies of New York.

"Resolved, That we offer the assurance of our deepest sympathy to the family of our dear friend, and that we send to them a suitably engrossed copy of these resolutions."

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. EDITION A. Cloth bound, size 7 x 4 1/4 inches. Price, 1.00; by mail 1.13.

EDITION B. Cloth bound, larger page and type, size, 7 1/2 x 5 1/2. Price, 1.50; by mail 1.68.

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EDITION A. French Seal, red edge. Price, 2.25; by mail 2.38.

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

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- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth Avenue.
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave. and East 27th St.
- Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., near Manhattan Ave., Greenpoint.

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A. M. Allen.  
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Otto Ulbrich, 386 Main St.

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A. C. Lane, 57 and 59 Charles St.  
Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Elghland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
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M. M. Getz, 1405 Columbus Ave.  
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BALTIMORE:

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STAUNTON, VA.:

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LOUISVILLE:

Grace Church.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Young Churchman Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

E. P. Dutton & Co. New York.

American Soldiers' and Sailors' Diary 1918. Arranged and compiled by Mary Parker Converse.

America's Case Against Germany. By Lindsay Rogers. \$1.50 net.

Spirit Power. By May Thirza Churchill. 60 cts. net.

Thomas Y. Crowell Co. New York.

The Book of Holidays. By J. Walker McSpadden. Author of Stories from Wagner, Stories from Dickens, Opera Synopsis, etc. \$1.25 net.

The Boys' Book of Scouts. By Percy Keese Fitzhugh, Author of Along the Mohawk Trail, etc. Illustrated. \$1.25 net.

Longmans, Green & Co. New York.

Church and State in England to the Death of Queen Anne. By Henry Melvill Gwatkin, D.D., Late Dixie Professor of Ecclesiastical History, Cambridge; Late Gifford Lecturer, Edinburgh; Author of The Knowledge of God, Early Church History, etc. With a Preface by the Rev. E. W. Watson, D.D., Regius Professor of Ecclesiastical History in the University of Oxford. \$5.00 net.

Lothrop, Lee & Shepard Co. Boston.

The Wonder of War in the Air. By Francis Rolt-Wheeler, Author of U. S. Service Series. With forty-two illustrations from War Photographs and Sketches. \$1.35 net.

St. Peter's Church. Albany, N. Y.

St. Peter's Church in the City of Albany, N. Y., in Commemoration of its Two Hundredth Anniversary, November, A. D. 1916.

PAPER COVERED BOOKS

Longmans, Green & Co. New York.

A Churchman and His Church. A Series of Addresses on Matters of Interest at the Present Day. By A. E. Barnes-Lawrence, M.A. A Manual for Churchmen. 40 cts. net.

YEAR BOOK

Trinity Church. Trenton, N. J.

The Year Book of Trinity Church, Trenton, N. J., Diocese of New Jersey, 1917.

PAMPHLETS

From the Author.

Scripture Union, For the Great Club. Great Chapters from the Great Book giving Great Ideals for Great Americans. By Rev. Frederic S. Eastman, Carthage, N. Y. 1 ct. each prepaid.

National Municipal Review. Philadelphia.

American Cities During War Times. By Clinton Rogers Woodruff, Secretary National Municipal League.

Longmans, Green & Co. New York.

Domine Exaudi. Suggestions for Thanksgiving and Intercession at the Present Time. By M.A.H. Edited by the Rev. Willoughby Carter, M.A. 6 cts. net.

MUSIC

C. W. Thompson & Co. 2-B Park St., Boston, Mass.

The Unfurling of the Flag. Words by Clara Endicott Sears. Music by John Hopkins Denmore. 25 cts. net.

KALENDARS

From the Author.

Present Calendar. Vest Pocket and Ladies' Bag Size. 15 cts. Special rates to Altar Guilds, etc. Supplement to the proposed Perpetual Calendar. By the Rev. H. P. Hames, 507 W. 179th St., New York.

E. P. Dutton & Co. New York.

Belgian Towers. Sketches by Roy Hilton. Quotations and description by William Gorham Rice. A Calendar for 1918.

ANOTHER SIGNIFICANT REMNANT

A CORRESPONDENT of the Associated Press reports that one of the buildings wrecked in a recent air raid in London was a branch office of a religious printing organization, with a window full of illuminated mottoes. The shop and its windows were completely wrecked, but one motto, pinned to a pillar which remained standing, stood out in striking prominence over the heap of dust and debris. It bore this verse:

"And ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass; but the end is not yet."

# PAUL SHIMMON SPEAKS FOR ARMENIA AT TRINITY CHURCH

Before a Great Congregation—Day of Intercession—Army Chaplains—War Work

New York Office of The Living Church }  
11 West 45th Street }  
New York, November 26, 1917 }

**M**R. PAUL SHIMMON, a graduate of the General Theological Seminary, class of 1900, addressed a great congregation in Trinity Church on Sunday morning, November 18th. He made a mov-

idea of the martyrdom of the Christians in Bible Lands with the work of the good Samaritan which America was doing, not only for Armenians and Syrians but for all the world. He said that Dr. Manning, who had been one of the greatest champions of Belgium, had at the same time raised his voice and given his time for the consideration of the sufferings of the Christians in western Asia. He said that the sufferings of the Armenians and others were different in kind and degree from those in Belgium, Poland, and Serbia, for his people had been

commander-in-chief of the Assyrian army was doing his share on the Armenian and Mesopotamian frontier. The gravity of his situation appeared from the fact that since he was able to save part of his people by bringing them to the plains of Media in Northwestern Persia, they were living in a country from which they could expect no sympathy, not even shelter, and they could well say with the Psalmist: "By the waters of Babylon we sat down and wept." That the remnants of these Christians were saved was due to the generosity of the Red Cross and of the Armenian and Assyrian relief. When Mr. Shimmon spoke of the glorious salvation achieved by the United States flag, which was more respected even than the native flag of Persia, "and by it the remnant of a nation was saved," many in the congregation were deeply touched in realizing the power of the flag, raised by humble missionaries over the compounds where the Christians were herded together.

### DAY OF INTERCESSION

A circular letter has been sent to the clergy by Bishop Greer, approving the suggestion by the War Commission that the First Sunday in Advent be observed "as a day of special public intercession and supplication to God for His guidance and blessing upon America and her cause." The Bishop suggests the use at the Holy Communion of "some of the special prayers and the Litany suffrages which were issued by me in a pastoral letter for a service on October 28th, in response to the appeal of the President."

### CHURCH CLUB RECEIVES REPORT ON CHAPLAINS

An inspiring meeting of the Church Club was held at their rooms on Wednesday evening, November 21st. The committee on Army and Navy Chaplains—Messrs. Arthur King Wood, chairman, John S. Rogers, and John E. Rousmaniere—made a report, giving credit to the committee on Army and Navy Chaplains of the diocese for raising all funds used in the purchase of supplies.

A detailed statement of outfits sent to the chaplains of New York state regiments was rendered. Besides portable altars and other religious equipment, phonographs and records and various useful articles were furnished to ten chaplains at a cost of about \$3,000. Each chaplain is now being provided with a fund of \$200 to cover expenses of necessary equipment not provided by the committee. The altar hangings and linen were furnished through the kindness of Miss Harriet Bronson and the altar guild of Trinity parish, New York.

This committee will provide future supplies during the duration of the war, and steps will be taken to cover the requirements of the regular army chaplains.

In the discussion of the war work of the Church notable addresses were made by the Bishop of Rhode Island, the Rev. Charles K. Gilbert and Mr. Arthur King Wood. Archdeacon Alfred W. S. Garden of San Antonio, Texas, also spoke on the subject.

### DR. MANNING A VOLUNTARY CHAPLAIN

The Rev. William T. Manning, D.D., rector of Trinity parish, has been asked by the War Commission of the Church to serve as voluntary chaplain for three months at Camp Upton, Yaphank, Long Island.

The vestry of Trinity Church has given its unanimous consent to Dr. Manning's absence, and the appointment has received the official sanction of the Bishop of Long Island. It is expected that Dr. Manning will go to the camp about December 1st. Associated with him will be the Rev. Row-



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HIS BEATITUDE MAR SHIMUN  
PATRIARCH OF THE EAST

ing appeal in behalf of the Assyrian and Armenian Christians.

In his unavoidable absence, to preach at West Point, Dr. Manning had written to the congregation commending to their "most earnest and sympathetic consideration the appeal which was to be made to them by the personal representative of Mar Shimun, the Patriarch of the Assyrian Church, who was enduring such unspeakable sufferings and wrongs".

Mr. Shimmon in his address combined the

deprived of all their means of self-defence. The consequence was, due to the fear of pressure from Russian Caucasus, that the Armenian vilayets were depopulated, and at least one-third of the race has perished. It is now time to provide for the 400,000 orphans, for whom the President of the United States has made a strong appeal. In reviewing the military achievements of the Assyrians in the regions of Mosul, he spoke of the bravery and devotion of Mar Shimun, the Prince-Patriarch, who as

land S. Nichols, in charge of missions near Camp Upton.

Clergymen are serving in this capacity at nearly all of the cantonments and National Guard camps in various parts of the country, officiating in the buildings of the Y. M. C. A., with whose secretaries they cooperate as well as with the chaplains commissioned by the War Department.

**"THE FIRESIDE" AT NEW ROCHELLE**

Under the direction of the Rev. Dr. Charles F. Canedy, rector of the historic Trinity Church, New Rochelle, N. Y., his people have been untiring in their efforts to provide comforts and Christian hospitality to the U. S. soldiers and sailors quartered in the neighborhood.

Supplementing other patriotic activities a new work was launched on Sunday evening, November 18th. It is called "The Fireside".

Soldiers and sailors in and near New Rochelle and their relatives and friends are especially invited; thus supplementing the work of the Red Cross canteens. All permanent residents of the city and their guests, in particular those represented in the U. S. Service, are cordially asked to join in offering the hospitality of each evening. The somewhat informal programme will be varied to include, from time to time, vocal and instrumental solos, recitations, reading of letters from the front, brief addresses, and story telling, at the parish house fire-

side. The purpose is the sustaining of genuine patriotic endeavor.

**WOMAN'S AUXILIARY**

The Advent meeting of the Woman's Auxiliary of the diocese will be held Tuesday, December 4th, in the Cathedral Church of St. John the Divine. At 10:30 there will be Holy Communion and at the afternoon meeting in Synod Hall the Bishop of New York will preside, and addresses will be made by John W. Wood, D.C.L., the Rev. Arthur R. Gray, D.D., and William C. Sturgis, Ph.D. A simple luncheon will be served, for which a charge of 25 cents for each person will be made.

**DIOCESAN BOARD APPOINTS FIELD WORKER**

The diocesan Board of Religious Education has appointed Miss Eleanor B. Forman, a graduate of Teachers' College, Columbia University, as its field worker. Miss Forman has had several years' experience in both state and Church schools. She devoted last year to special study in religious education at the National Training School of the Young Women's Christian Association and at Union Theological Seminary. She is giving her entire time to work in the diocese, and will assist any rector, or group of teachers, who may request her help. Mail addressed to Synod Hall, Amsterdam avenue and One Hundred and Tenth street, will reach her.

secretary, and several members, both of the staff and pupils, for service in France, is keenly interested in the war. This interest finds expression both in the exercises of the school and in the endeavor for more concrete help. The school each Sunday opens with a short service conducted by the present superintendent, the Rev. Gabriel Farrell, who has introduced several features to increase patriotism. While the alms are being collected, the school sings *America*, following the custom at West Point. To the verses already well known has been added the following stanza much used at present in Canada and now creeping over the border:

"God save our noble men.  
Bring them safe home again,  
God save our men.  
Make them victorious,  
Patient and chivalrous.  
They are so dear to us.  
God save our men."

Another feature of patriotism and religious instruction comes at the close. On the platform during the service, and carried by boys at the processional and recessional, are two flags, the national banner and the church banner. At a certain point in the service the two banner bearers take their places by their flags. First, the bearer of the national flag picks up this flag and as he holds it aloft the school unites in giving, with the hand salute, this pledge of allegiance so familiar to every school child: "I pledge allegiance to my flag, and the Republic for which it stands; one nation indivisible, with liberty and justice for all." Then the other boy raises aloft the church flag and the school salutes and pronounces the pledge to this flag: "I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love." After this the pupils sing from memory two verses of the hymn "Fling out the Banner".

Organizations meeting during the week are closely associated with the Church school. At Trinity House several groups of boys and young men meet weekly and do war work. The Parents' Association has undertaken to provide Base Hospital No. 6, of which its founder, the Rev. H. K. Sherrill, is chaplain, with magazines and books. Every organization and group of the school is trying to do its "bit".

**WAR PRAYERS AUTHORIZED**

Prayers authorized by the Bishop for use in the diocese of Massachusetts have just been sent to the clergy. They are unusually well selected, edited, and written. Copies of these prayers can be obtained of the Secretary, St. Paul's Cathedral, Boston, for five cents each, or from the Fort Hill Press, 176 High street, Boston, at the rate of twenty-five for one dollar.

**CATHEDRAL SERVICE UNIT**

Dean Rousmaniere announces that the offerings on November 11th for the work of the Cathedral Service Unit amounted to \$3,900.98, which was about \$600 short of the needed amount. Later gifts brought the total to \$4,001.98.

**CHURCH FAIRS**

The season of Church Fairs has arrived! Contrary to the apparently well-founded pessimistic predictions of the spiritually as well as of the worldly wise, the receipts have been larger than in any previous year. St. John's Church, East Boston, and St. James', West Somerville, have reported an increase in receipts over previous years. And inquiry in other parishes nearly leads one to think that the bad prospects are being overcome by increased effort.

**CITY PARISHES TO OPEN NAVAL MEN'S CLUB**

Bishop Lawrence at the regular meeting

# CORNERSTONE LAID FOR NEW CHURCH IN WESTON, MASS.

## Bishop Babcock Officiates—"Student Hours" in Back Bay—War Work—Church Fairs Prosper

*The Living Church News Bureau }  
Boston, November 26, 1917 }*

THE cornerstone of St. Peter's Church, Weston, was laid yesterday by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts. Bishop Babcock was attended in the service by the rector of St. Peter's, the Rev. Frederick A. Reeve, the Rev. Arthur B. Papineau, rector of St. George's Church, Maynard, and by the Rev. Francis E. Webster, rector of Christ Church, Waltham. The architects are Messrs. Brigham, Coveney, and Bisbee. Mr. Coveney is the present president of the Episcopalian Club of Massachusetts.

The building will be of the type of the smaller English parish churches of the fourteenth and fifteenth centuries. A high nave without aisles terminates in a deep choir with square ended sanctuary after the English manner. A pseudo cruciform plan will be produced by structures resembling transept ends at either side of the choir, containing on one side the organ loft, baptistry, and side entrance, and on the other the main staircase, hall, and another side entrance. At the crossing there will be a lofty fleche forming a bell-cote to hold a gilded cross high in the air.

The building being on high, rising ground, the façade with its large, traceried window rises sheer from the terraced embankment before it. The principal entrance will be through a great porch of timber construction in the first bay on the west side. The sacristy arrangement is that required for a church under modern conditions, with provision for clergy and choir. Beneath the floor of the church will be a hall of the ancient English baronial type with simple

plastered walls and heavy beamed ceiling. This will be used by the Sunday school and other assemblies.

In style the building will be of the English Perpendicular Gothic, although in detail it is so treated as to express the religious life of the present day. The seating capacity is approximately two hundred.

The nave, with the exception of one bay, is now being erected.

**"STUDENT HOURS" IN BACK BAY**

A series of student hours to be held Sunday afternoons throughout the school year at the Church of the Messiah, Back Bay, began Sunday, November 25th. The first speaker was the Rev. Raymond Calkins, and among those to follow him during the winter are President Lowell, Bishop Lawrence, and the Rev. Harry Fosdick of Union Theological Seminary. These services have been arranged to meet the need felt by the students of Boston for a church of their own. Their entire management rests in the hands of the students, as does the responsibility for their success. The Rev. John McGaw Foster, rector, and the vestry have tendered the use of the church for these student hours and for such social activities as may be planned through the winter for the students of Boston, who may thus feel that it is their church home.

**CHURCH OF THE HOLY SPIRIT, MATTAPAN**

The Rev. Alan McLean Taylor, rector of the Church of the Holy Spirit, announces in his calendar that a War Committee formed in the parish has, during the past week, sent nineteen boxes to the men in the Expeditionary Forces, each containing a well-filled comfort bag as a Christmas greeting from the people of the church. The committee stands ready to help in any way.

**WAR WORK AT TRINITY CHURCH SCHOOL**

The school of Trinity Church, Boston, having given its superintendent, its general

of the Episcopalian Club of Massachusetts in the Copley-Plaza Hotel this evening announced that the four large Boston parishes, the Cathedral, the Advent, Emmanuel, and Trinity, have taken over the old Boston City Club building at the corner of Beacon street and Somerset avenue, and will immediately fit it up and run it as a naval men's club. Over fifty beds will be available for naval men wishing to spend the night in the city. Numerous rooms for recreation and read-

ing, dining rooms, and auditoriums will be completely furnished with modern club improvements, so that this double-sized building may serve as a real home for thousands of men in the navy. This is the largest coöperative club venture for the service of men in the nation which the Boston churches have ever undertaken, larger perhaps than the Church has made in any other American city.

RALPH M. HARPER.

## DEATH IN CHICAGO OF THE REV. HENRY GRATTON MOORE

Following Closely the Rector of St. Bartholomew's — Bishop Anderson Addresses Union Meeting—  
Dedication of Parish House

The Living Church News Bureau }  
Chicago, November 26, 1917 }

IT is sweet to think as year by year we lose friends out of sight how grows in Paradise our store! Clergy and people are strengthened by such a faith when they lose true priests and pastors from their work here, but the loss and the parting are hard to bear when two such devoted, consecrated priests are taken away within ten days. The death of the Rev. Mr. Schniewind of St. Bartholomew's, Englewood, was followed by the death of Canon Moore just a little more than a week later on Thursday morning, November 22nd. Canon Moore had been seriously ill with tuberculosis since his return from his vacation in New York last August. It was not thought, however, that his end was so near. Canon Moore's son, the Rev. Gerald G. Moore, vicar of the Church of the Advent, Chicago, and his daughter, Kathleen, were with him when he died.

The Rev. Henry Grattan Moore was born at Cavan, Ireland, sixty-eight years ago, one of twelve children. He was a graduate in arts and theology of Trinity College, Dublin, taking the degrees of B.A. and B.D. He was ordained at the early age of twenty-one. After fifteen years, faithful work in the Irish Church, Mr. Moore went to Canada, where he had charge of the missions at Shelburne and Tapleystown, Ontario. He came to Chicago in 1889 and for nearly seven years did hard, unselfish mission work on the South Side, at St. Philip's. In 1897 Mr. Moore went to the mission of Christ Church, Winnetka, where he was for ten years, being elected its first rector in 1904. Under him Christ Church became one of the most important parishes in the diocese. The present Hoyt Memorial Church and the old parish house and chapel were built in his time. Mr. Moore was appointed Canon of the Cathedral in 1907 and served actively on the staff there for nearly three years, leaving the city for country work in Geneva and Batavia. He was priest in charge of St. Mark's, Geneva, and for the past seven years he has been rector of Calvary Church, Batavia. Besides his parish work at these places, Canon Moore did efficient work at the Geneva State Home for girls and St. Charles Home for Boys. Mrs. Moore, who survives him, has been his most active assistant.

Canon Moore was a devoted Catholic Churchman, an unselfish worker, and dearly loved by those he ministered to and by his fellow clergy. He had the fineness of the best English country clergy all too rare

in the West. His funeral was on Saturday, November 25th. There was a requiem celebration of the Holy Communion at the Church of the Advent. The body was then taken to the Cathedral, where a high requiem celebration was held, the Bishop being the celebrant, assisted by Dean Pond and the Rev. J. H. Edwards, president of the Standing Committee. The lesson was read by Dr. Hopkins, and Bishop Griswold said the commendatory prayers. Burial was at St. Bartholomew's cemetery in the same oak grove and on the same gentle slope where his brother priest, Mr. Schniewind, was laid to rest the Saturday before. The Bishop said the committal. Six priests, all old friends of Canon Moore, were the active pallbearers. The vestry of Calvary Church, Batavia, were the honorary pallbearers.

### BISHOP ANDERSON AT UNION MEETING

ON SUNDAY, November 11th, the date of Bishop Anderson's visitation at St. Andrew's Church, El Paso, he was met at the train by a committee of Evangelical clergymen and representative men, headed by the Rev. J. W. Leach, of the Methodist Episcopal church, with a request that he give all citizens an opportunity to hear him speak. The Bishop gladly consented, and after the confirmation service at St. Andrew's he with the priest in charge, the Rev. Albert E. Selcer, and the entire congregation adjourned to the Methodist church (the largest in El Paso), in which all the Evangelical congregations headed by their respective ministers had assembled, and were holding a praise service. As the Bishop and congregation of St. Andrew's entered, the large assembly which filled the building sang "Faith of our Fathers, living still". In his address the Bishop made an earnest plea for Supreme Self-abnegation, using for his text St. Matthew 10: 39. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." In speaking of Church Unity the Bishop declared that since nations were speaking in international terms, the churches could not speak in terms less comprehensive. Ecclesiastical idiosyncracies must be given up, the churches lost in the Church. The Kingdom of God, he said, is in process of becoming. The world will not be, ecclesiastically or politically, as it was prior to August, 1914. The Church which is willing to "gamble all on God" is the Church which will emerge as the result of the travail of the world in these days. The same is true of the nation and the individual.

### DEDICATION OF OAK PARK PARISH HOUSE

On All Saints' Day, Bishop Anderson formally dedicated the new parish house of Grace Church, Oak Park (Rev. F. R. Godolphin, rector). The service took place in

the auditorium, with about six hundred people present. The occasion was doubly happy, marking as it did the fourth anniversary of the rector. A choir of one hundred and eighteen were assisted by the parish orchestra of twenty pieces. The service was from the Book of Offices, with appropriate hymns and anthems. The Bishop preached on the contribution the Church should make in the present state of the world's unrest. After the service a reception was given by the rector, wardens, and vestrymen, with their wives, and the presidents of parish organizations.

The need for this building has been increasing for years and in May, 1916, at the annual parish meeting, it was decided to build. Months went by in the careful consideration of plans and costs until on May, 1917, the cornerstone was laid by the Suffragan Bishop. Mr. Charles E. White, Jr., the architect, has succeeded in carrying out most admirably the ideas and ideals of the parish. The building joins the church to the north and is in the shape of an L. The first story is Bedford stone and the second of English timbered work. The principal hall on the first story is a room eighty feet long and thirty-three feet wide, divisible into two rooms by a folding partition. Occupied as a single room the seating capacity is 484. The kitchen opens into this from the east by two sets of doors. The china cupboards are built in between the kitchen and the guild hall with doors opening from both sides. The kitchen has the most modern equipment possible to buy and can easily take care of from 300 to 400 people. On the ground floor is the chapel—a cool, quiet, monastic room, seating seventy-five.

### LIBERTY BONDS

Still more of our parishes and Church organizations report investing funds in Liberty bonds. The Red Cross Society of Waterman Hall, the diocesan school for girls, invested in a \$50 bond, and the Rev. G. F. Flick, priest in charge of All Angels' Mission for the Deaf, has written that the Silent Athletic Club and the Chicago Division of the National Fraternal Society of the Deaf have each invested in a \$500 Liberty bond.

### BROTHERHOOD MEN ENTER THE SERVICE

Two Brotherhood men of the chapter at St. Simon's, Chicago, have just been placed on the honor roll of their parish. They are Mr. H. W. Raymond and Mr. Maxwell Joice.

Mr. H. W. Raymond has been appointed by the Brotherhood of St. Andrew as a secretary for religious work in the army. Mr. Raymond is one of the "charter members" of St. Simon's parish and has long been director of the Brotherhood of St. Andrew and a vestryman, and has recently served as superintendent of the Church school. Mr. Maxwell Joice has left for the Aviation Training Camp where he will probably have the rank of lieutenant. Mr. Joice has been most faithful and helpful in the Brotherhood of St. Andrew, in the choir, and as a teacher in the Church school.

Mr. Edward C. Swigert of St. Paul's chapter, Kenwood, is at Camp Taylor, Louisville, serving as Brotherhood secretary there.

### PONTIAC DOING ITS BIT

The Livingston county chapter of the American Red Cross with headquarters at Pontiac has elected the Rev. Albert E. Selcer, rector of Grace Church, that city, chairman of the committee on civilian relief. Mr. Selcer, who was formerly a student at the Chicago School of Civics and Philan-

thropy, and has had wide experience in social and philanthropic work, will conduct classes for workers in civilian relief for the entire county, following the syllabus issued by the National Red Cross organization for institutes in various parts of the country. Miss Sophronisba Breckenridge, Dean of the Chicago School, will act as general adviser. The "Persephone Players", representing the "social side" of the Junior Auxiliary at Grace Church, have given the second of a series of educational plays in the parish room, which has been equipped like the "Portmanteau Theatres". The proceeds of the entertainments are being used to purchase a Liberty Bond for the parish endowment fund.

#### WAB SOCIAL

Wednesday evening, November 14th, a war social at the Church of the Epiphany was well attended and greatly enjoyed by the congregation and their friends. The rector, the Rev. H. W. Prince, spoke on several national subjects which he has not cared to speak of from the chancel, and also formed different committees to serve on the National Service Council. There are three committees for women and three for men.

H. B. GWYN.

#### CHURCH CONSECRATED IN PORTLAND, OREGON

THE NEW St. Andrew's Church, Portland, Ore., was consecrated the evening of Sunday, November 11th, by Bishop Sumner. A year ago, the old edifice was abandoned as unsafe, because of the crumbling of a basement wall. But through heroic efforts of Archdeacon Chambers, the members of the congregation, and friends of St. Andrew's, a building fund started by the former vicar, the Rev. F. M. Baum, was added to until a sufficient amount was on hand to rebuild the church and to consecrate it free of debt. Several of the Portland clergy took part in the service.

#### NEW ALTAR IN ST. PAUL'S CHURCH, BROOKLYN

THE NEW ALTAR in St. Paul's Church, Brooklyn, New York, dedicated to St. Francis of Assisi, was blessed by the Bishop of Long Island on November 16th. The donor wished to give a Franciscan altar where the Holy Sacrifice should be offered for the victory in this war of the Franciscan spirit, and at the same time a thank-offering for all that France has given the world in sacrifice, courage, cheerfulness, and many other "little flowers of St. Francis". So the wall back of the shrine is emblazoned with the lilies of France in gold on an azure background, and the small statues on the front of the altar are the patron saints of France and Paris: St. Michael, Ste. Jeanne d'Arc, St. Denis, and Ste. Genevieve. The altar is of oak and delicate gilt fret-work, picked out with scarlet and blue, and the statues are exquisitely colored in the ancient manner. The statue of St. Michael with his triple crest and armor carries out Ruskin's famous description of this battle saint.

The altar was designed by Mr. Ralph Adams Cram and executed by Messrs. Irving and Casson. The candlesticks and crucifix were also designed by Mr. Cram and are of wrought iron. They were made by Mr. Yellin. The figure of St. Francis and its very beautiful tapering canopy were executed before the war by Lieutenant Horsefield, then associated with Messrs. Cram and Ferguson, whom he left to go with the British army to Gallipoli. A survivor of that ill-fated expedition, he was later on

invalided to an Oxford Hospital from the trenches of Flanders. All of which adds to the sentiment of the altar. St. Francis holds some birds on his outstretched hand. Each figure of the canopy is surmounted with one of St. Francis' little feathered companions. Lizards are quaintly worked into the fret-work of the side wings of the shrine, and there is a squirrel at the feet of the saint. The whole altar is one of Mr. Cram's most lovely productions.

#### CONVENTION OF THE DIOCESE OF ALBANY

THE ANNUAL CONVENTION of the diocese was held in All Saints' Cathedral, Albany, N. Y., on Tuesday, November 20th. The Holy Communion was celebrated by Bishop Nelson assisted by the Rev. R. E. Armstrong, who read the epistle, and the Ven. Roelif H. Brooks, who read the gospel. At this service the Bishop read his annual address.

At 11 o'clock, the convention gathered in the assembly room of the Cathedral guild house, the Bishop presiding. Twenty-eight parishes being represented, and a large number of clergy being present, a quorum was declared and business carried out with the utmost celerity and dispatch. Mileage not having been provided the clergy, and entertainment having been omitted altogether this year, the usual number of parishes and mission stations were not represented, but it is expected that the major portion of them will be present at the convention which the Bishop will call next May. On motion the usual balloting was dispensed with and the secretary was authorized to cast one ballot for the reelection of all the members of the Standing Committee. This same procedure was followed in the election of the clerical and lay members of the Board of Missions, with the exception that the Rev. P. Le F. Grabau succeeds the Ven. Roelif H. Brooks, the latter remaining a member of the board, however, by virtue of his office as Archdeacon of Albany. The name of Mr. Albert E. Cluett of St. Paul's Church, Troy, was substituted for that of Mr. Walter H. Cluett of St. Luke's Church, Saranac Lake, as one of the lay delegates to the provincial synod. All of the other delegates were re-elected, with the exception of Mr. DeLancey Ellis of St. Andrew's Church, Albany, who would not accept reelection. Mr. Russell M. Johnson of St. Peter's Church, Albany, was elected in place of Mr. Ellis.

It seems that through some oversight the Bishop of the diocese has never been made a member of the board of trustees. This mistake was corrected at this convention. All the other trustees were re-elected, the usual balloting being dispensed with and the secretary casting one vote for their reelection.

It was discovered at this point that the convention had failed to elect a secretary. Upon motion the Rev. William C. Prout, rector of Christ Church, Herkimer, was re-elected. He immediately appointed the Rev. T. B. Fulcher, D.D., chancellor of the Cathedral, as assistant secretary. The Rev. Frederick S. Sill, D.D., was elected registrar, and Col. Selden E. Marvin, treasurer.

The convention then took up as a special order of business the change in the constitution of the diocese, which had to be ratified at this time, in accordance with the canon law of the Church. Upon motion, therefore, Article II of the constitution was changed, and the annual convention of the diocese, which has heretofore been held in November, will hereafter be held the second Tuesday in May, wherever the Bishop may

direct. This resolution was unanimously carried, the convention voting by orders.

A committee was appointed to take up the matter of holding parish meetings in January, inasmuch as the new diocesan year will now be the same as the civil year, from January 1st to December 31st. This committee will report at the May convention.

The privilege of the floor was extended at this time to the Rev. Mr. Wood, who spoke in the interest of The Church Mission for Missions. He told of the splendid work done by means of a "city-wide every-member canvass," and expressed the hope that such a "mission" might be arranged for in the city of Albany. The Bishop informed the convention that steps for such a "mission" had already been taken and doubtless the example of Albany would be followed by many other cities and towns.

The Rev. Hobart Whitney suggested that "regional missions" might be held profitably in the rural districts.

Mr. Robert C. Pruyn reported, on behalf of the committee of laymen appointed by the diocesan committee on the Church Pension Fund, that while the apportionment had been \$61,000, the diocese of Albany had given \$206,309.61.

The Bishop announced that it was his plan to have the report of the convention tabulated and printed with the diocesan journal, which will be published subsequently to the convention in May. No objection being made to this commendable plan, the two reports will be bound up together in the same volume next year. After considerable debate a resolution offered by the Ven. Roelif H. Brooks was carried whereby in the future a committee of treasurers of extra-parochial, diocesan, and general offerings will apportion and assess the parishes and mission stations of the diocese. The Bishop immediately made Archdeacon Brooks chairman of this committee.

The various diocesan standing committees were appointed by the Bishop, only a few changes being made. Canon R. E. Armstrong of All Saints' Cathedral succeeds the Rev. Donald M. Brookman, D.D., as chairman of the diocesan Commission on Christian Unity.

After the reading of the minutes by the secretary and their acceptance by the convention, the usual devotions were held, the convention then adjourning *sine die* to meet the second Tuesday in May.

#### SHOP EARLY!

If you buy a Christmas present,  
Buy it now!  
If it be for prince or peasant,  
Buy it now!  
Buy it early in December,  
Since you didn't in November;  
You'll be glad if you remember—  
Buy it now!

While the counters stretch before you,  
Buy it now!  
While there are no crowds to bore you,  
Buy it now!  
Buy before the air is stuffy,  
Buy before the girls are huffy,  
Buy while things are fresh and fluff—  
Buy it now!

Tarry not until tomorrow,  
Buy it now!  
Even though you have to borrow,  
Buy it now!  
See that shop-girls don't have reason  
To abhor the Christmas season;  
Put a conscience, if you please, on—  
Buy it now!

—Selected.

## DEATH OF REV. F. D. BUCKLEY

THE REV. FREDERICK DASHIELS BUCKLEY, rector for the past twenty-five years of Trinity Church, Waterbury, Conn., died early on the morning of November 21st at his home in Waterbury after an illness of several weeks. Mr. Buckley was a graduate of Trinity College, Hartford, in the class of 1884, receiving his M.A. degree from the same college in 1895. He was also a graduate of the Berkeley Divinity School. He was ordered deacon by Bishop John Williams in 1887 and advanced to the priesthood by the same Bishop in the following year. His first rectorship was that of Grace Church, Stafford Springs, in the diocese of Connecticut, which he held from 1887 to 1889, when he was called to the rectorship of St. Andrew's Church, St. Johnsbury, Vermont. In 1892 he came to Trinity Church, Waterbury, where he built up a large and important work. In Church circles and among the Free Masons Mr. Buckley was well known throughout the state. He was a thirty-second degree Mason. Mr. Buckley is survived by his aged mother, his wife, and two daughters.

## THE WAR AND THE CHURCH'S MISSION STAFF

HERBERT CHAPPELL, son of the Rev. James Chappell, of the district of Tokyo, has been wounded in France, but is expected to recover.

McCarthy, son of Mr. William McCarthy, of St. Paul's School, Anking, China, has been killed in action in France.

James H. Pott, son of the Rev. F. L. Hawks Pott, D.D., principal of St. Paul's School, Anking, China, has enlisted in the Aviation Corps, United States Army.

## AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE November meeting of the board of trustees of the American Church Building Fund Commission, gifts, grants, and loans amounting to \$26,400 were granted to various parishes and missions. Revision of the constitution and by-laws was completed, and action was instituted to secure permission from the Supreme Court of the state to enlarge the scope of the commission's usefulness.

## DEATH OF REV. E. M. GUSHEE, D.D.

IN CAMBRIDGE, MASS., on November 15th, died the Rev. Edward Manning Gushee, D.D., founder and rector emeritus of St. Philip's Church, who had reached the ripe age of eighty-one years. His orders had been given him as far back as 1861, in which year Bishop Clark ordained him both deacon and priest. He had served, besides St. Philip's parish, the Church in Dover, N. H., and in Wallingford, Conn., and had also been rector of St. Peter's Church, Salem, Mass. He was the author of a number of publications on religious subjects. His son, the Rev. Richard H. Gushee, is rector of Christ Church, Ontario, Cal.

## CONDITIONS IN UTAH CONSIDERED

A COMMITTEE consisting of the Presiding Bishop, the Bishop of Texas, and the Bishop Coadjutor of Iowa, appointed at the recent session of the House of Bishops to consider conditions in Utah growing out of alleged unpatriotic sentiments expressed by the Bishop of Utah and consequent protests from the missionary district, was in session at the home of the Presiding Bishop on November 7th.

They gave consideration to the papers before them and listened to statements made personally by Dean Fleetwood and Mr. Thompson, members of the Council of Advice of the missionary district of Utah; but did not take final action, deeming it fair to take such action only after the Bishop of Utah should be before them to answer for himself. They therefore adjourned to meet in the same place with the Bishop of Utah present, on December 12th.

The committee was appointed under the authority of the House of Bishops "to inquire into the whole matter so that the Bishop of Utah may govern his action by their advice." On the day that this resolution was adopted the Bishop of Utah had sent the following letter to the Presiding Bishop:

"House of Bishops, October 19, 1917.

"MY DEAR PRESIDING BISHOP:

"As the Council of Advice of the missionary district of Utah has written to the House of Bishops through you, questioning my loyalty to my country, saying that my usefulness as Bishop of Utah is ended, and asking for relief, I am taking the liberty of requesting that you, with such other bishops as you may call to your aid, inquire into the whole subject and advise me in the premises, so that I may govern my action thereby.

"Meanwhile I ask that you will grant me leave of absence from the district.

"Faithfully yours,  
"PAUL JONES."

## APPORTIONMENT FOR SOCIAL SERVICE IN 1917

FIFTY-THREE dioceses and missionary districts have responded to the appeal and apportionment of the Joint Commission on Social Service during the past year, raising a total of \$6,239.75. This is a larger response than in either of the former years in which the Church has been asked to meet this apportionment, which is on a basis of one per cent. of the regular missionary apportionment.

## CONSECRATION OF ST. LUKE'S, MONROVIA, CAL.

'ST. LUKE'S CHURCH, Monrovia (Rev. A. T. G. Dowie, rector), was consecrated by the Rt. Rev. J. H. Johnson, D.D., on November 11th. Almost exactly eleven years had intervened between its opening service and its consecration. Morning Prayer was said by the Revs. H. K. Bullis and M. M. Benton. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Ellis Bishop, epistoler, and Dr. Hibbard, gospeler. The Rev. R. B. Gooden, headmaster of Harvard School, was the preacher.

## CHURCH FINANCE COMMITTEE

The committee authorized at the last General Convention for the purpose of improving business methods throughout the Church has established its office at 289 Fourth avenue, New York. Its membership is as follows: Bishop Lawrence, chairman; the Rev. Dr. Henry Anstice, Mr. Arthur E. Newbold, Mr. Alanson B. Houghton, Mr. Robert C. Pruyn, treasurer. The secretary is Mr. F. F. Bartrop, an expert accountant.

The first work of the committee is to secure a uniform financial year, which under the canon is now the calendar year. Already a number of dioceses have made this change, the latest being New York.

The committee urges that all dioceses and parishes enforce Canon 50, requiring that all accounts of all Church organizations be audited by outside accountants. When this

is accomplished, an important step will have been made towards the abolition in the Church of carelessness and dishonesty.

The committee is engaged in planning a simple system of accounting for the smaller parishes and missions. The new form of parochial report is already in general use, but the committee is seeking suggestions as to improvements. The safeguarding of trust funds and the insurance of Church property against loss by fire are also objects of the committee's attention.

## BISHOP BRENT ACCEPTS

THE RT. REV. CHARLES H. BRENT, D.D., has accepted the action of the diocesan council of Western New York, and will succeed Bishop Walker in that see. With the approval of the Standing Committee of the diocese, however, he has cut very short his stay in New York, sailing last week for an indefinite stay in France, where he will remain in the interest of the Y. M. C. A. as long as his presence is deemed advisable. Bishop Brent goes to the front at the invitation of General Pershing, whom he confirmed not very long since.

## WORK AMONG SOLDIERS AT HOUSTON, TEXAS

THE SOLDIERS from Camp Logan, near Houston, Texas, are especially invited to services and to other facilities at Christ Church in that city (Rev. P. G. Sears, rector). A reading and writing room for their convenience has been fitted up in the parish house, where books, magazines, newspapers, etc., are available for their use. The rector asks that Churchmen in the camp who will shortly be going to France make themselves known and asks also that his parishioners will entertain them in their homes according to their opportunity. The soldiers at Camp Logan are Illinois units.

## DIOCESAN COUNCIL OF WEST MISSOURI

THE ANNUAL council of the diocese of West Missouri met in Calvary Church, Sedalia (Rev. H. E. Martin, rector), on November 13th and 14th. Besides the clergy and lay delegates a large number of visiting Church people from Kansas City, St. Joseph, and elsewhere in the diocese were guests of the parish. At the opening service Bishop Partridge preached and celebrated the Holy Communion. The council was organized for business with the election of the Rev. Edwin F. Wilcox of Webb City as secretary of the diocese.

Absence from the council of one who had rendered splendid service through a long pastorate at St. Paul's, Kansas City, the Rev. Dr. J. D. Ritchey, was noted with universal regret, and resolutions of sympathy with him in his illness, and of appreciation of his ministry and his work as president of the Standing Committee, were unanimously adopted. To fill the vacancy in the Standing Committee, the Rev. C. A. Weed was elected.

The time of the diocesan council was changed from November to May; and a canon was adopted making the fiscal year beginning January 1st and providing for a professional audit of diocesan accounts and for the appointment of a diocesan finance committee. The taking of quarterly offerings for diocesan missions was made obligatory wherever other methods, such as the duplex envelope, were not in use. A constitutional provision was adopted whereby only clergy whose work was distinctly within the diocese should be eligible for

election as clerical deputies to General Convention.

On motion of Mr. Philip Toll of Kansas City, the following patriotic resolution was adopted:

"Whereas, our country has taken up arms to perpetuate the rights of humanity as exemplified by the teachings of Jesus Christ and to preserve to mankind a freedom vouchsafed by democracy based upon, 'Whatsoever ye would that men should do to you, do ye even so to them';

"Therefore, be it resolved that we, the bishop, priests, and laity of the Episcopal Church in America in the diocese of West Missouri, do hereby endorse the acts of our President and do pledge to our government our fealty and loyalty and our willingness to serve in any capacity in which we may be called."

Steps were taken toward the formation of a diocesan Church club of men, to have local sections in the various parishes, each containing groups for the study and furtherance of Missions, Religious Education, and Social Service.

Mrs. George Biller addressed the council on the matter of having an institute for religious education upon missions in the principal cities of the diocese. Mrs. R. A. Brown, president of the woman's diocesan society, spoke upon the work done by that busy organization and reported the year's achievements and its plans for the future. The society has money in hand to pay for missionary work in the diocese, especially in the Ozark mountain region, if only missionary clergy can be secured. At the separate meeting of the society, the Rev. Edwin F. Wilcox gave an address upon The Work of the Church in Southwest Missouri. Mr. Wilcox's field is in the heart of the zinc-mining district.

At a mass meeting on the night of the 14th, the Bishop preached, and the Rev. Robert Nelson Spencer presented most effectively The Tragedy of Armenia.

The diocesan branch of the Woman's Auxiliary met on the 15th, well attended by earnest women from all parts of the diocese. A corporate Communion was celebrated by the Bishop. Business was transacted and conferences on study classes were conducted by Mrs. George Biller. Addresses were given by the president of the diocesan branch and by the Rev. Charles A. Weed.

The next council will meet in St. Paul's Church, Kansas City, on May 14th and 15th, of next year.

#### WAR EMERGENCY WORK OF THE G. F. S.

THE NEW War Emergency Committee of the G. F. S. A. has definitely begun its special work for all girls during the period of the war. Very early in the year the society appointed a committee to report a plan of action which will be used as far as proves practicable, in consultation with other organizations doing similar work.

On November 12th the War Emergency Committee met in New York, holding a long conference with Bishop Perry and representatives of other organizations. Work and plans were fully discussed, and it was decided that the camps at Wrightstown, N. J., and Chillicothe, Ohio, should be the points of beginning. The work will be distinctly for girls, and only indirectly for men. The mature, vicious woman, and the vice conditions about camps are not for the G. F. S. to deal with; but near every camp are large numbers of young and foolish girls, hardly more than children in their knowledge of how to guard themselves. For these girls the committee will work, sending one home to her mother with the plain speaking which

will suffice, rousing the mother herself to care for a more unruly girl, furnishing clubs, amusements, and patriotic work for yet others, and giving safe nights' lodging at the G. F. S. house to girls whose funds have been lost.

Subscriptions of \$3,210 and a gift of \$9,000 make a fund to begin with, and the War Commission will add some to the emergency committee's purse; but much more will be needed. Gifts and money will not be asked, at present, outside the society; but within it contributions are greatly desired. These should be made payable to the "G. F. S. War Emergency Fund" and sent to the treasurer, Mrs. Alfred Aiken, 40 Elm street, Worcester, Mass.

#### BISHOP LLOYD GOES TO AFRICA

BISHOP LLOYD has sailed from New York to England on his way to Liberia in Africa. He goes following his election to the task by the House of Bishops at the recent meeting in Chicago, and will investigate conditions in this far-away black republic, that the Church may be wisely guided in its future action in the field hallowed by the work of Bishop Ferguson. He is accompanied by the Ven. Archdeacon Schofield of Denver, and will be away for several months.

This journey by Bishop Lloyd will be a surprise to the greater part of the people of the Church, as the fact of his election was not published until mid-November. But Liberia is a sensitive field, and a needy and deserving one, and doubtless the effect of this journey by the president of the Board of Missions will justify his absence from New York at this critical time.

#### FRENCH CHAPLAINS VISIT UNITED STATES

CHAPLAIN ALFRED ERNEST VICTOR MONOD and Chaplain Georges Lauga, both military chaplains in the French army, now in this country as official delegates from the Federation of French Protestant Churches to the Federal Council of the Churches of Christ in America, expect to make a three-months' tour of the country, presenting to the Churches of America, from the Churches of France, a message of fellowship and coöperation and appreciation of the services already rendered by this country. They return to France in January, when their leaves of absence from the army come to an end.

These men have seen active service and both bear the rank of captain in the French army. Chaplain Lauga served first as field ambulance attendant in the eighth division of infantry and later became military chaplain in the one hundred and thirtieth division of infantry on the Verdun front. He has been twice wounded and has been awarded the *croix de guerre*. He has served in the Argonne, at Hauts-de-Meuse, Woevre and Chemin-des-Dames and, at three different times in 1916, was in a conspicuously active sector of Verdun, where he went every day to the first line, that he might bring the men moral comfort, not hesitating to expose his own life.

Chaplain Monod was called in August, 1914, as a hospital attendant in a surgery ward in Paris. Later he was chaplain in the navy on the hospital ship "Tschad", where he served until August, 1915. He saw service in the Dardanelles, at Salonica, and in Albania during the Serbian retreat. Since June, 1917, he has been chaplain in the army with a division of troops from North Africa.

#### MEMORIALS AND GIFTS

AT ST. MARY'S CHURCH, Middlesboro, Ky., on November 4th, Bishop Burton dedicated a gold-fringed flag, mounted on an eagle-capped staff, bearing a brass plate with inscription:

"From Mrs. Isabel Woodbury, in memory of her mother, Mrs. ISABEL RODES McDOWELL, 'Loyal to her Church, her Country, and her Flag.'"

IN THE last will and testament of Mary Emma Watson, recently deceased, a communicant of St. Stephen's parish, Steubenville, Ohio, Rev. Allen Percy Bissell, rector, several charities and Church institutions are remembered, among them Kenyon College and the General Board of Missions. Mrs. Watson's real estate, all in Steubenville, is valued at \$1,000,000. Her private residence, adjacent to the church, is bequeathed to the parish for a rectory.

AMONGST OTHER generous bequests to the Cathedral Church that he loved, Dr. Hitchings, rector emeritus of St. John's, Denver, left \$2,000 for a suitable memorial. A bishop's throne is planned, a copy of that in Worcester Cathedral, England, twenty feet high, and of exquisite beauty. The three niches near the top will hold figures of Bishop Frank Spalding of Utah, Bishop Randall, and Dr. Hitchings himself, and the throne will be finished before Christmas.

ON ALL SAINTS' DAY, in All Saints' parish, Woodlawn, Pa., the rector, the Rev. H. L. McClellan, blessed and used a memorial chalice and paten of silver, presented by the Girdler family.

"To the Glory of God, and  
in Loving Memory of  
ELIZABETH HAYES GIRDLER  
1917."

A fine set of silk markers was also given by Mrs. W. H. Sanders, and a generous offering made for the building fund for a new church.

#### ADVENT HYMN

Lift up your heads, ye nations of the world,  
That, conquered, lie beneath Rome's iron heel!  
Freedom is nigh! The Liberator great,  
Down from the ethereal throne of God  
Descended, soon shall strike the shackles off  
Your fettered hearts and make you free indeed!  
Lift up your hearts, ye peoples of the earth!  
Be not cast down for aye! The abyss profound  
That now gapes wide his mouth shall close.  
Look to the East! The rising Star of Hope,  
High in the clear ascendant, soon shall shed  
His influence benign athwart your world  
Dark with despair and to the pit devote.  
Arise, O world, forsake your temples foul!  
Let Isis, Thor, and Ashtoreth, false gods,  
Back to the ends below, their proper home,  
Speed, thwarted, hence. Behold! the Christ,  
Eternal God, upon your threshold stands.  
Arise and greet your King!

—JACOB S. LINTON, in  
*Father Dunne's News Boys' Journal.*

#### ARIZONA

JULIUS W. ATWOOD, D.D., Miss. Bp.

#### Bishop's House Completed

THE BISHOP'S HOUSE at Phoenix, which was under construction during the summer, has been completed, and the Bishop and his family have moved in. The building and grounds cost \$17,475, all but \$3,000 of which has been provided. On the First Sunday in Advent special offerings will be made throughout the district with a view to raising the balance.

**ATLANTA**

**HENRY J. MIKELL, D.D., Bishop**

**At Camp Gordon—Daughters of the King**

THE TWENTY-FOURTH Sunday after Trinity, Bishop Perry, of the War Commission, preached at All Saints' Church, Atlanta. In the afternoon, accompanied by Bishop Mikell, Dr. Wilmer, and Mr. Memminger, Bishop Perry visited the cantonment at Camp Gordon. Permission having been obtained from the General in charge, a civilian chaplain will be placed in the camp to care for the spiritual needs of our soldiers. Already the work of the Church is being most effectively cared for by Mr. Bernard Suttler, the Brotherhood secretary, Chaplain Gass, and many laymen of the city who are conducting Bible classes.

THE LOCAL assembly of the Daughters of the King gathered in St. Philip's parish house, Atlanta, on Wednesday, November 21st. Officers were reelected. The quiet hour was led by Bishop Mikell, and addresses were made by the Rev. Israel H. Noe and the Rev. Robert F. Gibson.

**CALIFORNIA**

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

**Convocation of San José—Death Comes to Aged Church Workers**

THE CONVOCATION of San José met in Trinity Church, Menlo Park, on Tuesday and Wednesday, November 13th and 14th. The most important event was the resignation of Dean Gardner, who has held the place for eight years and left impressions of spirituality and progress that will be long remembered. The new Dean is the Rev. W. A. Brewer, who has spent all his life in the convocation, and whose father was probably the first Dean of convocation in the part of California covered by the present convocation of San José. The afternoon was devoted to the problems of the diocesan Board of Missions. The net result of this and similar discussions would seem to be that the Board's problems have passed beyond the consideration of curtailing the work. In the evening the church was filled to listen to an address by the Bishop on the Christian Attitude toward Property.

Wednesday morning at the Holy Communion the rector of the parish, the Rev. H. E. Montgomery, was celebrant, and Dean Gardner made a short and impressive meditation. This was followed by a corporate breakfast in the new parish house, and the main business of the morning was a discussion of the Influence of the War upon Religion, the consensus of opinion being that a very definite religious awakening might be expected in this country when we really get into the War, an experience similar to that which has so profoundly affected England and France already.

It remains to congratulate the rector and the parish on the erection of this parish house, which is provided to meet the obvious needs of a growing work. It has cost about \$4,500, all of which was in hand before the work commenced. The building is of one story only; and at present consists mainly of three rooms: a large Sunday school room capable of accommodating two hundred persons or more; a guildroom, with kitchenette; a poolroom, and a little room for an office or administration department. The building is wired for a moving picture outfit, which, when placed in due time, will be of more uses than can now be catalogued. Especially is this true in view of the fact that Camp Fremont, with its probable 40,000 soldiers, is at Menlo Park. This building was dedicated by the Bishop on

Tuesday afternoon with a short service; and it provides what may be called a fitting workshop by the side of the ample rectory built some three or four years ago. Around the rectory and parish house are ample grounds, and it is hoped soon to build a new church to take the place of the old building which has become too small for the growing congregation.

WHILE THE convocation was in session in Menlo Park, it came to pass that the burial office was being said in San Francisco—in Trinity Church and in Grace Cathedral—over the bodies of two of those who have been for the last quarter of a century active in the Church life of the diocese. In Trinity Church, the Bishop and the rector, the Rev. Dr. Clappett, held the service for Mrs. George W. Gibbs, who for more than twenty years has administered the large estate of her husband with a very careful sense of the stewardship involved in handling this world's goods. The present building of the Divinity School of the Pacific stands as her most obvious memorial, and her benefactions have covered a large range of works of mercy and charity. But her whole life was in itself a benefaction, and she will be missed in more places and ways than could be mentioned here. In Grace Cathedral, at the same hour, Dean Gresham read the burial office for Mr. Lansing R. Ringwalt, who for thirty years had been active in good works both in the diocese and in Grace Church and Cathedral. He was a vestryman of Grace Church, and its treasurer, long before the organization of Grace Cathedral, after which he was placed on its governing board, and acted as treasurer until advancing years compelled his retirement. For many years he was also a member of the Standing Committee, and was more than once elected to the General Convention.

May they rest in peace, and may Light Eternal be their inheritance.

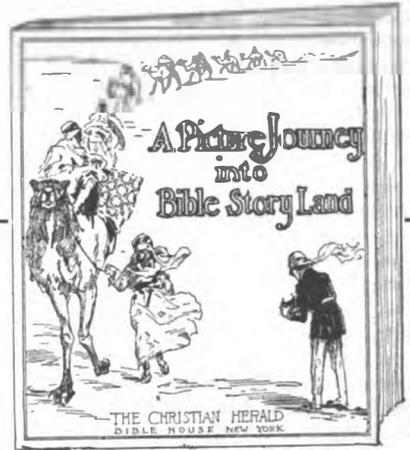
**CENTRAL NEW YORK**

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

**Dr. Hegeman Becomes Archdeacon—Convocation**

AFTER ELEVEN years as Archdeacon of the diocese, the Ven. Wm. Cooke has resigned, feeling no longer able to do the hard work of missionary traveling, and has become assistant minister at Grace Church, Utica. The Board of Managers for missions has elected as his successor, on nomination of the Bishop, the Rev. A. Randolph B. Hegeman, D.D., rector of Trinity Church, Binghamton, and Dr. Hegeman has signified to the Bishop his willingness to undertake the work. Dr. Hegeman will leave Binghamton after a remarkably successful rectorship of fourteen years. The new Archdeacon is a graduate of St. Stephen's College, of Harvard University, and Berkeley Divinity School.

THE FIRST DISTRICT met in convocation on the 13th and 14th in Trinity Church, Watertown, with good weather and large attendance. Tuesday morning the clericus was addressed by Bishop Fiske on Christ the Teacher. At the business meeting the rural survey work was transferred to the Sunday school convention which met later in the afternoon, when Mrs. R. W. Bowman spoke on the Heart of the Child, Mrs. F. W. Carpenter on Teacher Training, and Mrs. W. J. Willson on Spiritual Mothering. A committee of Mrs. Carpenter, Mrs. Willard, and Mrs. Lansing was named to arrange for a teachers' training class in Watertown. In the evening Bishop Fiske made a strong appeal to men. At the Woman's Auxiliary service on Wednesday the Bishop was celebrant and Dr. R. H. Gesner preacher. At



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2 P. M. Mrs. Goodale showed the need of loyalty to Christ's work during the many war calls. Mrs. C. R. Pancoast of Philadelphia spoke on the Church's work in the Philippines, China, and Japan, illustrating with colored pictures.

**COLORADO**

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Bp. Coadj.  
Clericus Meets at Wolfe Hall

AT THE November clericus held in Wolfe Hall, Bishop Johnson was presented with a writing-case as a small token of the great love of his clergy for him. The occasion was his birthday, and he entertained the clergy and their ladies at lunch. Miss Fannie Campbell was invited to interest lukewarm parishes and their priests in the splendid work of the G. F. S. in Colorado. The Bishop advocated systematic support of St. Luke's Hospital, which had received from parishes \$574 only in the course of ten years. He suggested Thanksgiving for this purpose and Ash Wednesday for the Church Convalescent Home.

**CONNECTICUT**

CHAUNCEY B. BREWSTER, D.D., Bishop  
E. C. ACHERON, D.D., Suffr. Bp.  
Diocesan Meeting of G. F. S.—Fires

THE ANNUAL meeting of the Girls' Friendly Society of the diocese was held in Meriden on November 10th and 11th. The afternoon sessions were attended by over three hundred associates and members. The subject for discussion at both members' and associates' conferences was The G. F. S.; Its Duty in the Present National Crisis. Bishop Brewster spoke at both conferences. Miss Mary M. McGuire, the General Secretary, during the afternoon explained the War Emergency Work of the society. The sermon at evening prayer was preached by the Rev. Dr. J. Chauncey Linsley. The Corporate Communion Saturday was largely attended. Miss Margaret Jackson was re-elected president. There are sixty active branches in the diocese and over three thousand members and associates.

ST. PAUL'S CHURCH, Norwalk (Rev. Louis B. Howell, rector), was partly destroyed by fire on Tuesday, November 20th, as a result of the same fire that destroyed the historic First Congregational church of that town.

THE PARISH HOUSE of St. John's Church, Warehouse Point, was seriously damaged by a fire of unknown origin on the evening of November 15th.

EXTENSIVE REPAIRS are being made on the rectory of St. Mary's Church, South Manchester, in anticipation of calling a new rector, who it is hoped will be in residence early in the new year.

THE MEN of Trinity Church, Collinsville, under the direction of their new rector, the Rev. Harry W. Perkins, are planning organization of a men's club in the near future.

A SUCCESSFUL every-member canvass was made in St. Mark's parish, New Britain, on the First Sunday in Advent.

ST. JOHN'S PARISH, Pine Meadow, has been united with Trinity parish, Collinsville, under the rectorship of the Rev. Harry W. Perkins.

THE CHAIRMAN of the diocesan Board of Religious Education is conducting teacher training classes for St. Andrew's Church school, Meriden, and for St. Mary's Church school, South Manchester.



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**CUBA**

H. R. HULSE, D.D., Miss. Bp.

**Pilgrimage of Prayer**

THE WEEK of Sunday, November 11th, was appointed for the Pilgrimage of Prayer in this district. There was a corporate Communion Sunday, and Bishop Hulse conducted a quiet hour on the following Friday. Circulars sent to the clergy requested them to observe the week with proper services wherever possible.

**DULUTH**

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

**Duluth Deanery—Honor Rolls**

THE CONVOCATION of the Duluth deanery (Rev. William E. Harmann, Dean) met in the Church of the Holy Apostles, Duluth (Rev. Frank W. Street, priest in charge), Wednesday evening, November 14th, opening with evening prayer and a sermon by the Rev. George Backhurst, superintendent of Indian Missions. Thursday the sessions opened with the Holy Communion, Bishop Morrison celebrating assisted by the Dean. After a short business session the Rev. J. G. Ward read a paper on Elocution in Reading and Preaching. Superintendent Backhurst spoke on The Heathen beside Us—the Indian. After luncheon an address was given by the Rev. A. W. Cash on Developing the Habits of a Nation. Dr. Ryan spoke on The Church Standing Behind the Nation. At three o'clock the Woman's Auxiliary was addressed by Superintendent Backhurst. At a children's service at four o'clock the Rev. H. J. Wolner gave a splendid missionary and patriotic address.

DEAN HARMANN has been appointed by the Bishop to secure the names of all who have answered the nation's call, and the Bishop requests that every parish and mission post an honor roll with requests for the congregation's prayers.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop

**Parish Hall Opened at New Albany**

THE NEW parish hall of St. Paul's Church, New Albany, was opened with a "house-warming" on November 22nd. The hall is a consequence of the remodeling of the old guild room back of the church, which has been converted into a modern auditorium with a seating capacity of 325. It has a kitchen and other modern accessories. Two former rectors, the Rev. D. C. Wright and the Rev. Roger H. Peters, spoke, and the rector, the Rev. Frank J. Mallett, presided at the opening.

**LEXINGTON**

LEWIS W. BURTON, D.D., Bishop

**Anniversary of Cathedral Erection—Boy Scouts Sell Liberty Bonds**

AT CHRIST CHURCH CATHEDRAL, Lexington, Bishop Burton officiated at the recent celebration of the seventieth anniversary of the erection of the present edifice. The Rev. Dr. Richard Wilkinson assisted in the service, which was especially set forth for the occasion. The present building (now much improved) is the third one erected on the site originally occupied by the little frame house in which the first services of the Church were held by the Rev. James Moore in 1796. The first church building was erected of brick in 1808. Between 1820 and 1830 a larger and more church-like building was substituted. The cornerstone of the present structure was laid in 1847, the address being delivered by the father and predecessor of the present rector emer-

itus. At the reception following the anniversary service, the Cathedral branch of the Woman's Auxiliary made an offering for its missionary work, secured through an unique invitation in verse.

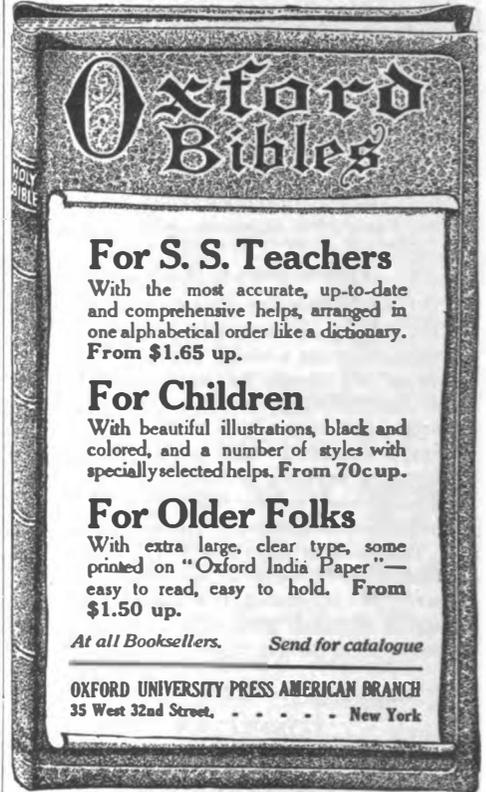
THE BOY SCOUTS, under direction of the Rev. T. L. Settle, in charge at St. Mary's, Middlesboro, did noble work securing subscriptions amounting to \$57,800 for second Liberty Loan bonds. All received the service medal.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

**War Committee of Holy Trinity Parish, Brooklyn**

ON THE OUTBREAK of the war the rector of Holy Trinity parish, Brooklyn, the Rev. John Howard Melish, saw a great need for service among the men of the navy, hundreds of raw recruits coming into the navy yard in absolute ignorance of the community and its people. Early in June he called a group of men of the parish to his home, where he outlined a plan to assist the Y. M. C. A., which was then overcrowded. At once an organization was formed to hold a series of stag parties, and to arrange the opening of a clubhouse where men from the navy might



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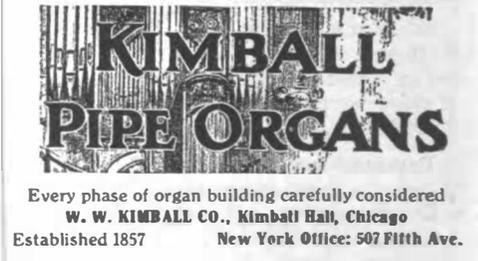
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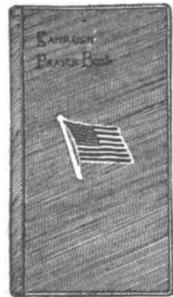
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write letters, study, play games, or use the baths and gymnasium. This clubhouse was opened on June 15th, the day after a serious accident from which he has not yet recovered removed Mr. Melish from active work. During all the period of his illness the rector has been sending back anxious word to the committee to know how the enterprise was progressing. Three hundred men came into the house on the first occasion, and from one to four hundred have taken part in each Wednesday or Saturday night function since the start. As many as forty-five men have used the facilities of the club during the day, and this number grows as winter comes on. The war committee has also taken over five hundred men to dinner on various nights at the Civic Club or the guild house, and altogether the organization has come in contact with over five thousand men. Like other work of the kind, the benefits have reacted on the parish, and the men who before could find no time for parish work are much interested and loyal helpers. The secretary writes extending a cordial invitation especially to Churchmen but also to men in other Churches, urging them to use this opportunity to write letters and to get acquainted. The headquarters of the committee are at 157 Montague street, Brooklyn.

**LOS ANGELES**

Jos. H. JOHNSON, D.D., Bishop

**Evolution of a Church Club—Military Camps—Farewell Reception—Convocation**

MUCH INTEREST has been created throughout the diocese, especially in the see city and its environs, by the success of the new venture, "The Church Club of the Diocese of Los Angeles." This is a laymen's club, to which the clergy are admitted as honorary members—i. e., without the privilege of voting, though they are granted the honor of paying the \$1 fee. It grew naturally out of monthly dinners of the Brotherhood of St. Andrew; and, somewhat to its own surprise, it found itself, as an infant, gradually emerging and enlarging to the dimensions of a club. On November 8th, together with its parent, the Brotherhood, which it has long since outgrown, it held its forty-first (consecutive) monthly dinner at the Hotel Clark. It attracts an attendance of from seventy-five to an hundred and fifty men each month, most of them young laymen. It takes advantage of notable personages, unwary passers through—e. g., Bishop McKim and other visitors from the Orient, or from the front—and corrals them into being its chief speakers. At present, it is throbbing with patriotism. One month ago, Dr. A. S. Lobingier, its president and a prominent surgeon of Los Angeles, gave an illustrated and most illuminating lecture on what surgery is doing in France for the preservation of the lives of the wounded. At the later meeting Dr. L. E. Learned, of Pasadena, made an inspiring address on Patriotism, which he defined as quite different from what we had been accustomed to in former years. Now it is world patriotism, "to make the whole world free". This will be followed, next month, by an address by Bishop Johnson. Mr. R. H. Lindsay, 6425 Elgin street, Los Angeles, is the secretary.

THE MILITARY CAMPS within this diocese—Camp Kearney at San Diego and Camp Fermin at San Pedro; together with the Naval Stations at both places, and the Coast Guard Artillery Station—are being served, as yet, by the local clergy in spare time; but measures being taken by the Bishop look to adequate provision for the spiritual care of these encampments.

THE MEMBERS of Epiphany Church, Los Angeles, gave a reception in honor of the

Rcv. William Bedford-Jones and Mrs. Bedford-Jones in the parish hall on the evening of November 5th, before their departure for La Jolla. The departing rector and his wife were the recipients of several gifts, among them being a Liberty bond, a gold-mounted cane, a purse, and a surplice. The Bishop spoke in appreciation of the work done during the four years of Mr. Bedford-Jones' incumbency.

LOS ANGELES convocation met in St. Matthias' Church (Rev. F. W. Bugbee, rector) on November 14th, a large body of clergy and laity attending the Holy Communion. The Rev. Robert Renison, general missionary, reported his canvass of unshepherded towns in Orange county. He stated that he had visited eleven such towns, had made 1,369 calls and found 119 members of the Church. While these were unshepherded so far as the Church is concerned, they were possibly over-shepherded in other regards. Almost every variety of known sect was represented and more than one unknown. Provision will be made, as far as possible, to care for these scattered Church people. Necessarily, the military camps and naval stations within the diocese received most

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anxious attention. Camp Kearny, near San Diego, together with the naval station and the aviation corps at that point, musters about 30,000 men, and the Bishop is trying to secure a clergyman to represent the Church at this camp. Camp Formin, at San Pedro, with the naval station and Coast Artillery Guard has about 4,000 men, over whom the Rev. T. J. O. Curran has been given charge.

The Bishop appointed as a diocesan War Commission the Rev. C. L. Barnes, Dr. MacCormack, Dr. Davidson, the Rev. William Bedford-Jones, Dean Weld (also secretary of the provincial War Commission), and Mr. E. D. Williams. The convocation pledged hearty support to the War Commission in whatsoever measures it may take to equip the military stations. The Bishop and the diocese are determined that the fullest possible preparations shall be made to safeguard the morals and build up the spiritual life of the splendid men who are giving themselves to the defence of the nation. The Rev. A. G. H. Bode tendered his resignation as Dean owing to pressure of parish work; but was prevailed on by the convocation to withdraw it and will continue in office. Four women, members of the congregation, presented the claims of the guilds of the diocese to be recognized as missionary agencies.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Churchman's War League—Missionary Institute—Sunday School Campaign—Parish Changes

THE CHURCHMAN'S WAR LEAGUE, an organization recently formed in Baltimore to care for the men of the National Army at Camp Meade, fourteen miles from the city, consists of both clergy and laity. The Rev. Philip Cook is president. Committees have been appointed to look after clerical supplies, books and periodicals, social hygiene, and recreation. St. Mark's church, rectory, and parish house, which have recently been closed, have been offered to the League as a place of entertainment for soldiers.

THE ANNUAL missionary institute will be held at Grace and St. Peter's Church, December 4th to 7th. A remarkably good list of speakers has been secured and classes will be held for men and women, for leaders, teachers, and members of the Junior Auxiliary, both day and night.

THE PARISH of St. Michael and All Angels, Baltimore, has an honor roll carrying ninety-seven names. The rector is sending a personal letter to each one. The children of the Sunday school of the parish are carrying on among the children of the community a campaign similar to that carried on by the adults last season, their object being to rouse greater interest among parents, to secure new scholars, and to win back the lapsed.

AFTER NEARLY seventy-five years of life, St. Mark's Church, Baltimore, was formally closed on the last Sunday in October. Owing to neighborhood changes the church has lost heavily in membership, and the remnant can be easily cared for at the near-by St. Paul's chapel, and at St. Luke's.

AFTER THE Sunday afternoon services in St. Paul's and Christ Churches, Baltimore, the members of the congregation go in their automobiles or on foot to extend a supper invitation to the men in uniform whom they find on the street. Similar invitations are extended at St. Paul's on Saturday evenings. The men are taken to the parish house, where supper is served with music,

patriotic songs, and genuine southern hospitality.

THE CHURCH OF THE HOLY TRINITY, Baltimore, has obtained consent from the Bishop and Standing Committee to remove to a new site owned by the Church Extension Society on Wheeler and Lafayette avenues, where there is a growing Church population.

#### MICHIGAN

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

New Rectory at Grosse Ile

ST. JAMES' CHURCH, Grosse Ile (Rev. Edward M. Duff, rector), is rejoicing in a new rectory recently completed and occupied. The construction is of terra cotta

brick veneer surmounted by stucco, two stories and a basement. Its cost with all furnishings, including a steam-heating plant, plumbing, and electric wiring, was \$10,000. The lot upon which it stands is within a short distance from the church and a few hundred feet from the river front. The building funds, coming not merely from the parishoners, but from the people of the community and many friends outside, were collected chiefly through the untiring efforts of one vestryman, Mr. H. Byron Scott, who also devoted a large part of his time to the superintendence of the building. Mrs. Scott furnished the rooms of the first floor with handsome rugs. A friend in Detroit presented the kitchen with an electric cook-stove. A "house-warming" and donation party was held in the rectory on the evening of October 31st.

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**MILWAUKEE**

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

**Death of Mrs. V. D. Becker**

THE DEATH of Mrs. V. D. Becker on November 19th removed a life-long Churchwoman and one who, until her declining health in recent years made it impossible, was an active worker in the Cathedral congregation. Mrs. Becker had been ill for some two or three years past and had been a great sufferer. The burial service was conducted at the Cathedral on Wednesday by Bishop Webb, assisted by Dean Lathrop and Archdeacon Maryon.

**MINNESOTA**

FRANK A. McELWAIN, D.D., Bishop

**Joint Deaneries—Church School Conference—Reception**

THE ANNUAL conference on Religious Education and the annual joint meeting of the deaneries of the diocese occurred in St. Paul in November. The conference began in St. John's Church with a celebration of the Holy Communion and an address by Bishop McElwain. The Suffragan Bishop-elect of South Dakota, the Rev. William P. Remington, presided at the business session and made the president's annual address in which he recommended that steps be taken to appoint a secretary for Religious Education for the Province of the Northwest. The conferences were conducted by the Rev. C. H. Young of Chicago, who dealt with matters of vital interest to the Church school and laid special emphasis on the need of real cooperation in making the *Christian Nurture Series* the success it should be. He also dealt with the Problem of Teacher Training, and Concerted Programme for the Episcopal Church. In the evening a Sunday school rally was held at Christ Church and addresses were given by the Rev. E. M. Cross, the Rev. C. H. Young, and Bishop McElwain.

THE JOINT DEANERIES met at the Church of St. John the Evangelist and St. Clement's Church. After the opening services, the Bishop of Montana conducted quiet hours for the clergy, and took for his themes, The Ministry and the Master, The Ministry and the Faithful, and The Larger Ministry to the World. Through all his addresses the Bishop made splendid plea to the clergy to take a high optimistic view of their ministry. In the afternoon at St. Clement's Church addresses were made with discussions following by the Rev. William P. Remington, and the Rev. Arthur H. Wurtele. After the dinner in the Church Club of St. John's Church addresses were given by Bishop McElwain, Bishop Faber, and the Rev. James E. Freeman, D.D. The Rev. Alfred G. Pinkham was toastmaster.

A RESOLUTION adopted at the joint meeting of the deaneries of Minnesota: "Be it resolved, that we, the clergy of the Protestant Episcopal Church of the diocese of Minnesota, attending the conference of the joint deaneries of the aforesaid diocese in the City of St. Paul this 8th day of November, 1917, do hereby respectfully, yet emphatically petition the Public Safety Commission of the State of Minnesota to take action prohibiting the sale of intoxicating beverages in the cities of St. Paul and Minneapolis for the duration of the war."

THE ANNUAL rally of the Church Extension Society of St. Paul was held at the Church of St. John the Evangelist on Sunday evening, November 25th. At this rally the need of a very definite programme for Church extension was emphasized.

ON SUNDAY, November 18th, surrounded by a throng of Sunday school children and parishioners, the rector of St. Mark's, Minneapolis, unfurled a flag, that gift of the men's forum. The flag-staff, also the gift of the forum, stands 65 feet high on the most commanding site of St. Mark's grounds.

MONDAY EVENING, November 19th, the rector (Rev. Hanford L. Russell), churchwardens, vestry, and people of All Saints' Church, Minneapolis, tendered a reception to Bishop McElwain in the parish house. The members of All Saints' and of other city parishes were present in very large numbers to greet the Bishop, who made a happy address, by request, in which he expressed his appreciation. Bishop McElwain and his family are enrolled as communicants of this parish. An honored guest on this occasion was Bishop Longley of Iowa.

FOR WEEKS past one or more of the churches in the Twin Cities have sent large delegations to Fort Snelling to provide entertainment and refreshment for the members of the R.O.T.C. The churches taking part in this splendid work are St. Paul's,

St. Mark's, St. Luke's, Gethsemane, Minneapolis, and St. John's Church, St. Paul.

IN THE Church of St. John the Evangelist, St. Paul, there hangs a service flag with 74 stars.

FROM ALMOST every parish in the diocese come reports of large increases at the Church schools. In many cases the rectors report an attendance more than one hundred per cent. greater than last year and the same clergy report a corresponding increase in attendance at the services of the Church. The enrollment at St. Luke's Church, Lynnhurst, a year ago was less than 60, and last Sunday the secretary reported an enrollment of 160.

**OHIO**

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

Grace Church, Sandusky—Men's Club of Trinity Cathedral—Regional Meetings

ON ALL SAINTS' DAY the Rev. Edmund G. Mapes completed his fifth year as rector

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of Grace Church, Sandusky. During this time an old debt for repairs has been paid and the parish house rebuilt, making it beautiful and modern in every respect. The house is now being used daily as Red Cross headquarters for Erie county. The efficient Sunday school of over two hundred was one of the first large schools to install the *Christian Nurture Series*. The rector has served the Sandusky Region three years as its president, and is a member of the Board of Missions and organizing secretary of the Gambier Summer School. On the anniversary Mr. Mapes was presented with a purse of over \$300.

**THE MEN'S CLUB** of Trinity Cathedral, Cleveland, held an unusually interesting monthly meeting on Thursday evening, November 15th, when about one hundred and fifty men were present. Dr. Meldrum of the Old Stone Church, Cleveland, gave an address on Scotland and the Scots, in characteristic force of humor, pathos, and information, that made the land and the people more real to those who listened. Dean Abbott was next, speaking on "My Impressions Over-seas". He gave a vivid account of conditions in England during war-time, graphically portraying his impressions and sensations during seven air raids by hostile air craft. He compared Oxford in times of peace and the Oxford of to-day, where the accumulated scholastic dignity of the centuries has, as if by magic, been brushed aside and a warlike Oxford resounding of Mars takes the place of the old reverential calm. At first this disturbed and shocked him, the Dean said, but on more mature thought he realized that this was a glorified Oxford, giving her sons with culture and learning to establish and maintain peace and democracy in the earth; and she had risen nobly to the call of her opportunity.

ON SUNDAY, November 18th, with Eucharists, inspiring services, and crowded congregations, the parish of Our Saviour, Akron, celebrated the twentieth anniversary of the present rector. The Rev. George P. Atwater was graduated from the seminary into this parish and has never had but the one. He is therefore at the head of the diocese in the longest single rectorship. Bishop Leonard preached at the morning service.

ON TUESDAY EVENING, November 20th, the Church Club of the Toledo region held its annual dinner and conference at Trinity Church, Toledo (Rev. George Gunnell, rector), with an attendance of 125 men. The guests and speakers were Bishop Leonard and Bishop Reese. The club is behind and supporting the Toledo City Mission for ministering to the hospitals and other institutions (Rev. H. E. Sommerville, chaplain), and the new mission of the Holy Spirit, recently established in West Toledo (Rev. Eric M. Tasman, missionary in charge).

AT THE recent autumn meeting of the Lake Region, held at Painesville (Rev. Robert J. Freeborn, rector), attended by some two hundred persons, men and women, the regional Church club was reorganized with Mr. Robert S. West as chairman. The feature of both the afternoon and evening sessions was an illustrated address by the Rev. William M. Thomas of the Brazil Mission.

**SACRAMENTO**

W. H. MORELAND, D.D., Bishop

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**WESTERN MASSACHUSETTS**  
THOMAS F. DAVIES, D.D., Bishop

**War Work in Southbridge**

HOLY TRINITY MISSION, Southbridge (Rev. C. Morton Murray in charge), has set the pace for the community by sending Christmas boxes to its soldier boys, and its example has since been copied by several organizations. The members of the mission gathered at the rectory and packed sixteen splendid boxes. The Church Aid Society is devoting its Thursday afternoon meeting to sewing for the Red Cross, and another society of women has been organized to do similar work one evening each week. The rector has acted as captain of one of the Y.M.C.A. teams for the Red Triangle Fund.

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