



The Living Church

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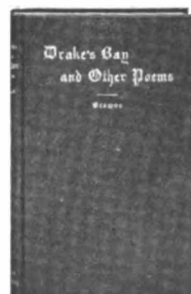
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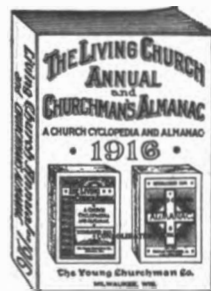
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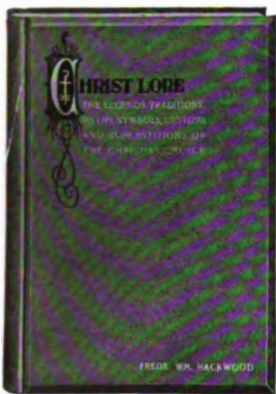
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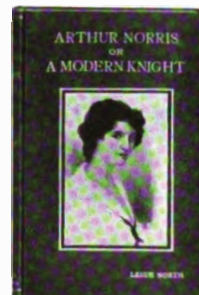
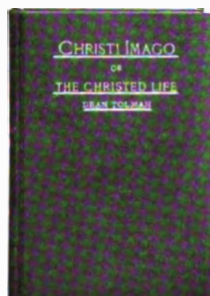
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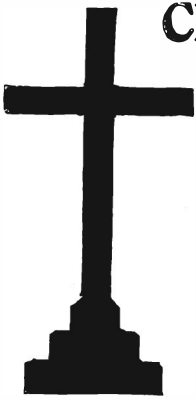
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FORGIVING on our part is so absolutely an indispensable condition
of God's forgiveness, that it must not be viewed as the mere fruit
which results from it, but rather as indicating the necessary internal
disposition and feeling of our heart at the moment in which we
actually seek and find His mercy.—Stier.

The Living Church

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

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 27, 1915

NO. 4

EDITORIALS AND COMMENTS

Now

THE essence of the Advent challenge is well expressed by the one word, Now.

One of the most remarkable features of the Christian revelation is how it stops short of giving information to us, just at the stage at which we desire more.

We start out to construct from revelation a history of the human race, or a treatise on geology, or a manual of political science, or a handbook of sociology, or even a complete guide to heaven in the Baedeker style, and we immediately discover that revelation leaves us with great gaps exactly where we would expect full detail. Half of the religious controversies of the Christian centuries have dealt with problems that Almighty God might easily have cleared up by revelation, and did not.

Evidently Almighty God was not interested in providing the human race with a series of popular text books. Education, in His eyes, must either be a wholly negligible thing or else something vastly different from a mere aggregation of facts accurately transmitted. He seems totally oblivious to our curiosity as to the sense in which He extended inspiration to the Genesis record or as to the ethnological problems of the human race.

But when we come to those matters that have to do with our salvation, inspiration suddenly becomes very explicit. Past and future are obscure; Now stands out conspicuously before one, as though past and future were negligible quantities. "The kingdom of heaven is at hand!" "Watch, for ye know not the day nor the hour." "Now is the accepted time." The enumeration of texts that concentrate the vision wholly upon the present moment might be continued almost indefinitely. The Christian religion deals primarily with the present moment. Future life is outlined to us, but without much detail. It is enough to know that it will be just that sort of life that God deems fitting for us; but the real purpose of the Christian religion is not to supply information about the future or the past but to impel us to act in the present.

THIS ADVENT SEASON had been selected by the American Church in General Convention for a great intensive movement. "Our age"—so it is recited in the resolutions of General Convention relating to the Nation-wide Preaching Mission—"calls in no uncertain way for a revival of the prophetic ministry and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation," and "a new accent needs to be placed upon the essential solidarity as well as the broad catholicity of a Church that witnesses to and seeks to promote Faith and Order." The vision of the whole national Church engaged in a Preaching Mission of nation-wide extent during this coming Advent is not actually fulfilled. Joint Commissions of General Convention, whose membership is scattered throughout the country, are not conducive to rapid action. It proved impossible—through nobody's fault—to get the im-

petus for the Nation-wide Preaching Mission sufficiently started to enable the whole Church to work together during the time originally selected for the purpose. Probably more of these preaching missions will be held during Epiphany and Lent and in the spring than during Advent. Yet enough is being done during Advent to give momentum to a Church that is not easily aroused from its inertia. Perhaps Philadelphia, that has so often led the Church in good works, is working out the most comprehensive plans for the Mission. Much is being planned in the dioceses of Atlanta and Minnesota and in some others. These will be the clinics to show the whole Church, during Advent, how to perform this work. The momentum thus laboriously gained by men of vision will carry very many others into like action during the months that are to come. If we do not actually enlist five thousand parishes and five thousand priests in the work we shall at least secure, probably, the greatest number of parishes and of clergy working together in a great cause than this American Church has ever known before. The unity in the Church, that is being strained in other directions, is being knitted more firmly by this common work that many have undertaken together.

ONE OF THE DIFFICULTIES that confronted those who were planning the Nation-wide Preaching Mission at the outset was the grave lack of available literature. Preaching Missions have been more generally developed in England than in this country. Much of the mission preaching that would naturally be commended as material for our clergy is English.

But as soon as various experts began to make recommendations as to books that they had found useful, it developed that a by-product of the war is that smaller stocks of English books are carried in this country by American publishers than for many years past. Importation, under present conditions, is very slow and considerably more expensive than usual. And then, English stocks were themselves found to be greatly depleted. To a large extent it has even yet been impossible to secure a sufficient quantity of the most needed English books to supply the demand. Some, as Father Bull's *Handbook*, had to be reprinted by the English publishers. Others were only subject to the great delay of importing. Happily the American stock of most of the Bishop of London's books still holds out, and none others are more useful.

Our own Joint Commission has therefore, quite wisely, essayed to create a literature of its own. The leaflet, *A Call to the Whole Church*, was provided for distribution throughout parishes in preparation for the coming Mission. The need for tracts was recognized. And now the Joint Commission has, through its secretary, the Rev. James E. Freeman, D.D., provided an official *Manual** which, at the present time, is being

* *The Manual: A Nation-wide Preaching Mission.* Issued by the Commission on a Nation-wide Preaching Mission. Published for the Commission by The Young Churchman Co., Milwaukee, Wis. Price 50 cts.

sent free to all the clergy of the Church. This Manual contains papers by men who are experts in preaching missions. Dr. Freeman, to whose vision we owe the whole movement, presents the "Call" at the outset, and also provides a very practical Parish Programme. From THE LIVING CHURCH is reprinted the valuable paper, Preparation for the Mission, from the pen of the Rev. L. B. Richards, an experienced missionary of the diocese of Atlanta. Mr. Allen D. Albert, a newspaper man, writes of Publicity. The Bishop of Springfield, the Bishop of Wyoming, the Bishop of Fond du Lac, the Rev. Dr. Floyd W. Tomkins, write on various practical phases of Mission preaching. Mr. George Wharton Pepper writes tersely of The Layman's Contribution, and his paper has also been separately printed so that it may be distributed among the laity on a large scale. Dr. William E. Gardner treats of The Preaching Mission and Religious Education, connecting the two very forcibly; while Mr. Stanley R. Avery writes of Mission Music, and an appendix contains Prayers for the Nation-wide Preaching Mission. The whole is a remarkably useful compendium of helpful information for those who are entering into the work of the Mission and will afford an impetus to those parish priests who have not yet planned for participation in their own parishes. It will not be maintained that the *Manual* leaves no place for other Mission literature, and the study of model mission sermons is almost a necessity to those who will engage in this work. But the *Manual* is invaluable and its production in so short a space of time is really a remarkable feat. The clergy owe sincere thanks to the Joint Commission both for preparing the volume and also for raising the necessary funds with which to supply it to all of them free of charge.

So "Now" is the Advent watchword for the American Church and for its clergy and people. Opportunity is Now. Duty is Now. Vision is for Now. Easily do we fall into that mental distress wherein we

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

We do not need to see the distant scene. We do not need to solve the problems of the future, whether in Church or in State or in our own little lives. "One step" is enough. God sends a ray of light over that one step. It shines out "just for to-day." It illumines the duty of the moment. Perhaps it does not penetrate much farther. But God still has another strong and beautiful ray of light that will flood the next step to-morrow. Most of our troubles and our nervous exhaustion in this life come from the fear of the present darkness over to-morrow's step.

This is the Advent call to the Church and to every soul:
NOW!

IN the manuscript of Dr. John R. Mott's Edinburgh-Panama statement which we printed last week, one line had inadvertently been omitted. As Dr. Mott had, quite properly, asked that the statement be printed precisely as written, we now repeat it in corrected form, placing in italics the sentence that was incompletely printed before—the error, however, having been made by the copyist who prepared the manuscript, and not in this office:

Dr. Mott's
Statement

"Dr. John R. Mott is arranging to go to the Panama Congress and is helping in the preparations for it, but he is going not as chairman of the Continuation Committee of the Edinburgh Conference, nor as a member of that committee. He believes it to be an injustice to the Edinburgh Conference and to the Panama Congress to attempt to base the latter on the former.

"They are essentially different. Edinburgh was and is a World Movement, and Panama is confined largely to the group of Latin-American countries. The effort at Edinburgh was to secure a conference of Christians throughout the world on the 'missionary problems in relation to the non-Christian world.'

"*Edinburgh's subject was the Whole Non-Christian World, and its appeal was to the Whole Christian World.*

"Panama's subject is Latin America, which Edinburgh treated as a part of the Christian World.

"As an individual Dr. Mott feels entirely free to take part in the Panama Congress and hopes for its enduring success. But it is not an Edinburgh Conference, and to confuse the two is an injustice to both."

LETTERS from the American Church clergy at Dresden and at Florence tell of the details of war-time life in those two cities.

"Everything here," writes the Rev. J. C. Welwood, from Dres-

den, "is about as usual. Automobiles and horses are at the front, so the traffic on the streets is small. A great many people walk the streets. Several new houses are being built including some public buildings. Many streets are being repaved. Germany has a great many men, armies of them, who have not yet been called to the front. In many employments, women take their places. They act as car conductors and I have seen them repairing the country roads. I am told that in Berlin they are employed by the post-office as letter carriers and that they work for the city departments in opening the streets and digging for water and gas pipes. As in time of peace they carry coal into houses, this heavier work is not unusual. They work in the fields, harvesting and plowing, sell extras on the streets, deliver the morning milk, draw little express wagons for their own daily tasks. Their clothes now take the place of men's as scare-crows. This is to prevent possible escaping prisoners from finding at hand a serviceable disguise.

"Every Wednesday evening I attend a *Kriegsgottesdienst* or war service at which about one hundred and fifty women and a half dozen men are present. The preacher makes Peace the principal topic of his discourse and prayers, but naturally does not leave out hopes and prayers for German success. One of the pastors of a neighboring church had to go to the front, going as a chaplain. A Dresden lady of American birth and family, the widow of a famous general of the war of 1870, has sons and grandsons at the front. One of them is a chaplain whose wife told me that her husband ministers to the religious needs of twenty thousand soldiers. Commercially, Germany aspires to be religious. Our bakery pass-book and an account book I bought both have in large letters on the title page '*Mit Gott.*'

"The city authorities do not in any way countenance attacks on foreigners, of which there have been none alarming. One German struck a woman in the face twice because she was speaking French with her daughter. But the lady happened to be the wife of a German officer and the offender had to consent to a payment to the Red Cross of five hundred marks in the name of the lady.

"And yet we must feel some nervous tension from our situation. Foreigners who spent the summer in neutral countries returned with stories of the restfulness they experienced when away. Though we may not be conscious of it, yet there are nervous effects from being careful all the time. For instance, it is safe to announce in church, 'Glorious things of thee are spoken,' as it is set to the Austrian hymn. But I checked myself only just in time from announcing 'Rise, crowned with light!' It is set to the Russian hymn, and singing the tune would not have been wholesome, especially with the church windows open."

In Florence, we are told, the American hospital, to which reference has frequently been made in these columns, is not at present in need of additional funds. It is now financed for its full capacity for the remainder of its first year, which began last July. There is, however, continuing need for assistance in the maintenance of the Church itself, which has been temporarily hurt by the financing of the hospital, the latter having been accomplished, to some extent, at the expense of funds that were needed in the parish. Thus the Church at home must come to the relief of the parish in order to keep up its own operations during the winter. We are hoping that THE LIVING CHURCH WAR RELIEF FUND will receive such continued support from our readers as to enable us to relieve the rector's anxiety.

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 22nd:

Member of St. John's Church, Presque Isle, Maine.....	\$ 3.00
A Vermont Churchwoman	10.00
M., Philadelphia	10.00
A Reader, Louisville	2.00
St. Mark's Church, Medford, Oregon.....	10.00
A communicant, All Saints' Cathedral, Milwaukee.....	10.00
K. K., Bloomfield, N. J.....	10.00
St. Luke's Church, Salisbury, N. C.....	25.00
A communicant, St. Mark's Church, Evanston, Ill.....	10.00
Rev. S. A. W. Pray, Rocky Hill, N. J.....	3.00
X. Y. Z., Newport, R. I.....	10.00
Rev. H. W. Nelson, Jr., D.D., Boston.....	50.00
Christmas Offering from Rev. Dr. and Mrs. Jas. B. Nies.....	700.00

Total for the week.....\$ 853.00
Previously acknowledged..... 15,737.73

\$16,590.73

* For work in Paris.
† Half for Paris, half for Switzerland.
‡ \$100.00 each for Paris, Rome, Florence, Nice, Geneva, Dresden, and Munich.

ANSWERS TO CORRESPONDENTS

CANADIAN.—A congregation of Hungarians, former Roman Catholics, is maintained at South Bend, Ind. They did not, however, come into the American Church, we understand, as an organized body.

H. P. H.—The dedication of a church commonly occurs when it is first opened; the consecration service is its formal offering to God and is not permitted while there is debt on the edifice. The consecration anniversary would be the one permanently kept. It may or may not have an octave according to convenience.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

IF our grandfathers had not believed in arbitration, that old slogan, "Fifty-four forty or fight!" (i.e., 54° 40' north latitude as the American frontier line) might have given us British Columbia; instead of which, Victoria faces Port Townsend across the strait of Juan de Fuca, with "the meteor flag of England" flying gallantly from Government House, and the traveler is conscious at once of the atmospheric differences marking passage from one country into another. The actual transition is made as easy as possible. The C. P. R. boats are speedy, well-found, and well-manned; the voyage is over calm waters, with wonderful views on either hand (atmosphere permitting) and the Canadian customs officials do not suspect visitors of being perjurers, thieves, and criminals generally—

toria's serenity to Vancouver's rush. A Hudson Bay Company's post less than seventy years ago, it seems astonishingly venerable, with its grey stone buildings, its wonderful gardens, and its leisure class. Anything finer than its outlook would be hard to conceive. Eastward Mount Baker lifts its snow-capped peak, almost as symmetrical as Fujiyama. Across the strait, to the south, the Olympics rise in great purple masses, snow shining on their summits too. The great harbor of Esquimault is a few miles to the west; and Vancouver Island itself, with untrodden mountains, yet unpenetrated primeval forests, and wonderful lakes and streams, stretches northward for nearly three hundred miles, with an area of 20,000 square miles. Gigantic Douglas firs come up to the edge of the city. Fruit-trees rivalling those of Oregon abound; flowers of every sort blaze everywhere. And the climate is that of a far sunnier South of England. I do not wonder that retired men of affairs, army officers, and delicate people who find the severe winters and torrid summers of the prairie provinces too violent, flock there to live in permanence.

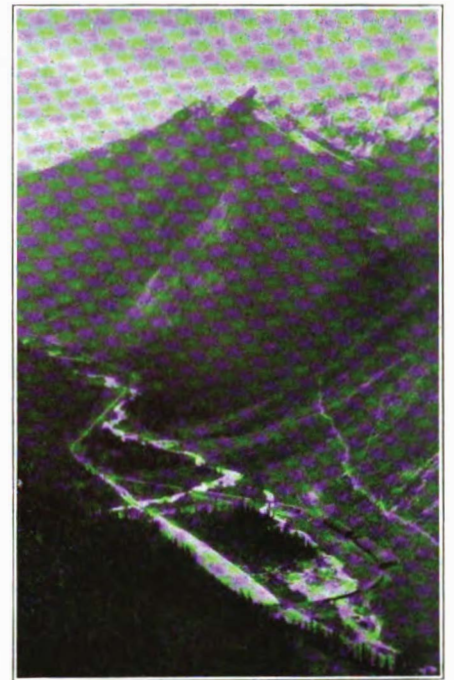


PARLIAMENT BUILDINGS, VICTORIA, B. C.

in wholesome contrast to other watch-dogs whom patriotism forbids me to name more particularly. Indeed, I can bear witness that one wardrobe-trunk of imposing size, one suit-case, and one hand-bag passed inspection unopened, with a hospitable wave of an official hand; but that may have been because of the gracious dignitary who stood sponsor for their owner.

Victoria and Vancouver are rival sisters. Victoria is older, sedater, more essentially "old-country," sunnier, more "residential" (to use a horrid word). Vancouver is younger, more "hustling," cosmopolitan, commercial, foggier, and wetter. In population Vancouver has far outstripped Victoria. The census of 1911 gave Vancouver over 100,000, an increase of 271 per cent. in ten years, and Victoria 32,000, an increase of 51 per cent. The province of British Columbia was reported as having about 400,000, an increase of 120 per cent. But these figures pale, as to rapid growth, when one reads of Saskatchewan, increasing 440 per cent., and its capital, Regina, 1,243 per cent., in the same period.

Victoria is at the southeastern point of Vancouver Island, while, by a clumsy confusion of nomenclature, the city of Vancouver is on the mainland, at the mouth of the Fraser river. The harbor is much larger and finer than that at Victoria, which only takes vessels of eighteen feet draught. But, frankly, I prefer Vic-



THE ILLECILLEWAET VALLEY

Victoria is the see city of the diocese of Columbia, and has a quaint old wooden Cathedral, on a height commanding the whole city. It is crowded with reverent worshippers; but architecturally it is as unbecoming its site as is the corrugated iron "palace" of the Bishop. Doubtless, when the war is over, Victoria Churchmen will build more worthily, in thanksgiving for victory. The new Bishop has been long identified with the diocese; and the new Dean comes from a similar position in Fredericton, New Brunswick.

Victoria is also the capital of the Province, with a really magnificent Parliament-house where the single chamber sits and the government offices are established. Things seem on rather a costly scale; but doubtless the builders planned for the future, which is wise. Like the other Provinces of the Dominion, British Columbia has an appointed Lieutenant-Governor, whose duties are rather social than executive; and Government House is the centre of much delightful hospitality.

Vancouver is suffering from reaction just now, added to the hard times which the war has brought. Over-built in boom times, land-speculation has been partly checked by improved tax laws. But "To Let" signs appear with ominous fre-



VIEW AT BANFF, IN THE CANADIAN ROCKIES

quency; and I saw elderly gentlemen in frock-coats selling newspapers on the sidewalks. However, nature itself has marked out that site for an imperial city, to which the whole Pacific shall bring commerce; and those who have real estate investments there can afford to wait in confidence, I think, the return of more prosperous times.

In one direction the view from the Hotel Vancouver is even finer than that from Victoria, for the mountains are much nearer, just across the harbor, lifting a mighty wall snow-covered much of the year. The residence section along English Bay has admirable sea-bathing at its doors; and bath-costumed passengers in the street cars are too frequent to be noticed. Close by is Stanley Park, a reservation of a thousand acres of original forest, with giant firs dipping their roots in the tide; and the far-famed Marine Drive displays many beauties to the visitor. But it comes as a startling reminder of the newness of the city to find huge stumps in the back yards of quite attractive houses, or to go out twenty minutes in an electric car and find "slashes" growing up again with saplings.

The Church seems strong in Vancouver; and dear little St. James', where Father Fynes-Clinton ministered so long and so faithfully, is a true well-spring of refreshment. Father Collins, who has just succeeded him, comes from the Mission Church at St. John, New Brunswick, where he followed Father Convers. The Bishop has the title of New Westminster, from a bright little city twelve or fifteen miles away.

Most travelers, I fear, hurry through these two interesting cities with barely a side-glance, so intent are they on getting further east again. To enter a train at Vancouver and never leave it until Montreal is reached is possible; and the sight of a railway map showing the C. P. R. spanning all Canada, and now rivalled in that prodigious sweep by two other Canadian trans-continental lines, almost daunts one. But it is elementary wisdom to see more than can be beheld from a car-window; and he is foolish indeed who hustles through the Canadian Rockies without pausing, or who misses the wonderful ride up the Cañon of the Fraser River by starting from Vancouver at night instead of in the morning. It is a pageant of beauty all the way. The rich bottom-lands; the road-bed blasted out of overhanging cliffs; the Indian lodges, where the salmon are speared and smoked for winter food; the clean little hamlets where Siwash, Chinese, Sikh, Ruthenian, Briton, all dwell in amity; the tiny cross-topped spires that point heavenward from every settlement; the copper-colored children selling fruit at every stop: all are good to see. And, leaving Vancouver early in the morning, one reaches Sicamous and a very comfortable inn late that evening, ready to start next day for the glory of the Selkirks, and the goal of Lake Louise.

REVELSTOKE, Field, Glacier, each is worth a visit, Glacier specially so for those who love perpetual ice and snow. There you could imagine yourself in some cozy Swiss inn of the Oberland, so excellent is the service and so imminent are the mountains. Lake Louise suggests Misurina in the Dolomites. But the great chateau is too big and elaborate for the place: it seems oppressive and a little impertinent, there under the shadow of those august heights, mirrored in the tiny tarn.

Of all the places among the Canadian mountains, Banff seemed most attractive in every way. The valley is wide and sunny, the mountain vistas are glorious, the river hurries along as a mountain stream would do, and the bright little town, with its scarlet-coated mounted police, its zoo, and its hospitable people, does its very best to welcome strangers. The famous hot springs afford an open-air swimming pool available in winter, sheltered from the wind by glass shields but open to the sun; and above it is the really magnificent C. P. R. hotel, where one can rest and be thankful indeed. When I go back to visit Alaska, it is at Banff that I shall hope to break my journey.

Calgary, Medicine Hat, Moose Jaw, the vast grain fields of the middle western provinces, Winnipeg on its limitless prairie; then Fort William, the rocky lake-strewn regions of northern Ontario, and, four days and nights after Banff, Montreal! From Montreal, anywhere East is only a little run, after crossing the continent in safety. And a certain travel-stained presbyter stepped joyfully into the Cathedral there, early on a bright autumn morning, to give hearty thanks for a good summer, seeing America at last.

FOR GOD, who made this teeming earth so full, and made the proud dependent on the dull—the strong upon the weak, thereby would show one common bond should link us all below.—Norton.

"THOU HAST CONSIDERED MY TROUBLE"

There are inner depths of feeling
Which we never can disclose;
Friends would only wound by speaking—
But, rich comfort! Jesus knows.

Knows? Yea, portions out the burden
Of the fretting cares and woes,
And gives grace for but the asking;
Much we need it, Jesus knows.

For the years creep on so slowly
And with each some brightness goes,
While the cross weighs down more hardly—
Hush, faint-hearted! Jesus knows.

He can see the ceaseless yearning
To behold the face of those
Whom His loving hand hath taken;
Once *He* wept, too—Jesus knows.

Well He marks the long, fierce conflict,
Sees thy soul beset by foes
Who would rob thee of thy helmet;
Oh, be patient—Jesus knows.

Can He *know* and yet be *careless*?
Will He never grant repose?
When the hour shall come for resting,
Though I know not, *Jesus* knows.

All my Maker's loving-kindness
'Twas Christ's mission to disclose;
So, of every pain and sorrow,
I can say, "My Father knows."

Not my *Judge* with sternness wounding,
Not my *Master's* angry blows,
Love is guiding all the chastening;
Where to check my *Father* knows.

And the Spirit, come to cheer me
In the midst of deepest woes,
Can I doubt *His* comprehension?
No, blest Comforter, He knows.

Triune God, Friend, Guide, Redeemer,
Lead me till my life shall close;
Give me strength, and rest, and patience,
From these words, "*Jehovah* knows."

E. J. W.

A THANKSGIVING THOUGHT

BY ZOAR

WE bless Thee for our creation, preservation, and all the blessings of this life"—wonderful prayer of thanksgiving which the soul loves to utter. And yet, there are times when even these words seem inadequate to express the intensity of our thankfulness to God. What a longing fills the heart of one who, since last Thanksgiving, sent into the depths of suffering, was brought back from the very valley of the shadow of death, restored to a life of usefulness and given a wonderful opportunity to prove her thankfulness not only by words, but by deeds. Oh! the beauty, the joy of that special service, blessed by Him, enlarged and increased by His bountiful mercy; oh! the privilege of helping, even as we have been helped in our time of suffering and of need, and above all—oh! the wonder of the assurance *that it is His work indeed*. . . .

What then? Shall we boast on this Thanksgiving Day of what we have done? God forbid. It is the Lord's doing and it is marvellous in our eyes. We *know*, at last, that with God all things are possible. How can we fail to realize that without Him all our efforts are vain? How shall we boast, when upon us dawns the vision of what might have been had we known and served Him all the days of our life? When we realize that we have robbed God in using our strength, our faculties, our time, all His precious gifts, for our own selfish purpose, not seeking His glory but our own? Yea, there is sadness as well as joy in our thanksgiving, for, even as in a funeral march the solemn minor chords tell of sorrow and of death ere the final triumphant strains extol the glorious hope of everlasting life, even so in our thanksgiving hymn must be heard the solemn chords of deep repentance for wasted opportunities ere shall rise the lofty strains which sing of forgiving, unbounded, undying love. Yet, well may we sing, as the Church for more than a thousand years has sung: "We praise Thee, we bless Thee, we worship Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King."

ANGLICAN AND EASTERN ASSOCIATION
KEEPS ANNIVERSARY

Representatives of Other Branches of the Catholic
Church Are Present and Assist

A WINDOW OF GREAT HISTORIC INTEREST

The Living Church News Bureau }
London, November 2, 1915 }

MEMBERS and friends of the Anglican and Eastern (Churches) Association assembled in large numbers for this year's anniversary of the association, held in London last Wednesday. There was a solemn Eucharist ("High Mass of the Holy Spirit") at the Church of St. Michael, Shoreditch, preceded by the Litany sung in procession, with prayers at the station for Catholic Unity and on behalf of the Association and its departed members. The music of the service was Plain-song, sung by the priests' choir of the Gregorian Association. The Rt. Rev. Bishop Powell assisted pontifically, and with him in the sanctuary was the Serbian priest, the Rev. Nicolai Velimirovitch.

The annual meeting was held in the evening at the Church House, Westminster, the Bishop of London presiding. The proceedings included the relection of the Most Rev. Agathangel, Archbishop of Yaroslav and Rostov, and the Rt. Rev. the Bishop of London as presidents; and the relection of his Excellency J. Gennadius, the Greek minister at the Court of St. James, and Mr. Athelstan Riley as vice-presidents. Then followed the public meeting, and the speakers, in addition to the chairman, the Bishop of London, were Dr. Seton Watson, honorable secretary of the Serbian Relief Fund; the Rev. Leighton Pullan, of St. John's College, Oxford; the Rev. Nicolai Velimirovitch, professor of theology at Belgrade and representing the Serbian Legation; and Mr. Stephen Graham, the well-known traveler and writer on Russia. The Russian ambassador and their excellencies the ministers of Greece and Serbia were unable to be present in person, but sent representatives. The Bishop of London referred at first in fitting words to the glorious part our great Eastern ally, Russia, had already taken in the war. Proceeding, he said it was the Church of the Russian nation which they were trying to approach in greater terms of brotherhood and understanding. There were certain things requisite if that approach were to be fruitful. "First we have to hold," the Bishop declared, "quite firmly ourselves the Holy Catholic Faith." And when people amongst ourselves are discussing, he added, matters like doctrine they should remember that our position has a great bearing on future reunion with the Orthodox Church of Russia. And we must not show ourselves un-Catholic in practices any more than in doctrine. But while we had no doubt much to learn from our sister Church, we also had much to give. Dr. Seton Watson made a fervent plea for Serbia in her present dire straits. The Rev. Leighton Pullan dealt with the Archbishop's statement on "Kikuyu" as it affects our relations with the Orthodox East. He also referred to Dr. Headlam's defence of the Archbishop in the July-October *Church Quarterly Review*, and in the course of his comments was interrupted by the chairman, who thought the speaker was going beyond what the Archbishop had said on the point of the admission of Presbyterians to the altars of the Church. Mr. Pullan replied that he distinctly understood that Dr. Headlam was correctly interpreting the Archbishop's position. "I don't think he was," said the Bishop. The meeting showed its appreciation of the Oxford divine's paper by applause. The Rev. Nicolai Velimirovitch spoke with impassioned eloquence of Catholic reunion. The Universal Church must be reunited not so much by uniformity of forms as by unity of spirit, and he believed that with humility the Anglican Church more than any other had the opportunity of promoting this end. And now was the right time to begin the reconciliation of Christianity, and not to wait until the war is over. He suggested that the Serbian Church was in a position to be a "bridge" between the Anglican and Russian Churches. Mr. Stephen Graham, the last speaker, thought that in these dark hours in the Near East there was not only a message of hope but a reminder of a great spiritual glory in the world. As for the future of the Churches and their union, he did not believe in any material hindrances. "Unity had already been effected in the souls of the Churches and in the hearts of those people who had known themselves in spiritual communion with Russians." Mr. Graham proceeded to explain what St. Sophia in Constantinople stood for to the Russian mind. It was a symbol rather than a building. Russian religion was based upon it. St. Sophia was the great motive behind the war. What did we want from the war? He did not think we wanted anything on the material plane. But on the spiritual plane we wanted Sophia; that was to say, to possess a perfect calm in the strength of our Christian knowledge and faith. The following resolution was proposed from the chair, and adopted:

"That the president be asked to send the following message (*mutatis mutandis*) to our president, Archbishop Agathangel of Yaroslav; the president of our sister Russian society, Archbishop

Sergie of Finland; and to our patrons Archbishop Evlogie of Volhynia and Archbishop Innocent of Turkestan; and also similar messages to the Metropolitans of Belgrade and of Montenegro:

"The members of the Anglican and Eastern Association and friends assembled in general meeting at Westminster, on October 27th, 1915, having followed with profound sorrow the story of the invasion of Russian soil and of the destruction of holy places, and of the sufferings of the people, and, with admiration, of the heroic endurance of the army, desire to have conveyed to your lordship, and to your people and all their brethren of the Church of Russia, their deep sympathy, and their confidence that to our prayers Almighty God will grant a complete victory in this glorious battle for Freedom, Right and Religion."

At the end of the meeting the farewell between the chairman and the representatives of the Russian and Greek embassies was marked with a charming exhibition of courtesy, both diplomats ceremoniously kissing the Bishop's ring as is customary in their respective nations.

The Society of the Sacred Mission held its annual gatherings in London last week. The meetings were preceded by a sung Eucharist at St. Matthew's, Westminster, the preacher being the Archdeacon of London. Bishop Hine of the U. M. C. A. and the Bishop of Gloucester were the respective chairmen at the meetings, and the other speakers were the Rev. Dr. Kidd, of Oxford, Father Kelly, the founder of the Society, and Father Jenks, the present director.

In view of the possibility of Westminster becoming a danger zone in German air raids, the noted and very beautiful stained glass window at the east end of St. Margaret's, adjoining the Abbey, is to be removed to a place of safety. And a number of other things of value in this historic church are also to be placed in safe keeping.

An Historic
Window

The window has a curious history, as is now being recalled. It was made at Gouda in Holland, and was a present from the magistrates of Dort to King Henry VII., who intended it for his new chapel and mausoleum at Westminster, but he deceased before it could be set up. It then passed into the possession of Henry VIII., who gave it (he had not yet become degenerate) to Waltham Abbey, where it remained until the dissolution of the religious houses, and was afterwards bought by Sir Thomas Bullen, father of Anne Bullen (or Boleyn). Queen Elizabeth, Villiers, Duke of Buckingham, Oliver Cromwell, and General Monk were among those who owned it in turn. Finally the painted glass was sold to the church wardens of St. Margaret's, Westminster, in 1758. The window was described by Charles Winston, the authority on stained glass, as the most beautiful he was acquainted with on account of its harmonious scheme of coloring. The three middle compartments represent the Crucifixion in the manner so familiar in some paintings of the old masters. In the lower compartments are effigies of Arthur, Prince of Wales, eldest son of Henry VIII., by his spouse, and his wife Catharine of Aragon of tragic memory.

Nearly all the parish church bell ringers at Penn, Buckinghamshire, having gone to the front, the Vicar (the Rev. Mr. Kirby) has formed a guild of women bellringers to take their place for the period of the war.

J. G. HALL.

THE WORLD AND YOU

Outside my door the World stalks by:
And up and down with fretful sigh,
His great feet swinging to and fro
Like weary weights, I watch him go.
He daily strives my whims to please
With promises of wealth and ease;
With gorgeous gifts of roses red,
And gems and gold and words soft-said;
But somehow I cannot believe,
Nor his attentiveness receive.

Yet do I know if you should fare
But once upon my path out there,
How I would fly to my closed door,
And fling it wide for evermore!
How one pale snowdrop from your hand
Would wake all blossoms in the land;
How one sweet word from your dear lips,
Would warm me to my finger-tips!
And if you called me . . . Ah, that morn,
All music for all time were born!

LILLA B. N. WESTON.

THE FEAR of God consists in a constant habitual sense of the glory of His being and perfections. Low and mean thoughts of the great God can never subsist in a heart that truly fears Him; the consideration of the divine Majesty naturally engages us to reverence. His excellency makes us afraid.—*Neal*.

NEW YORK CHURCH MISSION OF HELP

Hears Reports and Elects Officers

A CONVENTION AFTERMATH

New York Office of The Living Church }
11 West 45th St.
New York, November 22, 1915 }

THE fifth annual meeting of the Church Mission of Help was held at the guild hall of St. Thomas' Church, New York City, on Monday afternoon, November 15th, with a full attendance of members and friends of the society. In the absence of the Bishop and Suffragan Bishop, the Rev. William T. Manning, D.D., president of the corporation, acted as chairman.

Announcement was made that the position of financial secretary had been created and offered to Mrs. Henry Munroe of Tuxedo Park, who had already entered on her duties. Mr. Rogers, chairman of the finance committee, urged on the meeting that loyal support be given Mrs. Munroe in her voluntary task.

In the election to the board of trustees, Mr. Hamilton R. Fairfax, Mr. Lawrence S. Butler, Mrs. Leroy King, and the Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, were chosen to fill vacancies caused by death or resignation, and the following trustees, whose term of office had expired, were reelected for a term of three years: Miss Caroline Choate, the Rev. Charles K. Gilbert, Mrs. John M. Glenn, Hon. Franklin Chase Hoyt, the Rev. William T. Manning, D.D., and Dr. William M. Polk.

A report of the year's work was read by Miss Agnes Mahony, who had served as acting secretary during the summer. The touching nature of the facts detailed, and the statistics of the work given in Miss Mahony's comprehensive account, showed the scope and variety of the problems confronting the Church Mission of Help and the methods by which the organization strove to meet and answer them.

The Rev. Theodore Sedgwick, rector of Calvary Church, dwelt on the relation of the group organization in the parishes to the Society, and pointed out the value of such channels of communication between it and the parish.

Mrs. Pease, the new secretary, also made a plea for greater co-operation between parish and office, the establishment of a kind of bureau of information on the part of the parishes, to assist the work of the investigators and furnish them with ever ready and richer source of knowledge of opportunities.

At the business meeting the following officers were elected: The Rev. William T. Manning, D.D., president; the Rev. J. O. S. Huntington, O.H.C., honorary vice-president; Mr. William M. Polk, M.D., vice-president, and Mr. Thomas N. Rhineland, treasurer.

The Paddock lectures at the General Theological Seminary will be delivered this year by the Very Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School. The general subject is "The Church's Doctrine of the Church." The following dates and subjects

**Paddock
Lectures**

are announced for the series:

- Monday, December 6th—Eternal Plan and Preparation.
- Wednesday, December 8th—Establishment and Furnishing.
- Friday, December 10th—Constitution and Ordering.
- Monday, December 13th—Life and Membership.
- Wednesday, December 15th—Work and Relation to the World.
- Friday, December 17th—The Future and the Kingdom.

Evensong will be said at six o'clock. Churchmen are cordially invited to attend.

Bishop Burch officiated and made an address last Wednesday at the laying of the cornerstone of the new building for the Central Club for Nurses. From a small organization housed in a dwelling in East Thirty-fourth street, the club has grown to such an extent that much larger accommodations were imperative. The new building at No. 132 East Forty-fifth street, to be completed about March 1st, 1916, will be twelve stories high. It will have living accommodations for 254 nurses and office quarters for four hundred.

**Cornerstone
Laying**

On account of the illness of Mayor Mitchel, George W. Perkins placed the cornerstone, which contained among other articles an appreciation and hope written by Mrs. Nathaniel Bowditch Potter, chairman of the committee of management for the club. It was through the activities of Mrs. Potter and Mrs. John T. Pratt, the treasurer, that this club has been made possible for women nurses. It is the largest of its kind, and was the first when it opened headquarters in Thirty-fourth street.

The centenary of St. George's Church, Newburgh, will be appropriately celebrated on Sunday, November 28th. Bishop Greer will be present and officiate. On Monday the new rector, the Rev. Frank Heartfield, will be instituted. At this service an historical sermon will be preached by the Rev. Octavius Applegate, Jr., rector of Grace Church, Utica, N. Y. In the afternoon there will be a parish reception. On Tuesday evening there will be a special service, to which the members of the Masonic Order have been invited. Bishop Burch will preach the sermon.

**St. George's,
Newburgh**

mon will be preached by the Rev. Octavius Applegate, Jr., rector of Grace Church, Utica, N. Y. In the afternoon there will be a parish reception. On Tuesday evening there will be a special service, to which the members of the Masonic Order have been invited. Bishop Burch will preach the sermon.

The Advent meeting of the Woman's Auxiliary to the Board of Missions will be held at the Cathedral of St. John the Divine on Tuesday, November 30th. The entire day will be devoted to the meeting. There will be a celebration of the Holy Communion at 10:30 with a sermon by the Rev. Robert Johnston, D.D., rector of the Church of the Saviour, Philadelphia. At 1:45 a conference will be held in Synod Hall when addresses will be made by Bishop Lloyd, Bishop Kinsolving of Brazil, Bishop Morrison of Duluth, the Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai, China, and Archdeacon Baskerville, who is in charge of work among the colored people in Tennessee.

**Woman's
Auxiliary**

At the Church of St. Mary the Virgin a parish reception was given to the Rev. Dr. Delany on the evening of November 16th, under the auspices of St. Mary's Guild. It was very largely attended by all classes of this great parish. The rector and trustees and prominent ladies of the congregation received and presented the guests. The large assembly room was appropriately decorated and the gymnasium adjoining was thrown open. The exhibition of beautiful vestments belonging to the parish, which had been given in the afternoon for the public and friends, was continued during the evening and added much to the pleasure of the occasion.

**Reception to
Dr. Delany**



EXHIBIT OF THE SEAMEN'S CHURCH INSTITUTE OF NEW YORK
In old Synod Hall during the recent diocesan convention

Two installments of the New York letter of last week came to THE LIVING CHURCH by way of Texas, through the fault of the mails, and consequently arrived too late for publication. We have chosen a few items of interest, which follow:

**A Belated
Convention Report**

The numerical strength of the clerical and lay delegations at the diocesan convention was greater than that of the General Convention, which also met in Synod Hall two years ago.

The convention sat for three days, on the last day continuing its sessions without recess for luncheon till after three o'clock.

Almost the first piece of legislation finally adopted was this amendment to Article VII of the Constitution: "For all offices except Bishop, Bishop Coadjutor, or Bishop Suffragan the convention may provide by canon for counting a majority by adding votes cast for a candidate as second choice to votes cast for him as first choice." It is expected to obviate successive ballots and save time.

By appropriate action the convention will hereafter meet on the second Tuesday in November, unless otherwise ordered.

The committee appointed to report a seal for the diocese presented a revised design, which was described and adopted.

An elaborate report of the special committee on proportionate lay representation in the convention was read. The committee was continued and instructed to distribute copies of a further report at least ten days before the 1916 convention.

A place was made in the order of business for an annual report from the Woman's Auxiliary to the convention.

The convention drew attention to the fact that the Chicago-Lambeth Quadrilateral had never been repealed and had never been added to or diminished.

Concerning the coming opportunities for imparting religious instruction to school children on week days, it was emphatically declared that the convention did not endorse the Gary, the Ettinger, or any other system, and that ways and means were only sought for the instruction of the children belonging to the Church; that no attempts were to be made to compel children to be so instructed.

Mr. George Macculloch Miller having served on the Standing Committee for forty-one years was tendered a vote of thanks by rising vote of convention, and an engrossed copy of the resolution will be forwarded to him.

Resolutions of respect and gratitude were passed in honor of

Deaconess Boyd for her plan of aiding the unemployed in the hard times of last winter.

By decisive vote the convention refused to accept the recommendation of the Committee on Canons, which would take away from the Bishop his right to appoint three members of the Board of Religious Education.

Begun in a quiet way about a dozen years ago by Edmund Jaques, noonday musical services at old St. Paul's chapel, Trinity parish, have increased steadily in interest and in attendance. They are religious services, prepared with the active coöperation of the Rev. Dr. William Montague Geer, and the best Churchly ideals are maintained throughout. The congregations at these services in 1914-1915 aggregated 10,336; the totals ranging from 564 to 2,346 for individual days.

The first event on this winter's programme is that of November 24th, when the American Thanksgiving Eve and the English Harvest Festival Service will be combined. On St. Andrew's Day, November 30th, Louis Spohr's oratorio, *The Last Judgment*, will be given, H. Brooks Day at the organ, and a Christmas Eve Carol Service will be given on December 24th. A series of sacred cantatas will follow. On Holy Innocents' Day Frank E. Ward's *The Divine Birth* will be presented, the composer being at the organ. On the Feast of the Conversion of St. Paul *Gloria Domini* will be offered by the composer himself, T. Tertius Noble. During Lent, Harry Rowe Shelley's *Vexilla Regis* will be given on March 14th, the composer presiding at the organ; and on April 11th Gounod's *Gallia* and Dvorak's *Psalm 149* will be given by Dr. Victor Baier as organist. Tuesday, April 18th, Will C. Macfarlane will present his own composition, *The Message from the Cross*, and on Good Friday at 8 p.m. Stainer's *Crucifixion* will be presented by H. D. Hodgson. On Tuesday in Easter Week, P. Marinus Paulsen's *Love Triumphant* is on the programme, given by Daniel R. Philippi as organist. Easter Carols will be given on May 2nd, and on May 9th H. Brooks Day, the composer, will offer the final number, his *Easter Cantata*.

This chapel is the oldest public building and the only colonial church building in New York City. Immediately after his inauguration as first President of the United States, on April 30, 1789, George Washington, with both houses of Congress, came in procession to St. Paul's chapel, where an appropriate service was held by Bishop Provoost, chaplain of the Senate, and a solemn *Te Deum* was sung.

In Washington's diary, from 1789 to 1791, as regularly as Sunday comes round is the entry, "*Went to St. Paul's chapel in the forenoon.*"

During Advent a course of lectures will be given in the Trinity chapel school building, West Twenty-sixth street, New York, for associates and friends of the Community of St. Mary.

Advent Lectures

On November 29th the introductory lecture will be delivered by the Rev. S. C. Hughson, O.H.C., chaplain general, C.S.M.; subject, "The Jubilee Year of the Community of St. Mary: The Mother Foundress and the Fundamental Ideals." On December 6th, the Rev. J. H. G. Barry, D.D., will present "The American Church in Relation to the Eastern Communion." On December 13th, the Rev. A. W. Jenks, D.D., will speak on "The American Church in Relation to the Roman Communion." The final lecture on December 20th, by the Rev. J. O. S. Huntington, O.H.C., will be on the subject "The American Church in Relation to the Sects." There will be no charge for admission. Tickets may be obtained by application to the Sister in charge of the Associates at St. Mary's Convent, Peekskill, N. Y.

RELIGION AS AN ART

EVERY ART we try to acquire has its laws, and we know we must discover them, and then obey them implicitly, if we would make anything in that art. Men have a high respect for the law of gravitation and they try to obey it, but in their religious life, the development of their character, they either don't know what God's laws are, or they don't care to obey them. They apparently expect God to work according to law in the physical world, and in the spiritual to be perfectly capricious and lawless. They think it irreverent to say that God imposes conditions. They think it is pious to believe that the spirit bloweth where it listeth, and that one has nothing to do about it but to receive its sweet influences—or not receive them. I find this idea rife with regard to our Sunday school work. There seems to be a feeling that to teach the children according to the laws of psychology and pedagogy is to belittle the divine character of the teaching given, that somehow a normal school graduate, because she knows how to teach, must be, therefore, less spiritual, perhaps even less moral! Just as if God worked by law, when he taught arithmetic, and had no law at all to teach morality. This is as un-Christian as it is unscientific. I want to get you to see how wrong it is to think that in your inner personal life, in your endeavor to become a Christian, to model your life on Christ's life, things are managed in a way different from anywhere else, less strictly, less consistently, less according to law. I assure you this is an awful mistake. Blessings and punishments are not dispensed arbitrarily, cause and effect are not suspended or superseded in the spiritual realm. "Whatsoever a man soweth, that shall he also reap."—Rev. C. W. Addison.

LAYMEN'S CONVENTION IN BOSTON

Churchmen Take Prominent Part

BISHOP LAWRENCE LAUDS BOOKER T. WASHINGTON

The Living Church News Bureau }
Boston, November 22, 1915 }

THE Boston "Laymen's Missionary Convention" began on Sunday, November 14th, and closed on Wednesday, the 17th. Three thousand delegates, representing two hundred and fifty churches of many bodies of Christians, were present. About seven hundred Churchmen took part.

The opening services were held in Trinity Church and Tremont Temple. At Trinity Church, Bishops Lawrence and Lloyd and J. Campbell White, Esq., of Wooster, Ohio, were the speakers. Most of the speeches emphasized the responsibility that great wealth imposes on its possessors for spreading enlightenment throughout the world, and called upon their hearers to fulfil liberally the terms of their stewardship. On November 15th, the chief subjects of discussion were "Men and Missions," in the morning; and "The Church and the Immigrants," in the afternoon. It is decidedly time that Christian bodies here should bestir themselves over the great problem of assimilating the immigrants and cease trusting that somehow these new comers will be metamorphosed into first rate Americans—by merely being here. Again it was urged that "united, systematic, and sustained efforts should be directed toward meeting the religious needs of the unchurched," and to this end it was suggested that "a home mission council representing all Protestant denominations should be established." If this comes to pass, Churchmen may well be confronted by a peril more ominous than the so-called Panama Congress, for the proposal goes on to stipulate that the council shall undertake "to readjust the location of chapels and churches in which work with new Americans is now conducted, so that only one communion shall conduct work for the same race in one community." On November 16th, Armenia and her sufferings were the principal topic.

On the closing day at the final meeting in Tremont Temple, three resolutions were passed: (1) condemning the export of rum to Africa, (2) urging our Government to bring pressure to bear upon Turkey in order to stop immediately the massacres of Armenians, (3) instructing the executive committee to secure the appointment of a permanent Boston Committee of the Laymen's Missionary Movement, whose duties shall be to help churches carry out the follow-up work adopted by the convention and to continue in an intensive way the effort to enlist men in Church work. The final meeting for Churchmen was in the Cathedral, with addresses by the Rev. F. J. Clark and Dr. Rudolph Teusler. After this there was a dinner at the City Club of one hundred representative Churchmen, presided over by Huntington Saville, Esq., where informal discussion of methods in the Church's mission work occurred.

One of the best speakers here for the laymen's convention was our medical missionary in Japan, Dr. Rudolph Teusler, a layman. He has been in that country for sixteen years and under God has been a prime factor in the splendid growth of St. Luke's Hospital there.

Bishop Lawrence, preaching in the Cathedral on Sunday morning, November 14th, paid an eloquent tribute to Booker T. Washington, the celebrated negro educator, recently deceased. "A great patriot and a great man is dead," he said. "When one thinks of what the condition of the colored people was when this man was a student at Hampton, he may rightfully be termed a great leader. Great as his deeds were, however, they were never as great as he himself. Having known him well for years, I can say from personal knowledge that he was a great, charitable, strong, healthy, and open-minded man, and was always first in things that had to do with the uplifting of his race. In all the stress of life, and the harsh things that were said of him and to him, no word of complaint or bitterness ever passed his lips. Despised as he was by many of the finest people of the South in his early days, and looked on with suspicion by even some of the leaders of his own race, he forged steadily forward, carrying his race with him, in full confidence that if his people continued to be steady, sober, industrious, and humble, they would be recognized as worthy citizens of the republic. I believe that history will make record that this man born in slavery, nameless and homeless in his youth, will rank as one of the great characters of the country."

In the interest of Latin-American missions a meeting was held on November 14th, in the chapel of Emmanuel Church, Boston. The speakers were Bishop Kinsolving of Southern Brazil and Miss Claudine Whitaker, of Mexico City. The Bishop spoke with special reference to his diocesan school for boys at Porto Alegre; and Miss Whitaker told of her settlement work in Mexico City, at the House of the Holy Name.

Latin-American Missions

(Continued on page 130)

REPORT OF PHILADELPHIA HOSPITAL

It Closes 40 Per Cent. of Its Beds Because
of Non-Support

DEATH OF MR. R. C. DRAYTON

Richmond Trial Approaches End

DISCUSSION ABOUT THE STONEMEN FELLOWSHIP

The Living Church News Bureau }
Philadelphia, November 22, 1915 }

THE sixty-third annual report of the Hospital of the Protestant Episcopal Church in Philadelphia has been issued to the public. It tells of the great work accomplished during the past year; a year of greater achievement than any other during its long history. The managers say that it has now a complete plant for efficient work and that seven hundred more patients were taken care of in the wards than in the previous year. They also say that on January 1, 1915, they were compelled to close forty per cent. of their beds because they had no money with which to carry them on. They had hoped that the work of the hospital would not be curtailed, but "Philadelphia seems unwilling to support one of its greatest charities," and they have been unwilling to attempt to lower the standard from a first-class to a second-class hospital. They say that nearly \$300,000 per annum is necessary to do their work. The endowments yield little more than one-third of this. The living contribute only about \$25,000, and the board of pay-patients and other revenue add \$25,000 more, and a large deficit is inevitable. The hospital receives no state aid. It will not do so on account of the policy on which aid is given to private charities in this state.

In this connection the Bishop of the diocese has issued a letter to the clergy making a special appeal for large offerings for the hospital on Thanksgiving Day. In his appeal he recites the conditions there, and expresses the hope that the offering may relieve them.

Mr. Robert C. Drayton, a prominent citizen and Churchman, passed to his reward on Monday, November 15th, at his home in this city. Mr. Drayton was a vestryman of St. James' Church, Twenty-second and Walnut streets, and was buried from there on Wednesday morning, the services being conducted by the rector. His remains were interred in the cemetery of St. Thomas' Church, Whitmarsh. Mr. Drayton was identified with many of the business interests in this city and connected with several of the largest and strongest banks. He belonged to several of the exclusive clubs. For some years he has been a member of the board of managers of the Episcopal Hospital, and a delegate to the diocesan convention. Mr. Drayton did not complain of the attack with which he was taken away until but a short time before his death. Beside his wife he leaves three brothers and three sisters.

The daily press has been interested in the trial of the Rev. George Chalmers Richmond during the past week. Closing the trial last week, a delay of one week was made for the chancellor of the diocese to prepare his charge to the triers. This charge Mr. Budd delivered last Friday, in the Church house, and turned the case over to them for decision, directing that one of three penalties must be fixed: Admonition, Suspension, or Deposition. It is expected that it will be more than a week before the triers bring in their verdict. In the meanwhile the court has given its decision on the civil suit brought by the "curbstone" vestry. It has directed Mr. Richmond to turn over all the books and property to that vestry, and Mr. Richmond and his vestry are "ousted." Mr. Richmond has announced through his counsel that he will appeal this case to the higher courts, and the papers are now being prepared.

Five of the West Philadelphia churches have united for services to be held in Bethany Temple Presbyterian Church on Thanksgiving Day. In this group is the chapel of the Mediator, the vicar of which will preach the sermon. The pastors of the churches will assist him in the services of the day.

The Stonemen Fellowship is now the topic of conversation in every circle in this city. The objections to the third degree have become general among the denominational ministers, and they have decided to take measures either to protect themselves or have Mr. Stone modify the ritual of the degree. The result of the meeting of the delegation of ministers with the Bishop was not at all satisfactory to them. Upon being asked his attitude to their orders the Bishop said that he considered them in the light of Presbyterian, Baptist, or other ministers. This did not satisfy them and the delegation so reported back to the West Philadelphia Ministerial Association last Friday afternoon. While this association was in session another association

of ministers in the city determined to call all the ministers in this city to a conference at one of the down-town churches next week, at which time it will be decided what their attitude will be. There seems to be a possibility that they will attempt to call all their laymen out of the Fellowship. One minister estimates that about eighty thousand will respond to such a call. This, however, is rather doubtful, as there are at least about fifty thousand men who have been identified with no church, and there is a fair proportion of those left who are members of the Church. The speaker for the West Philadelphia Association says that the ministers are agreed upon three points; viz.:

"We stand agreed absolutely in a refusal to sanction the administration of sacraments by a club, on the ground that such rites belong to a church and should not be made the rites of a club.

"We also positively refuse to enter into any fellowship which requires Protestant Episcopal Confirmation.

"We object firmly to the slight implied upon non-episcopal churches by a refusal to recognize their orders."

There are some of the clergy of the Church who for various reasons also object to their men entering the Fellowship, one chief reason being that the Fellowship will create ill feelings between the Church and other Christian bodies.

The Rev. Waldemar Jansen has been elected to succeed the late Rev. Horace F. Fuller in Trinity Church, Oxford. Mr. Jansen will take charge about December 1st.

Miscellany

Bishop Suffragan Garland left last week for New Mexico where he will remain until May. He has improved, but his physicians fear that he would not be able to stand the rigors of this climate this winter. During the Bishop Suffragan's absence Bishop Van Buren will take his duty.

The Bohlen lectures are being delivered in the parish house of Holy Trinity Church by the Rev. Andrew D. Heffern, D.D., Professor of New Testament in the Divinity School. His subject is "Apology and Polemic in the New Testament." The lectures were delivered on Monday and Wednesday of last week, and Monday and Tuesday of this.

The Rev. P. Gavan Duffy, Superior of the Society of the Divine Compassion, New York, held a conference in the parish house of the Church of the Annunciation, Monday afternoon, November 15th. He told of the power of "Teaching Missions" in parish life and of the particular work which may be done by the Society of the Divine Compassion. A number of the clergy listened with great interest.

EDWARD JAMES MCHENRY.

SEA FLOWERS

The sea has greater forests than the land.

Quiet they stand

In cool green-amber twilight. No suns burn
Thereon. No snows that fall trouble at all
The flower-cities of their underfern.

There is no heat therein, nor icy thin
Keen rain, nor winter's cold, and no winds blow.
Peaceful they bloom, and high above their sky
All storms and mighty waves surge to and fro.
Old Avalon is real. These forests be
By any seaport city—in the sea.

Violet, vermil, emerald, iris,

The great sea is,

And liquid sapphire. Ocean is the home
Of nascent colors, born new every morn'
From creamy combers purling pearly foam.
There is not any rose but dimly knows
Molten sea-sunsets whence the rainbows came;
No lilies shine on earth but, ere their birth,
Black surges burst into a foam of flame.
God gives to all land-flowers quietly
Their colors, through the rainbow, from the sea.

The sea has blossoms like the breezy fields
And no whit yields

In loveliness a foam-bell to a rose.
Flowers earth's bubbles be, though silently
Each comes more slowly and more slowly goes.
He who has watched the bright heavens at night
Knows that the skies have blossoms, each a star.
Star-blossoms, bubble-foam, each in its home
Of beauty is the perfect avatar.
Beauty is one: so stars, blooms, bubbles be
All flowers, as all oceans are one sea.

LOUIS TUCKER.

CHRIST warned His disciples to beware of covetousness. "For a man's life consisteth not in the abundance of the things which he possesseth." How well He had proved the truth of this, whose cradle was a manger, who had not where to lay His head and whose sole possessions when He died were the garments for which the soldiers cast lots!—Selected.

**TABLET UNVEILED IN GRACE CHURCH,
OAK PARK**

Is in Memory of John Sutcliffe, Architect

ANNUAL MEETING OF NORTHEASTERN DEANERY

Chicago Loses Rev. John M. McGann

SOCIAL SERVICE COMMISSION BEGINS ISSUE OF BULLETINS

*The Living Church News Bureau
Chicago, November 22, 1915*

AT Grace Church, Oak Park, on Sunday, October 31st, a tablet was dedicated to the memory of John Sutcliffe, the well-known architect, who came to Chicago in 1892 and who died there on October 23, 1913, at the age of 60 years.

Mr. Sutcliffe was born in Lancaster, England. He worked with several architectural and engineering firms in England, and from 1882 to 1886 was chief draughtsman in the British Government's dock-yard at Portsmouth. In 1886 he came to America, and did work first in New York, and later in the year was on the staff of the *American Architect* in Boston. In December of the same year he went to Birmingham, Ala., where he founded the Alabama Association of Architects. Here he built his first church. In 1892 he came to Chicago, and began to specialize in Gothic design and church architecture, and in this specialty he found his true



vocation. According to the *Construction News*, in their obituary notice of him, he was able to combine adherence to traditional Gothic with originality and life, so that his work has the naturalness and beauty of the best of the English builders of the middle ages. In this respect—in their ability to escape from formalism—he and Ralph Adams Cram are considered in a class by themselves in church design. Mr. Sutcliffe built nearly one hundred churches in all. Among the larger ones are the well-known Grace Church, Oak Park, St. Luke's Church, Evanston, and St. Paul's Church, Springfield, Ill. St. Simon's Church, Chicago, as yet unfinished, and St. Christopher's Church, Oak Park, were also his work. Mr. Sutcliffe built the library at Nashotah, Wis., and the chapels at Howe School, Howe, Ind., at Waterman Hall, Sycamore, Ill., and at the University of Wooster, Ohio. This last work was in association with the firm of Nimmons & Fellows.

Mr. Cram regards Mr. Sutcliffe as an original contributor to church architecture in this country. He was one of those rare souls that live before their time, whose work is best appreciated after they are gone. In the rush and hurry of Chicago life people did not realize that they had in him one of the best interpreters of Gothic. The tablet dedicated to Mr. Sutcliffe's memory is a beautiful bit of workmanship and design in Belgian black marble. It is set in the wall of the aisle on the Epistle side. The Rev. F. R. Godolphin, rector of Grace Church, spoke of Mr. Sutcliffe in his sermon on the Sunday of the dedication. Mr. Sutcliffe was long a devout communicant of Grace Church.

The 167th chapter meeting (which was also the annual meeting) of the Northeastern Deanery of the diocese of Chicago was held at the Church of the Epiphany, on Tuesday, November 16th. Dean Pardee was the celebrant at the service of the Holy Eucharist at 11 o'clock. The business session was held afterwards, and the following officers were elected for the coming year: The Rev. T. N. Harrowell, secretary, and the Rev. E. S. White, treasurer. The committees elected were: On Ecclesiastical Subjects, the Rev. Messrs. N. O. Hutton, E. H. Merriman, and W. B. Stoskopf; on Civic Subjects, the Rev. Messrs. G. H. Thomas, F. G. Budlong, and H. W. Prince; on Law and Order, the Rev. Messrs. F. R. Godolphin, F. S. Fleming, and W. G. Studwell; and on Anti-Saloon Subjects, the Rev. Messrs. H. B. Gwyn, E. J. Randall, and J. D. McLauchlan. The Rev. E. J. Randall invited the deanery to hold its next meeting at the Church of St. Barnabas, which will be completed by the first of the year. The invitation was gladly accepted. Mr. Randall spoke of the present crisis in the garment workers' strike, and asked for the support of the strikers by the clergy. The Rev. H. B. Gwyn, chairman of the Cathedral Shelter committee, said in his report that it was thought by authorities in civic life and work that the unemployed would be fewer this winter than last, but that there would still be work for the Shelter to do for young men and boys. Mr. Gwyn urged the reopening of the Shelter, and the undertaking there of a definite religious work for the inmates. The Rev. N. O. Hutton, the treasurer of the committee, reported a balance of about \$1,200 to the credit of the Shelter. The matter of reopening was earnestly debated by the members of the deanery, a discussion in which Bishop

Anderson took part. A special committee consisting of the Rev. H. B. Gwyn, chairman, the Rev. N. O. Hutton, the Very Rev. W. S. Pond, the Rev. F. E. Wilson, and the Rev. Irwin St. John Tucker was appointed to consider with the Bishop plans for continuing and making more effectual the work of the Shelter. The speaker at the afternoon session was the Rev. A. S. Garriere, professor of Old Testament Theology at the McCormick Seminary. His subject, which was ably and lucidly expounded, was "An Inquiry into the Origin and Significance of the Names of Israel's God." It was suggested that the children of the Sunday schools in the diocese should be asked to contribute to the making of a bust of the late Bishop Toll, and the matter was referred to the diocesan board of religious education. The Rev. N. O. Hutton invited the members of the deanery to the mission to be held at St. Chrysostom's Church by six north side churches, including St. Chrysostom's, St. Peter's, the Church of the Ascension, the Church of Our Saviour, All Saints', and St. Simon's. The mission will be held from Sunday, December 5th, to Sunday, December 12th, inclusive, and will be conducted by the Rev. R. W. Patton. On December 5th there will be special preachers in all of the parishes. These parishes in uniting for the one mission are following the example so well given by certain parishes in Philadelphia.

The Rev. John M. McGann left Chicago on Sunday last to enter on his new work at Christ Church, Springfield, Mass. Mr. McGann will be greatly missed by the members of Trinity and his many friends here. At the close of his address on Sunday morning he said of the future of Trinity:

"Never in the history of the parish has the vestry been more unanimous about the policy to be pursued. They are absolutely committed to the project of the Cathedral merger, unless this can be shown, for legal reasons, to be impracticable. It is the opinion of our lawyers that such a consolidation is quite feasible. This means, of course, that the work that is being carried on here will not be diminished in any way or sacrificed to present expediency. It is far too important. Many of you have spoken to me of the congregations that attended the services during the summer months. They represent the high water mark in our history and you all know how excellent the attendance has been this autumn. Our neighborhood work has grown and grown until it is exceeded by no institution in Chicago save one, and that institution is not a church. Every day people come to the parish house, demanding the services of the associate and myself for every possible emergency. A few weeks ago my associate came to me with a list of the things we had done and the people seen during the preceding twelve hours, and they represented every variety of human interest."

Mr. McGann commended the services of his assistant, the Rev. A. E. Selcer, who has been appointed priest in charge of Trinity. The vestry and the priest in charge will continue the regular services and the activities of the church. It is planned to have a deaconess on the staff, and to have special preachers on Sundays and at other times.

The social service commission of the diocese proposes to issue from time to time a series of bulletins for the purpose of sending to the clergy and laity of the diocese reports on its work, recommendations for action to be taken or policies to be adopted in matters which have been considered by the commission, and other information pertaining to any aspects of the broad subject of Christian social service. Copies of these bulletins will be sent regularly to the clergy and to members of the parochial committees on social service. In Bulletin No. 1, the commission makes a statement of its aspirations and ideals, its plans and purposes, for which it asks thoughtful consideration and support. In conclusion the bulletin, which is signed for the commission by Mr. W. C. Graves, chairman, and Mr. C. B. Roden, secretary, says:

"The social problem is urgent. As citizens and Churchmen we must face it. The social service commission is the Church's answer to the problem. The effectiveness of the answer depends upon the entire membership in greater degree than upon the commission. We are willing to advise and we are eager to be advised. For the realization of the Kingdom among men, the establishment of a living fraternity is both the historic mission of the Church and the compelling problem of the present age."

Miss Louise E. Kimball died November 14th at her residence, 400 Belmont avenue, Chicago, Ill. Miss Kimball was one of the oldest members of the congregation of Grace Church and was the surviving daughter of the late Edwin and Desdemona Walker. Her father was many years warden of Grace Church, delegate to many of the General Conventions, one of the leading citizens of Chicago, and prominently identified with the World's Fair in Chicago.

H. B. GWYN.

AMONG ALL follies, that is the most stolid, vile, and damnable, which admits a belief that after this life there is no other: since if we consult the Scriptures, the philosophers, and other wise writers, all agree in this—that there is a part which is immortal.—Dante.

Centennial of the Consecration of Bishop Croes

NEW BRUNSWICK, N. J., November 19, 1915.

WITH a seventy-five mile gale sweeping the East and with a steady downpour of rain which lasted until noon, the one hundredth anniversary of the consecration of the Rt. Rev. John Croes, D.D., as the first Bishop of the Church in the state of New Jersey, was observed in Christ Church, New Brunswick, on Friday the 19th.

The exercises commenced with a celebration of the Holy Communion by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, at 8 o'clock A. M. At 10:30 the procession of clergy and Bishops formed in the parish house and, led by the choir, entered the church. The Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, was the celebrant, with Bishop Whitehead of Pittsburgh reading the Epistle and Bishop Matthews reading the Gospel. The Rt. Rev. Daniel S. Tuttle, D.D., preached on the text, "For this cause left I thee in Crete" (I Titus 5). The venerable Bishop told a thrilling story of the bringing of the episcopate to New Jersey. In the chancel were Bishops Tuttle, Matthews, Lines, Gray (retired) of Southern Florida, Whitehead of Pittsburgh, and Suffragan Bishop Stearly.

At 2:30 the service of the unveiling and dedication of a memorial tablet was said at the west entrance of the church. The address was made by the Rev. Alfred B. Baker, D.D., president of the Standing Committee, with the Rev. Frank B. Reazor, D.D., reading the dedicatory prayers. The tablet was unveiled by Helen V. Croes, a great granddaughter of the first Bishop. The inscription on the tablet is:

To commemorate the 100th anniversary of the consecration of the first Bishop of the Church in New Jersey, the Rt. Rev. JOHN CROES, Doctor of Divinity, who was for thirty years rector of Christ Church in New Brunswick..

This tablet was erected on November the 19th, 1915, by the clergy and laity of the diocese of New Jersey and Newark. Beneath the chancel of the church Bishop Croes lies buried.

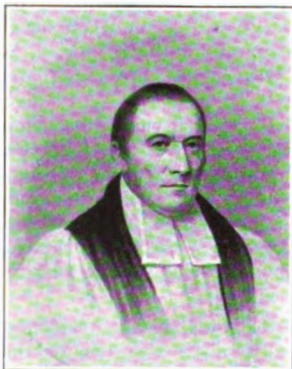
"Episcopos, Sacerdos, Rector, Doctor, Viæ Monitor, Itinerisque Dux."

The procession then entered the church singing hymn 462. Archdeacon McCleary of Newark read the collects for our country and for the Church and the commonwealth. The historical address was given by the Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School, and the closing prayers were said by Archdeacon Shepherd of New Jersey. The benediction was pronounced by the Rt. Rev. William Crane Gray, D.D., grandnephew of Bishop Croes.

The ceremoniarus was the Rev. Herbert Parrish, who is priest in charge during the enforced absence of the rector, the Rev. E. B. Joyce. He was assisted by the Rev. Thomas A. Conover and the Rev. Augustine Elmendorf.

John Croes was born in Elizabethtown, N. J., on the 1st day of June, 1762, of a Polish father and a German mother who had come to this country and had first settled in Newark.

Young Croes was designed to succeed his father, who was a baker, but he manifested such strong inclination for study that his father gave him the option of going into the bakery or procuring an education by his own efforts. He promptly chose the latter, but his efforts in that direction were interrupted by the War of Independence. While yet a lad he entered the Revolutionary army as a private. He was promoted to sergeant and sergeant-major. At the close of the war he returned home and resumed his studies under the direction of the Rev. Alexander McWhorter, Jr. In 1782 he entered Princeton College, but the lack of means prevented him from completing his academic course. He withdrew from college and three years later married Martha Crane of Newark. While preparing himself for orders he accepted a position as head of the Newark Academy. While still a lay reader he accepted the invitation to look after the interest of the Old Swedes Church at Swedesborough, Gloucester county, and in 1790, after having received his initial orders at the hands of Bishop White, he accepted the responsibility of becoming rector. His compensation was the equivalent of \$312.50 in money, the use of the parsonage and woodland adjoining the church, and the benefits of the ministers' meadow. During this rectorship he became president of the diocesan convention, there being no Bishop, and a delegate to the General Convention. In 1801 he was called to the rectorship of Christ's Church, New Brunswick, and also acted as overseer of St. Peter's Church, Spottswood. These calls were coupled with an invitation from the trustees of Queens College, now Rutgers, to take charge of the grammar school connected with that institution.



RT. REV. JOHN CROES

He was elected to the episcopate in St. Michael's Church, Trenton, August 30th, 1815, and was consecrated in St. Peter's Church, Philadelphia, November 19, 1815. Bishop White, who had directed his theological studies and who had ordained him both deacon and priest, presided on this occasion and preached the consecration sermon. He was assisted by Bishop Hobart of New York and Bishop Kemp of Maryland.

At the earnest requests of the officers of Christ Church, New



CHRIST CHURCH, NEW BRUNSWICK, N. J.

Brunswick, and St. Peter's, Spottswood, he continued his services while not on the visitation of the diocese. Traveling in the early part of the nineteenth century was indeed a hazardous venture. It was done mostly by horse power and canal boats. The inhabitants of New Jersey, however, retained a sufficient memory of the old country to make the entrance of the Bishop's carriage into a community an event.

The early diocesan journals of New Jersey tell of the deep missionary spirit of Bishop Croes, and many of his dreams and ideals are now being carried out by his successors in the two dioceses. Two thoughts continually occupied his time, sending missionaries to the frontiers and encouraging the General Theological Seminary.

In a letter written by Mr. Archer Gifford we have the following pen picture of Bishop Croes: "He was of stature about six feet and of a portly frame. His dress and mien gave him the staid and venerable appearance that one may often see represented in the pictures of the Addison age and that corresponds with the sanctity and native simplicity of his character."

In 1832 New Jersey suffered from the effects of a cholera plague, and notwithstanding his age and infirmity Bishop Croes insisted on serving the people of his diocese. His health declined rapidly because of his extra efforts and on the 26th of July, in his 71st year, he fell asleep in the faith of the Master whom he had served so long and faithfully. He is buried beneath the chancel of Christ Church.

LAYMEN'S CONVENTION IN BOSTON

(Continued from page 127)

The Rev. William Appleton Lawrence, son of the Bishop, who has been curate of Grace Church, Lawrence, has accepted a call to become rector of St. Stephen's, in Lynn, in succession to the Ven. Ernest J. Dennen, Archdeacon of Boston. Mr. Lawrence will

begin his incumbency on January 1st.—After the mid-day Eucharist on Thanksgiving Day, the new guild rooms at the Church of the Advent, erected in memory of Mary Austin Hemenway, will be dedicated by Dr. van Allen. These rooms are handsome and spacious and a very welcome addition to the parish house.—On Saturday, November 27th, in the Advent, at half past ten in the morning, there will be a solemn pontifical Mass of requiem, celebrated according to the Armenian Rite by the Most Rev. Archbishop Seropion, for the repose of the souls of the Armenians slain in the recent massacres. Dr. van Allen will preach and the offering will be for Armenian relief.—At Grace Church, Everett, Mr. John K. Snyder has recently been appointed organist and choirmaster and a decided advance in the music is expected, as he will devote much time to his duties.

J. H. CABOT.

THE GOODNESS of God is more illustrious in his conduct towards those who fear Him; these are the objects of His special favor, He delights in them, and is always ready to hear their prayers.—Neal.

The Conversion of the Rev. R. J. Campbell to the Anglican Communion

By the REV. JOHN LLOYD

THE Rev. R. J. Campbell, pastor of the most famous Congregational church in the world, called the "Cathedral of Nonconformity," the City Temple, London, has recently resigned his charge, and in bidding farewell to his people he informed them that he was also bringing his connection with Nonconformity to an end. At present he goes to France to resume his work for two months among the soldiers at the front. After his return he will rest a few weeks, and when his health permits he will be ordained by the Bishop of Birmingham, and attached to his Cathedral. The *Christian Commonwealth*, London, in a recent issue said:

"Mr. Campbell is everywhere regarded with such love and admiration that his decision is accepted without criticism or question. Nonconformity lets him go, unwillingly, perhaps uncertain of the wisdom of the step, but recognizing loyally that a man so gifted, so transparently sincere, single-minded, and simple-hearted would not take this action except under stress of strong conviction. His ministry has always been more than local, he has always belonged not to a denomination but to the universal Church; his spiritual genius as a teacher, preacher, interpreter, and mystic has nourished the souls of multitudes of people belonging to all churches and to none. No single church can make an exclusive claim upon him, for he is before all things the apostle of that essential spiritual truth which underlies all religious separatism."

Men like Mr. T. P. O'Connor are writing of this event and trying to explain it. Religious leaders are asking the question: "Why does this great preacher of international fame, in his maturity, at the zenith of his power, turn from the Church which has rendered him great honor, the Church of his fathers, to become a priest of the Anglican Communion?"

The present writer desires to point out the influence of certain current religious movements upon Mr. Campbell's thought and religious outlook. He has been for many years an earnest and sympathetic observer of Mr. Campbell's development as a great religious teacher, and he has noticed that during the past five or six years he has gradually moved from religious individualism to the collective or Catholic consciousness. Probably Mr. Campbell was not aware at first of this transition, but it has appeared to the writer from a study of the pulpit utterances of Mr. Campbell, for a number of years, that certain movements and tendencies of religious thought were influencing his point of view.

The religious teacher should not only deal with the religious facts of to-day, but he should seek to become acquainted with the tendencies which are making to-morrow. And Mr. Campbell's passing over to the Anglican priesthood is one marked indication of a trend of thought, born of these movements, which is influencing the minds of a large number of leaders and teachers in all churches to-day and which is helping to make God's great to-morrow. Mr. Campbell has always been a "liberal" in theology, though he has never been a Unitarian; he has described that belief as "a truncated gospel." A modern scholar who keeps abreast of current religious-thought movements and the results of the work of the different critical schools, he has always been too independent a thinker to be classed as the follower of any man or movement.

What is known as the historico-critical school in Germany had held the field for many years, led by such men as Harnack, which gave us a "Jesus" stripped of all distinctively divine elements. In recent years, however, there arose a new school of critics called the "Eschatological," composed of some of the very ablest German scholars. These men made an examination of the historical sources of the Synoptic Gospels, in order to find this "Jesus" of Liberal Protestantism. Led by such men as Albert Schweitzer and Johannes Weiss, pursuing scientific, critical methods, what was their surprise when they were forced to the conclusion that this "Jesus" of Liberal Protestantism could not be found in the Gospels, that "Matthew," "Mark," and "Luke" were quite as Christological as "John" and "Paul." Jesus was not in any sense "modern"; He believed that He was a pre-existent, heavenly being, the Messiah. The Kingdom of Heaven was not, as Liberal Protestantism claimed, a purely "moral one." It was "Apocalyptic."

Its coming was to be outward and supernatural. "Jesus" went up to Jerusalem to force the hands of the authorities, but in doing so He believed that He was assailing the invisible powers of darkness, and He believed that His death had a highly supernatural significance. Another most important point made by this school against Liberal Protestantism was that the sacraments were not symbolical.

The results of the drastic criticism of this Eschatological school brought Liberal Protestantism to a crisis in its history. How were the Liberal leaders to explain the findings of this new school? Professor Drews sought to solve the difficulty by denying the historicity of "Jesus" and propounded the "Christ-Myth" theory, after the manner of the English rationalist, J. M. Robertson. That theory was shattered by such eminent historical critics as Johannes Weiss and Albert Schweitzer, and received no support from any of the great historical scholars of any school.

Protestant leaders everywhere were deeply impressed by the findings of the new school and the blow it had dealt to Liberal Protestantism. Dr. Anderson of Dundee, Scotland, wrote an article in the *Hibbert Journal*, entitled "The Collapse of Liberal Protestantism." He practically gave up the historicity of Jesus, and seems to be unable to get over the assumption that the supernatural cannot function on the plain of history. He holds the view that the Gospels are not historical but symbols of great spiritual realities enacted within the soul of man.

Mr. Campbell gave evidence in his public utterances that he also was deeply impressed by the results of the Eschatological school, but he was affected in a very different way. Mr. Campbell could not agree with the destructive elements of that criticism, but his keen, discriminating mind fastened upon certain positive elements of the truth of the Gospels brought into prominence by that school.

In several of his sermons in 1910, Mr. Campbell made reference to the findings of the Eschatological school, but in February, 1911, he preached a sermon on "The Christ of the Newer Criticism," in which he gave evidence of how deep was the impression made upon him. In introducing the subject he said: "Really the whole field of inquiry just now is most interesting and important, and everybody ought to know about it. By far the larger number of the representatives of the 'Newer Criticism' are saying something quite different; they are saying that Jesus really lived, but that He was not at all the kind of person that 'Liberal Protestants' for instance have imagined." In March, 1911, he preached on the "Persistence of Jesus" and said: "A few weeks ago I preached a sermon on the 'Christ of the Newer Criticism' which I am given to understand has since occasioned some comment among a few of those persons who take an interest in the teaching of this pulpit. In consequence I have been asked to say whether the utterance in question does not betoken a change of front on my part, a revision of opinion on the all important question of the person of Jesus. Let me say at once that if it does I am not conscious of it. Let me now repeat for the hundredth time that it is no gospel which would in any way tend to lower or diminish the divine dignity and spiritual preëminence of our blessed Lord and Master, and I have never preached or attempted to preach such a truncated evangel."

The writer can bear witness that Mr. Campbell was not in the least mistaken when he made that statement. He never denied the unique divinity of our Lord, and often preached it during the New Theology controversy in language which could not be misunderstood.

In his public utterances, however, he had been in the habit of expressing his religious teaching in terms of the Divine Immanence, and it has appeared to the writer that during the last few years he has given a larger place to the truth of the Divine transcendence, and a new emphasis to the Deity of Christ.

In sermons delivered since then Mr. Campbell has struck a fresh chord when describing the coming of Christ to this world, as a breaking through the transcendental world at that point in time and space which men call Bethlehem. Let me quote Mr.

Campbell's exact words from a sermon on the "Saviourhood of Christ," May, 1913: "One thing I would like to get into your minds this morning and that is the coming of Christ into this world was a break in its history, it was an intrusion of a higher order of things, a down-thrust of a transcendental reality into our prison of flesh and sense, in other words an unique coming of God into our conditions in an unique manner and degree."

In this language one can notice the influence of the Apocalyptic symbolism, and this brings us to a consideration of the influence upon Mr. Campbell of Father George Tyrrell's work, especially through his last book, *Christianity at the Cross Roads*, in which he uses the results of the Eschatological school in an attempt at a great reconstruction. Whatever Churchmen may think of the opinions in detail of the great Roman Modernists, we must never forget that when Protestant scholars were obsessed by the critical, and were wasting their energies upon negation, these men, taking the last word of criticism in its most extreme school, attempted a new synthesis and at least sought to do for the Church to-day what St. Thomas accomplished for the thirteenth century. In their work there is undoubtedly much to dissent from, but there is then, at least, the precious leaven of the Catholic ideal and it is working in the minds of leaders in all Churches to-day.

It has deeply influenced Mr. Campbell. We could more than fill this whole article with the quotations which Mr. Campbell has made in his sermons from Father Tyrrell's book, *Christianity at the Cross Roads*, from 1909 to the present year. Mr. Campbell has no sympathy with any of the extreme positions maintained, but he was evidently deeply impressed by the way Father Tyrrell made good his contention that the Apocalyptic Christ of the Gospels bears no resemblance to the Jesus of Liberal Protestantism, but rather His affinities are with the Christ of Catholic faith and worship. For years his mind has dwelt upon that aspect of the truth, especially, and the mental and religious evolution of Mr. Campbell during that time has been an interesting study for a psychologist as well as for one who takes a profound interest in Mr. Campbell and his work. The writer may be wrong but his impression is that until at least 1913, and perhaps much later, Mr. Campbell had no idea that he would ever enter the Anglican communion—did not realize how much he was influenced by the Catholic ideal. In December, 1912, he preached a sermon in which he expounded and enforced in his own inimitable style the precious Catholic doctrine of the Communion of Saints, while in the same breath declaring his allegiance to Protestantism. Here is one paragraph: "Some things were lost at the Reformation for which the Protestant soul has been hungering more or less ever since, and that amongst those was the doctrine of the Communion of Saints in the larger and more mystical sense in which it was formerly held. The shearing away of symbolism in public worship and private devotion was also, I think, a mistake, as well as the diminution of reverence for sacred seasons and places." He then quotes with approval Father Tyrrell's statement: "Profoundly as I venerate the great truths and symbols for which Protestantism stands, I am somewhat chilled by its inhumanity, its native severity, its relentless rationality. If it feeds one half of the soul, perhaps the better half, it starves the other."

Father Tyrrell was a religious genius and his last book was in part a brave wrestling in his own way with the Christological problem, raised, for him at least, by the results of the drastic criticism of the Gospels by the Eschatological school. Whatever Mr. Campbell thought of his method in solving that problem, or whether he dissented from following him in his acceptance of certain destructive elements in this criticism, as undoubtedly he did, he must have read with glowing heart the evidence of Tyrrell's loyalty to Christ, as Lord, the Christ of the Church, and his devotion to that great Catholic ideal of the Church for which he sacrificed so much and shortened his precious life. The book consists of no "swan song"; rather it is the dying Modernist's declaration of war upon the whole theology of Liberal Protestantism, and it is the most crushing blow which it has ever received.

Mr. Campbell was deeply impressed with Father Tyrrell's insistence upon the affinities of the Christ of the Gospels with the Christ of the Catholic faith and worship, the Apocalyptic symbolism, and the sacramental nature of the Church. "The Church was not merely a society or school, but a mystery and sacrament, like the humanity of Christ of which it is an extension." If Christ be more than a teacher, the Church is more than a school; if He be more than a founder, the Church is more than an institution—though it is both one and the other."

These teachings are working as a leaven in the minds of many earnest Protestant leaders, and we are only at the beginning.

Mr. Campbell has always laid stress in his teaching on the solidarity of humanity and the "solidarity of spiritual experience," and his habit of regarding society as an organism, rather than as a mere congeries of individuals, has prepared his mind for the full Catholic conception of the Church. In that sense Mr. Campbell has always had "a Catholic outlook." Having accepted the Catholic conception of the Church, the question for him would then arise: Which branch of the Church has been faithful to the Catholic ideal and at the same time has labored to reconcile liberty and authority? Which branch of the Church, preserving the corporate Catholic experience, has at the same time given the largest liberty of interpretation of the official formulas of that experience? It seems to the writer that for Mr. Campbell there could be only one answer: the Anglican branch of the Catholic communion.

In many respects the most remarkable man in the Christian pulpit to-day, Mr. Campbell is not only a great character; he is an element, a spiritual force, and he leaves behind him a powerful spiritual influence wherever he goes. He is above all things a diagnostician and physician of the soul. Personally, the writer owes him a debt for spiritual strength and comfort greater than to any other living man. He is a gentle mystic and the immediacy of his communion with Christ exercises a wonderful influence upon his work. He has always been a leader of a large number of the very ablest men in the Nonconformist pulpit. Who knows what God may have in store for the "old mother Church" in England, through the "healing touch" of this man of God? We will earnestly pray to God for his complete restoration to health, and that God may wonderfully bless his labors in the service of Christ and His Church.

LAST APRIL

We were going to the city in a surface-car one day,
When war was thundering o'er the earth, tho' haply far away;
We had a blood-stained vision of armies hurrying forth
From frontier after frontier, to the east and to the north,
To the west and to the southward, with their sabres sharply drawn,
To lay on War's grim altar their best hopes and brains and brawn.
Then presently, as we had paused, we glanced across the aisle,
And each turned to the other with an enigmatic smile:
For there, quite irrespective of her fiercely warring folk,
Sat a little German maiden in a Tipperary toque!

So placid was she sitting, with her skin like satin cream,
And just a dash of roses sprinkled on her, it would seem;
Her eyes as blue as heaven, and her lips so full and sweet,
And some little high-heeled slippers strapped upon her dainty feet.
Her hands were loosely folded and lay listless in her lap,
And, la! her thoughts were anywhere but on Europa's map!
I doubt me if of English she could speak a single word,
Or if she could have understood our babble, had she heard;
Yet each turned to the other with the twinkle of a joke—
Could her Kaiser but have spied her in that Tipperary toque!

But somehow, as our journey rattled onward to its close,
We couldn't help reflecting on that odd, Germanic pose;
That soft, bewitching nose of hers, her eyes so very blue,
The dazzle of her corn-silk hair; herself as fresh as dew,
Like some transplanted flower that had blossomed to the morn,
And eyed the world, and marveled that it should have been so born.
Her slender throat was like the stem a lily might have owned;
Her chin was made in heavenly realms and by a seraph loaned.
Yet this enchanting picture made us pause and strangely choke—
A little German maiden in a Tipperary toque!

So mentally we placed her on a flag of white and red,
And carried her to those weird fields where shattered men lay dead,
Where lads were torn and broken, but to gratify a whim
That some resentful monarch found within the soul of him.
And there we raised our standard up and sunk its shaft down deep,
That those might feel its healing who had entered into sleep;
And for those who might come after, with their ghosts of waste and loss,
We left her on that flag of white, beside its scarlet cross:
A goddess that a world of warring nations might invoke—
Our little German maiden in her Tipperary toque!

LILLA B. N. WESTON.

THERE IS no sadder sight at the end of a season than a field so choked with weeds that the grain has not been able to increase. In order to insure a bountiful harvest, there must first be a careful sowing of the seed and a thorough cultivation, which means long hours of patient labor. St. Paul warns us that "He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously."—*Selected*.



CLINTON ROGERS WOODRUFF, EDITOR

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

CHRISTIAN SOCIAL SERVICE UNION OF PITTSBURGH

IN order to ensure unanimity of action the ministerial union and the Churches of Pittsburgh and Allegheny county have formed a Christian Social Service Union. According to their leaflet the object of the organization is to unite the religious forces of the city and county for social service and to serve the community by turning the dynamic of religion into definite channels of effort for social betterment so that religious forces shall be working for social improvement under religious direction.

Concretely the Union stands for the promotion of social morals and the elimination of all forms of traffic in vice, for proper amusements, right industrial relation, and for legislation making for morality and human welfare. It further undertakes to build up community agencies in the Churches of any given community for social service.

Social education, publicity, and civic action are considered three main methods to bring about the ends desired by the Union. It is, however, expressly stated as regards the latter point that "the Union never selects candidates or works for any candidate, party, or faction as such." H. D. W. English, a member of the Provincial Social Service Commission of the Province of Washington, is the chairman of the committee on civic action.

TENNESSEE CONVOCATION EMPHASIZES SOCIAL SERVICE

Social service meetings occupied an important part in the meeting of the Knoxville convocation in the diocese of Tennessee. They were large and enthusiastic and a considerable offering was given toward the work of the diocesan commission. Archdeacon Windiate spoke particularly of the care of babies and other children at Paradise Home, near Nashville, and St. Raphael Hospital, at Monterey, and the settlement houses and libraries at White Bluff, Tennessee City, and West Nashville. Mr. Clarke spoke of the oversight of prisoners at the penitentiary and of his securing employment for paroled men. Mayor Anderson spoke of the local need with relation to discharged men coming from the penitentiary branch at Petros, near Harriman, and Mr. Hendrick, for fourteen years a mayor of Harriman, gave an outline of the building up of the city, which is ranked as a model town in the United States. Mr. Maynard spoke of the underlying principles of social service in the summary of the law and the first efforts of Knoxville to systematically care for delinquent children. Mr. Menciaer spoke of his work in examining conditions in the jails, poorhouses, etc., of the state. The whole city seemed to have been stirred by this social service effort.

BENEFITS OF NATURALIZATION

The National Americanization Commission, with headquarters in New York City, is issuing a series of pay envelopes for the use of employers, containing some much needed instruction. For instance, on the back of one of the series is the following answer to the question "Why Become an American Citizen":

Because: If you are a citizen—

1. You have the right to vote and help make the laws which govern our nation.
2. Your children become citizens and have all the rights and privileges of citizens.
3. You have the constant protection of the government for yourself, your family, and your property, in America and in other countries.
4. You have the knowledge that you really belong to America, and that your rights and privileges are equal with those of any native-born citizen of this country.

ENGLISH FORCES UNITE TO PROMOTE TEMPERANCE

A new temperance council of the Christian bodies of England has been formed as a result of a movement inaugurated by the Archbishop of Canterbury, Cardinal Bourne, and General

Bramwell Booth. This council has come into being as a result of the recent public discussion of the liquor question and of the conviction that in the near future, either at the close of the war or earlier, a determined and united effort should be made by the religious forces of the country to secure adequate legislative treatment of the drink problem. A committee has already been appointed and is at work on the subject of constructive temperance reform. The Church of England is represented by the Church of England Temperance Society and the Roman communion by the C. T. A. League of the Cross.

WORK AMONG BOYS IN FORT SMITH

The Fort Smith (Ark.) Y. M. C. A. is carrying on an active community boys' work. Its chief purposes are:

To aim to relate the religious work of the Churches of the community and to bring every boy of "teen" age into active Church membership.

To illustrate in the community a programme of activities for the welfare and upbuilding of boy life in all that makes for the highest manhood.

To include in this programme such practical steps towards the elimination of causes of evil conditions as may be in harmony with our other aims and not merely to be content with the alleviation of results.

To coöperate with other agencies working for the welfare of the community.

To emphasize and improve the relation of the home, Church, school, and municipality to the social, recreational, educational, moral, and religious life of the community.

To supplement and strengthen the home, Church, school and municipality, thus aiding them to render their maximum service to the life of the community.

PROFANITY BY TELEPHONE

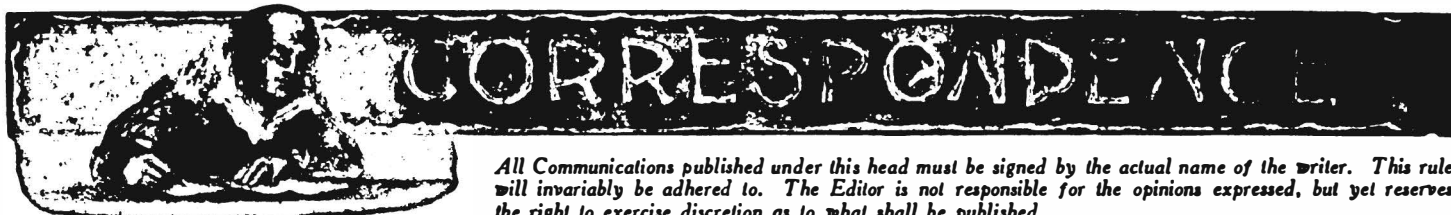
A Forth Worth lumberman has been convicted under the state law prohibiting the use of profane or abusive language over the telephone. The charge against the lumberman was that he "cussed out" the chief operator of the local telephone company. Although he retained eminent counsel, the offending party was compelled to pay the fine provided for in the law. The telephone company is making a systematic effort to prevent the use of abusive language. This is an admirable purpose, which we hope all telephone companies will follow, and that they will accompany it by an improvement in the service which will eliminate the temptation to the use of abusive language.

REMEDIAL LOANS

Those who have to deal with the poor know that the pawnshop is one of the most difficult problems confronting social workers. All such will be benefited by reading the bulletin of the National Federation of Remedial Loan Associations which contains a series of discussions concerning the work of various organizations that have been created, now forty in number, during the past three or four years to provide for carefully regulated loan shops that will be conducted in the interest of the borrower rather than solely for the profit of the company. The name and address of the secretary of the National Federation is G. E. Upson, 107 Paul street, Utica, N. Y.

ST. LUKE'S, Scranton, maintains a home at Cresco, Pa., to provide summer outings for the worthy poor of Scranton. So well thought of is this parochial enterprise that many secular bodies contribute to its support; and so strong an appeal did this work make to the business men that one of the trust companies sent a check to cover the deficit.

A GROUP of Chicago sociologists is wrestling with the question whether public dancing can furnish a good time without drinking. "The commercial instinct hooks the two together. Cut that out and the answer follows," the *Omaha Bee* declares.



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

AN APPEAL FOR ARMENIA

To the Editor of *The Living Church*:

ALLOW me to take the liberty to make an appeal to you, to solicit your help to the remnants of the Armenian race at this critical moment, in the hopes that after these tribulations are over we may soon see the dawn of better days for a historic race that has embraced Christianity and rendered such signal services to Christian civilization from the early days. Your philanthropic sentiments, and especially your sympathy toward the historic and ancient Armenian Church, encourage us to appeal to you that if possible a column in your influential paper be started for the benefit of the numberless Armenian refugees both in Turkey and in Caucasus.

Besides so many hundred thousand Armenians driven into deserts in Turkey, more than two hundred thousand Armenians have fled into Russian territory, where they are safe from persecution but destitute.

An immediate answer to this appeal will be the most effective protest on the part of the American people against this most cruel wrong. At this Thanksgiving season what more appropriate gift can be made?

All contributions may be sent direct to his Holiness, whose address is His Holiness Kevork V., Catholicos of All Armenians, Etchmiadzine, Russie-Caucase, or to us to be forwarded to their destination. Yours very truly,

ARSENE E. VEHOUNI,

Prelate of Armenian Apostolic Church in America.

Worcester, Mass., November 16, 1915.

THE NATION-WIDE MISSION AND THE COLLEGE STUDENT

To the Editor of *The Living Church*:

IT seems almost unnecessary to make the statement that the college student is so important an asset to the Church that any consideration which affects the Church generally ought to include the student specifically.

The nation-wide preaching movement will do much to arouse the average member of the average parish. He will be encouraged to take stock of his spiritual goods, to rid his shelves of accumulated material of little or no value, and to freshen his store of realities the value of which is eternal.

Parishes near colleges and universities cannot without considerable loss consider only the average member and neglect the student in this great nation-wide movement. While it may not be the function of anyone to add suggestions to those so admirably given already, is it not quite proper to stress the importance of the student in relation to the movement, and to offer particular considerations for a specific part of the great task?

Possibly the student's interest can be served in this connection

1. By consideration of the preacher's fitness to deal with the student, when an outside preacher is asked to preach in a parish containing a considerable number of students.

2. By enlisting the aid and interest of students, delegating to Church societies, or student chapters of the Brotherhood, special responsibility for securing attendance of students at the special services.

3. By treating specifically some of the student problems.

It may be that these considerations may serve to impress upon those who read them the important place of the student in this great preaching mission, and suggest to him lines along which he can make practical contribution to the solution of method and content.

New York, November 16, 1915. STANLEY S. KILBOURNE,

*Director of the Collegiate Department,
General Board of Religious Education.*

"THE OUTSIDE OF THE CUP"

To the Editor of *The Living Church*:

I AM glad to find, from his letter, that Dean Bell is a total abstainer and (in his prayers at least) a Prohibitionist. But surely, his ethics and his economics need adjusting, when he would have us blame the mayor of Chicago for enforcing a law he is said to have promised to break, and, in the same breath, advises us to ignore "the Demon Rum" in order to correct the wage-system. Law and moral theology agree that no promise to do a thing in itself illegal, or contrary to public policy, is binding. If Mayor Thompson promised to perjure himself by swearing to enforce the law when he meant not to enforce it, let us be glad that he did not add to that sin the more grievous sin of keeping that wicked promise.

I dare say the Dean and I are in agreement about the wage-system. But, bad as it is, it would be much better if its victims did not spend so much of their inadequate pay on alcoholic drink. Because a man receives less than he should as the fruit of his toil is no reason why he should throw half of that away on what still further reduces his productive ability—to put it on the lowest ground. The brewers' concern about wages is significant, in view of the admitted fact that the liquor trade, of all great industries, pays the smallest proportion of its profits in wages to its employees: we know very well what wages it pays to its customers! When the brewers warn us against the wicked distillers, and the distillers counsel us against the insidious wiles of the brewers, each side is well worth listening to. But when either presumes to advise good citizens about civic duty, *c'est à rire*.

I do not know what corrupt civil service conditions exist in Chicago, with or without the mayor's allowance. But it is hardly practical wisdom to reproach Chicago Christians for doing something that ought to be done, on the ground that there are other things which ought to be done.

American trades-unionism is shaking itself free from saloon domination: let American Socialism purge itself also of the saloon taint.

I add an article from the *Gazette-Times* of Pittsburgh, which is worth reading in this connection. And if Dean Bell fears that the movement for Constitutional Prohibition is getting "too respectable," let him reassure himself. No movement has reached that stage so long as priests of the Church are found who mock at it.

Boston, November 14, 1915. WILLIAM HARMAN VAN ALLEN.

Below is the article referred to by Dr. van Allen.

"NOW IMAGINE THE REVERSE!"

"In Sunday's parade of protest at Chicago against the closing of saloons on that day there were 41,386 advocates of 'home rule and personal liberty.' These were members of 925 organizations of American (save the mark!), German, Lithuanian, Italian, Bohemian, Polish, Roumanian, Jewish, Croatian, Swedish, Swiss, Danish, Norwegian, Irish, and Austro-Hungarian societies. Their proposition is to impose in the United States what is known as 'the Continental Sabbath' as distinguished from what is known as 'the American Sunday.' Not to be rude or inhospitable it goes without saying that they cannot succeed; and certainly they ought not to. It is sheer effrontery for these people to presume upon the effort. They must learn that this is the United States on Sunday as on other days and with respect to liquor laws as to other laws.

"Imagine the reverse of this demonstration if you can! Fancy parades of Americans in Germany, Lithuania, Italy, Bohemia, Poland, Roumania, Croatia, Sweden, Switzerland, Denmark, Norway, Ireland, and Austria-Hungary, demanding that existing laws be violated, or amended, to suit the appetite for intoxicating beverages and the notions of personal liberty of American aliens or former Americans now become citizens of any of these countries or provinces! It would be jail or across the frontier for them before they had time to lay in a supply of bottled inspiration sufficient to tide them over an emergency."

To the Editor of *The Living Church*:

REFERRING to the letter of the Dean of Fond du Lac in *THE LIVING CHURCH*: I would suggest in reply that in view of the world-awakening to the enormity of the destructiveness of human souls and bodies by intoxicating liquor, it is unfortunate that any one of our clergymen should question the sanity of any attack upon such an evil. The quite undignified reference to action of the clergy and the mayor of Chicago and the implication that, because there are other evils in our time, there is over-emphasis on the liquor question, indicates either lack of proper consideration of the subject or a total ignorance of the facts. The Dean must know that intoxicating liquor is responsible for more destruction of minds and bodies, and more economic waste, than any other influence.

He evidently does not know the facts in the matter of the mayor's "signed pledge" nor anything about the conditions with respect to the alleged violations of the civil-service laws, but has allowed himself to be misled by some of the newspaper reports. There are doubtless laws which are not enforced. Does the Dean mean to withhold approval of the action of the mayor for enforcing a particular law which required more courage and involved more grave political consequences than any other, because there may be other laws which are being violated? The reference to your Chicago letter being "full of it" gives opportunity to remark that the Chicago correspondent, the

Rev. H. B. Gwyn, is qualified to discuss the subject with intelligence and from an unusually broad knowledge of facts and conditions. The Bishop and clergy of Chicago have done much to cooperate with moral forces which are in the contest against the evils which oppose the general welfare and have thereby added greatly to the strength of the influence of our branch of the Catholic Church in the diocese of Chicago.

It is respectable to attack "demon rum" and the clergy and laymen of Chicago will have to continue to "bore" our friend in Wisconsin by trying to continue to be respectable. Is it possible that the Dean has been influenced by the atmosphere that made Milwaukee famous?

PORTER FITZGERALD,

President Men's Club, Church of the Redeemer,
Chicago, Ill., November 15, 1915.

To the Editor of *The Living Church*:

DEAN BELL is surely a courageous man, or perhaps he evidences temerity rather than courage. Be that as it may, he is surely right in protesting against the hysteria that is now affecting so many on the liquor question. I am not a total abstainer but do claim to be an abstemious man. We hear far too much on liquor in both religious and secular press and from Washington to the—well, let's say the street-car orator. The trade is, in most states, as legitimate as selling dry goods and is regulated and supervised to a much greater degree. Crime now (in the daily press) is charged to John Barleycorn or Booze and not to the criminal degenerate. Let us not be Chadbands. If the trade is bad, let it be legislated out of existence, but while it is lawful regard it as such.

Kansas City, Mo.,
November 13, 1915.

CLEMENT J. STOTT.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

SOME of us who are interested in missions and in Church unity have been trying for years to get all Church people to support the Board of Missions. Ten years ago those who gave to missions gave chiefly to "specials" for work of their kind of Churchmanship or work in which they were personally interested. We said to these people, "The Board is the Church's agency for the conducting of its missionary work, there is no question of high or low about it. As loyal Church people we must unite in giving to the Apportionment." That this loyalty and unity has been steadily growing is shown by the contributions from parishes of all kinds of Churchmanship to the Apportionment. Now the Board of Missions has deliberately broken up this unity by adopting a policy which a large number of our people cannot conscientiously support, and one of its leading members has stated that the Board does not represent the Church but is merely a corporation of the State of New York; and to such, of course, we owe no allegiance. . . .

Bishop Gore in his book *Orders and Unity* says:

"We may feel quite sure that by far the most important contribution we can make to the cause of unity among Christians in the future is by developing the strength and meaning of our own communion. . . . I do not attempt to decide what an officer of the Church of England may or may not, consistently with his loyalty to his own Church, do for or among members of other communions. But of this I am quite sure, that whatever he may think it right to do, so far as his own judgment goes, he should ask himself before he does it what its effect will be on his own communion. It is, I am persuaded, in the making of our own communion more coherent and more intelligible that our real contribution to the cause of unity must for the present lie."

If this good counsel had been followed we would not now be facing the distressing situation which the Board has brought upon the Church, through, one cannot but feel, lack of consideration for the convictions of others, and a determination on the part of some to have their own way, no matter what it cost the Church.

To give up representation at the Panama Congress required no sacrifice of principle on the part of those who thought such representation desirable, but to acquiesce in this representation would have required the sacrifice of principle on the part of those who opposed it.

The one saving and comforting thing in the whole affair is the strong opposition to this action by leading Bishops and priests. We are glad, very glad, that men like Dr. Manning resigned from the Board. Such strong protest was needed and is most reassuring. We are glad too, that some who opposed the measure remained on the Board to fight. It is the action of both these parties that has saved the Church.

It is not a question of high or low. It is a question of the Church and of Christian courtesy.

When we see, again and again, pride and self-will bringing to naught, for the moment at least, the efforts made towards the fulfillment of our Lord's great missionary intercession (St. John 17: 21), we are reminded how dear to our Lord is Christian unity and how hated by the powers of darkness whose dominion it threatens.

"It must needs be that offences come; but woe unto that man by whom the offence cometh!"

Philadelphia, November 11th, 1915.

D. N. C. BROCK.

To the Editor of *The Living Church*:

THE Rev. Dr. Brady says he dislikes the Roman Church, and finds through travel it has largely lost its hold in Italy, the centre of its activities, and is worse elsewhere, but concludes, after much reflection, that competition with their religious thought should not be entered upon (because it may weaken the Church he dislikes) but that the Roman Church should be encouraged and helped to a revival in its own territory.

This sounds much like the proposition of the "mice to put a bell on the cat"; but perhaps the distinguished Churchman and author may have a practical suggestion, that the Roman Church will be glad to heed and put into practice.

We hope it may not be asking too much of the reverend doctor, kindly to let us all know his plan by which a revival can be brought about in the Roman Catholic Church, which will relieve others of the necessity of offering their idea of religious culture in Catholic lands.

Yours truly,
Philadelphia, November 12, 1915.

W. E. WALTERS.

NATIONALISM IN CHURCH AND STATE

To the Editor of *The Living Church*:

THE Roman Empire had a state religion which was polytheistic. Whenever a nation was conquered its divinities were placed in the Pantheon in Rome. But the conquered people were required to accept the divinity of the Emperor. Outside of that, the policy of the Roman Imperial authorities was to practice toleration in religion.

After the new religious sect, called Christians, had sprung up in Judea it was found that its members would not worship the Roman Emperor as divine; moreover they violated the police regulations by holding secret meetings. They were thus guilty of lèse majesté and of rebellion.

The Emperors Trajan, Marcus Aurelius, Septimius Severus, Decius, and Diocletian, all great and good men, were the severest persecutors, in principle, of the Christian Church. The persecutions of Diocletian particularly were cruel, and yet the Christian Church was strengthened by these persecutions and the Imperial Roman Government was weakened.

The new religion not only proclaimed the divinity of Christ, but it had a social side; it revived the dignity of womanhood, it introduced care for the poor, sick, and oppressed as a religious principle, it taught the equality of souls and the freedom of the individual. It made a direct appeal to the instinct of the people for individual liberty as against the oppression of imperial despotism. In short, it introduced a new and vitalizing principle of civilization. The growth and organization of the Christian Church in the Roman empire was a marvel which can only be explained by the fact that it met a human need.

The Emperor Constantine finally made the Christian Church the State Church. This was not an unmixed good for the Church, but it rescued the individual from the arbitrary despotism of the Caesars, and it rescued Europe from the Roman philosophy that might made right.

In due time the Church surrendered its conviction that moral forces are paramount and adopted the theory that physical force should be employed to realize its purposes.

In the Middle Ages the Christian Church had become so powerful in its exercise of physical force to coerce the acts of Christians as well as in its appeal to the moral needs of the people, and in its hold upon the beliefs which control the conduct of the individual, that a new tyranny resulted.

It was in England that Wycliffe proposed the idea that the Catholic Church within a given nation had authority to act as against the claims of the Papacy and of the Roman Curia. The idea was taken up later by John Huss, and then by Martin Luther, and it came back again to England, which in 1634 declared the King to be the supreme head of the Church in England with power to reform the same. By 1650, in Spain, France, Austria and Poland, the right of national Churches to reform themselves had been asserted, though it was in England only that the royal authority was completely established at the head of the national Church. And the Church of England reformed its doctrine, while it still contended that it remained as much a part of the Catholic Church as the Church of Rome. The English nation contended that it had not established a new Church; that it was the same old Church in England, though it did not deny the Catholicity of the Church in other nations which submitted to the authority of the Papacy. Puritans were opposed and driven out of its pulpits in Laud's time. The Church, as a national Church, shared the fate of its king, lords, and courts when Cromwell came into power, but when Charles II was restored to the throne the Church was reestablished as the national Church, its continuity, as an organism, having never been impaired.

It must be admitted that the principle of nationalism has been greatly fostered by the principle of the national Church. In our own time we have seen the liberty of the individual overwhelmed by the all-pervading power of a national State.

How does it happen that Germany, which is, in a sense, the leading Protestant nation, stands to-day for absolutism, while England, which has developed the idea of the national Church, stands as the

leading antagonist of Protestant Germany in a gigantic war? Is it not because, in Germany, nationalism has been carried to the point of oppressive tyranny, while in the British empire a balance has been maintained between the principle of authority—the Catholic principle—and the principle of liberty—the Protestant principle? And because, in the British empire, the idea that physical force should dominate moral ideas has never prevailed?

LEWIS STOCKTON.

WAR AND THE CHURCH

To the Editor of *The Living Church*:

IN his letter of November 1st, in reply to mine of October 30th, Mr. Nanz sets forth the doctrine of national pacifism strongly and ably, and his contention for non-resistance would be unanswerable were it not for the fact that he confuses national life and individual life, and makes the sublime teaching "Resist not evil" apply equally to nations as to individuals. Thus history becomes absolute chaos, the very existence of our Republic a witness to wrong principles, and all the mighty deeds of our forefathers the acts of murderers. For you cannot set up your criterion for this age only for the sake of convenience, excusing past ages as less enlightened than your own. If defensive war is wrong now, it was equally wrong in the Revolution, or in the days when the Spanish Armada attempted an invasion of England which if it had been successful would have established the Inquisition and the tyranny of Rome in the See of Canterbury.

Heartily do I agree with Mr. Nanz in saying "Surely the battlefields of Europe produce no more Christian fortitude than that displayed by these saints." Of course they do not; which only proves that individual life which is concerned with Eternity is infinitely greater than national life which has the scene of its activities and achievements confined to this earth only. The blessed Saints whom Mr. Nanz cites as examples of non-resistance are all striking cases, not of national pacifism but of individual self-surrender. We are not told in Scripture that Cornelius the centurion was rebuked for being a soldier, but rather that he was commended as a "devout man." If his vocation was unchristian it was a curious act of omission on the part of St. Peter not to urge him to give up his profession before being baptized. Even stranger would seem the commendation by our Lord of the centurion whose servant was sick in Capernaum. "I have not found so great faith, no, not in Israel."

St. Paul lays down the principle that the magistrate is to be feared and obeyed, "for he beareth not the sword in vain"; and he takes as his illustration of the Christian warrior the familiar armor of the Roman soldier. Even the Blessed Apostle of Love shows in the Apocalypse the warfare of Michael and his hosts in Heaven against Satan and his followers, the result of which is infinitely worse, to the defeated forces of the Prince of Evil, than even the condition of the subjugated enemies of the Hohenzollerns and Hapsburgs in Europe to-day.

Mr. Nanz's quotation from Tertullian is very strong indeed, and would be irrefutable were it to the point. Tertullian like most of the early Christians regarded the profession of arms with horror, because it was inseparably linked with the Emperor's name and consequently pagan. Further, Christian nationalism was not born in those days and the wars of the Emperors were aggressive acts to extend the Roman dominions. The story of the Theban Legion bears out the fact that even in the days of "the earliest Catholics" a whole regiment was formed of Christian men, who saw nothing inconsistent in their profession of arms and only refused to obey the Emperor when it became a question of accepting Paganism and rejecting God.

Mr. Nanz makes out a fine argument for a poor case, for he forgets that while he has a perfect right personally to refuse to resist evil (in fact as a Christian ought so to do) he has no right to refuse to protect all who look to him for protection; and that if an invasion of his country by the Turks took place and the women and children received the treatment accorded to the Armenians, while he stood calmly by without intervening to protect them, their blood would be on his head.

I admire Mr. Nanz's zeal for peace and for returning good for evil. All honor to him and to others who hold the same view. God knows it is only love that can break down the barriers that separate the belligerent nations. But I strongly condemn the point of view of anybody which logically pressed to its conclusion makes for a condition where women may be dishonored and children massacred without protest. Therefore I shall join the National Security League with a clear conscience and hope many of the clergy will do so.

Bar Harbor, Maine, November 16, 1915. ALBERT C. LARNED.

EMPHASIS IN LITANY AND CREED

To the Editor of *The Living Church*:

A QUERY, and a suggestion.
Query: Are "the fatherless children and widows," for whom we pray in the Litany, always, necessarily, "desolate and oppressed"? I hope not, yet we usually hear them prayed for as if they were. Emphasis may be made to illustrate and beautify, or to mar and destroy the meaning of almost any form of expression. My query will illustrate one of these cases. In the petition

of the Litany as we generally hear it offered there are but two classes primarily referred to: "the fatherless children" one, the "widows" the other, and then sympathetically follows, "all who are desolate and oppressed," these last, as emphasized, apparently referring to and including in their desolation and oppression the "children and widows." But surely this is not the meaning of the petition. I am happy to have known some children without fathers, and widows also, who so far from being inconsolable and hopeless were (if the truth were told) glad they were such. Yet, unhappily, there is a large class of "desolate and oppressed" ones, and these we are bidden to pray for in the Litany just as much as for the others, and to express this intention and bring out the full meaning of the petition the emphasis should be put not upon "all," but upon "desolate and oppressed." We beseech the good Lord to hear us on behalf of three classes of people, and the petition should be offered as thus distinctive. "That it may please Thee to defend and provide for the fatherless children (one), and widows (two), and all who are *desolate and oppressed*" (three); this brings out its full beauty and meaning, and if there are children and widows who are oppressed and sorrowful, it includes them in its scope, while it does not necessarily merge them into that unhappy class. Again, in the closing prayers: in the first one the emphatic word is very frequently missed (if we do not say the discretionary Litany, the rubric directs us to omit to the prayer "We humbly beseech Thee," not to the invitatory "Let us pray"); but in either case our petitions have hitherto been addressed to the second Person of the blessed Three, "the Lamb of God"; now, in closing, we turn to the first Person, and our petition is addressed to the Father; the emphatic word is "Thee," and the prayer should be offered, "We humbly beseech *Thee*, O Father."

A second query. In the Catechism children are taught to say that in holy Baptism they are "made members of Christ, children of God, and inheritors of the Kingdom of Heaven." Query: Why then are they not reported as "members of Christ's Church"? In publishing statistics our membership is put down as meaning "communicants," and even in this we are not consistent, for our additions each year comprise only those ordinarily who have been confirmed, and they unhappily are not always communicants. Theoretically and doctrinally every baptized person is a member of the Church, and our statistical reports would be very largely augmented if we returned all who have been baptized, as the Church teaches.

To the committee on the revision and enrichment of the Prayer Book I would like to make a suggestion for their consideration. In the two forms of the Creed we are taught to express "the articles of our belief." These declare our faith in the three Persons of the Godhead, Father, Son, and Holy Ghost, each one as God. In the Nicene Symbol we say, "I believe in one God the Father Almighty"; next, "and in one Lord Jesus Christ"; and last, "I believe in the Holy Ghost, the Lord, and Giver of Life." My point is, ought not the comma after the word "Ghost" be omitted, so as to make our expression of belief in His Divinity emphatic? "I believe in the Holy Ghost the Lord," who also is "the Life Giver." In a Prayer Book of the Church of England of 1849, I find a comma after "Ghost," and then follows "the Lord and Giver of Life"; in an edition of 1868 the comma is put after both "Ghost" and "Lord," and this is the pointing in our present American book, but in an older book it is as in the English, "the Lord and Giver of Life." When the present pointing was adopted I do not know, but it would seem as if the removal of the comma after "Ghost" would express more clearly our belief in the third Person of the Trinity as God; "I believe in the Holy Ghost the Lord," just as we declare "I believe in God the Father Almighty," and "in one Lord Jesus Christ." In the Creed as set forth by the 318 Fathers in Nicea, A. D. 325, this article is simply, "I believe in the Holy Ghost." As amplified at Constantinople in 381, the article declares, "I believe in the Holy Ghost," (comma) "the Lord," (comma) "the Life Giver," (comma). If this pointing was observed in reciting the Creed there would be no force in my suggestion, but as we generally hear it said, both by priest and people, the second comma is not observed, and it is repeated as "I believe in the Holy Ghost, the Lord and Giver of Life." Great force is added to what I suggest by the Greek of the Creed itself. In this there is no equivalent for the conjunctive "and" as we have it in English, but on the contrary the very emphatic definite article "the"; it is the word "το"—"the Holy Ghost," (comma) "the Lord," (comma) "the Life Giver," (comma). All three are specific and definite designations of belief.

A final query: Has the American Church any right to alter anything in the Creed as set forth finally by the 150 Bishops at Constantinople in A. D. 381? If not, then it remains only for the clergy to instruct their people as to their Faith and the recital thereof.

WILLIAM WELLES HOLLEY.

November 10, 1915.

INDIVIDUAL CHALICES

To the Editor of *The Living Church*:

THE recent discussion of the question of individual chalices misses the main point. The danger to be feared is not contagion. Under present conditions that is possible, and doubtless sometimes actual. But on the other hand, most Americans are

willing to take risks, and facing this danger as a duty may tend to strengthen character.

The real danger is quite a different one. Laws in many states are rapidly training the people into disgust and repulsion against all common drinking cups. The question now before the Church is whether or not we shall order our services in a way that may turn reverent joy into repulsion.

"Intinction," dipping the bread into the wine and administering both together, is suggested. But in the Greek Church, as I understand, a spoon is used, and a common spoon is certainly worse than a common cup. It is difficult also to see how intinction can be decently and reverently practised by dipping with the hand. Some spilling of the wine would be almost inevitable. And besides this the rubrics as they stand command separate administration of the elements.

It is quite otherwise with individual chalices. No rubrical change is necessary to sanction these. We are reminded, it is true, of the "one cup." But the unity which this implies is no mere local unity. Every chalice in every communion everywhere stands for the one cup of the Passover night, and for the blood shed once for all, just as every wafer or piece of broken bread stands for the "one body." At the best the single chalice avails only for the single congregation, which is no true Christian Church if it stands alone.

Common practice in our own communion is also against the literal and material insistence upon "one cup." It was the usual practice not so long ago for the minister to carry two chalices and administer to two persons at a time. During my own younger days I cannot remember ever seeing it otherwise. At meetings of the General Convention also it has been and I suppose still is the custom to use several chalices. In large gatherings this is a practical necessity. A few years ago I assisted at an early Easter Communion at St. George's Church in New York where 1,484 persons communicated. With one chalice the service would have taken hours, and made the later morning service impossible.

There remains the question whether there can be reverent administration with individual chalices. As to that I can answer from an experience of my own. Some years ago in another country I assisted at a service where these were used. On the inner side of the chancel rail there was a little shelf, perhaps two inches wide, on which stood tiny cups, both shelf and cups being invisible from the body of the church. The celebrant filled the cups one by one, from a flagon in his hand, and gave them (quite rubrically) into the hands of the communicants. The only noticeable difference here to a watcher in the congregation would be that the minister carried in his hands a flagon instead of a chalice, the only difference to the communicant that the chalice was small and clean. Whether the cups, after use, were put back on the same shelf, or in a separate place, I do not remember. There is no rubrical authority to prevent any of us from doing what was there done, no authority at all in fact, for not even a Bishop can make rubrics.

Ashland, N. H., November 8, 1915. THEODOSIUS S. TYNG.

DEFENDING "BILLY" SUNDAY

To the Editor of *The Living Church*:

FROM some of the letters in *THE LIVING CHURCH* there seems to be a tendency to look with disfavor on Billy Sunday and the methods which as he says "go with me." Personally I believe we Churchmen have a great deal to learn from Billy Sunday.

In the course of my life I have had unusual opportunities to see life as a college student, as a workman for a number of years in shops and factories, as an erecting engineer, and in later years to take a birdseye view of these fields as a college professor of the extension type. My acquaintance with the priesthood of the Church has not been very wide, but I do know that among college men and among workmen there is a widespread feeling that our priests do not understand their problems. Judging from the addresses which I have had the good fortune or the misfortune to hear I am forced to the same conclusion. Some time ago I heard one of our Bishops deliver what was supposed to be a "popular" talk for college men. It was veritable twaddle and showed an utter lack of comprehension of a college man's viewpoint. There was no manhood in it. One man said to me as we passed out, "That man may know all about theology, but he doesn't know men." I have seen the same failure to reach workmen, and I believe for the same reason.

About six months ago I heard Billy Sunday address an audience of twenty-five hundred college students. I never heard a cleaner, manlier, more Churchmanlike talk than the one he gave. From start to finish his audience was with him and they listened because they wanted to and were getting something. Had a Bishop of our Church delivered that address I should have been more than proud of him, and furthermore I should have been sure that he knew men and understood their problems. I have heard Billy Sunday before a crowd of workmen and he gripped them in the same way. I have seen the same type of men at a noonday meeting take the measure of a priest of the Church in ten minutes and tacitly decide that he had nothing for them; and, as a matter of fact, he hadn't. Two Churchmen I have known who know men and can hold them as Billy Sunday does. One is a Bishop and one a priest. Both of these men

have Billy Sunday's directness and force, his power of homely, yes, rough illustration, his sense of humor even in the pulpit, and his knowledge of men. I never hear one of them without thinking of the other two and I wish there were more men in our Church like Billy Sunday who could lend a helping hand in his campaigns. Our Church has much to learn from Billy Sunday. I wish Billy Sunday was a Churchman. We need him.

KENNETH G. SMITH.

Ames, Iowa, November 12, 1915.

CLERICAL PESSIMISM

To the Editor of *The Living Church*:

AT a recent convocation, held for the purpose of advancing the Church's interest in the community, the principal note heard was that of clerical *pessimism*, in which the laity did not, happily, join. All the afternoon this minor note kept sounding its monotonous tone. One clergyman wanted to know why a much advertised English Church meeting in London was so near a failure, and, in answer, another told how the Salvation Army had successfully led a big sunrise demonstration before breakfast! Others went off on a tangent and dwelt upon the bad religious and moral conditions in Mexico and Brazil, ascribing them to the corrupted Roman Church, and another told how a lifelong English Cathedral verger had really never been a Christian until he came, on his death bed, under the influence of some pious Nonconformist!

Fine things to be heard at a convocation of any part of the Catholic Church! What is the origin of such pessimism? Is it not a deeply-seated lack of faith in the Church of Christ as a divine and infallible Kingdom? Is it not also partly due to the fact that many of our clergy read only sectarian and secular papers, and thus get everything but Church news? Why is it that these pessimists do not know that all England is to-day on fire with religious enthusiasm, and that her great Cathedrals and churches are crowded day and night with penitents full of faith, from the King to the smallest child?

As for Mexican Roman Catholic conditions, what do they have to do with our American Church life? Why should this subject be brought forward at an American convocation? Why not try to find out the *good* things, rather than the things that depress? Alas, for the poor English verger who was alleged to have become a Christian through a Nonconformist; for had his Bishop or priest, during his lifetime, offered him the God-given advantages of the Church's Sacrament of Penance, encouraging him to repent, confess, and receive absolution, perhaps he would not have had to appeal to a stranger, with strange doctrines, for spiritual help in his last hours. To laud such a story shows a lack of faith in the Church's divine mission, and a pronounced absence of that spirit of optimism which is based upon true Catholic and Gospel principles.

The spirit of optimism should prevail in all our convocations and conventions, if our Creed professions mean anything. Let us fight and debate all we want, but, for the sake of Truth, let us never wail and mourn over our own delinquencies, nor appeal to sectarianism for inspiration and example.

ALFRED K. GLOVER.

San Diego, Cal.,

Vicar *St. James' Church*.

November 11, 1915.

A THANKSGIVING REMINDER

To the Editor of *The Living Church*:

IN answer to enquiries from readers, permit me to state that the Dollar Christmas Fund for Destitute Belgians will remain open until the end of December and that all donations entrusted to me as treasurer, care of Henry Clews & Co., Broad street, New York, will be most gratefully acknowledged.

There are probably many people who might like to associate the season of Thanksgiving this year with the relief of Belgian victims of war for whom the Dollar Christmas Fund for the second year makes a special appeal.

America has been spared the horrors of war; we have been greatly blessed, and, to quote the words of our President in his Thanksgiving Proclamation last year, "It has been vouchsafed to us in part to *succor the suffering*."

To those who have not yet given I make a very earnest appeal to send a donation to aid the old men, the frail women, and the orphans of war in stricken Belgium. No man's Thanksgiving or Christmas this year will be less happy because he has remembered to help those who are too poor to help themselves.

Contributions to date are not so numerous as last year and the need is *even greater*.

This is the last call from the Dollar Christmas Fund before Thanksgiving. Do not pass it by! Yours very truly,

New York, November 16, 1915.

HENRY CLEWS.

Treasurer of the Dollar Christmas Fund.

IT IS REALLY very curious to observe how, even in modern times, the acts of discouragement prevail. There are men whose sole pretence to wisdom consists in administering discouragement. They are never at a loss. They are equally ready to prophecy, with wonderful ingenuity, all possible varieties of misfortune to any enterprise that is proposed; and when the thing is produced, and has met with some success, to find a flaw in it.—*Helps*.

Books for Children

HERE is the usual number of books for children of all ages, among them being another volume of the Dorothy Dainty series by Amy Brooks bearing the title *Dorothy Dainty at Crestville*. Like the preceding volumes it is full of interest to the little ones, and dealing, as it does, with a delightful summer at the seaside, will be read eagerly by the many friends of this series. The illustrations, which are also by the author, add to the book. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.] And then we have another addition to the "Brick House" series entitled *A Real Cinderella*. In this story Nina Rhoades pictures "Cinderella" as a poor little orphan girl who has a passion for high class music, and tells of her struggles and of her ultimate triumph. Children all over the country are familiar with these books and undoubtedly this latest will find a warm welcome. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.] Small children will be delighted with *Nannette Goes to Visit Her Grandmother* by Josephine Scribner Gates. The author gives the information in a foreword that the stories told of Periwinkle, being the pet name of a little chick, and of the birdies, are true. The illustrations in colors are pleasing, and the tales being told in the simplest language possible makes the book suitable for even the smallest children. [Houghton-Mifflin Co., Boston. 50 cts. net.]

Little children like to "cut out." Every opportunity is given them to do so in *The Scissors Book*, a series of copies which can be traced on paper so as not to mutilate the book, and the traced copy is then ready to be cut out. The book is made by William Ludlum, who explains that he received the idea from the imperious demands of his own little girl "who was busy with a pair of scissors and a piece of white paper and said, 'Come papa, help me cut out some paper dolls.'" As "papa" essayed the difficult task of cutting out paper dolls the necessity for a guide in that sort of work became impressed upon him, and this *Scissors Book* is the result. It will be welcomed as well by parents who have the same difficult task, as by the little ones who delight in it. [G. P. Putnam's Sons, New York. \$1.00.]

Something entirely new is *Little Folks of Animal Land*, photographed and described by Harry Whittier Frees. The author has costumed and photographed animals in many different poses and has then written a story to correspond with each. The author gives his assurance that all the pictures in the book have been photographed from life, although at a glance it would appear that this could hardly be true. It shows what training will accomplish with animals and will be greatly appreciated by the little ones as well as by their elders. [Lothrop, Lee & Shepard Co., Boston. 1.50 net.]

The Story-Teller by Maud Lindsay is full of charming stories of the "Once Upon a Time" sort that are so pleasing to children. Some of the subjects are "The Two Brothers," "The Jar of Rosemary," "The Plate of Pancakes," etc. It is well illustrated in colors and contains twelve different tales. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

Another addition to the books of fairy tales is *The Wonder Hill* or *The Marvelous Rescue of Prince Iota* by Albert Neely Hall. This is a volume of over 270 pages and contains ten full page illustrations in color in addition to very many simple drawings in black and white. In spite of its length it will be very welcome for the happy manner in which the story is told. [Rand, McNally & Co., Chicago. \$1.20 net.]

George Ethelbert Walsh has written a new book entitled *Polly Comes to Woodbine*, being the story of a little girl named Polly who goes to live with an aunt and uncle on a farm near the little town of Woodbine. It is a delightful book to place in the hands of children and it shows them the value of a sweet disposition. It is full of humor as well as of pathos and makes a very acceptable Holiday gift. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

Each season a new volume is added to the Jean Cabot books, the latest being *Jean Cabot at the House with the Blue Shutters*. This will be enjoyed especially by girls of the college age, and is said by the author to be the "final volume" of this delightful series. Jean and her college friends have gathered for a summer in Maine and have very many exciting experiences and jolly times, and in all, the book is a very fitting ending for this exceptionally interesting group of books dealing with Jean Cabot and her many friends. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

Boys, as well as girls, are remembered in the list of new books. Foremost among these is another volume by Francis Rolt-Wheeler, author of the six previous U. S. Service books. Taking for his subject *The Boy with the U. S. Life-Savers* the author has portrayed sea life and the work of the U. S. Coast Guard without exaggeration, yet has made it so vivid that it will arouse enthusiasm in all who read it. The illustrations, like those in his previous volumes, are nearly all from photographs loaned by the Bureau of the United States Government and add materially to the reality of the story. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

Stories of pioneer life are always fascinating and especially so are those dealing with Indians. Mr. D. Lange, who is superintendent of schools in St. Paul, Minn., has made the story of *In the Great*

Wild North doubly interesting since he does not confine the scene to one locality. The events in the first part of the tale take place at the old trading post on Hudson Bay. The scene then shifts to Fort Douglas, near the junction of the Assiniboin and Red rivers, and from there to the foot of the Big Horn mountains. A trip down the Arkansas river to the Mississippi and thence to St. Louis completes the book. The author explains that he has been very careful to get all references both to natural and to political history accurate, which adds greatly to the educational value of the book. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

The popular series of "Dave Porter" books has been replenished by the author in the story of *Dave Porter at Bear Camp*. Like its companions it is full of adventure and in each instance Dave Porter is the hero. Mr. Edward Stratemeyer has made himself the friend of many boys by his pleasing manner of exploiting this boy hero and will undoubtedly gain many more followers as time goes on. This book is indeed a valuable addition to the series. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

Ian Hay, author of *A Knight on Wheels*, *A Man's Man*, etc., has added another book to his list bearing the title *Scally*. It is a very readable story of a stray puppy that is found by people who were just returning from a fruitless search for a dog of their own, and was taken by them to be brought up. His intelligence is remarkable and his pranks very amusing. Although he is not a pedigreed dog he is liked by everyone who comes in contact with him, and finally he saves two children from a train wreck, and from that day on he is prized more highly than ever. Lovers of dogs will enjoy reading this little volume. [Houghton-Mifflin Co., Boston. 75 cts. net.]

An exceptionally sweet and pathetic story by W. E. Cule, author of *The Magic Uncle*, *Two Little Zealanders*, etc., is *The White Caravan*. Little Ben has been treated with great cruelty while living at the home of his supposed uncle and aunt, and is finally driven away. He walks many miles and finally comes upon the "white caravan," a large van in which an artist was traveling about the country. The artist is greatly interested in the little chap and determines to help him out of his difficulty. Some interesting developments follow. The book is very well written and interesting throughout. [E. P. Dutton & Co., New York. \$1.35 net.]

The Macmillan Co. are publishers of the series of "True Stories of Great Americans" and have added four new volumes, being on *Benjamin Franklin*, by E. Lawrence Dudley; *William Penn*, by Rupert S. Holland; *Christopher Columbus*, by Mildred Stapley; *Davy Crockett*, by William C. Sprague. Each book is a complete portrayal of the life and deeds of some great American and is a valuable addition to the library of those interested in America and its great men. They are published in good form at the low price of 50 cts each.

FICTION

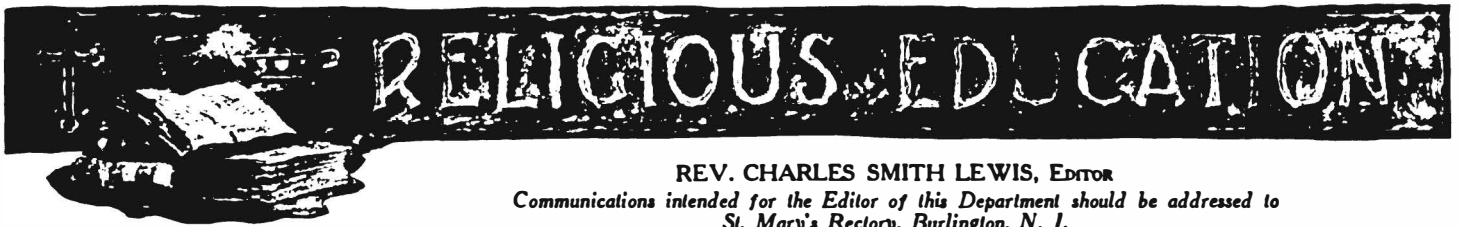
While we do not pretend to analyze the new fiction of a season, there is an occasional volume to which we must give more than the mere customary acknowledgment by title.

The new volume by Mary Johnston is *The Fortunes of Garin*. It is a charming romance which has for its setting France at the time of the Crusades. In this story Miss Johnston depicts, in her charming manner, the life of the men of the Church and of the world, and the reader follows with unabated interest the young knight, Garin, in the winning of his spurs in his many battles, and finally in the winning of his love. [Houghton, Mifflin Co., \$1.40.]

Another telling romance is *The House of Gladness*, by Emma S. Allen. It is the story of a rich girl who finds herself suddenly without friends or money. She is taken into the home of an aunt and uncle, the latter a clergyman, and finds in this home of happiness and unselfishness a true "House of Gladness." It is a charming story of love and pathos, with a very happy ending. [George W. Jacobs & Co., \$1.25.]

A Churchly story, attractively made and with a delicious picture of the heroine on the cover, is *Arthur Norris, or, A Modern Knight*, by Leigh North. It is a story of one whose quest was finally rewarded in two ways, which together gave him his heart's desire. [The Young Churchman Co., \$1.00.]

A FEW YEARS ago there passed to his reward a man who stood very high in the ministry of the Christian Church. Two fortunes were his by inheritance and he was believed to be very wealthy; yet the sum of all he left behind did not exceed five hundred dollars. Then someone remembered that he had said he intended to die poor, like his Master? Where had the money gone? Wherever his warm, generous heart thought it was most needed, to poor little churches in his diocese, struggling to free themselves from debt, to boys working their way through college, to theological students, and to workers in the mission field. It was scattered like grain from a lavish hand and surely the harvest on the other side must have been great.—PEARL H. CAMPBELL in *American Messenger*.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to
St. Mary's Rectory, Burlington, N. J.

WHERE is the real leak in our Sunday schools? We hear a great deal about the "leak at the top," and we put our heads together as to how to keep the senior pupils in the school and wonder that still there is this dropping out. It is, we fear, a little like the well-known suggestion of locking the door of the stable after the horse is stolen. It is one of those traditional phrases that have come into general belief without any consideration as to their fitness to present day conditions. We venture the belief, founded upon some experience upon the question, that the real leak is in the Junior Department; or, if we must keep the phrase, it is at the top of the Junior Department. We would suggest first that anyone who is really interested in learning the real facts should take the Sunday school register of three or four years ago, the infant list as well as the main school lists, and trace out the children's names. How many of them have dropped out of the school? When did they drop? Why did they drop? Perhaps the reason that applies in one school will not apply in another. That there is a leak is beyond question. The totals of our school for any series of years show this. The growth—and remember it is a growth and not a loss—is too small compared with the increase in population to let us delude ourselves into the belief that there is no leak.

Where is the leak in this school? That is the question for each superintendent. Let us assume that the leak is found. Why is it there at that place? We recall a beautiful lake in the mountains. To-day it is a charming spot with its cottages and club house. A few years ago it was quite different. The lake was a mere pond, and the pond was often nothing more than an excuse for a body of water, a few pools lying in the hollows. What was the matter? There was a leak. Everyone knew there was, but one day someone set to work to find out where it was and why it was, and what was to be done to correct it? The beautiful lake of to-day is the result of that study of conditions fifteen years ago. The parable needs no explanation. The Sunday school leak is from some cause. What is it? Do we know? Perhaps it is from a poor teacher, from unsuit lessons, from demand for too hard work; from any of a thousand and one of different reasons, but it is there. Let us seek it out and find what and why it is and then set to work to stop it. It may take some severe action, possibly some one's feelings may be hurt. But over against this are the souls of the children in that class. It does seem at times as if we had our Sunday schools for the sake of those who taught in them. We struggle to get teachers and when we get them—probably because they are so hard to find—we cherish them at whatever cost. Who has not seen cases where a woman or a man is kept in a Sunday school regardless of the fact that in that class there is leak enough to account for most of the difficulty in that school.

This question of efficiency is hard to answer in our schools. We have so little to measure it by. Mere knowledge of Biblical or Catechism facts will not serve. We cannot weigh religious impressions. But we have certain well defined tests. For instance: We have the response to the call for Confirmation. Is the school leading up to Confirmation? Are the confirmed children regular in their Communion? Does the school show any missionary interest or enthusiasm? Do the children come to church? Does Lent make any impression on their lives? To these general enquiries we could add personal ones as to the home life of the separate children. Professor Coe, in the October issue of *Religious Education*, has a very suggestive article on "The Scientific Point of View Within the Church." By it he means seeing facts impartially, "seeing like things as like and different things as different." "It means we must know what is happening with the children in our churches. We will not be content to guess what is happening; we must

see the facts." He closes the interesting article with this paragraph:

"Not to stop with guesses as to facts; not to acquiesce in anything because it's what we've always done; not to condemn without a fair hearing of evidence; not to discard anything without definite knowledge of something better to take its place; but to insist upon making ourselves efficient in getting results, never covering up our faults, and never evading difficulties, but always facing them—this is at once the scientific point of view and the religious point of view in religious education."

ONE RESULT of the Nation-wide Preaching Mission ought to be more knowledge of the revelation which God has given through our Lord Jesus Christ. Two emphases, we understand, are the emphases of a mission. The one is preaching. Its object is to convert men, or, to put it in another phrase, is to turn men's wills to God. For this the whole mission is planned, and to this it is committed. Bring souls to God; that is the ideal and the purpose.

But if men's wills are to be kept turned to God there must be knowledge as well as feeling. So we find that in addition to preaching there is instruction. In fact a well planned mission calls for not only an orderly series of sermons, and an orderly series of instructions, but a well coördinated series, so that sermons and instructions mutually help and further each other, and both work together to the real end of the mission.

It is not our purpose to suggest an outline of instructions for such an occasion. We would rather call attention first of all to the importance of working among the children, especially among those who are adolescent, and bringing them to a clearer idea of what the Christian religion is and can do for them. We need, now and then, with them a well matured plan that looks to just one thing: that the Gospel touches and is meant to illumine their lives. We have to face nowadays a religious indifference on the part of young people that is partly due to our neglect in the past, and partly to our failure in the present. The mission is our opportunity to reach across this failure and this neglect and win back the young men and young women to a real enthusiasm for Christ. We have failed through neglect because we have not kept clearly in their minds the religious side of our teaching in Sunday school. This has been hard and cold and formal. It has not had any influence on the life of the child. And then we have failed further because we are not fitting the young men and young women to meet the religious problems of to-day. They are constantly in contact with a religious position that fails to grasp the Church idea. Taught that the sacramental life is the divine revelation, but not yet very deep in the experience which proves that that is true and knowing but little of the fallacies which underlie the non-sacramental views of the Gospel, they too often fail to hold fast, and from drifting they too quickly lift sails and go off into the world where the revelation of God has no place. For such young people the mission offers an opportunity for real instruction.

In short, the mission ought to be, in any parish, not merely a call to action, an emotional appeal; but an educational opportunity. There is real need for this. Our people are too often quite ignorant of the Church's faith, her history, and her life. They have, so they think, no opportunity to learn about them. The rector will loan books, but too often the books are beyond their understanding. Simple statements which people who have not much education can follow, which do not call for very much outside information, are almost impossible to get. There is a great desideratum for American writings which will put these things so the rank and file of our people can understand them. The mission offers an opening for beginning this. The rector ought to follow it up.

Similarly, in country districts, in rural work, in new work, there could be very profitably a teaching mission, consisting

of a series of instructions on fundamentals not only of life but of belief and practice. We believe that great good would result from such an effort. If the preaching mission could include in it the beginnings of such a teaching mission great gains would surely follow.

We hear a good deal nowadays about teachers' meetings and institutes. We rarely hear of the other element that will help the school work not a little—parents' meetings. Early in the autumn we called attention to such a plan in use in England and made some suggestions. Recently the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, at the West Philadelphia Sunday school institute, when this matter was under discussion, told of a successful arrangement he had carried through. He invited the parents, through the children, sending cards of invitation, to be present on a given night. The school room was well filled. There was a series of lantern slides on some Scriptural subject. The work of the school was explained. One or two "exhibits," so to say, were shown. On one such occasion one child told the story of Abraham and the parents and friends saw exactly what was aimed at and to some degree accomplished. The first meeting was a success. The succeeding meetings had kept up the enthusiasm. Asked if they were given anything to eat, Mr. Walter replied, "No! One of my friends said I could not get them to come otherwise; but I tried and succeeded." The plan could readily be modified and would be found practical in most Sunday schools, and should be of great help in making the work tell.

The Testing of a Nation's Ideals. Israel's History from the Settlement to the Assyrian Period. By Charles Foster Kent, Ph.D., and Jeremiah Whipple Jenks, Ph.D. New York. Charles Scribner's Sons. Price 75 cents.

This is a volume in a series, "The Bible's Message to Modern Life." It is interesting, suggestive, well written, and clear; but its interpretation of the history leaves out the idea of God's choice. It is all a process of human development. The critical position is that of *Kent's Historical Bible*.

How to Study the Old Testament. By Frank Knight Sanders, Ph.D., and Henry A. Sherman. New York, Charles Scribner's Sons.

We have here a small volume of 104 lessons based on Sanders' History of the Hebrews, which we recently reviewed. It is written from the same standpoint as the former volume. The arrangement of each lesson is interesting. A portion of Sanders' History of the Hebrews is assigned—five or ten "facts" are called into prominence under the heading "Note carefully the following facts." A series of questions is added and optional reading references given. The arrangement is good and the work is well wrought out. What a pity it is that something similar is not accessible for the many who do not accept the "critical results."

We have received from the Diocesan Board of Religious Education of the Diocese of Fond du Lac a folder containing four prayers for use for educational interests. They are "For Religious Education," "For our Sunday schools," "For our Young People," "For the Parish."

The New Jersey Diocesan Board has also sent out a prayer for its teachers, a copy of which we give.

"O Lord, my Heavenly Father, who hast called my to Thy service, and has committed to my care the lambs of Thy flock; Give me grace, I pray Thee, for this blessed work, that I may do it wisely and faithfully as unto Thee. Fill my heart with Heavenly love. May the love of Christ constrain me in all I think, or say, or do. May Thy Holy Spirit help me truly to love these children whom Jesus loves, and to guide them safely in the narrow way; for His sake. Amen."

THERE is a story told of a king who gave his staff to the jester of his court and told him if he ever found anyone more foolish to give it to him. Shortly afterward the king became very ill and was about to die. "What is the matter?" asked the jester when he found him weeping in his chamber. "I am going on a long journey." "Who are you taking with you?" "Not a single person." "Where are you going?" "I don't know." "Have you made no preparations?" asked the jester. "No." "Then take my staff. You are a greater fool than I, for you knew you had to die, yet you did not prepare for it."

It is harvest time once more. The crops are safely gathered. Everywhere we have the spectacle of a world preparing for its long winter sleep. So let us pause and ask ourselves, what of the harvest? —PEARL H. CAMPBELL in the *American Messenger*.

THE MAN OF GOD

The man of God traversed the earth alone.
Within his heart one thought, one hope did dwell:
To serve his Master faithfully and well;
To crown life with some noble deed well done.

A rich man he was rated, yet had stood
The test of riches. All his goods were sold.
And many blessed him, for of him 'twas told,
His wealth had gone to buy the needy food.

Forth went he, staff in hand, from wealth apart,
Though counted he himself in riches gained;
Rich in his strength of love, with soul unstained,
The picture of St. Stephen in his heart.

And as he plodded onward, footsore, faint,
He dreamed of that great mission his to be
That e'en might raise him nailed upon the tree
For centuries to honor as a saint.

For life to him was opportunity
To give his all, for others' sins the price;
To sow the seeds of martyr's sacrifice
To blossom for the world eternally.

Through towns he passed, through scenes of war and fest,
At doorways paused to ask a crust of bread,
And ever called down blessings on the head
Of him who gave a mite in willing zest.

Thus, one day in his journey came he where
A little child was sitting on the ground,
And, moving towards the child with ne'er a sound,
A snake, with fangs of venom, darting bare.

Slowly the poisonous reptile made its way
Nearer and nearer, and the quiet child
Saw not the monster coming—played and smiled,
Making clay birds that, strangely, flew away.

A moment breathed the pilgrim, "O my God,
Must thus I do Thy will, and here lay low
The life Thou gavest me where none shall know?"
Then straight he sprang with his uplifted rod.

As on he came, quick flashed the serpent's sting,
And deep it drove to where the blood ran red
Until the blows rained on it crushed its head;
Then down it sank, conquered, yet conquering.

The man of God looked round, but all in vain;
The child had vanished in the nearby wood,
And as the poison coursed within his blood
He fell in weakness close beside the slain.

His strength was ebbing, and his heart beat slow;
His sight began to fade, the light to wane.
Death by the cross or stake was not such pain—
Endured alone! Ah, thus his gift must go!

But as the night of death crept over him,
He felt a soft wind soothing his hot brow,
And a low voice spoke to him: "Well done, thou!
Thy life was given for Me. Enter thou in."

The parched lips moved. "Nay, Lord; when saw I Thee?
'Twas but a child." The voice came yet again:
"Think not that unseen deeds are done in vain.
This to the least of these was done for Me."

CHESTER L. SAXBY.

GOD'S INSTRUMENTALITIES

GOD'S MEANS OF GRACE, as we call them, are really means, that is, ways of working, like laws of perspective or harmony, which we must follow and practise and obey continually as every artist does, if we would produce our work, our new man in Christ Jesus. How many of us are failing because, though we want to be like Christ, we don't put the causes into motion, which would bring about that effect? We are pitiful amateurs at the art of Christianity, paltering and faltering along, giving up reading the Bible, and going to church and praying, and omitting the daily practice of kindness and purity and honesty, because either we think it isn't worth while, or we don't see the necessity, or we somehow hope that God will forget his law, and give us the result without our effort—produce an effect without a cause. No, it won't do, in this highest of all arts, the making of a character, it won't do to talk religiously or complacently or blasphemously of trusting in God to remake us, when we are too lazy to use the means He has ordained must be used. No, it won't do to claim to be modern and scientific and practical, while you pretend to be, or at least want to be, a Christian, and not use any of the means which the greatest expert on efficiency has set for you to use. Science says there is no effect without a cause. Jesus Christ says, "If ye love me, ye will keep my commandments."—Rev. C. W. Addison.

Church Calendar



- Nov. 1—Monday. All Saints.
- " 7—Twenty-third Sunday after Trinity.
- " 14—Twenty-fourth Sunday after Trinity.
- " 21—Sunday next before Advent.
- " 25—Thursday. Thanksgiving Day.
- " 28—First Sunday in Advent.
- " 30—Tuesday. St. Andrew.

CALENDAR OF COMING EVENTS

Dec. 1—Special Convention, Maine.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ARKANSAS

Rev. Wm. M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

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

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Dels.
Rev. A. A. Gilman.
Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott, D.D.

CUBA

Rev. W. W. Steel.
Rev. C. M. Sturges (in Seventh Province).

IDAHO

Rt. Rev. J. B. Funsten, D.D.

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

MEXICO

Miss C. Whitaker.

SALINA

Rt. Rev. S. M. Griswold, D.D.

SPOKANE

Rt. Rev. H. Page, D.D.

UTAH

Rt. Rev. Jones, D.D. (during December and January).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D. (during November).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. Dr. J. C. ANDERSON, rector of St. Peter's Church, Mound City, Ill., has resigned on account of ill health and will retire from active work at least for the present.

THE Rev. L. H. BURN of the diocese of Minnesota has been appointed missionary in charge of St. Luke's and St. Andrew's missions, Duluth, Minn.

THE Rev. WILLIS G. CLARK has taken charge of Trinity Church, Asheville, N. C.

THE Rev. J. M. COLLINS, formerly curate of Christ Church, Detroit Mich., has been appointed assistant priest of St. Paul's Church, Duluth, Minn.

FIRST SUNDAY IN ADVENT

St. Matthew 21:5—"Thy King cometh."

Who comes with trumpet call to shake the earth,
To usher in the sense of judgment near,
To claim the homage of the circling year,
And bring the reign of light and love to birth?

Is it the princeling of a trampled line,
Rebel 'gainst Rome, restoring David's throne?
Nay, man, behold thy God, thy King divine,
Thy Judge, thy Saviour—Hail Him as thine own!

Rouse thee, my soul, to fear, as when the mount
Shook with God's voice; bow'd in the dust,
Amaz'd to find God dwells with dust, entrust
Thy heart to Him, of light the primal fount.
Then make the orb of grace thy year-long way,
Until all shadows die in perfect day.

HERBERT H. GOWEN.

THE Rev. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, should be addressed at the rectory, 5222 Second avenue, Pittsburgh, Pa.

THE Rev. WALTER H. EVANS of the diocese of San Joaquin has been called to Thompson Falls and parts adjacent in Montana, and entered upon his work the second Sunday in November. Mr. Evans will reside at Thompson Falls.

THE Rev. GEORGE FORSEY should be addressed at 1727 Chase avenue, Rogers Park, Chicago.

THE Rev. HENRY B. JEFFERSON, rector of St. Paul's Church, Carlinville, Ill., has resigned and will live in Kansas City.

THE Rt. Rev. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles, has been called to the east by the illness of a relative. He will remain until after the meeting of the Commission on the Revision of the Prayer Book at Garden City, L. I., which convenes December 7th.

THE Rev. MERCER B. LOGAN, D.D., left St. Ann's, Nashville, Tenn., November 1st to become rector of St. Paul's Church, Charleston, S. C.

THE Rev. GEORGE A. RAY of the Cathedral staff of New Westminster, B. C., has been called as rector of the Church of Our Saviour, Little Falls, and began his work in that parish in October.

THE Rev. BRUCE V. REDDISH, who has been in charge of the Cathedral in Erie, Pa., for the past eight months, has accepted a call to the rectorship of Trinity Church, New Castle, in the same diocese, and will take charge the first of December.

THE Rev. W. F. RENNENBERG, rector of St. Paul's Church, Hickman, Ky., has been appointed chief probation officer of the juvenile court in Fulton county. He will have a corps of five assistants to look after the welfare of delinquent children. His own efforts led to the recent organization of the juvenile session.

THE Rev. F. H. RICHEY should be addressed at 507 Asbury avenue, Asbury Park, N. J.

THE Rev. JOHN C. SAGE of St. John's Church, Keokuk, Iowa, has for the third successive year been elected president of the united charities of that city.

THE Rev. WM. CARSON SHAW, late rector of St. Peter's, Chicago, having volunteered for the mission field has been assigned by Bishop Beecher as Dean of the Alliance deanery and is now in residence at Alliance, Neb.

THE Rev. H. G. STACEY, who had been appointed to the temporary charge of St. Paul's Church, Brainerd, Minn., has been called as rector with the approval of the diocesan and has accepted.

THE Rev. Dr. STIRES, rector of St. John's Church, Decatur, Ill., has resigned to take effect at once.

THE address of the Rev. W. R. B. TURRILL, editor of the *Kansas Churchman*, is now Arkansas City, Kansas.

THE Rev. BENJ. M. WASHBURN has been appointed vicar of Grace chapel, New York City. Mr. Washburn has been a curate in Grace parish since his ordination to the diaconate in 1912, and since the resignation of the Rev. Frederick Edwards has been priest in charge at the chapel.

THE Rev. EDWARD LIVINGSTON WELLS has resigned as rector of Christ Church, Guilford, Conn. For the present his address will be the Highland Court Hotel, Hartford, Conn.

THE Rev. FRANCIS YARNALL, after completing a year's work in accordance with his agreement

with the vestry of St. Peter's Church, Fernandina, diocese of Florida, has accepted the unanimous call of the vestry of St. John's, Tallahassee, and entered upon his new duties as rector at the State capital.

QUIET DAY

NEW YORK.—A day of devotion will be held at the Church of the Transfiguration, No. 1 East Twenty-ninth street, Monday, November 29th, for the altar guild of the City Mission Society and their friends. Conductor, the Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean of the General Theological Seminary. Holy Communion at 9:30 o'clock. Addresses at 10:15, 12, and 3 o'clock. An invitation is extended to all who may wish to attend.

RETREAT

BOSTON.—There will be a retreat for associates and friends at St. Margaret's Convent, Boston, Mass., on Tuesday, December 7, 1915, conducted by the Rev. Hughell Fosbroke, D.D.

ORDINATION

DEACONS.

ARKANSAS.—Sunday, November 14th, Bishop Winchester ordained CHARLES DWIGHT BELDEN, M.D., and THOMAS NELSON BRINCEFIELD deacons in St. Alban's Church, Stuttgart, Ark. The Ven. Wm. M. Walton, Archdeacon of the diocese, presented the candidates. Bishop Winchester preached the sermon and was assisted in the services by the Archdeacon. The Rev. Dr. Belden has been placed in charge of the mission work at Harrison, a growing town in North Arkansas, and Mr. Brincefield at Stuttgart and two other mission points in Middle Arkansas. His residence will be Stuttgart, a promising and rapidly growing town in the rice section. The Bishop confirmed six adults and two lads at the evening service. Stuttgart has taken on new life since the Bishop placed the Archdeacon in the field.

IOWA.—On Tuesday morning, November 2nd, in St. Stephen's Church, Newton, Iowa, the lay reader in charge, Mr. JOHN J. H. WILCOCK, was ordained deacon by the Rt. Rev. Harry S. Longley, D.D., Suffragan Bishop of Iowa. The sermon was preached by the Rev. Alexander G. Grant and there were present the Rev. John Dysart, the Rev. Allen Judd, and the Rev. Harold Edward Ford, who presented the candidate. The music, very beautifully rendered, was under the care of Mr. Dudley Warner Fitch and Wilfred Curtis Snow of Sioux City. Mr. Wilcock has been doing very faithful work in this mission while preparing for his ordination.

LOS ANGELES.—On Tuesday, November 16, 1915, Mr. RANDOLPH LEIGH, B.A., of Los Angeles, was ordained to the diaconate by the Bishop of Los Angeles in the chapel of the Good Shepherd, General Theological Seminary, New York City. The sermon was preached by the Rev. Prof. Dickinson S. Miller, Ph.D., Sc.D., and the candidate was presented by the Very Rev. Wilford L. Robbins, D.D. The Litany was sung by the Rev. Prof. Arthur W. Jenks, D.D. The Epistoler was the Rev. C. Rankin Barnes, of San Diego, and the Rev. Prof. Herbert M. Denslow, D.D., was master of ceremonies. Mr. Leigh is a graduate of the University of the South, and a member of the last class at the General Seminary. He is to take charge of mission work in the Imperial Valley, in Southern California.

PRIEST

SPRINGFIELD.—On Wednesday, November 10th, in St. Paul's parish church, Springfield, Ill., the Bishop advanced to the priesthood the

Rev. JOSEPH FRANKLIN LANGTON, deacon in charge of Trinity Church, Jacksonville. The sermon was preached by the Rev. George D. Child, the candidate was presented by the Rev. George C. Dunlop, the Litany was said by the Rev. John C. White, and the Holy Eucharist was celebrated by the Bishop assisted by the Rev. Johannes Rockstroh and the Rev. John H. Simons. The Rev. Messrs. Rockstroh, J. G. Wright, John C. White, Edward Haughton, Geo. C. Dunlop, J. H. Simons, and G. D. Child united with the Bishop in the laying on of hands. The deacon was vested in alb and girdle, and at the proper time the linen chasuble was put on him and the holy vessels put into his hands. The new priest has been assigned to the rectorship of St. Peter's parish at Mound City, Ill.

BORN

HUNTINGTON.—Born, to the Rev. and Mrs. CHARLES EDWARD HUNTINGTON of West Allis, at the Milwaukee Hospital, November 17, 1915, a son, EDWARD MARSHALL.

DIED

BAKER.—Monday, October 4th, at her home in East Aurora, N. Y., SARAH AUGUSTA BAKER, wife of the late Rev. Edward Folsom Baker. Born at Unadilla, N. Y., in 1831, she filled a long life with Christian sweetness and grace. Two sons and three daughters survive her. May she rest in peace.

BISHOP.—Thursday evening, November 18th, in Chicago, Miss KATE SUMNER BISHOP, daughter of the first Archdeacon of Chicago. She was born in Louisville, Ky., September 26, 1860.

RAYMOND.—In Syracuse, N. Y., on Sunday, November 14th, the Rev. WILLIAM WIRT RAYMOND. Funeral services in Grace Church, Baldwinsville, Thursday morning, November 18th, at 10 o'clock.

SPARLING.—At Rapid City, S. D., on Sunday, November 14th, at the age of 75, the Rev. WILLIAM HEAVENER SPARLING, priest. Funeral at Rapid City on November 18th, conducted by the Rev. Frederic Evenson, assisted by the Rev. E. J. d'Argent of Hot Springs.

STOCKTON.—Entered into rest eternal, on Friday, November 19, 1915, CAROLINE STOCKTON, daughter of the late William Wallace and Susan Burielgh (nee Rand) Abbott, and wife of the Rev. Elias Boudinot Stockton, at her home in East Orange, N. J., and in the fifty-seventh year of her age. Requiem, at St. Agnes' Church, East Orange, N. J., 9:30 Monday morning, November 22nd. Burial in Greenmount Cemetery, Baltimore, Md.

MEMORIALS

SAMUEL W. WRAY

At a special meeting of the vestry of St. Peter's Church, Germantown, Philadelphia, held Sunday, November 14th, 1915, the following minute was unanimously adopted:

"On Wednesday, October 6th, 1915, it pleased Almighty God, in His wise providence, to remove from our midst our valued friend and co-worker, Mr. SAMUEL W. WRAY, the rector's warden of St. Peter's Church since 1908.

"We, the rector, wardens, and vestrymen, deeply sensible of the loss sustained by us and the parish in the death of Mr. Wray, while bowing in submission to the will of God, desire to express our appreciation of the Christian character and faithful services of our colleague, and to tender our sincere sympathy to the members of his family.

"Resolved, that a copy of this minute be sent to the family of the deceased, and that the same be published in the *Churchman* and *THE LIVING CHURCH*."

By
STEWART P. KEELING,
Rector.
Attest:
J. LEE PATTON,
Secretary.

EUPHEMIA HELEN MAC LEOD

A simple noble Christian woman passed from death unto life when EUPHEMIA HELEN MACLEOD fell asleep in Christ on Sunday, October 24, 1915, aged 80 years. The legacy of a blameless life is cherished by the relatives and friends who hold her memory dear.

Miss MacLeod's father, Donald MacLeod of Washington, was an educator by profession and instinct, and his eldest daughter inherited his literary and scholastic tastes. Her childhood was spent in Tennessee where her father was associated with Bishop Otey in his early ventures for Church education. After a few years spent in Cincinnati the family returned to Washington, her father's early home, and here the rest of her life was spent. After her father's death in 1869 Miss MacLeod established a Church school for girls in connection with the parish of the Incarnation and carried it on for many years. Her success in the upbuilding of Christian character among her pupils was marked, due largely to her

own simplicity and purity of soul and quiet yet strong convictions of truth and duty. Many of them bear witness to her influence upon their characters and lives and the grateful affection of her old pupils was one of the joys of her later years.

During the fifty-seven years of her life in Washington she was interested in all that concerned the welfare of the Church in the capital. For some years she was the Washington correspondent of *THE LIVING CHURCH*, and many will remember her graceful and interesting letters.

Two visits to Scotland, the home of her ancestors, were among the greatest pleasures of her life, while her intense and loyal affection for Mother Church made the weeks spent among the historic shrines of England a still greater joy. The Scottish instinct of clannishness became in her a deep and unchanging affection for her family and friends, perhaps the strongest feature of her character.

Ten years ago she carried out a long-cherished desire and went to live on Mount St. Alban, near the beautiful Cathedral Close. The growth of the National Cathedral and its noble scholastic institutions became henceforth her chief outside interest. The very stones of the temple were dear to her, and the living stones, being fashioned in that fair spot for the Master's use, were dearer still. She was a parishioner of St. Alban's and faithfully attended the services of that quaint old rural church which she loved equally with the Bethlehem chapel of the Cathedral. It was a source of devout thankfulness to her that God had permitted her to see fulfilled in part the hopes of earlier years when the diocese and Cathedral of Washington were yet a dim vision of the future.

Though she had reached an advanced age, she was wonderfully strong and active until a few months ago, when her health began to fail. Her last illness came on in Philadelphia where she was visiting a sister on her way home from the seashore. One of the clergy of St. Mark's parish ministered to her and prayers were offered for her daily at its altars. In the early dawn of a fair October Sunday her sweet soul went forth to meet the Lord she loved, not now at His earthly altar where she was always found when in health, but face to face in the land of peace.

On Tuesday, October 26th, the rector of St. Mark's celebrated a requiem for her, after which her body was taken to Washington. The burial office was said by her own rector, the Rev. C. T. Warner of St. Alban's, assisted by the vicar of St. Columba's, in the old colonial Church (St. Paul's) of Rock Creek parish, and she was laid to rest beside her parents in a lovely spot of that holy churchyard which she had lovingly visited and tended for more than fifty years. May she rest in peace while the children of her affection rise up and call her blessed.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

WANTED

POSITIONS WANTED—CLERICAL

AFTER JANUARY 1st, by married priest, within 75 miles of New York or in the South, locum tenency for not less than three months. Salary \$125 per month. Ample references as to character and ability. Address VINEL, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST (Catholic) seeks parish or city curacy; not afraid of work; highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, unmarried, successful with boys, thirteen years' experience, wishes parish. Address "W," care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST desires rectorate or curacy, city or country. \$1,200 and house. Address ERGO, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

PROOFREADER WANTED.—Must be skilled in book work; must be trained Churchman. State experience. Address CAROLUS, care LIVING CHURCH, Milwaukee, Wis.

NURSERY-GOVERNESS for five boys, eldest 10. Country. One hour New York. Best references required. Mrs. W. B. PITKIN, R. F. D. 105, Dover, New Jersey.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER desires permanent location in city. Stubbs graduate. Splendid references to character and ability. Address KONE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, experienced, Catholic, English trained; boy voice specialist; free now. Highest references. Address SCORE, care LIVING CHURCH, Milwaukee, Wis.

COMPANION-NURSE, long experience, excellent references, kind, good reader, sewer, traveler. Address MISS CARTER, 136 East 60th street, New York City.

BARNARD GRADUATE wants position as tutor or secretary. Experienced teacher. References. Address SABAR, care LIVING CHURCH, Milwaukee, Wis.

POSITION of trust as house mother, nurse, companion, department matron, or care of infants in home. Address 1317 West 26th street, Erie, Pa.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

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

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

PIPE ORGAN FOR SALE.—Church must be vacated. Modern Hutchings-Votey, two manual and pedal organ, oak case, beautiful design, good tone and power. A. B. DECOURCY & CO., 634 Harrison avenue, Boston, Mass.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Balston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

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

SEND 27 cents for Sample Copy of the Gold Cross Church Kalendar and price list per dozen. Address YE CHURCH KALENDAR CO., 309 Forest avenue, Oak Park, Ill.

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

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

ORDERS wanted for Eucharistic Girdles, linen thread, hand crocheted, five yards long. Address M. T., care LIVING CHURCH, Milwaukee, Wis.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

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

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

HEALTH RESORTS

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

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by **FATHER HARRISON, O.H.C.**, to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address **ST. ANDREW'S**, Sewanee, Tenn.

TO RENT—SOUTH CAROLINA

SUMMERVILLE AMIDST THE PINES.—Three completely furnished cottages, two, three, and four bedrooms. Terms quite moderate. References. No tuberculars taken. **E. P. GUERARD**, Charleston, S. C.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address **D2, LIVING CHURCH**, Milwaukee, Wis.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4248, Germantown, Philadelphia, Pa.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.
Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
Address, 281 Fourth avenue, New York City.
The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.
The Brotherhood's 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 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 55, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through **Mr. Dudley Tyng Upjohn**, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

FORBES & CO. Chicago.

Your Baby. A Guide for Young Mothers. By Edith B. Lowry, M.D., author of *Herself*, *The Home Nurse*, etc. \$1.00 net.

D. APPLETON & CO. New York.

The Trade Union Woman. By Alice Henry. \$1.50 net.
The World Crisis and Its Meaning. By Felix Adler. \$1.50 net.

BOBBS-MERRILL CO. Indianapolis, Ind.

Prudence of the Parsonage. By Ethel Hueston. With Illustrations by Arthur William Brown.

HOUGHTON MIFFLIN CO. Boston.

More Jonathan Papers. By Elizabeth Woodbridge. \$1.25 net.
The Old Testament in the Light of To-day. By William Frederic Bade, Professor of Old Testament Literature and the Semitic Language in the Pacific Theological Seminary. \$1.75 net.

G. P. PUTNAM'S SONS. New York.

The Golden Slipper and Other Problems for Violet Strange. By Anna Katharine Green (Mrs. Charles Rohlf), author of *The Leavenworth Case*, *One of My Sons*, etc. Frontispiece by A. I. Keller. \$1.35 net.

Belgium Neutral and Loyal. The War of 1914. By Emile Waxweiler, Director of the Solway Institute of Sociology at Brussels; member of the Royal Academy of Belgium. \$1.25 net.

Prussian Memories: 864-1914. By Poultney Bigelow, M.A., F.R.G.S. Author of *History of the German Struggle for Liberty*. 1806-1848. \$1.25 net.

THOMAS NELSON & SONS. New York.

Teachers' Testament. With Notes and Helps. The New Covenant, Commonly called the New Testament of Our Lord and Saviour Jesus Christ. Translated out of the Greek, being the Version set forth A. D. 1611, compared with the most ancient authorities and revised A. D. 1881. Newly edited by the New Testament Members of the American Revision Committee, A. D. 1900. Standard Edition.

LONGMANS, GREEN, & CO. New York.

The Goodly Pearl. A Plea for Religion. By Eleanor T. Webb. 50 cts. net.

J. B. LIPPINCOTT CO. Philadelphia.

The Civilization of Babylonia and Assyria. Its Remains, Language, History, Religion, Commerce, Law, Art, and Literature. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. With map and illustrations. \$6.00 net.

The Magic of Jewels and Charms. By George Frederick Kunz, A.M., Ph.D., D.Sc. With 90 illustrations in color, doubletone and line. \$5.00 net.

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PAMPHLETS

NEW YORK BIBLE SOCIETY. New York.

Annual Report of the New York Bible Society, October 1, 1915. Original New York Bible Society Organized 1809. Incorporated 1866.

UNION THEOLOGICAL SEMINARY. New York.

Union Seminary and the Church of Christ. A Statement issued by the authority of the Board of Directors of the Union Theological Seminary in the City of New York, August, 1915.

The Practical Aims of a Liberal Evangelicalism. Closing Address, May 18th, 1915, by the Rev. Prof. Henry Sloane Coffin, D.D.

UNITED STATES BUREAU OF EDUCATION. Washington, D. C.

The University and the Municipality. Summary of Proceedings of the First Session of the National Association of Municipal Universities. Bulletin No. 38, 1915; Whole Number 665.

KALENDARS

YE CHURCH KALENDAR CO. Oak Park, Ill.
Ye Church Kalendar, 1916.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.

Guilmant Organ Album. Volume I. Fifteen Selected Pieces, edited by Dr. William C. Carl.

A MILITARY attaché said at a Washington luncheon: "Modern warfare has no picturesque, no beauty. A wounded soldier at Charleroi was asked to describe his impressions of a modern battle. He eased his face bandages and replied: 'A modern battle? What's it like? Well, first you hear a noise, and then the nurse says, "Try and take a little swallow o' this."'—*Fly Leaf*.

DIOCESAN CONVENTIONS

SUMMARY

ALBANY rejected women suffrage and adopted the clergy pension system.—The NEW HAMPSHIRE convention listened to addresses by representatives of the Greek and Russian Churches. It adopted the Church Pension Fund, and seated women delegates, appointing a committee to consider their status.—QUINCY approved of the preaching mission, entered into the clergy pension system, and appointed a permanent commission to increase the endowment of the diocese.

ALBANY

ON THE morning of Tuesday, November 16th, the Bishop of Albany was the celebrant at the Holy Communion at ten o'clock in the Cathedral, when the forty-seventh annual convention of the diocese was opened.

At one o'clock of the same day the clerical and lay members of the board of missions of the diocese were the Bishop's guests at luncheon, and at two o'clock went into session for their annual meeting.

The new apportionment prepared by the Rev. Roelif H. Brooks was adopted, and the Rev. John N. Marvin was reelected secretary for the ensuing year. At night fall the delegates dined together at the Hampton Hotel, while the General Seminary graduates held their banquet in a private room.

The guest of honor and chief speaker was the Very Rev. Dr. Robbins, Dean of the Seminary, and the Rev. H. P. LeF. Grabau acted as toastmaster.

At eight o'clock, in Graduates Hall of St. Agnes' School, the Bishop took the chair and called the first session of the convention to order.

The Rev. W. C. Prout was reelected secretary, and appointed Canon Fulcher his assistant.

Mr. Lewis R. Parker of the Standing Committee declining a reelection, his place was filled by Judge Randall J. Le Boeuf of St. Paul's Church, Albany, the rest of the committee being reelected.

For deputies to General Convention, Dr. W. W. Battershall, Dr. Edgar A. Enos, Archdeacon Ralph Birdsall, and Messrs. Robert C. Pruyn, Henry Griffing, Harris L. Cooke, and Levi Hasbrouck were elected on the first ballot, the last named in the place of Mr. John A. Dix.

A contest followed through three further ballots for the fourth place on the clerical deputation held through the past three General Conventions by the Rev. H. P. LeF. Grabau, who had removed from his former archdeaconry. Archdeacon Larom was finally elected.

One ballot decided the provincial deputies, who are the Rev. Messrs. G. H. P. Grout, D. C. White, H. P. LeF. Grabau, and O. S. Newell, with Messrs. Horace B. Finley, A. Beekman Cox, and J. M. Ide.

The deputies to the Provincial Synod who were chosen last fall were reelected, the Rev. Messrs. R. H. Brooks, Walter Larom, O. S. Newell, and B. W. R. Tayler, with Messrs. Walter H. Cluett, Levi Hasbrouck, De Lancey M. Ellis, and William G. Rice.

On the Commission on Church Unity, Mr. George H. Burgess of St. Andrew's Church, Albany, took the place of Mr. Charles T. Beach, resigned.

On the Board of Trustees of the Susan Fennimore Cooper Foundation at Cooperstown, the place of Mr. Samuel L. Warren was filled by Mr. S. Walter Mower of Cooperstown.

On Wednesday morning at half past nine a festival choral service was rendered by the full choir with Mr. Frederick Roche at the

organ, and the Bishop read the annual address and was celebrant at the choral Eucharist, assisted by the four Archdeacons and the Dean and precentor.

The Rev. John N. Marvin retired as diocesan missionary after twenty years of service to accept parish work at St. Luke's, Cambridge, in succession to the Rev. C. B. Perry. A resolution of regret and appreciation was offered by the Rev. B. T. Trego and adopted by the convention.

The Bishop is putting more responsibility upon his Archdeacons and announced that the post would not be filled and declared the office of diocesan missionary lapsed.

The question of woman's suffrage came up again at this convention. Last year it was laid upon the table by the narrow margin of 69 to 67.

This year it took the form of a memorial from the diocese of Long Island inviting Albany to follow the lead of New York, Long Island, and Central New York in writing into the canon law of the diocese the local option canon of the other dioceses and thus making effective the new provision in the Religious Corporations Act of the state of New York. A motion to table the question failed by two votes. After a brief debate the main question came to the house in a canon offered by the committee on constitution and canons permitting women to vote in parishes when favorable action should be taken. It was then voted down, 82 to 80.

During the summer the Bishop had issued a pastoral urging the clergy to take part in the nation-wide preaching campaign and giving a suggested scheme of subjects. Therefore the subject did not come before the convention for formal action, inasmuch as preparations are already under way.

The board of religious education reported their plan to establish a demonstration school at Whitehall, where the Rev. Mr. Suter had begun preparations.

The committee on the state of the Church in the diocese reported an increase of more than \$2,000 for general missions, though the diocese is still \$6,000 below its apportionment.

The Rev. Dr. Enos for the committee appointed last year reported a canon bringing the diocese into line on the pension fund plan of the General Convention. Dr. Enos explained the plan and the canon, and was followed by the fund's expert, Mr. Monell Sayre, who laid the matter before the convention clearly and fully. The canon was unanimously adopted.

The convention of state charities and correction was in session at the State Education Building during the diocesan convention, and both were included in a reception tendered to them by the Governor and Mrs. Whitman on Wednesday afternoon.

The Bishop's plan for two evening sessions on Tuesday and Wednesday nights—with the day of Tuesday included for business sessions—worked well. The attendance was larger than usual.

The arrangement by which hotel entertainment was furnished to lay as well as to clerical deputies threatened such inroads on the diocesan fund that an increase in assessment was feared, and the resolution of last year was rescinded, with the recommendation that parishes themselves provide such entertainment for their lay deputies.

The convention adopted and endorsed the Bishop's invitation to the Provincial Synod to meet in Albany in January, and made its own a strong committee from Albany and Troy, who have begun extensive preparations for the meeting of that body.

No action was taken upon that portion

of the Bishop's address that dealt with his part in the Board of Missions meeting on the Panama Congress and with his attitude in the matter. It was plainly the sentiment of the convention that no such action was necessary for the reason that when the Bishop spoke of a united diocese he did not express a hope but declared a fact. Party spirit did not appear. Of the seven nominees for clerical deputies to General Convention any four would have represented the diocese fairly and would have been found a unit with the Bishop in their position with regard to the Panama incident.

The diocese adopted last year the form of parish report in use in the diocese of Los Angeles and it was given its first trial this year. The committee of three financial advisers to the Bishop was continued with power to amend or alter the form of parochial report according to their judgment. The chairman of this committee, Mr. Robert C. Pruyn, held the attention of the convention closely while he instilled the lesson of the care of finances on the part of the parishes.

An exhaustive report concerning the reorganization of the Susan Fennimore Cooper Foundation under its new name to continue and enlarge its work at Cooperstown, with a statement of its needs for its great and growing work, was read by the secretary of the board, the Rev. Ralph Birdsall.

The convention adjourned *sine die* at 10:30 on Wednesday night.

NEW HAMPSHIRE

THE CONVENTION of the diocese of New Hampshire met for the one hundred and fourteenth session at Trinity Church, Claremont, Tuesday and Wednesday, November 16th and 17th. Bishop Parker called the convention to order at 2:30 Tuesday afternoon. Nominations were made for the various elective offices and resolutions were presented for reference to committees. The evening meeting was a public service with addresses by a priest of the Russian Church, the Rev. Arcady Piotrowsky of Berlin, N. H., and the Rev. Constantinos Harmantas, priest of St. George's Greek Church, Manchester. These addresses gave full and grateful credit to the Church in New Hampshire for constant encouragement and coöperation in the establishment and maintenance of the Orthodox Eastern Church's work in different parts of New Hampshire. The Greek priest spoke with the help of his twelve-year-old boy as interpreter. The work of the diocesan orphan's home, which in 1916 celebrates its fiftieth anniversary, was presented by Miss Mary Harriman, matron of the home, who showed that increased support is made necessary by the increased numbers and activities at the institution.

Wednesday morning at 7:30 the convention attended communion, the Bishop as celebrant being assisted by the Rev. Messrs. Patterson, Emery, and Flanders.

The morning session opened with a consideration of the Church Pension Fund, a diocesan committee, the Rev. George R. Hazard, chairman, having made a thorough study of the matter and having reported in favor of its adoption. Mr. Monell Sayre, secretary of the Church Pension Fund, was on hand to explain any features which might call for elucidation, and after careful consideration the convention unanimously adopted the plan and directed the committee on canons to make canonical provision for the entrance of the diocese into the plan upon its being put into operation. The necessary canon was later introduced and adopted. The Bishop's

address dealt with the Church and its purposes and distinctive characteristics and went at some length into the Board of Missions' action in regard to the Panama Conference, registering his formal protest against their decision to participate in the conference.

Elections to the Standing Committee were as follows: The Rev. Messrs. Lucius Waterman, D.D., W. S. Emery, and S. S. Drury, L.H.D.; Hon. Robert J. Peaslee, Hon. E. C. Niles, and Mr. E. K. Woodworth.

Deputies to the General Convention: Clerical, The Rev. Messrs. Lucius Waterman, D.D., William Porter Niles, William E. Patterson, and Samuel S. Drury, L.H.D.; lay, Mr. William R. Burleigh, Hon. Robert J. Peaslee, Hon. Edward C. Niles, and Mr. Robert B. Wolf.

Board of Managers of Diocesan Missions: The Rev. Messrs. W. E. Patterson, W. P. Niles, and James C. Flanders; lay, Mr. W. R. Burleigh, Mr. H. H. Dudley, and Hon. R. J. Peaslee.

The presence of women as delegates at this convention and in 1914 was an unusual feature. These two years the committee on credentials have placed the names of the women who have been elected delegates upon the roll of members of the convention, interpreting the word "his" in the article of the constitution of the diocese as if it were "his or her." To determine more definitely the status of women in this matter a committee was appointed to study the question and report to the next convention.

QUINCY

A CHORAL EUCHARIST at 10 A. M. of the first day began the sessions of the thirtieth annual synod of the diocese of Quincy, which met in St. Paul's Church, Peoria, on November 17th and 18th. The Rev. H. L. Bowen, rector of the parish, was celebrant. The Rev. C. W. Leffingwell, D.D., of Pasadena, Calif., senior presbyter of the diocese of Quincy, who still holds the title of rector of St. Mary's, Knoxville, was epistoler; and the Rev. G. H. Sherwood of Rock Island, president of the Standing Committee, gospelier. The Bishop of the diocese delivered at this service the portion of his annual address bearing upon the subject of "Good Churchmanship," using as a text, St. James 2: 24. It was an eloquent and effective plea for staunch loyalty to the Church's faith and active devotion to her work.

After the service organization was effected, the Rev. J. H. Dew-Brittain of Griggsville being elected secretary. Mr. T. B. Mar-

tin of Galesburg was elected treasurer, making his thirtieth year of service in that position.

At the assembling of the synod in the afternoon, the Rev. Irving P. Johnson, D.D., of Seabury Hall, Faribault, who on account of a delayed train had arrived too late to preach at the morning service as announced, was introduced and spoke to the synod and a large audience that had assembled to hear him. His address dealt chiefly with the Panama Congress. He cleverly and effectively classified the different parties to the religious situation of to-day as representing the extremes of governmental anarchy and of governmental despotism, while the present condition in our own Church he characterized as government by feudalism. He pleaded for a return to the Church's norm of constitutional government.

The Bishop delivered the remainder of his address in the afternoon, in the course of which he condemned the unauthorized and uncanonical "dropping" of names from the communicant list by clergy, and by lay officers of vacant parishes, in making annual reports.

The reports of the treasurer of the diocese and of the board of missions made an unprecedentedly favorable showing. In spite of the fact that the diocese had met in full the advance of \$1,000 made the year before in the Bishop's salary, the gifts for diocesan missions had been fully maintained, and those for general missions showed an advance of \$700; the increase in extra-parochial gifts and expenditures being over \$2,000 during the year. This report aroused a great deal of enthusiasm.

The synod adopted the recommendation of the Bishops of the Province of the Mid-West for the holding of the preaching mission in Lent, and included Septuagesima in the scope of time available, where desired. The report of the diocesan committee on social survey revealed conditions affording the Church special opportunity and calling for special effort along social lines. A memorial was adopted corresponding to the action taken by the Provincial Synod on the subject of the Armenian atrocities, supporting the President's action in the matter, and calling upon Church people to work and pray that our government may use its full influence in alleviating the existing conditions.

The synod voted to enter the proposed clerical pension fund, but appointed a committee to memorialize the General Convention asking for the appointment of a commission

to inquire into and report the objections made to the scheme by a large number of the clergy and laity.

Perhaps the most important forward action taken by the synod was the appointment of a permanent commission, charged with the work of increasing the endowment of the diocese from \$20,000, where it now stands, to \$100,000. This commission consists of two clerical and two lay members, one of which in each order is to be elected at each annual synod. The following members were chosen at this synod: Clerical, G. H. Sherwood, two years; J. M. D. Davidson, D.D., one year; lay, J. C. Paddock, two years; A. J. Lindstrom, one year. The committee is authorized to secure the services of a salaried secretary to solicit and secure funds for the endowment.

On the evening of the first day a banquet was given to the synod at the G. A. R. memorial hall, which was followed by creditable rendition of the mystery play, *The Little Pilgrim and the Book Beloved*, under the auspices of St. Elizabeth's Guild of St. Paul's Church.

The elections took place at the closing session of the synod Thursday morning, and resulted as follows:

Standing Committee: Rev. G. H. Sherwood (president), Rev. J. M. D. Davidson, D.D. (secretary), Very Rev. W. O. Cone; Messrs. T. B. Martin, J. F. Somes, H. J. Woodward.

Board of Equalization: Rev. A. G. Musson, Messrs. J. F. Somes, T. R. Stokes, T. A. Brown.

Board of Missions: The Bishop and Rural Deans, *ex officio*; Rev. Messrs. W. E. Mann, H. A. Burgess, A. G. Musson; Messrs. George Russell, T. A. Brown, J. F. Somes (secretary), W. T. Oliver (treasurer).

Deputies to the General Convention: Clerical, C. W. Leffingwell, D.D., G. H. Sherwood, George Long, H. L. Bowen; lay, H. J. Woodward, A. J. Lindstrom, T. R. Stokes, W. T. Oliver.

Alternates: Clerical, A. G. Musson, W. E. Mann, J. M. D. Davidson, D.D., H. A. Burgess; lay, J. C. Paddock, T. A. Brown, L. McC. Boggess, Dr. H. N. Hefflin.

Delegates to Provincial Synod of the Mid-West: Clerical, J. M. D. Davidson, D.D., A. G. Musson, George Long, W. O. Cone; lay, J. C. Paddock, W. T. Oliver, T. A. Brown, George Stilson.

Alternates: Clerical, W. E. Mann, F. M. Wilson, Ph.D., J. H. Dew-Brittain, H. A. Burgess; lay, E. H. Creviston, C. H. Castetter, L. McC. Boggess, Jesse Heylin.

THE CHURCH AT WORK

GIRLS' FRIENDLY SOCIETY IN NATIONAL COUNCIL

THE GIRLS' FRIENDLY SOCIETY in America held its twenty-ninth annual meeting in Worcester, Mass., from November 3rd to 8th. Twenty-five dioceses were officially represented and an unusually large number of associates were present throughout. An hour of devotion was conducted in All Saints' Church by the Rev. F. C. Lauderburn of Boston, and in the same church on the following morning the Holy Communion was celebrated by the rector, the Rev. Dr. L. G. Morris. The business meetings of the central council occupied two days, the reports of the officers showing vigorous growth in every direction, the total enrollment exceeding fifty thousand. The need of extension work in the South and West has become so acute that an endowment fund was started for this purpose, over \$1,800 being raised as a nucleus. It seems pe-

cularly appropriate to call this the All Saints' Endowment Fund, since it was started in All Saints' parish, in the octave of All Saints, which is the birthday of the Girls' Friendly Society. There has been much discussion for some years past as to the advisability of granting representation to members, and of changing the present plan of meetings to conform to the provincial system. These came before the council in the form of constitutional amendments, which proved so unwieldy and complicated as to render intelligent action almost impossible. The council therefore rejected these amendments and instructed the organization committee to prepare a short and simple constitution for consideration next year. A straw vote was taken on the principles involved that the committee might have the sense of the meeting as to these questions. The Federal Child Labor Bill was endorsed and work among immigrants was discussed

with keen interest. The salary of an extension worker on the Pacific coast was pledged for a year and much business of less general interest was transacted.

Before large and enthusiastic audiences, the departments of the society presented their work and their plans for the coming year. The missions department reported gifts in money and boxes to the extent of \$11,139.51. The commendation department made its work vivid and appealing with letters from commended girls, although, owing to the European war, the foreign commendations were necessarily less than last year. The candidates department presented, through Mrs. Howard Gill of Boston, a powerful plea for the protection of feeble-minded children. The holiday house department centred its programme in an address by Miss Geraldine Gordon on "Amusements as an Art," with several supplementary papers. The literature department offered a delightful paper by Mrs.

H. M. Buckingham of Connecticut. The social service department made a splendid report of work done for the Red Cross, and noted an increase in lodges and lunch rooms; and then, in an hour of rare privilege, presented the ideal of "True Democracy in the Girls' Friendly Society," nobly interpreted by Dr. Miel of Hartford and Miss Edith Hadley of New York.

On Thursday night the Worcester art gallery was opened to the council; and on Friday night the extension committee held a large audience spell bound with its tale of the newly opened lodge in San Francisco and the work of the Girls' Friendly Society at the exposition. Too much praise cannot be given Miss Marshall for her splendid, persistent effort to plant the society firmly in California, and she was ably seconded by a number of associates who visited the exposition and aided in the development of the field. On Saturday evening a reception was given at the Oaks to associates and members, who were received by Bishop Davies, Miss Sibley, and Miss Hopkins.

By extending the sessions to include Sunday, many members found it possible to spend the week end in Worcester, and their presence at the department meetings was a delightful feature. On Sunday morning, early, the corporate Communion took place at All Saints' Church, and later in the day Bishop Davies preached to a large congregation, interpreting the initials of the society to mean God, Faith, and Sacrifice. In the afternoon the conferences of associates and members were held in different rooms in the same building so that the speakers could be interchanged, and for the first time in the history of the Girls' Friendly Society two members read papers at the associates' conference. The Bishop made a short address, and interesting papers were read by Miss Arria Huntington and Mrs. Edgar Fisher; and Miss Belle Davidson, a member of St. George's branch, New York, made a profound impression by her earnest plea for the development of the member. The annual service on Sunday night at All Saints' Church was a most inspiring sight with its wonderful array of girls, and a sermon was preached by Bishop Acheson, the newly elected Coadjutor of Connecticut.

The Woman's Auxiliary of All Saints' served tea every afternoon in the parish house, and the dainty, delicious luncheons made a refreshing interval between the strenuous demands of the programme. The gracious and bountiful hospitality of the Worcester associates make this council memorable to all those who were privileged to share in its delights and deliberations.

DEATH OF REV. W. W. RAYMOND

ON SUNDAY, November 14th, the Rev. William Wirt Raymond, one of the oldest priests of the diocese, died suddenly at his home in Syracuse. The funeral services were held in Grace Church, Baldwinsville (Rev. Charles S. Champlin, rector), on Thursday morning, November 18th. The Bishop of the diocese officiated, the Rev. H. G. Coddington, D.D., reading the Epistle, and the Rev. William M. Beauchamp, D.D., the Gospel. He was also assisted in the service by the Rev. Karl Schwartz, Ph.D., and the Rev. Almon A. Jaynes. Burial was made in Riverside cemetery.

The Rev. Mr. Raymond was born at Cedarville, Herkimer county, on March 6, 1831. When asked his age his usual reply was, "I am just as old as the railroads." He was united in marriage with Miss Harriet A. Lusk, eldest daughter of the late William Lusk of Baldwinsville, on December 30, 1858. In early life he was a principal of the public schools of Baldwinsville, Skaneateles, Syracuse, and neighboring towns. Later he pre-

pared for the ministry in the DeLancey Divinity School and was ordered deacon in 1866 by Bishop Coxe. He was advanced to the priesthood in 1870 by the same Bishop. He was rector of the church at Union Springs, N. Y., Rochester, N. Y., Hillsdale, Mich., Goshen, Indianapolis, and Plymouth, Indiana, and Lake Geneva, Wisconsin. He retired from regular Church duties in 1903, and moved to his old home in Baldwinsville, where he lived till the death of his wife in 1909. Since that time he made his home in Syracuse. He is survived by one son, Harry M. Raymond of the U. S. Marine Service, now stationed at Bremerton, Washington.

An earnest worker for all missionary enterprises, he took great pride in the fact that



REV. WILLIAM WIRT RAYMOND

he was the one first to offer a resolution for a general missionary apportionment in the general missionary councils of the Church over fifteen years ago. Though retired, he was still a most active priest up to the very last week of his life, supplying vacant parishes and missions over a wide area of the state. His keen interest in all the activities of the Church made him a familiar figure at all the conventions and clerical gatherings in this part of the country. The diocese will miss a most useful and much loved member, the Church militant a loyal and faithful servant.

AUSTRIAN MEDALS FOR CHURCH NURSES

AT A recent meeting of the Guild of St. Barnabas for Nurses in Cincinnati it was announced that the nurses who had gone to Vienna to nurse the wounded under the Red Cross had received medals from Emperor Francis Joseph. Of the corps, six belonged to the guild, and one of these, Miss Ella Hoff, had died since her return home. The nurses present were shown the medal by one of the fortunate possessors. They are of a dull silver. The Austrian flag of red and white covers the face, on top of which in an oval shape is the American Red Cross seal. "The Fatherland of Humanity" is engraved under the seal. To each of the nurses was sent a certificate written in German from Emperor Joseph, commending the women on their work and begging them to accept the token of his appreciation on behalf of the people of Austria.

NEW PARISH HOUSE IN SPRINGFIELD, ILL.

THE NEW parish house of Christ Church, Springfield, Ill., was formally opened on the occasion of the annual parish banquet on Wednesday, November 17th. About two hundred invited guests, including the clergy of the city, sat down to a bountiful supper in the spacious basement dining-hall, which was elaborately decorated with flags and cut flowers. After the meal the guests all went up stairs to the hall where the exercises of

the evening were held. The rector, the Rev. George C. Dunlop, presided and made a felicitous address, giving a short account of the inception and completion of the work and the realization of what he called his "seven years dream." Mr. Walter Allen, expressing the congregation's gratitude and appreciation, on behalf of the men's club of the parish presented a life-size and speaking portrait of Major Bluford Wilson, donor of the house. Mr. George H. Webster of Chicago made an address of congratulation and good wishes. The Rev. Dr. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis, made an earnest speech on "Parish Efficiency." The speeches were interspersed with musical numbers. The house, complete in every detail and thoroughly furnished, is ample for all needs of the parish for many years. It is to be known as "The Wilson Memorial Parish House" and was given by the Hon. Bluford Wilson, senior warden, in memory of his wife and son. The parish house as well as the improvements and enlargement of the church's chancel were blessed by the Bishop at a recent Sunday service. The total cost was \$17,000.

GREEK ARCHIMANDRITE IN SACRAMENTO PRO-CATHEDRAL

THE REV. SEBASTIAN DABOVICH, Archimandrite of the Greek Church with residence in San Francisco, was visiting some of the families of his scattered flock in Sacramento on the Twenty-fourth Sunday after Trinity, when Bishop Moreland invited him to deliver the sermon at the Pro-Cathedral. His discourse was a learned one, treating of Catholicism as understood by the Orthodox Eastern Church. He said: "The renewal of intercommunion and the reestablishment of harmony with the Roman Church would not lower the dignity of the Pope, since he would be given the first honor among equals, and he would be acceptable as the presiding dignitary in the event the Catholic Church should find it necessary to convoke another Universal Synod, or the Eighth Ecumenical Council. The Oriental contemplative spirit, subject to temperament, would not begrudge this honorary primacy to the more militant spirit of Rome, apparently still clinging to traditions of severity and visible authority."

NATION-WIDE PREACHING MISSION

A PREACHING mission is to be held in St. Peter's Church, Duluth, Minn. (Rev. W. E. Harmann, rector), the missioner to be the Rev. G. Hammarsköld, D.D., of New York.

At the fall session of the archdeaconry of Baltimore, diocese of Maryland, a committee appointed by the Bishop made the following suggestions: That the rector or minister in charge of the various churches be responsible for the services in his own church, preaching himself, or securing such help as he may obtain by exchange with his brethren; that, where convenient, the union of two or more congregations shall be effected, in lieu of more restricted gatherings in each individual church; that special stress be laid upon careful preparation, not only of a practical and organized character, but through prayer and devotional exercises; that the Bishop be requested to permit the use of such shortened form of service as may seem expedient; that upon receipt of proper data a common folder be prepared, giving notice of the several services, for distribution in the churches. The Bishop has issued a special prayer for use in connection with these services, and has announced that, in addition to the services held in other churches, there will be noonday devotions with addresses in St. Paul's Church and the Church of the Messiah every day, beginning Monday, November 29th, and ending Friday, December 3rd, inclusive.

It has been decided in Massachusetts to

have the mission during Passion Week, next April. At that time the clergy are urged to have services and sermons of an evangelical nature, appropriate to the season and to a mission. For the most part, each priest will officiate in his own parish.

In Montana, Bishop Brewer has just finished holding a mission in a school house at Cameron in the Madison valley, and began another on November 18th in the little log church at Rosebud in the lower Yellowstone valley. Bishop Faber held a mission in Trinity Church, Jeffers, in the Madison valley, beginning November 17th. And the Rev. Dr. Selinger begins a ten-days' mission in St. James' Church, Dillon, on November 26th.

The preparations for the Nationwide Preaching Mission in Pennsylvania are about completed. All the groups have been arranged and the preachers assigned. Resolution cards have been sent out by the committee and the posters announcing the services have been distributed. The mission hymnal will be generally used.

Aggressive work is being done in the archdeaconry of Scranton by the committee on the Nationwide Preaching Mission, in order that all parts of the archdeaconry may feel the effects of the great movement. In the archdeaconry of Reading the matter has been practically left in the hands of the individual clergy. One mission has already been held, with marked results, at St. Paul's Church, Minersville (Rev. E. W. Foulkes, priest in charge), by the Rev. Gomer B. Matthews of the Church of the Holy Apostles, Saint Clair. The same missioner is scheduled to conduct a mission at All Saints' Church, Shenandoah (Rev. John Porter Briggs, rector), the first week in Advent, and at Trinity Church, Lansford (Rev. James B. May, rector), the second week in Advent.

An interesting part of the great Advent mission is the inter-parochial mission in St. Paul, Minn., between the Churches of St. John the Evangelist and St. Paul's-on-the-Hill. One of these is commonly known as the "High" Church and the other the "Low." The rectors of the parishes stand as one and the congregations will undoubtedly follow their leaders. A daily celebration of the Holy Communion will be held in each of the parish churches and there will be a joint afternoon instruction for the young people of the parishes. In the evening the union services will be held alternately, starting at St. John's Church on Sunday and Monday evenings of Advent week and closing at St. Paul's on the following Sunday evening.

Plans for Utah are being advanced at a rapid rate. Instead of having a union mission in Salt Lake City, participated in by all the churches, each parish and mission will have one with outside preachers. These will be held during the first weeks of Lent, allowing plenty of time for a thorough preparation. The parishes and missions outside of the city will have the assistance of the city clergy, so that none will be neglected.

LAYMEN'S MISSIONARY MOVEMENT

THE CONVENTION in Cincinnati, November 14th to 17th, was a remarkable success. Four hundred and nine Churchmen registered. Christ Church alone had 113 delegates and the total registration, 3,068, was ahead of the number registered in Boston, where a similar convention was simultaneously in progress. The speakers representing the Church made a profound impression. Dr. William E. Geil, scientist, explorer, and powerful speaker, paid tribute to the work of the Church of England in Africa and in the far East. At the close of the convention, 150 Churchmen, led by Mr. Mortimer Matthews as chairman, met at Christ Church parish house and heard ad-

resses by Dr. S. H. Littell, Dr. J. R. Harding, and Dr. Karl Kumm. Several local men spoke, and the result was the starting of a movement to organize a Men's Church Extension League.

NEW CHURCH IN PENNSYLVANIA MINING TOWN

ON SUNDAY, November 7th, St. George's Church, Cole Run, was formally opened for use by Bishop Darlington. A class of twelve was confirmed, consisting of eight men and four women, presented by Mr. Edward S. Barlow, lay reader in charge. Two children were baptized by the Bishop at the same service.

Services have been carried on in Cole Run for about a year and a half by Mr. Barlow. Three classes have been confirmed during that



ST. GEORGE'S CHURCH, COLE RUN, PA.

time, one in Trinity Church, Shamokin, one in Ascension, Kulpmont, and now this third one in St. George's, Cole Run. Within the past few weeks a building has been erected here for worship and other purposes. It is the second of the kind erected in the diocese, not costly, but large enough for ordinary purposes, in places where we are not justified in erecting larger and more costly structures. This building is of wood with a concrete foundation, and is eighteen by thirty feet in size. On the day of the opening from 180 to 200 people were present, and one hundred more could not gain admission. Ordinarily the place will seat about one hundred comfortably, and is large enough for ordinary occasions. It is located on a side hill. This gave opportunity for a basement, seven feet in height, which will serve for parish house purposes. The work of excavation was done by the men and boys of the place and Mr. Barlow. The concrete foundation was also made by them. By this means and by the kindness of the builder, a vestryman of Ascension, Kulpmont, the building has been constructed for \$500. Its value is much more than that. Cole Run is a coal patch and hitherto has been without a church building, or any building that could be used unreservedly for purposes of worship. The Bishop is bending every effort to supply buildings, services, and social opportunities which are sorely needed in places of this kind. It is not easy to imagine a worthier work.

"DEMONSTRATION SCHOOLS" IN PROVINCE OF NEW YORK AND NEW JERSEY

A COMMISSION appointed by the synod of the province of New York and New Jersey on religious education has taken up the matter of the multiplication of "demonstration schools" without, apparently, a definite unity of plans, which, in the judgment of the commission, "may hinder rather than assist the solution of educational problems in religion." The special committee on Provincial Demonstration Schools has, therefore, issued the following request to diocesan authorities within the province:

"1. That every demonstration school officially recognized by a diocesan board of religious education be asked to provide that its

director or superintendent become a member of the coöperative demonstration committee of the province of which the director of the provincial demonstration school may be chairman.

"2. That each such demonstration school be asked to present to the said committee a clear and definite statement in writing of what it is proposed to demonstrate in such school, and the special methods adopted to accomplish this end.

"3. That the said committee shall hold at least one annual meeting at which these statements should be discussed, and methods of coöperation between the different demonstration schools be devised.

"4. That the diocesan boards of the province be asked, before establishing any new demonstration school, to satisfy themselves as to the real service the proposed school is capable of rendering to the diocese or the province, and how far the plan or special experiment of the proposed school differs from that of other demonstration schools already at work, or will meet the need of the diocese in a way to justify the granting of the title, 'Official Demonstration School.'

"5. That diocesan boards be requested to issue written or printed certificates to such schools as they may approve as 'Official Demonstration Schools.'"

UNIQUE PLANS OF DETROIT DEAN

DEAN MARQUIS, of St. Paul's Cathedral, Detroit, has received from the Cathedral Chapter a year's leave of absence to begin December 1st. He is expecting to spend that year in organizing sociological work in connection with the Ford automobile works. As is well known the Henry Ford plant in Detroit is a very extensive one, and Mr. Ford's interest in sociological matters is also well established. At his request Dean Marquis will assume that work. "I believe," says the Dean, "that I could have preached and lived a more vital and practical Christianity had I done something of this kind earlier in my ministry. I believe that it would be a good thing if the Church would order that about every seventh year a clergyman should go for a time into the ranks of labor and learn at first hand more about the life, the thought, the material environment, and the problems of the men he is seeking to reach and to help."

During the year the Rev. Frederick Edwards, of New York, will be in charge of St. Paul's Cathedral.

STUDENT WORK AT MADISON, WIS.

ENERGETIC WORK is being done among students of the University of Wisconsin by the Rev. Morton C. Stone, who entered at the beginning of the autumn upon that work in connection with the newly founded parish of St. Andrew's. On Wednesday evening, November 17th, the Bishop of Milwaukee, accompanied by the Bishop of Fond du Lac, visited the work and blessed an altar that has been erected in an improvised sanctuary screened off from a hall that is used as a social centre for the students, under Church auspices, and which, by opening up the sanctuary, is also used for church services. Something over 150 students were present.

There is a daily celebration maintained, and as yet there has been no single day without some present beside the priest. On Sundays from thirty-five to forty students have been making their communion. This is believed to be a remarkable beginning for a work of this nature and much enthusiasm has resulted. It is very much to be desired that parents and clergy interested in students at Madison will communicate with the Rev. M. C. Stone, whose address is 509 North Frances street, Madison, Wis.

AT ST. STEPHEN'S COLLEGE

AS HAS been customary during the whole history of St. Stephen's College, All Saints' Day was kept with especial devotion. The Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, arrived at the college on Wednesday for what has come to be regarded as his annual visit. He himself celebrated the Holy Communion at 7:15. At 9:30 there was a high celebration, the celebrant being the Rev. President Rodgers, and the preacher Bishop Griswold. The sermon was an exposition of the practical use in this present life of the doctrine of the communion of saints. Before the service began the new men in matriculating made their promise of conformity. After the service everybody met in Trustees' Hall, where the new students signed their names in the old book used for this purpose from the founding of the college.

President Rodgers addressed the college on the campaign for endowment. The following Sunday the college had a visit from the Rev. H. P. Bull, S.S.J.E., who preached at the choral eucharist.

The new heating plant at St. Stephen's is now in use and the renovated Aspinwall Hall will be occupied by Thanksgiving.

The trustees of St. Stephen's have come to the conclusion that it will be wise for President Rodgers to take up his quarters for a few months in New York where he can conduct the campaign for endowment more effectively. Up to date there have been raised by pledges and gifts about \$14,000 which is encouraging considering the brief period the work of the campaign has been run. Among these gifts to the Endowment Fund for St. Stephen's are one of \$6,000, one of \$2,000, one of \$1,500, three of \$500 each, one of \$270, two of \$250, one of \$200, two of \$135, one of \$100, and eight for \$50 each. The Rev. George B. Hopson, D.D., the beloved professor emeritus, has just been through an operation for cataract which is successful. He hopes to spend the winter in the South. His general health seems good.

EXAMINING CHAPLAINS IN THE PROVINCE OF SEWANEE

AT THE TIME of the meeting of the Synod of the Province of Sewanee, the examining chaplains from within the Province formed an organization under the direction of the Provincial Board of Religious Education. Fourteen chaplains were present at the primary conference, and they considered extensively the problems that constantly arise in the matter of examination of candidates for orders. As a result of a long discussion they determined upon the following as a minimum requirement in academic examinations:

Mathematics—Algebra through Quadratics, Plane Geometry.

History—Ancient, Modern Europe, English, United States.

Latin—Grammar, Caesar, Virgil.

Greek—Grammar, Anabasis.

English—Grammar, Composition, Rhetoric, History of English Literature, History of American Literature, English and American Classics.

Elements of Logic.

Philosophy—Psychology, History of Philosophy.

Natural Science—At least two of the following: Physical Geography, Biology, Chemistry, Physics.

A committee was appointed to compile a bibliography for the use of candidates for the ministry. It was determined that the "account" canonically required of the different Books of Holy Scripture be interpreted as including a statement of the history, authorship, and general purpose of the book, together with a knowledge of its contents. Resolutions were adopted reciting the grave de-

ficiency of many candidates for orders in the knowledge of the English Bible, and memorializing the faculties of our theological seminaries to provide a very thorough course in this subject. It was agreed by resolution that the examination for priest's orders on Old and New Testament should cover—

One Book in Hebrew in the Old Testament;

Two Books in Greek in the New Testament.

It was also agreed that the candidate should be notified as to the Books to be examined upon. This examination is to be more in the nature of Exegesis than upon the mere knowledge of the language.

It was held that in doctrine the deacon's examination should be on his knowledge of the facts contained in the Creeds together with sufficient number of proof texts from the Bible to substantiate these facts, while the priest's examination in the same should cover the whole ground of dogmatic theology. It was decided that some consideration should be given to the experience gained by men who had been in business before becoming candidates for holy orders, and that possibly a different standard of requirements should be set for these men. A committee was appointed to recommend a correspondence course of instruction for men preparing for the ministry. It was also determined that the committee on bibliography be requested to compile a complete list of books to be used as a basis for all examinations required for candidates for holy orders and to send the same, when completed, to the secretary, who was instructed to forward copies to all the examining chaplains of the province. Finally the temporary officers, being the Rev. Dr. H. J. Mikell, chairman, and the Rev. John H. Brown, secretary, were made permanent officers, and the conference was made a permanent organization of the province.

DEATH OF REV. WM. H. SPARLING

AFTER AN ILLNESS of two years, during which time he suffered much, the Rev. William Heavener Sparling passed to his rest on Sunday, November 14th, at noon. Mr. Sparling was born seventy-five years ago near Toronto. He received his education in the public schools and the University of Toronto. He was ordained and began his ministry under Bishop Gillespie of Michigan, at Traverse City. He also did work under Bishop Burgess at Geneseo, Ill., Bishop Worthington in Nebraska, Bishop Perry at Le Mars and Mason City, Iowa, and at Chehalis, Wash. For six years he worked as Archdeacon under Bishop Worthington. About nineteen years ago he came to South Dakota to take up work at Aberdeen. In 1900 he came to Rapid City and the remaining years of his ministry were spent in and about the Black Hills. The church at Hot Springs was built by him. In 1908 he retired from the active ministry. The call to service was strong within him, however, and he tried to take up his labors again at the invitation of Bishop Thomas of Wyoming, and for a time he ministered at Sheridan and Douglas. A year ago he was told he could not live more than a year and has been quietly awaiting his end, though he suffered a great deal.

He was a true soldier and his ministry counted for much, especially among men.

Forty-six years ago he married Miss Julia Wolf, who survives him, and by her had two sons, William of Rapid City and Irving K. of San Francisco. Two brothers and a sister also survive him.

The funeral service was held in Emmanuel Church, Rapid City, South Dakota, on Thursday, November 18th, and was conducted by the Rev. Frederic Evenson, assisted by the Rev. E. J. d'Argent of Hot Springs. Burial was made at Rapid City.

MEMORIALS AND GIFTS

THE CHOIR members of Christ Church, Proctor, Minn., have presented a new pipe-tone organ to the Church, costing \$225.

THE NEW parish hall of St. Ann's Church, Bridgehampton, Long Island, was dedicated on All Saints' Day. It is the gift of Mr. John E. Berwind, a summer resident, and has cost \$10,000.

TWO MEMORIAL tablets were unveiled at morning service in the church of St. James the Apostle, Montreal, October 31st. One was to the late Major J. Warminton and the other to Lieut. Richardson, both killed while on active service in France.

A BEAUTIFUL silver communion set has been presented recently to the chapel of the Resurrection, Manati, Porto Rico, by a new friend of the mission, Mrs. B. H. Buckingham of Cornwall, Pa. It is a gift very much appreciated.

THE WILL of the late Mrs. Cornelia Stewart Butler makes a generous bequest of \$5,000 to St. James' Church, in the town of St. James, Long Island, and provides that the land opposite the church shall be set apart for a public park to be kept open forever.

AT THE recent council of the diocesan branch of the Girls' Friendly Society held in Hartford, Conn., announcement was made by Mrs. Louis Chaffee of Middletown, chairman of the vacation house committee, of the gift of \$200 to the society by Miss Grace Scoville of Salisbury for the installation of an electric lighting system in the vacation house at Canaan.

ON ALL SAINTS' DAY there were consecrated two handsomely carved walnut prayer desks to the memory of Knute and Mary Nyhagen, in the chapel of St. Raphael's Institute, at Monterey, Tenn. Their two sons, who are connected with the institution, assisted at the service, which was also a memorial service for those departed during the past year at Monterey.

ST. CECILIA'S GUILD, composed of the young girls of the parish, has presented to St. Barnabas' Church, Havana, Ill., a handsome lectern Bible and a chancel Prayer Book. Plans for beautifying the churchyard at Havana were made and presented by Mr. LeSure, the noted landscape artist of Peoria, and over one hundred handsome shrubs to carry out the plans were presented by Mr. Van Oren of the Naperville, Ill., nurseries. The shrubs have already been planted.

A GIFT of a chime of twenty bells for the mother church of the diocese of Tennessee. St. Paul's, Franklin, will be installed the coming winter and the church is being restored. Vaults were found under the old altar arranged for the remains of Bishop Otey and his wife. The Bishop began the work of the Church in Tennessee at Franklin and was buried during the war at old St. John's, Ashwood. This inscription is on the tomb: "First Bishop of the Catholic Church in Tennessee."

A BRASS TABLET in memory of Mrs. Maude Evelina Buxton, wife of the Rev. A. G. A. Buxton, Ph.D., rector of the parish, was unveiled in St. Paul's Church, Council Bluffs, Iowa, on November 14th. Mrs. Buxton died last April, a woman universally loved. The tablet bears the following inscription:

Erected by the Girls' Friendly Society of St. Paul's to the Glory of God and in Loving Memory of MAUDE EVELINA BUXTON, Devoted Wife of our Rector, Dr. A. G. A. Buxton, Founder and First President of the Society in This Parish. Trusting in Jesus, Her Saviour, She Entered Into Paradise April 10th, 1915.

AT ST. ANDREW'S CHURCH, Jackson, Miss. (Rev. William Mercer Green, rector), on All Saints' Day, dedication was made of a very

beautiful pulpit presented to the parish by Mr. Mayrant Adams and Mrs. Norval Adams Beard in memory of their father, Mr. Wirt Adams. The service was conducted by the Bishop and the sermon preached by the rector. The pulpit, made by the Gorham Company, has a marble base and bronze standards, having between them bronze statues of the four Evangelists, with a statue of St. Andrew in the centre. The pulpit is a companion memorial to the lectern, a bronze statue of an angel with outstretched wings supporting the book rest, presented some years ago by Mr. Adams in memory of his wife.

ON THE EVE of All Saints', at St. John's Church, Yonkers, N. Y. (Rev. John Mark Ericsson, rector), there was dedicated to the Rev. James Haughton, a former rector of the parish, a memorial tablet in white and grey marble.

To the Glory of God
and in loving memory of the
REV. JAMES HAUGHTON
from 1879 to 1887
Rector of this Parish

Entered into Life Eternal December 10, 1914
Thou wilt keep him in perfect peace
whose mind is stayed on Thee because
he trusteth in Thee.

The work was done at the Lamb studios after the designs by Charles R. Lamb. The rector preached the memorial sermon and dedicated the tablet, which was the gift of friends of Mr. Haughton in St. John's Church.

ON THE Sunday after All Saints' Day, a tablet in memory of his wife was blessed by the Rev. Dr. Clarence M. Conant, assisted by the rector, the Rev. Charles T. A. Pise, D.D., in St. James' Church, Goshen, N. Y. A slab of dove-colored marble, about two feet square, bears upon its face a somewhat smaller brass plate exhibiting the following inscription:

To the Glory of God
And in Loving Memory of
CHARLOTTE GEDNEY OSTROM CONANT
October 12th, 1842—September 22nd 1913.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.

The design upon the brass is a severely plain quatrefoil. A slender cross extends from the top to the bottom, through the lettering, dominating the whole conception, and giving a rather unusual and very churchly effect. The memorial is placed upon the wall directly in front of the organ, and behind the choir seats. Mrs. Conant (as Miss Charlotte Ostrom) was for many years a faithful and beloved member of the choir of St. James' Church. The memorial was designed and installed by Mr. Charles F. Hogeman of New York.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Sunday School Conference—Society for Sacred Study—Men's Club

A CONFERENCE of Sunday school workers was held at St. David's Church, Hyde Park, Scranton, on Monday evening, November 8th, for the Sunday schools in Scranton and its vicinity. The speakers were the Rev. Robert P. Kreidler and the Rev. William B. Beach.

THE POTTSVILLE branch of the Central Society for Sacred Study met at East Mauch Chunk, Tuesday, November 9th, as the guests of the Ven. H. E. A. Durell. The subject of the papers was "The Book of Common Prayer." The next meeting will be held at Lansford in May, and the subject of study for the six months intervening will be "Representative Preachers from the Age of Wiclif to the Present Day."

THE MEN'S CLUB of Trinity Church, Lansford (Rev. James B. May, rector), held a very interesting meeting on Wednesday evening, November 10th, when the speaker was Mr. E. S. Simonds of Pottsville. Mr. Simonds is the one official of Schuylkill county whose

work approaches that of a juvenile court judge; and as his talk was based upon actual cases arising in the neighborhood it engaged the rapt attention of all present.

CENTRAL NEW YORK

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

Activities of Bishop Fiske—Need for the Church

THE BISHOP COADJUTOR, since he came to the diocese early in October, has had a busy life. In less than two months he has been in forty-eight different parishes and missions and has preached thirty-three sermons and given thirty-eight addresses. Bishop Fiske has attended five convocation meetings in the various districts, preaching to general congregations and holding conferences with the clergy. A part of his work has been in remoter rural districts; to confirm privately one man of 89, who was ill, he made an automobile trip of 60 miles. At the Watertown convocation, held in connection with some of his Lewis county visitations, he had a record of thirteen sermons and addresses in four days. During November he was in his home in Syracuse only three days—two of them spent in superintending the removal of his household goods to his new home. In addition to his own work in the mission churches and chapels, Bishop Fiske has attended many gatherings in the larger parishes, in an effort to meet the people of the diocese generally. In a number of the parishes receptions have been given to the Bishop and Mrs. Fiske, notably in Trinity, Watertown; Grace, Utica; St. Paul's, Syracuse, and All Saints', in the same city.

THAT SOME parts of Central New York are sadly in need of the Church's ministrations is shown by a rural visitation made in some of the country districts of Lewis county, the report of which was made at the Watertown convocation. Two hundred and eight families were visited; only five of which had any members of the Episcopal Church. In these families there were 808 individuals; 353 of them children under 15 years of age. And of these 353, the reports showed 203 known to be unbaptized, and at least 25 others supposed to be so.

CONNECTICUT

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

Hartford Archdeaconry—Social Service—Russian Orthodox Church

AT THE December meeting of the clericus of the Hartford archdeaconry to be held in Christ Church parish house, Hartford, Monday, December 6th, the Rev. S. G. Youngert, D.D., Ph.D., pastor of Trinity Swedish Church, Hartford, will read a paper on the present condition of the Church in Sweden.

AT THE autumn meeting of the Hartford archdeaconry a committee of five, consisting of the Rev. Messrs. E. de F. Miel, James Goodwin, Henry Swinton Harte, Edmund Crawford Thomas, and E. T. Mathison, was appointed to

consider the question of having a school for the conducting of missions within the archdeaconry.

ON SUNDAY evening, November 14th, the men's fireside meetings were resumed at Trinity Church, Hartford (Rev. E. de F. Miel, D.D., rector). These meetings are held each Sunday evening at 6:15 o'clock during the fall and winter months. They are perfectly informal, beginning with light refreshments, followed by the discussion of timely subjects.

THE SOCIAL SERVICE commission of the diocese is seeking information from the archdeaconries as to the number and condition of the public charitable and reformatory institutions within the state, having in mind also the nature if any of the religious care the inmates of such institutions are securing from the parochial clergy.

HIS GRACE the Rt. Rev. Eudokin, Russian Archbishop of North America and Alaska, blessed the Russian church in Waterbury on Sunday, November 7th, in the presence of a large congregation. The Rev. George L. Barnes, curate in St. John's, was present at the service of dedication, which was attended by several Russian priests, among whom was the Ven. Peter Kohanik, Dean of St. Nicholas' Cathedral, New York.

THE MEN'S CLUB of the Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector) held their annual supper in the Colt Memorial parish house, Thursday evening, November 18th.

DULUTH

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

Indian Convocation—New Tower for Church at Mentor

THE INDIAN convocation of the diocese was held at White Earth, September 25th and 26th. The priest in charge of St. Columba's Church, the Rev. E. C. Kah-O-Sed, celebrated the Holy Communion and gave the address of welcome. In the afternoon reports were read by missionaries and delegates from the different parts of the Indian field. The forenoon of the 26th the Bishop preached at the service and confirmed four persons. In the afternoon the Indian clergy gave instructions and addresses. The sessions closed with Evening Prayer and an address by Archdeacon Parshall.

AT THE Church of the Beloved Physician, Mentor, a new tower has been built and a new stained glass window placed in the chancel.

ERIE

ROGERS ISRAEL, D.D., Bishop

The Church in a Munitions Town—A Monthly Diocesan Paper

EMMANUEL CHURCH, Emporium, faces a very unusual state of things as a result of the European war. The large orders for powder and other war munitions have led to an enlargement of the plants and a great increase in the population. The new employees

ROYAL

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Absolutely Pure

No Alum—No Phosphate

and their families number thousands. The rector, the Rev. M. L. Tate, is trying to shepherd them as far as they will let him. He has called to his help Miss Katherine Yewens, who is devoting herself to work among women and children, and Mr. Clarence Nethercott, a licensed lay reader, who is giving much spare time to work among men. Many of the newcomers are English, Greek Catholics, and Lutherans who are glad of the ministrations of the Church and are taxing its capacity.

AN ATTEMPT has been made to meet a demand for a diocesan paper by publishing the *Diocese of Erie*. It is a four-page sheet edited by the Rev. Arthur L. Seiter of Meadville and the Rev. Wm. Fargo Bayle of Farrell.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Shamokin Parish Keeps Fiftieth Anniversary

THE SEMI-CENTENNIAL of Trinity Church, Shamokin (Rev. F. M. C. Bedell, rector), was celebrated in the week beginning October 29th. On Friday the 29th the preacher was the Bishop of Bethlehem. Sunday morning, October 31st, the preacher was the Rev. Edward M. Jefferys and the evening preacher was the Rev. Charles N. Tyndell. On Tuesday, November 2nd, a men's banquet took place at the Windsor Hotel. The speakers were Brigadier-General Charles M. Clement, National Guard of Pennsylvania; Dr. Henry S. Drinker, president of Lehigh University; Major-General Leonard Wood, United States Army. The preacher for the evening of Wednesday was Bishop Rhineland. On Thursday afternoon the clericus of Sunbury met, and in the evening a mass meeting was held in the high school auditorium, addressed by Mr. William R. Butler of Mauch Chunk. The Hon. Franklin D. Roosevelt was to speak on this occasion but was at the last moment unavoidably detained. The Friday evening preacher was the Rev. Dr. Floyd W. Tomkins of Philadelphia. On Saturday evening a reception-Philadelphia. On Saturday evening a reception was given to Bishop Darlington by St. Mary's Guild of the parish, and the Bishop was the preacher at the service the next morning. The preacher in the evening was Bishop Murray, president of the Province of Washington. Since 1854, when the first service of the Church was held in Shamokin, there have been practically four buildings. The foundation stone of the first was laid in November, 1865. This building was destroyed by storm, April 29, 1866. The second church was a small chapel, erected in eight days, in May, 1866. The third was the same building, but so enlarged and improved as to constitute, practically, a new building. The parish became self-sustaining in 1888, and the proposition to build a new church was made in the following year. The cornerstone of the new stone building was laid October 11, 1890, and the building was completed the next year. In November, 1897, the fabric of the church was improved and choir stalls placed. The church was further improved in June, 1907. April 8, 1912, the debt was paid off, and on June 7th the same year the church was consecrated. Steps are being taken toward building a parish house.

IOWA

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

Reconstruction of St. Stephen's Church, Newton

THE LITTLE frame building of St. Stephen's Church, Newton, Iowa, where the lay reader in charge, Mr. J. J. H. Wilcock, was ordered deacon on November 2nd, has been entirely remodeled and made into a very beautiful structure. It has stood for forty years as a familiar landmark in the city. The chancel has been considerably enlarged

and an entirely new sacristy added, making the total depth of the chancel thirty feet. The organ has been removed to an organ chamber newly built. The choir stalls have been given by Mrs. Ellen Green Brandt, Muscatine, in memory of her father, the late Dr. Jabez Green. The old sacristy has been enlarged so that it now provides a generous choir room; a new sacristy leading off the sanctuary has been constructed. Besides the choir stalls already mentioned, a new pulpit has been already given by Mr. R. P. Rasmussen; a triple set of windows, beautiful in design, built by Mr. J. C. Hawkins in memory of his mother, Mrs. Susan Wormley Ryan, widow of the late Rev. J. Edward Ryan, former rector of St. Stephen's; a beautiful brass altar cross is the offering of Mrs. A. H. Bergman and Mrs. Joseph Stevens, in memory of the late William Alfred Stevens. The altar guild has given a fine altar of quarter-sawn red oak, with an inset of white polished Italian marble. This is a special design of the architects. St. Stephen's Guild has given a new Wilton carpet for the chancel, and a vestment case. New lighting and interior decorations add much to the beauty of the reconstructed building. The designing of the new structure was under the direction of Weatherell & Gage, architects, Des Moines. Before the service Bishop Longley blessed the new memorials.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Advent Session of Kansas Theological School

THE KANSAS Theological school has opened its Advent session with fifteen students. One is from a Roman seminary; another a Presbyterian minister who comes into the Church because of her historical and apostolic position. He makes sacrifices, for his members number over two hundred, and he must serve a little mission until he is ordained.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Convocation in Menominee

A SUCCESSFUL convocation of the Bishop and clergy of the diocese took place at Grace Church, Menominee, on November 2nd and 3rd. On Tuesday at Evening Prayer the sermon was by the Rev. W. J. Datson. Wednesday morning there were two discussions, led by the Rev. Harold Johns, on "Clubs and Societies for Young People," and by the Bishop, on "How to Present the Claims of the Church." In the afternoon the Rev. Bates G. Burt led a discussion of "Study Classes for Lent," and a business meeting followed at four o'clock.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeaconry of Baltimore—New Church at Ruxton—A New Mission in Baltimore

THE FALL session of the archdeaconry of Baltimore was held on Thursday evening, November 11th, in the parish house of Christ Church, Baltimore. Owing to the meeting being held at night, a larger proportion of lay delegates than usual was present. Bishop Murray presided. The Rev. Peregrine Wroth was elected Archdeacon for the coming year, the Rev. Charles E. Perkins, secretary and treasurer, and Mr. William B. Hunt, lay member of the diocesan committee of missions. The archdeaconry was apportioned \$13,750 for diocesan missions, and \$5,200 was appropriated for mission work within the archdeaconry. A number of incumbents of missions receiving appropriations presented reports concerning their work, which were made more interesting and vivid by stereopticon views displayed while the reports were being



If a King's
Doctor
told you
to take
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made. A report was presented by the committee appointed by the Bishop to consider the special Advent preaching services.

THE CORNERSTONE of the new Church of the Good Shepherd at Ruxton, Baltimore county, to replace the present chapel near Riderwood (Rev. William O. Smith, Jr., minister in charge), was laid in the afternoon of Sunday, November 14th. Bishop Murray officiated, assisted by the Rev. Mr. Smith. The new church will be of dark red brick laid in Flemish bond, with shingle roof. The exterior woodwork will be of oak and chestnut. The interior will be finished in gray plaster with exposed rafters, and the pews and chancel furniture of oak. The floor will be of brick, and the windows will be of English steel casements with hand-rolled glass. The nave will seat two hundred persons, and the Sunday school room, which forms a wing of the building, well over one hundred. The cost will be about \$12,000.

WITH THE approval of the Bishop the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, has started a mission in the neighborhood of Poplar Grove street and Edmondson avenue extended, West Baltimore. Sixty-five Church families and parts of families have been located and there is great enthusiasm among them over the prospect of having a church. At a meeting recently held at the home of Mr. A. B. Roberts, a committee was appointed to arrange for the erection of a portable chapel secured through the Bishop.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Church Club—Sunday School Institute—Junior Auxiliary

THE CHURCH CLUB of the diocese held its annual meeting at St. Paul's parish house in Detroit on Thursday evening, November 4th. The following officers were elected: Mr. Charles Bahl, president; Mr. M. G. Borgman, first vice-president; Mr. Douglas Jamieson, second vice-president; Mr. Matthew Whittelsey, treasurer; Mr. C. O. Ford, secretary. The Rev. Hubert W. Wells, social service secretary of the diocese and province, gave the address of the evening.

THE SUNDAY SCHOOL institute of the Detroit convocation held its annual meeting at St. John's parish house on Monday evening, November 8th, with the following programme: Mr. Thomas M. Weber, "Parochial Institutes"; Rev. W. L. Torrence, "A Report on the Recent Educational Survey of the Province"; the Rev. Henry J. Simpson, the new educational secretary of the diocese, outlined his work; Bishop Williams, "What I want my Sunday schools to do." There were over two hundred in attendance.

THE JUNIOR AUXILIARY gave a luncheon on Saturday, November 13th, to the officers of the Junior Auxiliary of the diocese and the rectors of the parishes, at which the Bishop and others of the clergy spoke. This was followed later by an exhibit of the gifts of the Junior Auxiliary Christmas box, brought by the various chapters, and an address by the Rev. Mr. Brigham, the Indian rector of Walpole Island. Large delegations from all chapters were present at this meeting.

MR. DOUGLAS JAMIESON has been elected by St. Paul's Cathedral vestry to have charge of all the activities, physical, social, and recreational, of St. Paul's parish house.

MINNESOTA

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

Second United Service of Acolytes

THE SECOND united service of the acolytes of the Twin Cities was held on All

Saints' Day at the Church of the Messiah, St. Paul. Several crucifers, thurifers, and torchbearers were in the procession besides a number of priests and acolytes. The sermon was preached by the Rev. W. S. Howard, rector of Christ Church, St. Paul. After the service, at a meeting in the guild rooms, a committee of three priests was appointed to plan the organization of the acolytes, to take place before New Year's.

MISSISSIPPI

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

A Programme for St. Andrew's Parish, Jackson

BISHOP BRATTON begins a six-day mission in St. Andrew's parish, Jackson, on Advent Sunday. Every organization in the parish is enlisted in preparation for the mission. At a recent meeting of the parish authority was given the vestry to issue new bonds to the sum of \$11,000 in refunding the old issue which matures December 15th. The issue will be for ten years, with option of taking up at the end of five years. The church was completed two years ago at a cost of \$10,000, and the parish will now begin an active campaign for the reduction of the debt, looking to the consecration of the church. The Woman's Guild will purchase one of the new bonds, of \$500 denomination, and present it

to the parish for cancellation. The parish will raise from \$500 to \$1,000 each year for the lifting of the debt.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Grace Church, St. Louis—Church of St. Philip the Apostle—Choral Society Prepares for General Convention

THE YEAR BOOK of Grace Church, Holy Cross House, St. Louis (Rev. George F. Taylor, minister in charge), has just been published. It shows that 2,167 persons were treated at the dispensary and 22,899 bottles of milk were distributed at the milk station. There were enrolled eighty-six children in the kindergarten. The numerous societies connected with the settlement house are in flourishing condition. The corporation is planning an enlargement of the work and making efforts to raise \$50,000 for a hospital, conditional pledges of \$10,000 already having been received.

THE CHURCH of St. Philip the Apostle, St. Louis (Rev. Charles F. Blaisdell, rector), celebrated its twentieth anniversary during the week beginning November 7th. The celebration began with a home-coming service on Sunday morning, followed throughout the

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week by special meetings of the various societies of the church and the dedication of the new club house made by the boys' club of the parish. The celebration closed on Sunday the 14th with an evening procession of guilds and societies, an historical service, and parish festival.

THE REV. Z. B. T. PHILLIPS, rector of St. Peter's Church, St. Louis, has organized a choral society composed of members from the Girls' Friendly Society branches in the city which is to meet every Friday evening during the winter in preparation for the General Convention. At the first meeting there were between thirty and forty young ladies present.

OHIO

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

Regional Meeting of Auxiliary

THE WOMAN'S AUXILIARY of the Lima Region held a valuable session at St. Paul's Church, Kenton (Rev. E. Kendall Severance, rector), Tuesday, November 9th. Mrs. Frank A. Zimmerman of Defiance, who presided, read a constructive paper on "The Apportionment Idea," and the rector of the parish made an address on "Prayer." Deaconess Klemm, who is organizing study classes in the region, spoke with much inspirational effect on that subject.

OREGON

W. T. SUMNER, D.D., Bishop

New Church Planned for Portland—Bishop Sumner's Doings—Clericus

MANIFESTING growing interest and activity, the Portland clericus is now holding regular weekly meetings. The Sunday school situation is being thoroughly studied with the result that important changes are being made in various Sunday schools in the city, adopting the best methods and putting the instruction upon a Churchly and properly pedagogical basis. Plans are also being made for the organization of a Sunday school institute for the training of teachers.

THE REV. THOMAS JENKINS, rector of St. David's, Portland, and the Rev. T. J. Williams, rector of St. Paul's, Oregon City, new additions to the staff of clergy in the diocese, have assumed charge of their respective parishes. Bishop Sumner entertained the clericus in their honor at a luncheon at Bishopcroft, Monday, November 8th. On Thursday, November 11th, a reception in honor of the Rev. and Mrs. Jenkins was held at St. David's parish house.

THE BOARD of Church Extension has taken action looking to the use of the duplex envelope system in every mission in the diocese.

THE BUILDING formerly known as Spencer Hall, at Milwaukie, is being razed. It was built in 1855 by the Rt. Rev. Thomas Fielding Scott, first Bishop of Oregon, at an expense of \$50,000, and was used for many years for Church school purposes.

THE VESTRY of St. Michael and All Angels' Church, Portland, are beginning a canvass for funds for the erection of a new church building. The growth of this flourishing mission, which is situated in a fine residence section, has necessitated larger quarters.

SUNDAY, December 12th, has been designated by the Bishop as the time when the clergy may preach on the study and prevention of tuberculosis.

BISHOP SUMNER spent the major portion of the week beginning November 14th at Eugene. On Sunday, the 14th, he conducted the Vesper service of the University of Oregon; and addressed the University Y. M. C. A. on the 15th and Y. W. C. A. on the 16th. The evening of the 17th he addressed the assem-

bly of the university. The Church is strong in Eugene and its work among the university students is in a thriving condition.

THE BISHOP has extended an invitation to the clergy, the wardens and vestrymen, members of diocesan committees, and officials of the diocese and diocesan organizations, with their families, to attend a reception on Thanksgiving Day from 4 to 7 P.M. at Bishopcroft.

PITTSBURGH

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

Junior Auxiliary

THE TWENTY-SIXTH annual meeting of the diocesan Junior Auxiliary took place on Saturday, November 6th, at Christ Church, Pittsburgh. After a short service, the large assemblage of children and their leaders were addressed by Mr. Christopher C. Thurber, in behalf of his Home for Homeless Boys at Covington, Va. Mr. Thurber spent more than a week in Pittsburgh, making addresses before various Sunday schools and parochial branches of the Woman's Auxiliary. There was a very large attendance of members, nearly every Junior Auxiliary being represented. The annual report shows that the Juniors gave during the year toward the Apportionment \$288.26; United Offering, \$66.13; and, for specials, \$260. The articles for three Christmas boxes, now on their way

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to Porto Rico and Wyoming, were exhibited, and made a very good showing. After luncheon Mr. Wesley Connolly made an appeal for his industrial work at Valle Crucis, N. C. The Junior branch of Christ Church presented the United Offering play, *The Call of the Little Blue Box*.

THE RECTORY of the Church of the Good Shepherd, Pittsburgh, has been completely renovated and a new heating plant is being installed. The rector, the Rev. Henry Lowndes Drew, is now in residence with his family. The rectory is located at 5222 Second avenue.

RHODE ISLAND

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

Choir Guild for the Diocese—Death of Mr. W. C. Rhodes

ST. STEPHEN'S CHURCH, Providence (Rev. Dr. George McC. Fiske, rector), has been called to mourn again the loss of a valued member in the death of William Conrad Rhodes, who for thirty years has been vestryman, working member of the music committee of the vestry, and choirmaster. Mr. Rhodes died suddenly on November 5th and his unique service to the parish and the choir came to an end. His place will be hard to fill, for it has been largely through his efforts that St. Stephen's choir has ranked as one of the best male choirs in the country.

A **DIOCESAN** choir guild was organized on the evening of the 16th at a meeting held in Grace Church parish house, Providence, when the choirs of eleven parishes were represented with approximately three hundred voices about equally divided between vested male and mixed choirs. The rules adopted stated the objects to be: (1) To bring its members into closer union and fellowship. (2) To promote the religious tone of the several choirs, that the lives of the members, as well as their praise, may be to the glory of God. (3) To foster a taste for and to introduce a high standard of Church music among the parishes of the diocese. It is proposed to hold an annual choir festival in different parts of the diocese.

SOUTH CAROLINA

WM. A. GUZERY, D.D., Bishop

Meeting of the Columbia Convocation

THE ANNUAL meeting of the Columbia convocation was held at Trenton, November 9th and 10th, in the Church of Our Saviour (Rev. R. G. Shannonhouse, rector). Thirteen clergy were present. In addition to regular services both in morning and evening, the following programme was carried out: November 9th, morning session, discussion, "The Present Day Tendency in Sunday Observance and How We Should Meet It." Leader, Rev. W. H. Barnwell; follower, Rev. A. S. Thomas. Afternoon session: A paper was read by James H. Fowles, a magistrate of Columbia, on "Minor Courts and Crime Prevention." The paper strongly advocated the indeterminate sentence for minor offences. On the second morning the subject was, "Sunday School Teachers: How Increase the Efficiency of the Present Supply, and How Provide for the Future." Speaker, Rev. J. H. Taylor. At the closing meeting, November 10th, the Rev. O. T. Porcher read the annual essay before the convocation on "The Inspiration of Holy Scriptures."

SOUTHERN OHIO

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

Donation Day at Children's Hospital

THE ANNUAL donation day of the Children's Hospital was held on November 18th, after a service at which Bishop Vincent officiated, assisted by the Rev. J. Hollister Lynch, the chaplain. Dr. Allan Ramsey of

the medical staff in presenting diplomas to eight graduating nurses said this marked the tenth year of the training school and that the demand for trained nurses for children greatly exceeded the supply. Reports show as many as seventy children in the wards, with an average of fifty. Seventeen nurses are in training. Nearly \$20,000 has been received, \$7,500 from endowment and the rest from subscriptions during the past year. The cost of support has exceeded this sum.

UTAH

PAUL JONES, Miss. Bp.

The Apportionment—Organizing Boys' Clubs

THANKSGIVING DAY services have been appropriately given over to raising the apportionment. Utah feels very much elated that she stands fifth in the total amount contributed to the Emergency Fund in this Eighth Province, following four of the larger dioceses and leading two dioceses and all the other missionary districts.

ST. JOHN'S CHURCH, Salt Lake City, has recently received as a thank-offering from Mrs. J. W. Thompson of the Cathedral parish a pair of massive brass candlesticks and a pair of brass vases.

THE EMERY CLUB, the Church house at the University of Utah, has organized a number of boys' clubs for first aid and swimming. Membership in some is limited to Sunday school lads, and in others to high school boys. It is expected that Bible classes will be a part of this work.

BISHOP JONES will soon leave for an extended trip through the Eastern states, to acquaint others with Utah's many-sided work.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Chapel Opened at Telluride

THE CHAPEL of the mission of St. Michael and All Angels, Telluride, was opened by the Bishop on Sunday, November 7th. In this

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important mining town the Church has had its mission organized for many years, but with no church home. Last May the Bishop invited the Rev. J. W. Barker, D.D., to Telluride in order to inaugurate an aggressive work, both in the town itself and the surrounding territory. With a fund of several hundred dollars raised in the mission some years ago, the first payment was made on the purchase of a house, centrally located, and fortunately offered at a low price. Knocking out a partition and making other necessary alterations, the priest in charge has secured a suitable room seating about seventy-five people, making a very seemly chapel, furnished and adorned in churchly fashion; and four rooms are left for the modest living accommodations of the priest. These improvements were made not only under the direction of the Rev. Dr. Barker, but very largely through his own personal labors, thus saving a considerable part of the expense. Besides a debt of \$750 payable in two years, the chief needs are now a font and a good church bell. A new spirit of hopefulness prevails, and a strong advance for the Church may now be looked for in this region.

WESTERN MASSACHUSETTS
THOMAS F. DAVIES, D.D., Bishop
Men's Dinner—Every-Member Canvass

THE ANNUAL men's dinner of St. Mark's Church, Worcester, was held on Tuesday, November 9th, at 7:30 P. M. The speakers were the Rev. Professor Henry Bradford Washburn, who spoke on the work of the Episcopal Theological School, and the Rev. Kinsley Blodgett, rector of St. Mark's.

St. MATTHEW'S parish, Worcester (Rev. George S. Southworth, rector), has instituted an every-member canvass in the interest of the duplex envelope system. Thursday evening, November 11th, two hundred men of the parish gathered at a parish supper to discuss preliminary plans and listen to addresses by the rector and Mr. De Witt Clinton, treasurer of St. John's Church, setting forth the advantages of the canvass.

WESTERN NEBRASKA
GEORGE A. BEECHER, D.D., Miss. Bp.
Hastings Deanery Meets

AT A recent conference of the Hastings deanery in St. Elizabeth's Church, Holdrege, twelve congregations were represented by delegates. Plans were made for a preaching mission in several of the stations, and religious home-life was thoroughly discussed by the delegates. Bishop Beecher, being absent in the East, sent a message to the deanery dealing with some of the moral problems of the people. The Rev. William C. Shaw, Rural Dean of the Alliance deanery, preached at the final service.

WESTERN NEW YORK
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Woman's Auxiliary at Corning in Annual Session

THE THIRTY-FIFTH annual meeting of the Western New York branch of the Woman's Auxiliary was held at Christ Church, Corning, Wednesday and Thursday, November 10th and 11th. The hospitality of Christ Church parish is proverbial throughout the diocese and for this meeting it proved no exception, when the two hundred or more women were invited to be guests for two nights instead of one. Wednesday was chiefly given up to the Juniors, beginning with a celebration of the Holy Communion. Their interesting and encouraging reports showed a gain in numbers and gifts throughout the year. On Wednesday also were held several conferences of the various departments of the Auxiliary. The educational secretary held

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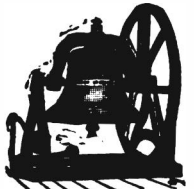
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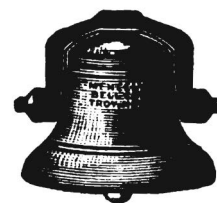
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one on missionary educational work at which the courses of study and plans for classes organized and to be organized were determined. At three o'clock Miss Wellington of Corning held a demonstration study class. This class was made up of six members from the several classes in Christ Church parish, which number altogether 233 persons studying missions. The diocesan treasurer met all the parish treasurers, in order to explain to them more carefully concerning the payment of various pledges. The secretaries of the Church Periodical Club and the Comfort Club also held conferences. The missionary service on Wednesday evening was conducted by the rector of Christ Church, the Rev. Z. S. Farland, assisted by the Rev. Arthur R. Gray, D.D., educational secretary of the Board of Missions, the Rev. W. A. R. Goodwin, D.D., and the Rev. Hobart L. Marvin. The addresses were made by Dr. Gray and Dr. Goodwin. The three choirs vested, numbering nearly a hundred, rendered the musical part of the service most artistically and reverently. At the business meeting on Thursday, which followed a 9 A.M. celebration, the same officers were re-elected and appointed with one exception. Mrs. Kingman Robbins was appointed to act as secretary of the Rochester district in the place of Mrs. Knowlton. The usual pledges were all renewed and a new pledge of \$100 was made for diocesan missions. The gifts of the entire branch in money and boxes during the past year exceeded those of any former year.

CANADA

New Church Burned—Mission Conducted in Winnipeg—Memorial Service for Miss Cavell
Diocese of Athabasca

THE DISASTER which befell the congregation at Parkhurst has evoked general sympathy. Their new Church, St. Mary's, was burned down by a bush fire before it had ever been used. Bishop Robins intended to dedicate it shortly. Fortunately it was insured and the people intend to rebuild it as soon as possible.

Diocese of Huron

AT THE meeting of the East Middlesex rural deanery it was stated that a summer school would be held in London next year. Bishop Hamilton, of Mid-Japan, gave an address at the deanery meeting. At the Oxford Deanery meeting the Bishop of Michigan gave an address on "The Rights of the Child."—AT THE fall meeting of the deanery of Norfolk, at Waterford, there was a choir festival in the evening, the vested choirs of four churches in the neighborhood and their clergy taking part.

Diocese of Niagara

THE REV. CANON GOULD was the preacher at the ordination service in St. George's,

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Guelph, October 31st. The rector, Archdeacon Davidson, and the Provost of Trinity College assisted in the service. The candidate who was ordered deacon, the Rev. D. M. Rose, is about to leave for India to engage in foreign missionary work.—BISHOP CLARK has announced that the office of Dean of Niagara, vacant for the past year since the departure of Dean Abbott to a position in the United States, will be filled by the appointment of the Rev. Canon Owen, rector of the Cathedral, Hamilton.—THERE WAS a large attendance at the meeting of the Hamilton deanery Sunday School Association in St. Philip's Hall. Lantern views illustrated some of the subjects discussed.

Diocese of Montreal

THE NOVEMBER meeting of the Woman's Auxiliary of the diocese was held in the parish hall of St. Martin's Church, November 5th. The rector, the Rev. W. W. Craig, conducted the noon devotional meeting.

Diocese of Qu'Appelle

A VERY interesting discussion on "Prayers for the Departed" took place at the afternoon session of the Chapter of the Rural Deanery of Medicine Hat. There was a celebration of Holy Communion in St. Mary's Church, Alderson, in the morning. The visitors were entertained in the evening by the members of the Woman's Auxiliary.

Diocese of Rupertsland

THE MISSION conducted by the Rev. Canon Howitt and the Rev. H. G. Newton, in St. George's parish, Winnipeg, was very largely attended. Archbishop Matheson was present at the closing meeting and pronounced the benediction.—THE NEW parish hall for St. Alban's, Winnipeg, is almost finished. The Sunday school will be held there, it is expected, before Christmas.

Diocese of Toronto

A MOST touching and beautiful service was held in St. Paul's Church, Toronto, October 31st, under the auspices of the Graduate Nurses' Association of Ontario, in memory of Miss Edith Cavell, the British nurse who was executed by the Germans in Brussels. The immense congregation crowded the great church to the doors. The service was specially arranged for the occasion. The "Dead March" in "Saul" was played, followed by "The Last Post." Archdeacon Cody preached, giving many particulars of the life and work of Miss Cavell.—BISHOP SWENY went to Middletown, Conn., to take part in the consecration of the Rev. E. C. Acheson, November 4th.—A MEMORIAL service was held in St. Stephen's Church, Toronto, on the eve of All Saints', for those who have fallen in the war. The text of the sermon was "Greater love hath no man than this, that a man lay down his life for his friends."—THE PREACHER at the annual service for the Junior branches of the W. A. in the diocese, held in St. Simon's Church, Toronto, November 6th, was the Rev. H. A. Brooke, vicar of Christ Church.

The Magazines

IN THE October *Edinburgh Review* Mr. David Hannay gives a rather depressing account of "The Humanity of Modern Warfare"—a phrase taken from a state paper of the Duke of Wellington. He concludes: "There are some who have convinced themselves that this war will end in the destruction of 'militarism.' Let us hope they are right. But the usual consequence of a great war has been to produce more 'militarism'. That this one will be an exception is a mere prophecy, and therefore cannot be confuted. The distinguished Spanish man of science, Raymon de Cajal, when at last he was worried into giving his opinion as to the consequences of the present war, said that neither side would win

so completely as to destroy the other, and that the losing party would set about imitating the winner in the hope of one day taking its revenge. So the world will be the worse for it all. He was accused of a 'desolating pessimism'; but imagining as one would, and believing what you wish to believe, are not the surest ways of reaching truth. When we next fight we shall but too probably start from a lower moral level." "Christianity and War" is another thoughtful article in the same magazine, written by the well-known Roman Catholic, Miss Maud Petre. She gives a number of interesting quotations from recent theological literature, for example this from Loisy: "Impartiality is a duty and a virtue; neutrality is a matter of ordinary prudence and expediency. Impartiality and neutrality are therefore very distinct things; they are even incompatible in moral questions, for it is wrong to be neutral in morals, and whoever professes himself neutral in a question of justice fails in impartiality. We may therefore ask why the Pope is neutral." And this from an Italian priest: "It (the war) is, above all, the fault of us priests. We have lost our time, we have wasted centuries in trifles of subtlety, scholasticism, theology, canon law, and all kinds of jargon, instead of attending to our one rude and glorious task of crucifying the world in us and ourselves in the world, instead of living for the moral reformation confided to us." "It is not," says Miss Petre, "by conquering but by serving the world that the Church can fulfil her mission towards it."

AS THE HEART, so is the life. The within is ceaselessly becoming the without.—James Allen.

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