

The State Historical  
Society

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# The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—OCTOBER 20, 1917

NO. 25

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**THE LIVING CHURCH**

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FRIENDSHIP is the transfiguration of service; the creation of a new motive; redeeming life from its drudgery, and sending the pulse-beat of joy into the most trivial task.—*Donald Sage Mackay.*



# The Living Church

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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 20, 1917

NO. 25

## EDITORIALS AND COMMENTS

### Forgiveness

WHEN two men find fault with the same thing, but the one accuses it of excess, while the other charges it with defect, it is most likely that the object of their fault-finding is the golden mean. So when one party accuses Christianity of making forgiveness an unattainable ideal, and the other accuses it of emasculating the forgiving man of all virility, then the Christian may be sure that the Christian doctrine of forgiveness is true, and its opponents are in error. But most of us have an uneasy feeling that, consoling as it is, such a conclusion provides little comfort to the man who is searching his conscience concerning his own practice of this Christian rule of conduct. He not infrequently ends the controversy with a patient shrug of the shoulders, and shelves the question, hoping that what he has done has been right after all.

The war has forced attention to the problem. It is obvious that a state of warfare between nations, so long as it lasts, takes away the power of exercising forgiveness to our national enemies. The foe cannot be forgiven while he stands in arms against us. The pacifist quotes the injunction to turn the other cheek to the smiter. Common sense seems to say, "Hit him back till he learns that two can play at that game." The average man groans at the conflict of principles, follows the crowd, and tries to do the best he can, leaving the responsibility for taking up arms to those who gave the order to mobilize. But in so doing he has not gained any clearer idea of the Christian doctrine of forgiveness. He has in fact exercised quite another virtue, the virtue of obedience. And he is the better man for the exercise of this much-questioned virtue. But has there been any violation of the Christian law of forgiveness?

AT ONCE APPEARS a curious oversight made alike by defenders and detractors of this doctrine. It is tacitly assumed that the aggrieved party should open the negotiations for a reconciliation. But the essential pre-requisite of forgiveness is the petition to be forgiven. If there is no petition, forgiveness is in abeyance. The guest without a wedding garment was not forgiven. He did not ask for it. He was "speechless" when his effrontery was brought home to him in its true light as he faced his outraged host. Forgiveness was not sought. The unjust steward was not forgiven. Instead of asking forgiveness, he made provision for himself. He was self-reliant, and received an ironical commendation on the cleverness he had displayed, a commendation which none the less gives a hint that the quality of everlasting continuance had yet to be proved in those habitations of his choice.

Nor do we find God showing forgiveness unsolicited. Our blessed Lord's prayer from the cross for His enemies is no

exception. His apostle explains that, had they known, they would not have crucified the Lord of glory. They were forgiveable because they knew not what they did. And the answer to our Lord's prayer is found in one short sentence of the Book of Acts: "A great company of the priests were obedient to the faith." The betrayal by Judas was scarcely more selfish than the denial by St. Peter. But, while Judas settled the matter in his own way, St. Peter asked forgiveness and waited on God with tears, till Christ rose from the dead and Himself gave absolution. So we ask for nothing impossible when we say, "Forgive us our trespasses as we forgive those who trespass against us."

As a nation we are not asked to forgive the nation that has injured us, and has the present desire to injure us much more, till that nation admits its wrong-doing, and asks for pardon. So long as the German people honestly believe that the Allies are merely set on humbling Germany, there is no reason why a Christian German should not resist the enemy of his nation; he acts according to his light. But so long as we believe the German rulers began an aggressive warfare, there is no reason why as Christians we should sheathe the sword. There can be no peace till one or other confesses, *Peccavi*.

This leaves the door wide open to that righteous indignation which must ever break forth toward high-handed injustice and oppression. No man, for instance, could stand by idly and indifferently watching acts of cruelty perpetrated upon children. Even were he helpless and unable at the time to interfere, his first thought would not be one of forgiveness of the cowards, and it ought not to be. Even should he find out later that there was strong provocation, if the punishment were excessive, as has been assumed in designating it as cruelty, it could only be by a strong exercise of the will that he could forgive the men who had abused their rights. But should it prove an act of wanton cruelty, exercised by the usurped authority of mere brute strength, how hardly could he be moved to forgiveness by a flood of tears, which he must almost of necessity believe to be a fraud. The desire to be forgiven can only be genuine when it is accompanied by genuine penitence.

Such righteous indignation swept over Great Britain like a flood at Germany's treacherous invasion of Belgium. Hasty was the judgment, of necessity, but it was the nation's judgment, that Germany must not go unpunished for attacking a nation which she had sworn to defend from just such an invasion. A private citizen of Germany may indeed believe that France had already entered Belgium before a German soldier crossed the frontier. But his government for once openly and cynically avowed the wrong, yet asked no forgiveness. It is a difficult position for a conscientious

German, but if he would enjoy freedom he must teach his conscience to believe that the defence of his country required the tearing up of a treaty made well-nigh a century ago.

We can as individuals forgive the individual German. But if that German is found armed, by an armed member of the Allied forces, the man who shoots first and straightest will live longest. Disarmament, whether of an individual or of a nation, must necessarily precede the inquiry as to penitence and the exercise of forgiveness. The state of warfare between the nations admits of no forgiveness between the soldiers who represent the nations so long as they are armed. But if one offers to surrender to the other, the petition amounts to one asking the other for forgiveness, and is always granted, when no treachery is suspected. In theory the army surgeons draw no distinction between wounded friend or foe. The nurses as a rule are equally solicitous of their recovery. Once he yields, the foeman is forgiven, though of necessity detained in prison camps in order that he may no longer serve in arms against his captors. If all tales from the front are to be believed, the Germans have not always shown a strict regard for this comity; and where it can be shown that ill-treatment was deliberate, punishment must fall on such offenders as may survive.

FOR WE ARE TAUGHT to pray, "Forgive us our trespasses as we forgive those who trespass against us." Only in His Son does God forgive. In Him the world is reconciled unto God. Man is forgiven by his incorporation into the Body of the Redeemer. Only as members of that Body can we extend to others Christian forgiveness. Like so many other of our virtues, which none the less come to us only from the Christ-life in us, our exercise of the virtue of forgiveness may be imperfect in its manifestation. But as it is deliberately offered in the Name of Christ, He makes complete that which is lacking in the fulness of our display of that virtue. Only so could we dare to ask to be forgiven as we forgive others. Forgiveness, to be worthy the name, must come from one who has felt the injury and felt it keenly. And forgiveness is much more than passing by the punishment due the fault committed. Forgiveness means forgetting the offence. It is a virtue which has its roots in that true humility which shows a man to himself as he is.

Christian forgiveness is a sign of strength of character. It easily escapes the charge of weakness when we see how much is needed before it is called forth. And yet it makes no impossible demands, when once we realize by whose grace it is that man exercises it. Too easily have we allowed the Christian doctrine to become encrusted with the glosses put upon it by enmity or despair. Since Homer glorified the vengeance which the Greeks took upon Troy, poets have sung the honor gained by vanquishing the foe in fair fight. And men's hearts have beat faster as they read of these heroic deeds. But if it be an honor to make the enemy powerless to do more wrong, how much greater is the honor due to him who teaches his enemy how to forsake wrong-doing and to cease from wishing it. Society gains something when the criminal is caged. But society gains infinitely more when the criminal is converted, seeks absolution for his sins, and begins to lead a Christian life. Alas for Christian charity, that it is so slow to forgive the man who wants another chance! And yet that duty lies nearer home, and is of far more practical importance, than the academic discussion of forgiving Germany. For good or evil that must wait till Germany asks forgiveness.

The jailbird is at our doors. And when he asks forgiveness, and for another chance, it is practical Christianity to refrain from throwing stones at him, even if we cannot give him directly the help he asks. This is a field for forgiveness by the state.

But the individual will find many an opportunity for exercising it in quite unlooked for places. It is not an easy virtue to acquire, but it wins friends both in heaven and on earth.

THE last week of the canvass for the liberty bonds is about to commence, and it is essential that the sale be a success. It amounts only to the mobilization of the credit of the

nation, and that involves a very small service indeed on the part of the investor.

#### The Second Issue of Liberty Bonds

Let us suppose a man, having no savings upon which to draw, subscribes \$10,000 to the bond issue. He borrows that amount from his bank at five or six per cent. and gives his note for the amount. His borrowing ability at the bank is not contracted, because he can immediately pledge those bonds as security either for new loans or for the purchase money itself. At the end of a year—if he has not sold his bonds in the meantime—his investment has cost him \$500 or \$600 according to the rate of interest paid; but he has also cashed coupons amounting to \$400, so his net investment for the vindication of his patriotism is from \$100 to \$200. Is that too great an amount to pay for the sake of helping the nation to finance the great war?

One recommendation we venture to add. Very many who read this will give away to various charities, etc., a greater or less amount in sums of from fifty dollars upwards within the coming year. It will be a simple matter now to buy a sufficient number of the lower denomination bonds, carry them until such gifts are to be made, and then present one or more bonds to the several charities instead of actual cash. Many have accruing liabilities for the Church Pension Fund. These, and all like gifts, can as easily be tendered in bonds as in cash, and the recipient will be equally grateful and can easily convert the bonds into cash. Thus, with the same investment, one will actually have given twice.

There may be some readers who would find it convenient to have THE LIVING CHURCH make this investment in the liberty bonds for them. If so, we gladly tender our services. The bonds are to be issued in amounts of \$50, \$100, \$500, \$1,000, and larger amounts. The entire amount up to \$1,000 may be tendered in advance; or else two per cent. may accompany the order, 18 per cent. be paid November 15th, 40 per cent. December 15th, and 40 per cent. (with accrued interest on the payments after November 15th) January 15th. If any person will send two per cent. of the amount of any bond (\$1 for a \$50 bond, \$2 for a \$100 bond, etc.) to this office, with a request for such investment, we will very gladly arrange the details for him with a bank, through which the subsequent payments may be made. Such requests must be received not later than October 27th, when the subscription closes.

The bonds are regular United States bonds, guaranteed by the government and by all the resources of the United States, and pay interest at four per cent., payable May 15th and November 15th of each year.

THE LIVING CHURCH is glad to announce that it has now received assignments from No. 127 to and including No. 241 on the list of THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE." If there are any who have not had information direct as to their particular assignment and will communicate with this office we will gladly forward the name and address of the child given over to their care under the plan.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 15th:

N. H. S. ....	\$	10.00
Mrs. Virginia C. Langdon, Plymouth, Conn. ....		5.10
A. M., St. Helena's Parish, Boerne, Texas ....		2.00
"Araby for October" ....		1.10
M. W., Brooklyn, N. Y. ....		1.00
Christ Church S. S., Kent, Ohio • ....		2.00
Transfiguration Church School, West Arlington, Baltimore, Md. ....		11.51
Rev. Wm. J. Brewster, St. Michael's Church, Litchfield, Conn. † ....		9.90
A member of St. Luke's Atlanta, Ga. ‡ ....		5.00
Chapel of the Cross, Chapel Hill, N. C. † ....		11.08
S. B., Charleston, N. H. † ....		5.00
C. M. H. ** ....		1.00

Total for the week ..... \$ 64.67

Previously acknowledged ..... 50,623.67

\$50,688.34

- \* For relief of Belgian and French children.
- † For relief of Belgian children.
- ‡ For Belgian relief.
- For the "Little White Beds" of France.
- \*\* For French relief work through Dr. Watson.

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



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

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

24. Rev. and Mrs. Robert Scott, Williamstown, Mass. ....	\$ 9.13
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif. ....	10.00
71. A. A. K. ....	9.25
115. The Children of Mercy, Gardiner, Maine. ....	3.10
Total for the week .....	\$ 31.48
Previously acknowledged .....	13,864.21
	<hr/> \$13,895.69

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

ARMENIAN AND SYRIAN RELIEF FUND

In memory of Helen L. Thieme, Lafayette, Ind. ....	\$ 5.00
C. M. G., Ironwood, N. Y. ....	2.00
Trinity Parish, Natchez, Miss. ....	7.15
From a priest .....	5.00
J. E. H. ....	1.00
Thankoffering—N., Washington, D. C. ....	10.00
St. Peter's S. S., Park River, N. D. ....	1.33
St. Peter's Church, Park River, N. D. ....	30.00
Mrs. B. A. Stuart, Olive Branch, Miss. ....	5.00
An Associate of the Community of St. Mary (C.S.M.) .....	2.00
	<hr/> \$ 68.48

SERBIAN RELIEF FUND

J. C. P., Shippensburgh, Pa. ....	\$ 10.00
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ANSWERS TO CORRESPONDENTS

FAITH.—(1) The text of the Papal bull *Regnans in excelsis* is not available to us at the present time, but our understanding is that it excommunicates Queen Elizabeth only and not the Church of England. —(2) The bull of Leo XIII against Anglican orders was published not by the S. P. C. K. but by Roman houses, and may not be easily obtained in pamphlet form now.—(3) Dr. Stearns' *Faith of Our Forefathers* is out of print and, we understand, not likely to be reprinted.

PRAYER\*

**O** ALMIGHTY GOD, Father and Protector of us all, look with pity, we beseech Thee, on the unhappy state of all men and nations; Succor, help, and comfort all those who are suffering because of the present War: the sick, the wounded, and the dying; the widowed, the orphaned, the disconsolate, the lonely; the oppressed, the imprisoned, the captive, and those who travel by sea. Take the souls of the dead in Christ, victims of War, cleanse them and claim them for Thine own. Preserve the men who have gone forth from this parish into the service of our country; keep them physically, mentally, morally, and spiritually. Give to our President and his Counsellors wisdom and guidance. Convert our enemies to true Christian principles, and grant to our forces and those of our allies preservation and success at arms. Give to us and all Americans the grace to make whatsoever sacrifices are required of us; and in Thine own good time restore peace to the earth and good will amongst men. All of which we beg through Jesus Christ our Lord. Amen.

\* Used in times of war at the House of Prayer, Newark, N. J.

THE FUNCTION OF THE CHURCH

THE CHURCH must be looked to to-day to save, to enlarge, and to release the moral values and resources of the nation, to keep our moral sense and perspective clear, to preserve the purity and aim of the nation, to defend it from sordidness, from the spirit of vengeance or recompense. There are enthusiasms which the hour can kindle to a great heat, but which have yet their time of testing to meet. When the day of tension comes and the enthusiasms of the hour have died down and the black shadows fall across the land, then the nation will realize its need of the work which only the Church can do in producing the calm loyalty that abides and the steadfastness that wears down and outlasts death.

The supreme business of the Church is to recover and to mediate to men the risen and living Christ. We need a clear and unflinching conviction as to the world's supreme need of Him and His supreme adequacy to the world, a conviction clear and distinct to our thought to-day and uttered and proved by the moral life and energy of the Church, its love, its purity, and its justice, in this hour of its opportunity and of the world's need.—*Dr. Robert E. Speer.*

HOPE GOES hand and hand with faith. It knows no discouragement and converts every seeming barrier into a stepping-stone to higher things.—*E. V. H.*

EFFORT TO INCREASE THE NUMBER OF CHAPLAINS IN THE ARMY

**S**OME weeks ago a bill was presented in the United States Senate authorizing the appointment by the Secretary of War of one chaplain for every 1,200 men, the Secretary of War being empowered to distribute the chaplains at his discretion.

The present law confines the chaplaincies practically to regimental chaplains, thus preventing the War Department from placing the chaplains in many large organizations which are not definitely regiments. Moreover, the present regiment on its war footing is composed of 3,600 men instead of 1,200, and the need of two chaplains in each regiment is great.

Representatives of all the Churches appeared before the Senate Committee on Military Affairs, which immediately reported the bill favorably, and the Senate passed it. When, however, it came before the Committee on Military Affairs of the House, the session was very near its close, and it was impossible to obtain a quorum of that committee. Hence it failed of reaching the House, but will no doubt be taken up next December, when Congress meets again.

The executive committee of the War Commission is completing its organization and planning with the local authorities for the appointment of voluntary chaplains at many points.

At Camp Devens in Ayer, Mass., which is the concentration camp for New England, there are some 40,000 men, with only one chaplain, a Roman Catholic. The Y. M. C. A. has nine huts, of which one is manned by representatives of Groton School. The Rev. Messrs. Norman Nash and Karl Gate have been working in that hut as secretaries. They sail, however, some day this week for France. The Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, has been a voluntary chaplain in the camp during the summer. The Rev. Howard K. Bartow will now take his place, living in the Y. M. C. A. hut. He will have in close proximity to him some 20,000 men.

The executive committee of the War Commission met in Philadelphia at the time of the St. Andrew's Brotherhood Convention, and took action toward the reinforcement of the work of St. Andrew's Brotherhood in sending laymen as secretaries of the Y. M. C. A. into the camps to have special care of the boys and men of our own Church.

The Committee is also making plans for the raising of \$500,000. It is the understanding that this sum is not to support all the work of the Church in the camps but that the dioceses, provinces, and localities will do their part and in some dioceses take full financial responsibility. The War Commission will simply reinforce the work where reinforcement is needed.

A PSALM OF DAVID

PSALM XXIII

The Psalmist likens God to a shepherd, supplying his wants,	Jehovah is my Shepherd true, and nothing want shall I; He maketh me to lie at rest 'mid fields of tender green;
	He leadeth me with loving hand where quiet waters lie, And He restores my thirsty soul that fainting long has been;
	He guideth me in righteous paths for His Name's sake on high.
supporting him in adversity,	Yea, though I wander through the vale of Death's dark lowering shade, Thou'lt be with me; no evil thing shall then make me afraid;
	Thy rod and staff will comfort me, and lend their sturdy aid.
and in prosperity,	A table Thou dost spread me in the presence of my foes; My head with oil Thou dost anoint, Thy favor to disclose;
	My cup with all Thy bounteousness is full and overflows.
and enfolding him eternally.	Thy goodness and Thy mercy, then, shall follow me alway.
	And in Jehovah's house on high I'll surely dwell for aye.

DONALD A. FRASER.

## THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Twentieth Sunday after Trinity	I Kings 8, 1-21 Deut. 12	Mark 11, 11-26	Ezekiel 3, 17-end	Hebrews 4, 14-5, end
Monday	I Kings 8, 22-53	Luke 5, 12-26	Ezekiel 33, 21-end	Hebrews 6
Tuesday	I Kings 8, 54-63	Luke 5, 27-end	Ezekiel 34, 1-16	Hebrews 7
Wednesday	II Chron. 7, 1-11	Luke 6, 1-12	Ezekiel 34, 17-end	Hebrews 8
Thursday	Deut. 14, 22-end	Luke 6, 13-36	Ezekiel 35	Hebrews 9, 1-12
Friday	I Kings 9, 1-9	Luke 6, 37-end	Ezekiel 36, 1-15	Hebrews 9, 13-end
Saturday	I Kings 9, 10-25	Luke 7, 1-17	Ecclus. 2	Luke 9, 1-11
SS. Simon and Jude— Twenty-first Sunday after Trinity	Joshua 4, 1-10	John 14, 15-end	Jeremiah 3, 12-18	Ephesians 2

THE first morning lesson is the story of Solomon's dedication of the temple. It may be compared with II Chron. 6, the lesson for the evening of the Nineteenth Sunday after Trinity in the present Prayer Book lectionary. We have used the version as given in Kings and shortened by postponing until Monday the magnificent prayer of Solomon's, thus making that available, if desired, for Sunday. The New Testament lesson is the story of our Lord's cleansing of the Temple as given by St. Mark.

The relation of temple worship—or Church going as we would say—to life is one of the most important subjects connected with religion. The placing of the two tables of stone, *i. e.*, the Decalogue, inside the ark means the moral law in the very center of worship; while the wide sweep of the prayer that followed, to include all nations, suggests breadth rather than narrowness; and yet in our Lord's time worship did not mean love of God and man (*cf.* James 1, 27). The Old Testament alternate was chosen because it is the law which centralized the worship of God's people (verses 14, 18).

We may well find a point of contact with the collect and also with the epistle, the key note of which is joy (and the same is true, in part, of the gospel), in the happiness which it must have caused the King and his people to bring up the ark and to dedicate the temple; while the world-wide significance of the temple, to which attention has already been called, is carried out in the gospel, with its inclusion of the Gentiles. Note also the wide hospitality of the grace of God, both in the gospel and in the second lesson: "My house shall be called an house of prayer for all nations." More than that, the book from which the epistle for the day is taken, Ephesians, is but a carrying out of the idea that the true temple is not a building but the Christian Church, people in whom dwelleth the Holy Spirit; and the gospel is a parable of the Church of God, past, present, and to come.

For the evening lessons, note that the Epistle to the Hebrews, which is given *in extenso* for more than two weeks, is the Christian interpretation of the temple, the particular lesson for the day being the appeal to "come boldly to the throne of grace," and be loyal to the true Priest, even the Son; the same who appears in the gospel for the day and is the Giver of the Spirit through whom alone we can rejoice in fulfilling God's will. The Old Testament selection stresses the ethical note needed in connection with prayer and worship and, together with the severity of penalty in the Gospel to the despisers of Grace, it makes a deep bass note, as it were, to the melody of joy.

The week-day lessons are keyed to these same thoughts. The Lucan selections deal with the joy of service and its blessedness (compare 5, 33-35 with the collect). The selec-

tions from Ezekiel contain the prophecy of that new and spiritual religion which our Lord speaks of in Luke 5, 36-38. See Ezekiel 36, 26, Saturday's lesson, and compare with the epistle.

## THE TWENTIETH SUNDAY AFTER TRINITY

BY THE REV. WILLIAM H. BOWN  
WALKING CIRCUMSPECTLY

IF we would be ready in body and soul to enjoy the beauty of our King, we must walk circumspectly according to the Gospel plan of salvation.

Realizing this truth, we use the collect for the day as a prayer not only for defence, but for succor. We ask of God that He would keep us from all hurtful things, and at the same time enable us to keep His Commandments.

The epistle is an exhortation to "walk circumspectly", to act as wise men; to seek the will of the Lord; to be temperate; to be filled with the Spirit; and to make melody in our heart to the Lord. It is an invitation to commune with our own heart—to commune about our sins, our relation to God, our principles, and our pleasures. This self-communion, performed with dependence upon God, and with reference to His word, has its advantages in helping the performance of our religious duties, directing the use of the means of grace, and giving power over temptations.

"Redeeming the time," says the Apostle, "because the days are evil." The reason is sufficient in our day, as in his. But how is time lost? By idle life; by trifling amusements; by unprofitable conversation, by unworthy pursuits. How is it redeemed? By living

according to rule; by a habit of doing good. Why should it be redeemed? Because we have much to do, and but little time to do it.

Walking circumspectly, then, means to "be filled with the Spirit"—to have the witness as well as the coöperation of the Spirit. All of this is commanded—it is necessary—it is promised. And nothing can prevent us from being "filled with the Spirit", except unbelief, pride, worldly-mindedness, or neglect.

The gospel is the parable of the marriage feast, in which are depicted the different nations called, and the various classes constantly invited to the feast of the Gospel. It has been the same in all ages. The call has been despised, or unheeded. The guest without a wedding garment is a representative of the class in the Church who trust in their own righteousness to be clothed with the righteousness of Christ, which justifies the conclusion that "many are called, but few are chosen."

It would seem, then, that we shall be examined as to our works and character. There will not only be the sitting down at a banquet, but a scrutiny carried on by our Lord.

But what is this wedding garment? No doubt it is divine grace, which is offered freely, but must be accepted and retained. And with this agree the words of the Lord: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Happy, indeed, are we, if we realize that the Gospel is like a feast, and that our Lord desires all to come. Everything is prepared for our redemption. We have no right to remain away. We are under solemn obligations to attend. We are invited to come "just as we are", but not to remain as we are. There must be "holiness without which no man can see the Lord".

THE HEART needs not for its heaven much space, nor many stars therein, if only the star of love has risen.—Richter.

## THE TWENTIETH SUNDAY AFTER TRINITY

Of Thine abundant goodness, merciful  
Almighty God! beseech Thee keep us free  
From all such things as injure us or dull  
The soul, that both our soul and body we  
May hold in sound estate; and ready be  
Always with cheerful spirit to pursue  
Those things which Thou commandest us to do.

THOMAS WILLIAM PARSONS.

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# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

**S**EDITION makes strange bed-fellows. I find this choice piece of falsehood published by the socialist party in Chicago in a pamphlet called *The Price We Pay*, written by Irwin St. John Tucker:

"For this war—as everyone who thinks or knows anything will say, whenever truth-telling becomes safe and possible again—this war is to determine the question whether the Chambers of Commerce of the allied nations or of the central empires have the superior right to exploit undeveloped countries.

"It is to determine whether interest, dividends, and profits shall be paid to investors speaking German or to those speaking English and French.

"Our entry into it was determined by the certainty that if the allies do not win, J. P. Morgan's loans to those allies will be repudiated, and those American investors who bit on his promises will be hooked."

It would be too much to expect a man, capable of writing so vile a slander on his own Government, to inform himself; but had he read the President's Flag-Day speech he would have been at any rate more careful.

I turn with satisfaction to Mr. Root's ringing words of condemnation, uttered at the New York Union League Club the other day, when he called treason treason, and exposed the real inwardness of the whole propaganda. I read with delight Mr. George Foster Peabody's indignant repudiation of the "People's Council for Democracy and Peace". And I quote here a letter addressed to the same body by Professor Max F. Meyer, of the University of Missouri, an American of German birth, without any hyphen in his Americanism:

"I am thoroughly familiar with the present organization of the German social body and with its culmination, the present German Government. I am much more familiar with it than any of the members of your committee. I have lived in Germany twenty-five years. I was born there. I was educated there. Not in the sense in which some of the members of your committee were educated there, who visited a German university for a year or two. I spent nineteen years of my life in German educational institutions, from the kindergarten to the research laboratory.

"I confess that at the beginning of this war my sympathies were divided. The German nation had many justifiable complaints against its neighbors. But whatever wrongs the German nation may have suffered in the past from other nations, the German Government during this war has had more than one opportunity to have them set right and to terminate the war. Its actions show that world domination, not justice, is its aim. I sympathize with the German people, but not with their Government. You, however, act as voluntary agents for the German Government. Perhaps you would appreciate your American citizenship better if, like me, you had been born and brought up in Germany.

"If Germany wins this war, fifty years hence its Government will rule the American people. I do not want my American children to be put under this yoke which I escaped by coming to America. My hope is that the German Government will be overthrown and that the German nation, my relatives and friends, will enter an international organization for peace and justice. But the German Government, this fearful danger to our future, can be overthrown only by raising armies, not by sitting around the council table of the 'People's Council of America' and 'working for the repeal of the conscription laws.'

"It is pitiful to see such a propaganda as yours led by an American university president, a distinguished scientist, who evidently cares nothing for the freedom of our children. It is pitiful to see even whole universities in trouble through the shortsighted activities of their professors in favor of the enemy. Please do not count on me for bringing this disrepute upon the University of Missouri, the institution to which I belong."

They are no true friends of peace (whether they sit in the Vatican, in the Cardinal's palace at Quebec, or in the headquarters of the national socialist party in Chicago) who propose now to leave the burglars in possession of their loot, and who suggest that the burglars will "condone" the offences

of law-abiding citizens if the citizens will condone their crimes. That, surely, is "crying, Peace, peace, when there is no peace"; and we should do well to remember how it was the Prince of Peace Himself who said: "Let him that hath none sell his garment and buy a sword."

HERE IS AN EXCELLENT paragraph from the *Milwaukee Journal*, which is worthy a wide circulation. The harsh, shrill voices referred to are not necessities of our climate, but the result of neglect, at home and at school; and the bad manners are to be similarly explained. Less arithmetic and more attention to "the humanities"—who will reform our school-courses in that direction?

"Their happy faces,' is almost the only expression by which one can describe adequately the laughing eyes, the flushed cheeks, the merry mien of the hundreds of beautiful schoolgirls that one meets tripping home arm in arm every day at three o'clock, jubilant over another day's work completed and a few hours of freedom. They are a sight to make an old man's heart young.

"One wishes one might stop here, with the memory of their beauty, their happiness, their youthful innocence and zest. But too often the sight is marred by their discordant voices, their ear-piercing shrieks of boisterous laughter, their hoydenish capers, often designed to attract the attention of boys walking in the rear or across the street. Their shrill chattering, their pushing and shoving, their fluttering from one side of the street to the other, their racing ahead of the remainder of the group and whirling about as if for notice, their strident calls to individuals, their general boisterousness, remind one sometimes of a convention of crows, or the monkey cage in the zoo at feeding time.

"There is no excuse for this frequent fault among school-girls. If they might see themselves as others see them, particularly the boys whose notice they so often are seeking when they make themselves ridiculous, they would go home and hide their lovely faces in shame. If they were a bit older and appreciated what is expected of them, they would know that demureness of deportment, careful modulation of the voice, unwillingness to attract unnecessary attention on the street, are the unvarying marks of a gently bred woman. Few things endear a girl to men and women alike so much as self-restraint, gentleness, modesty."

AN OLD FRIEND of mine marks each birthday by a poem, which his acquaintances much enjoy. Here is that for the 76th, which I am glad to share with a larger circle:

"1841-1917

"A year of illness and of loss,  
Of broken ties and heavy cross,  
Such has been mine;  
But though the way has oft been dark,  
Some blessings rare my pathway mark,  
And bright rays shine.

"For memories sweet and friendship true,  
With work for God and mankind too,  
Make life sublime.  
Many dear friends have cheered my way,  
And I have had, too, every day,  
The Love divine.

"My years now number seventy-six,  
And I have learned my thought to fix  
On finer joys;  
These dreadful days of war's unrest  
Call on us each to do our best  
To cheer our boys.

"So I a Cheer-up Club have formed,  
And many willing hearts have warmed,  
Their bit to do;  
There are no officers or dues—  
Just help the lads as you may choose,  
For I need you.

"And so, on this, my natal day,  
As still I fare along life's way  
I greet you, friend;  
Believing you will do your part,  
As best you may, with loving heart,  
Your aid to lend."

## WELSH CHURCHMEN PREPARE AGAINST DISESTABLISHMENT

### Plan for Representative and Governing Bodies

#### THE CHURCH'S CRUSADE AT WOOLWICH

The Living Church News Bureau }  
London, September 17, 1917 }

It appears that Welsh Churchmen are no longer going to wait and see if the Government will take action for the postponement of the date of Disestablishment, and are taking provisional precautions for the Church in Wales. A convention of Churchmen of the Principality, consisting of the four diocesan bishops and ninety-nine delegates, clerical and lay, is to meet at Cardiff on October 2nd to 5th to consider provisional schemes for the formation of a representative body and a governing body of the Church in Wales, which would respectively have to take over the financial and administrative affairs of the Church should the Welsh Act come into operation at the end of the War.

The highly important and interesting question of the formation of a Welsh Province does not seem to be included in the official schemes, though it is more than likely to be raised and pressed upon the convention by Welsh "Nationalists" amongst the delegates, especially those from North Wales. The proposals before the Cardiff Convention are authoritatively stated to be made subject to the possible reconsideration of the Disestablishment Act on which Welsh Churchmen are resolved to press—and most rightly so as regards robbing the Church of her ancient endowments—when the question can be raised again without prejudice to supreme national interests.

The *Church Times* (by its special representative) gave last week quite an extended account of the Crusade on the part of the Church at Woolwich in these first weeks of September. It is one of the two great royal establishments, the arsenal and dockyard, with their hundred thousand workers, which form the main objectives of the effort the Church is making to reach those who are hostile or indifferent to the claims of Christianity.

Day by day "crusaders" stand outside the principal gates of the arsenal to deliver their message to all who will listen. The methods employed are very simple. A temporary platform at the appointed station, some clergy and women workers, the latter bearing a banner with the device of the Crusade, St. George overcoming the Dragon, and all wearing the distinctive armet, on which the same device is impressed. With so many preachers and speakers it was felt that some coördination of subject was desirable if certain main and fundamental principles were to be kept in view by the Messengers. To this end, therefore, the subjoined "headings" were put into their hands, the generic subject being "The People's Need of Christ":

1. The Disaster of a World without Christ.—International—National—Individual (Rom. 1).
2. Into this dark World comes a new Being, Jesus Christ—Jesus Christ as He lived and worked—as He lives and works. The fulfilment of all ideals of manhood.
3. The Cross.—Condemnation of human sin. The infinite Love that pardons human sin by divine grace. The attraction of the Cross—Devotion to Him.
4. Union with Christ—union with one another—the fulfilment of our Manhood in Christ.—Realized and maintained by sacramental grace, by the Holy Ghost. The Church is His Body—from above, not from below. The Ascension—the Heavenly Priesthood. Have we that Christ in us?
5. A Christian Nation, and the Conditions of its being made.—The Church the leaven of the whole. We war against evil, and serve unselfishly for the sake of others. Allegiance to Christ the King.
6. The Life Eternal.—All life is of one piece. The sacrifice of life is no loss.

The effort includes hundreds of addresses, mostly given out of doors and to large or small gatherings of workers at the arsenal and dockyard. Outdoor speaking at noon-day and in the evening, and some times in the early morning, "has enabled the crusaders to reach the ears of many thousands of working men and women." In fact, as distinct from the ordinary parochial mission, the Crusade has been primarily an open-air effort. In the afternoon those who take part meet for half an hour's inter-

cession together, and confer upon various matters concerning their work. Although it is as yet too soon to speak much about the result of this Crusade, certain things are pointed out as already apparent and noticed for the guidance of Churchmen. First of all, "the appalling mass of indifference and ignorance which the Church has to meet and overcome before she can even begin to touch and convert the people of England." Here in Woolwich "there was at first prejudice and suspicion: men simply could not understand what the Church wanted with them." And secondly, the disastrous absence of laymen among the Crusaders. Their help as speakers is thought to be vital in such mission efforts. "Are there really no laymen available for this high service?" asks the *Church Times* representative.

The League of Our Lady held its annual meeting and service at Streatham (London) on the feast of the Nativity of the Blessed Virgin Mary. The chief speaker at the meeting was the Right Hon. G. W. E. Russell.

#### League of Our Lady

For the theology of the feast he did not think they could do better than to go back to the perfectly clear statement in the second of the Thirty-nine Articles. Reverence was due to Blessed Mary, and due absolutely by right of her who was chosen for the unique privilege, unique in the whole history of the ages, because she came to be the Mother of Him who is very and eternal God. It was their duty to safeguard the doctrine of the Incarnation at every turn against the attacks on it, proceeding from whatever quarter. The development of Socinian or Arian influence in the Church was a very threatening danger, and it was the duty of Members of the League, with all other Catholics, to guard the outposts of our holy religion from those insidious and insolent attacks, and to make known the truth of the Incarnation as widely as possible. As to the practical application of this theology, Mr. Russell summed it up in the word "chivalry". The speaker referred particularly in this connection to the stand they must make against the very widespread disposition at the present movement to relax all the safeguards of marriage. Many of the newspapers were giving color to all sorts of theories absolutely destructive of the home. If the end of the War, said Mr. Russell, was to be signalized by an even wider relaxation of the bonds which protected the sanctity of the home, the end of the present conflict would not be a matter of rejoicing, but rather the beginning of worse conditions than we had now. Therefore it was the duty of us all to fight with all the strength of which we were capable, politically, socially, and morally, against any further development of these horrible laxities. He put his final stress on the home, and expressed his deep conviction that the future of England and of every other country "lay in the home, and more particularly in a mother's influence."

The meeting was followed by solemn Vespers, sermon, and procession at St. Anselm's, Streatham. During the progress of the procession round the church every member of the crowded congregation held a lighted taper. The processional hymn was "Mother of Christ, What shall I ask of thee?"

The vacancy in the deanery of Windsor has been immediately filled by the appointment of the Rev. Albert Baillie, Vicar and Sub-Dean of St. Michael's Collegiate Church, Coventry, and Chaplain to the King.

#### New Dean of Windsor

This distinguished piece of preferment has not been bestowed, perhaps, according to expectation in certain prescient quarters. The new Dean would seem to be a different type of man from his predecessors in our own time and more of a Churchman. It may well be surmised, from his rising and variedly useful career, that the deanery will be to him before very long a stepping stone to a bishopric.

The new Dean of Windsor, who is in his 54th year, was educated at Marlborough and Trinity College, Cambridge, and was ordained priest in 1889. He served his first assistant curacy at South Shields, when he became assistant chaplain to the missions to seamen. Soon after coming to London in 1891 he was chosen by the present Archbishop of Canterbury, who had just been elevated from the deanery of Windsor to the see of Rochester, to be his domestic chaplain. He was subsequently vicar of Plumstead, and then rector of Rugby and Rural Dean and Hon. Canon of Worcester. He was afterwards appointed Chancellor and Hon. Canon of St. Michael's Collegiate Church, Coventry, and succeeded Canon Masterman as vicar and Sub-Dean of that church (under the Bishop of Worcester) in 1912.

J. G. HALL.

NOTHING IS so important as the formation of spiritual habits. Practise daily and hourly the presence of God, so that you can at all times hear His voice speaking to you and through you.—E. V. H.



## SUPPLYING COMFORTS TO ITALIAN SOLDIERS

How The Living Church Fund Has Been  
Used in ItalyRECREATION, WOOLEN GARMENTS  
—AND VENICE

Bobbio Pellice (Torino), Italy.  
August 28, 1917.

**T** RECOUNTED in my last letter the tragic beginning of my visit to the Italian front. After Professor Carter's death and my return to Rome for his funeral, my other two companions dropped by the way, but I was in no mood to give up the journey and therewith renounce the important aims which my friend had died to accomplish. I hastened back to continue, so far as it might be necessary, the journey we had planned to make together. Thus it came about that I was alone for three weeks at the front and in Venice. By three weeks' severe tramping in the Alps I had been well prepared for the hardship of travelling in the highest heats of summer through the Lombard and Venetian plains. The special business I was about made the journey a slow and a hard one; but it was crowded with many interests, and in the end it carried me deep into the Alps, where I found refreshment—and where, as it happened, in spite of my peaceable mission, I found myself once in the midst of a lively fight.

All this makes a story which, if it is to be told at all, must be told in another place and by permission of the military censor. Neither shall I repeat here what I have reported to the Red Cross as to the need of hospitals and ambulances, which will be a matter of interest to your readers only when the Commissioners shall have decided what they are going to do about it. Here I shall speak almost exclusively of the ways in which I spent your money. For though I was upon an errand of larger scope, I used this opportunity to seek how I might lay out to the best advantage some fifteen thousand lire which I had received from THE LIVING CHURCH WAR RELIEF FUND. It is true that much of this money had already been spent for the support of "poor or aged women", a class for the benefit of which this Church holds a large endowment—which had paid no interest for several years. Your gifts were a precious aid in that crisis; but, having lately received a considerable instalment of interest from that delinquent account, I was able to spend your money a second time. As I was travelling alone on this mission I took pleasure in feeling that I was enabled to do an important work as your emissary, and for this reason I chose to charge my expenses against your gifts rather than to debit them to the Clearing House. My expenses, at all events, were not great, for I was for much of the time a guest of the army.

There was reason for seeking a new outlet for the gifts which come through THE LIVING CHURCH FUND, and for those also which come from many quarters to our War Relief Clearing House. The great bulk of the gifts administered by the Clearing House are in the nature of hospital supplies. The need of such things is beyond question, and we are never in doubt as to how to dispose of them. But the money entrusted to us is exiguous in amount, and for that reason we feel the more bound to seek out the ways in which it can be spent to the best effect. I have been for some time doubtful whether we were not using a disproportionate amount for the relief of the civil population. The need in that direction is great, but the Italian government and people have realized from the first the necessity of relieving it (obviously it is a political necessity) and they have learned to do so with increasing efficiency, so that in spite of the prolongation of the war the suffering of the people is neither so acute nor so widespread as everyone conceived that it must be. It is generally conceded that no place in Italy has suffered so much as Venice. Its eccentric position has exaggerated the cost of living, while it lacks not only the American tourist but the Germans and Austrians, who were its chief support in summer. I determined therefore to go there and see for myself. I expected also to find at the front needs which

would make a strong appeal to American sympathies. It needs to be remarked that until America joined the Allies our visits to the front would not have been welcomed, and the difficulty of getting to Venice is great even now.

I discovered, in fact, three objects which very strongly appeal to me. They are briefly denominated by the following titles: (1) Venice; (2) Woolen garments for soldiers in the Alps; and (3) Recreation for soldiers everywhere. To indicate the order of importance, as I reckon it, the sequence should be reversed, the last being first.

Venice is in need, but the need which I found there is not so great as I had imagined. The wealthier Venetians are proud enough to wish to provide for their own city. The government also helps by having a great part of the soldiers' clothes made there, so that the women in general do not lack employment. There are voluntary enterprises which supplement this work of the government, especially the *Comitato Pro Lana*, which in supplying woolen things for the soldiers provides also work for the women. It is ably directed by Signora De Vitofrancesco, wife of the Commander of the military forces in Venice—who has energy to spare for the management of a post for the comfort and cheer of the innumerable soldiers who pass through the station of Mestre. Her work therefore serves all the three causes I have most at heart, and it is limited in its usefulness only by lack of means. A special and to us a specially interesting class of men—the gondoliers—receives systematic aid from Mrs. Walter Brown, an American lady who has long lived in Venice and is now one of the few persons that use a gondola. Senator Grimani, the mayor, and all others with whom I talked, agree that no class is in so bad a plight as the small shopkeepers; but no one has hope of devising a way to help them.

The fact that I lingered some time in the high Alps, as the guest of Colonel Peppino Garibaldi and his brothers, and visited most of the positions under his command, at elevations ranging from seven to ten thousand feet, enabled me to understand the great need, even in summer time, of heavy woolen garments—such as socks and sweaters and mittens and mufflers and helmets. When I saw the sort of labor the soldiers are there engaged in I could understand that huge quantities of socks and mittens must be necessary to replace those which are continually being worn out. It is not strange that the army regulation does not provide these things in numbers sufficient for the exceptional case, and leaves entirely to private benefactors the furnishing of such other things as I have mentioned above. But the "exceptional case" covers some hundreds of thousands of soldiers, and private beneficence is hardly organized on a scale large enough to cope with a need like this, nor is it possible to get here so much wool as is wanted. I was eager to provide for Garibaldi's command, which is less than half a division; and I felt that no cause would be more popular in America. It will serve as a scale for estimating the total want if I state the figures which were there reckoned for such needs of the coming winter as could not be supplied from official sources; namely, 10,000 pairs of socks, 5,000 pairs of mittens (with thumb and one finger free), 5,000 helmets, 5,000 sweaters or Cardigan jackets, 1,000 mufflers, and 1,000 pairs of long stockings without feet. At Venice I estimated the cost of these things and discovered that the wool and work would amount to 121,000 lire. The best I could do at the moment was to leave with the Comitato Pro Lana 8,000 lire of your money (as a way of helping at once the poor women of Venice and the soldiers of Garibaldi). I never felt poorer than at that moment, with pockets empty in the face of such a need, but I was buoyed up by great expectations . . . of what America will do.

Greater than the need of wool is the need of recreation for the soldiers; for that is a need of all soldiers everywhere—all the greater because it has only now begun to be recognized and is as yet rarely supplied. At all events the need of some formal provision is now recognized, not as a trivial adjunct, but as an important coefficient of the fighting strength, as a means of reducing the strain of life at the front, of maintaining the morale of the troops, and of diminishing the prevalence of nervous disease. The frank recognition of this need opens to us an opportunity, and I account it the most important that is at this moment available to us

for rendering direct and substantial military aid to our Italian allies.

It is one thing to know the need, and quite another to know how to supply it. Italy had no such tradition of athletic sports as have we, nor has there ever been any organization here (like our Y. M. C. A. for example) which makes it its business to provide wholesome amusement for young men and adults. Such being the case, one may well exclaim, what, then, is to be done? I do not know if we could mobilize a host of our American youths for such a task as we are doing at the French and English fronts. The first difficulty is that so few know Italian. Then, as to the Y. M. C. A., it is doubtful if a distinctively Protestant organization would be welcome here. More hopeful, it seems to me, is the suggestion that the Knights of Columbus, profiting by the experience of the Y. M. C. A., might undertake such a work in Italy. But while such questions are pending it is important to recognize that something useful can immediately be done.

The most considerable work that is now doing, and the most needing to be done, is in the way of soldiers' homes (*case del soldato*) at the front. Several of the army commanders are glad to build the houses if private enterprises will furnish them. The Supreme Command has lately appointed a priest, Don Minozzi, to the general superintendence of such work. In the nature of the case such supervision must be general indeed and rather ineffective. The soldiers for the most part would prefer lay management. As a matter of fact, the houses are generally left to the care of some young corporal, and they run themselves—by no means so ill as might be expected. The equipment of the house, at the best, consists of tables and chairs, books and journals, lots of writing paper, and (last but not least) a gramophone and a cinematograph for which the army provides the films.

I found that the Commander of the Second Army was keenly alive to this need and was wondering where he could get the equipment for the ten soldiers' homes he had started to build. What are ten homes for such an army? It means approximately one home for each one hundred thousand soldiers. For this is the immense army which at the present moment is bearing the brunt of one of the most ponderous offensives that has ever been made. Yet as a beginning it is to be welcomed. It seemed to me that I had arrived at the front in the nick of time to claim this work for America. I hastened therefore to contribute 5,000 lire of your money, with the understanding that 15,000 would be given by the Clearing House. We thus provide all that is reckoned as necessary for this beginning, and in this wise we have established a claim upon all the work of the sort which may develop in this army. It only remains to be seen if America is ready to seize the opportunity. (I learn while I write that fourteen more homes are now planned.) It is an opportunity not only of rendering invaluable aid to the Italian soldiers, but also of accomplishing the broad political aim of creating new ties of friendship between Italy and America.

The great mass of hospital supplies which we send to Italy is recognized as the gift of America only by the directors of the hospitals and a few of the surgeons. On the other hand, every man that enters a *casa del soldato* which we have equipped will be grateful to America. I have bought a large American flag to display in each of these homes, American songs will be played on the gramophone, and every cinematograph film that is shown will begin with the inscription: "Soldiers! The lantern which displays this film is a gift from our American allies in token of friendship." This we do, not because we like to sound a trumpet before us to call attention to our good deeds, but because we would accomplish our object of promoting good feeling between the two peoples, both now and after the war. Nor is it ungracious in us to emphasize such an effect, for the Italian authorities outdo us in their zeal to make much of our small contributions as a symbol of the cooperation of a great ally.

It is well that we should know how immense is the effect of America's intervention, both upon the Italian soldiers and upon the civil population throughout the country. They all know America through the emigrants, who have given perhaps an exaggerated idea of the power and resourcefulness of the United States, and (in spite of their treatment among us) have idealized it as the land of perfect political

justice. Our intervention, therefore, has given them not only confidence of victory but a good conscience, the assurance that they are on the right side. I am thinking here chiefly of the peasants, who do not pretend to be able to unravel the tangle of ante-bellum diplomacy. It seems to me that nothing but our intervention could have fortified them to endure another year of war. To confirm the good will towards us which they already demonstrate we have no other way so easy and so effective as to help with the *case del soldato* unless it be a way which I propose to point out in my next letter.

WALTER LOWRIE.

#### DEAN BEEKMAN'S WORK IN PARIS

THE Very Rev. Frederick W. Beekman, Dean of the Pro-Cathedral at South Bethlehem, Pa., left the United States with his wife last August to assume charge of an independent relief work established in Paris by the Emergency Aid Association of Pennsylvania. He has recently written us the following account of his work, which will interest many. The Rev. Norman C. Kimball of Milwaukee is also leaving his post in St. Paul's parish to assist in the work at the Soldier and Sailor's Club under Dean Beekman's supervision.

"My wife and I were chosen by the Emergency Aid Association of Pennsylvania, a very active and growing organization of that state, to represent it in France. This association, under Governor Brumbaugh's proclamation of August 10th, has been made the sole Pennsylvania agency to receive and forward supplies not only for Pennsylvania's but for other American soldiers and sailors in Europe. A specialty is being made by active sub-committees in securing jam, chocolate, and tobacco, while in agreement with the Red Cross large quantities have been shipped.

"The Association, particularly assisted by Mr. Rodman Wanmaker, is now fitting up the American Soldier and Sailor's Club in extensive quarters at 11 Rue Royale, which will not only be the headquarters for the distribution of supplies to soldiers at the front but will be a club for all soldiers and sailors stationed or on leave in Paris. Reading, writing, music, billiard, tea, and lounging rooms will be provided as well as a restaurant where American meals will be served at cost. Every evening an entertainment or address will follow the after-dinner smoke, while on certain days 'Seeing Paris' excursions will be run. If the experience of the British Army and Navy Leave Club in the Place de la Republique and the smaller 'Corner of Blighty' in the Place Vendome is a criterion, the American Soldier and Sailor's Club will not only be greatly needed but as greatly appreciated by the men of our army and navy now here and the thousands to come. We are working in entire accord with the Y. M. C. A. and Red Cross, for we all realize that there is more than enough work for us all to do in this field of relief and recreation and that, if we establish corners of Home in various quarters of Paris, the American soldier boy will gladly drop in there rather than into the Boulevard cafés, with their accompanying temptations.

"My wife and I, who arrived in Paris August 22nd, expect to give all our time to this work, in which we will have the enthusiastic assistance of many Americans in Paris. Bishop Talbot and the Pro-Cathedral vestry have given me a leave of absence for this purpose. (One of the Philadelphia papers recorded my resignation, which, however, is an error.) The Club will be formally opened about October 1st, and Ambassador Sharp and staff, General Pershing and staff, and many of the American colony, including Red Cross and Y. M. C. A. leaders, will attend.

"I spoke last night at the American Y. M. C. A. on America and the Clearing Issues of the War, and Dr. Watson, who has quite exhausted himself by his untiring work for the French in need, in recognition of which he has been made a Chevalier of the Legion of Honor, has asked me to preach at the Church of the Holy Trinity Sunday morning next. Bishop Israel occupied the pulpit for the two Sundays last passed. There is much evidence of mourning here but greater evidence of confidence in final victory."

#### PRAYER FOR THOSE IN THE AIR AND WATER

By THE REV. DR. WILLIAM T. MANNING

LOOK in Thy mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the sea. Even there also shall Thy hand lead them. Help them to do their duty with prudence and with fearlessness, confident that in life or in death the Eternal God is their refuge, and that underneath them are the Everlasting Arms. Grant this for Jesus Christ's sake, Thy Son, our Lord. Amen.

## NEW WAR WORK OF THE JOINT COMMISSION ON SOCIAL SERVICE

**T**N agreement with the War Commission appointed during the summer by the Presiding Bishop, the Joint Commission on Social Service is taking over from that Commission certain phases of war service which would seem to come naturally within its province. The most immediately urgent of these matters is coöperation in the nine weeks' Food Conservation Campaign (October 28th to December 31st, inclusive), which the United States Food Administration under Mr. Hoover's direction has outlined for the nation at large. The Food Administration is most desirous of securing the full participation of all the Churches of America in this important matter, and already representatives of various Churches have been located in the Washington office of the Food Administration Section of Coöperating Organizations. In accordance with the above agreement the campaign for the Church will be undertaken by the Joint Commission under the general supervision of the executive secretary, with possible assistance from the Bishop of Washington, who at a recent meeting of the War Commission's executive committee was appointed a committee of one to confer with and to advise the Joint Commission in this matter.

The plan of the Food Campaign, to be presented in a circular letter next week, is, briefly, as follows:

(1) The appointment of a Food Conservation Committee in every parish to distribute and collect weekly for two weeks individual conservation cards which will be directly supplied by the Government.

(2) The digesting for each of these two weeks of the returns from individual parish members by the parish committee, and the reporting of this summary on special parish cards, also furnished by the government, which are to be returned on Tuesday of each of the two weeks to the Food Administration's Section of Coöperating Organizations at Washington.

(3) The continuance of the campaign for the remaining seven weeks of the nine weeks' period in ways and means of the parish's own devising, through the use, if desired, of cards similar to those supplied by the Government, or in any other way, so long as the intent of the campaign is carried out through the entire period. Returns for these seven weeks are not to be forwarded to Washington.

(4) The presentation of the above plan by the rector to his parish on Sunday, October 21st.

The Joint Commission is also appealing to the eighty diocesan Social Service Commissions, through their corresponding officers, for their support in this campaign, and is suggesting that these commissions undertake, if it seems advisable, canvasses of their various fields for the purpose of ascertaining what parishes are complying with the Food Administration's request and definitely coöperating in carrying out this plan.

It is the hope of the Food Administration that this plan, once undertaken by the parishes, may be carried through on a voluntary basis throughout the period of the war. The Food Administration earnestly desires to avoid anything like sumptuary legislation or coercive action in the matter, hoping that the Churches will coöperate to the fullest extent in this democratic method of food conservation. What parish members are especially asked to do is to have each week seven wheatless meals and seven meatless meals, to waste no butter or bread at the table, to clean plates at every meal, and also to have dishes made from left-overs served at seven meals.

In view of Mr. Hoover's statement, in an official bulletin of the Food Administration issued on August 10, 1917, that the allied nations will have a shortage of 500,000,000 bushels of grain this fall and that the United States must supply at least 225,000,000 bushels of this amount during the coming year (the annual exportation from this country during the ante-bellum period being only 80,000,000 bushels), and of a similar situation with regard to other necessary items of food, the urgency of coöperation in the above suggested programme is obvious. In Mr. Hoover's phrase, "The food problem to-day of our own nation has an international character."

The Joint Commission regrets that it was not possible to bring this matter more promptly to the attention of the Church, but the Church War Commission has only just made

the request that the Joint Commission undertake the matter, and action has been as speedy as the circumstances have permitted. Inquiries with regard to the part of the Church in this campaign will be welcomed either at the New York office of the Joint Commission (281 Fourth avenue) or at the Washington office of the Section of Coöperating Organizations of the Department of Food Conservation of the United States Food Administration.

Another matter which the Joint Commission has been requested by the Church War Commission to undertake is coöperation in the maintenance during the war period of industrial standards, reached during time of peace. The experience of America's allies in this connection, especially that of England, which, thinking at the outset that the war would be brief, temporarily relaxed industrial standards with disastrous results, points a lesson for America. It is absolutely essential that present American standards as to hours, wages, and conditions of labor should be maintained and that no excuse should be given for "profiteering" in munitions of war or necessities of life at the expense either of the Government or of the wage-workers of the nation, whose hearty coöperation is, as experience in Europe has proved, absolutely indispensable to the successful prosecution of the war.

Several thousand copies of the Joint Commission war bulletins have been distributed, and others may be secured on application to the office of the Joint Commission on Social Service, 281 Fourth avenue, New York City.

## HOME

**W**HY is it that parents are always inclined to treat the love affairs of youth as a suitable cause for merriment? It is no wonder that our young people feel themselves misunderstood. They do not know the laws of their own being, but we, who are older, should comprehend.

Instead of talking with them most earnestly about the great responsibilities which are theirs at this time of life, and helping them to find themselves and learn to judge of the real value of their friends, we laugh at them, make public jokes at their expense, and drive them into such a state of self-consciousness that they are forced to the conclusion that success will only crown their efforts in this direction when they have escaped from the unwelcome atmosphere of home.

We do more than that! We deliberately keep from them all knowledge of the real purpose of the powers which are unfolding within them at this period of their life. We refuse to talk with them of the responsibilities of home-making and child-rearing. By our words and acts we cause them to think that love and marriage are fit only for jest, never for serious discussion.

To-day we must take the word "home" in a larger sense than it has ever been used before. The community is the larger home; and the community, therefore, shares the responsibility.

Where are the community social centers that will allow our young people the opportunities for recreation and social life which they so much need? Every schoolhouse should be a social center; and here, in the company of parents and teachers, our young people should be able to enjoy the dancing and other forms of amusement their development demands.

A great work awaits those who will awaken parents to their great task of making the home so satisfying in every way that the thoughts and feelings of every member of the family will turn to it as a refuge from all the unpleasantness of life. Parents must learn so to enlighten their children in regard to the great life-responsibilities that are coming to them that their souls shall be firmly set toward the high goal of their fulfilment. No allurements will then be able to draw them aside. Then, and then only, will there be no lost girls, because all will be right with the home.—Mrs. WOODALLEN CHAPMAN, in October *Physical Culture*.

PLEASURE ISOLATED from our plan of life and followed as an end will lead us into weakness and wickedness every time we yield to its insidious solicitation. On the other hand, the resolute and consistent prosecution of large ends and generous interests will make a positive pleasure of everything we either endure or do to promote these ends and interests.—*William De Witt Hyde*.



## War Activities in the Church

SOME information was given in last week's issue in regard to the conference of the War Commission with representatives of other national organizations within the Church which have assumed some measure of responsibility for work in connection with the war. Supplementary information shows that the war activities of these various organizations are already considerable.

### THE BROTHERHOOD OF ST. ANDREW

The Brotherhood has a War Council of fifteen, including bishops, priests, and laymen. It did not wait for the appointment of the War Commission. For months it has been gathering data, especially the names and addresses of Churchmen who are in the various camps and cantonments. It aims to put a Brotherhood worker into every cantonment. Dr. Mott of the Y. M. C. A. has expressed the hope that these lay workers serve as Y. M. C. A. secretaries though their duties would be more expressly those of looking after Episcopalians.

The Brotherhood has submitted its plan to the War Commission and has secured the backing of that body up to \$25,000.

### JOINT SOCIAL SERVICE COMMISSION

Immediately after America's entrance into the War, the Joint Commission felt that the resolution under which it was appointed by the General Convention of 1910 gave it authority to undertake war service. The secretary and members of the Commission have been in repeated conference since that date with committees representing the Federal Council of Churches and with various Church agencies which have been engaged in war service. Among its specific tasks was the issuance of a series of War Service bulletins. The first of these on *War Relief*, of which some five thousand copies were distributed throughout the Church, called attention to the need in the various stricken fields of Europe—Belgium, Poland, Serbia, and Armenia—and to the efforts being made to relieve them by various relief agencies, and suggested ways in which the Church could cooperate, such as the delivery of special sermons and addresses on the need; the securing of weekly or monthly subscriptions from Church members; the organization of parish committees to work on hospital supplies, etc.; the enlisting of volunteers to serve with the Red Cross; and the study of methods of relief; with various appendices dealing with specifications for Red Cross supplies; opportunities for Red Cross service; a syllabus of a Red Cross training course for emergency service given by the New York School of Philanthropy, and a list of books on war conditions and needs. As a result of this appeal \$347.72 was received directly by the treasurer of the Joint Commission and distributed among various relief agencies.

The second bulletin indicated a *War Service Programme for the Church* in terms of war relief, the safeguarding of the nation's manhood in military training camps, etc., food conservation, the maintenance of present industrial and educational standards, the equitable distribution of the costs of war, and the safeguarding of ideals and institutions of democracy in our own land during war time.

The third bulletin, on the *Training Camp Problem*, called attention to the danger to our soldiers and sailors from immorality, intemperance, gambling, etc., and to the various remedial forces, such as the Fosdick Training Camp Commission, the Y. M. C. A., the army chaplains, and local churches and secular agencies, and suggested that the Church might help by cooperation in training camp communities with the agencies enumerated and in general by following up enlisted men as they go from their home parishes. The pamphlet further urged that the provincial social service commissions take the initiative in organizing their various provinces for war work. Of this pamphlet, over 5,000 copies have been distributed to the clergy throughout the country, provincial and diocesan social service commissions, chaplains, etc.

The Commission also undertook during the spring a canvass of the dioceses, with a view to ascertaining just what war service they were rendering along the lines indicated in the questionnaire. From upwards of forty dioceses replies were received, and the Commission would have digested the material in another War Service Bulletin, but for the appointment of the War Commission, on whose organization it has been waiting.

The secretary also during the summer made personal visits to various training camps, such as Ft. Myer, Va., Fort Oglethorpe, Ga., Camp Taylor, Louisville, Camp Upton, Yaphank, L. I., Camp Dix, Wrightstown, N. J., the temporary cavalry camp at Bay Ridge, L. I., and the aviation camp at Essington, Pa. Some of these camps he visited as a member of committees representing the Federal Council of Churches, appointed to inquire into the possibility of establishing interdenominational church build-

ings in or near national army cantonments. The secretary has also had various conferences with clergy and lay people in the South and with representatives of such organizations as the Board of Missions, the General Board of Religious Education, the Brotherhood of St. Andrew, the Church Mission of Help, and the Church Periodical Club.

The Commission makes the following recommendations for consideration by the War Commission:

(1) That, if possible, the various provincial commissions be utilized for war service and, if it seems feasible, that executive secretaries be provided for these.

(2) That, as soon as possible, a plan of comity be worked out with the War Commission whereby certain specific phases of war work might be allotted not only to the Joint Commission but to the other Church organizations now in the field, even to the extent, if necessary, of suggesting to some agencies that part of their work be handed over to another organization which would seem to be more logically adapted to carry it on.

(3) That the welfare of munition workers be entrusted to the Joint Commission rather than to the Girls' Friendly Society.

(4) That an allowance be made to the Joint Commission for an additional field worker, if found desirable in connection with war service.

(5) That a comprehensive war service programme be outlined for the Church at large, in which should be indicated the function of each of the agencies now working in this field, such programme to be distributed generally among the clergy for their own information and that of their lay workers.

(6) That the War Commission undertake a series of bulletins descriptive of the work thus far accomplished by various Church agencies and of plans for the future.

### GENERAL BOARD OF RELIGIOUS EDUCATION

The war work of the G. B. R. E. is along two lines:

1. The Church students. There are 30,000 Churchmen in our colleges and secondary schools. There are 500,000 pupils in our Church schools. All these are being profoundly affected by the war. And what kind of men and women are these to be in the period of reconstruction? The G. B. R. E. considers the children of the Church as war problems not second to that of the young men in the cantonments and on the firing line.

2. The patriotic service of our Church schools: The Rev. Lester Bradner, Ph.D., has organized the parochial work of the Church schools among the soldiers.

Dr. Bradner presented the *Programme of Patriotic Service* issued by the G. B. R. E., with its graded suggestions for service and suggested lines of organization in the Church school by which cooperation might be secured with the Red Cross, the Church Periodical Club, the army and navy chaplains, etc.

### THE WOMAN'S AUXILIARY

The Woman's Auxiliary, according to Miss Emery, has "only prayed". The Pilgrimage of Prayer, which has reached from coast to coast, from one diocese to another, has been one continental prayer for "righteous and abiding peace".

### THE CHURCH PERIODICAL CLUB

In April last it voted to extend its services to all chaplains. A special committee was appointed on chaplains' welfare.

Five hundred dollars has been expended upon slides, service books, and whatever the chaplains needed. A great deal of reading material has been distributed. The C. P. C. is now serving one half of the chaplains in the Army and Navy and in base hospitals. Every chaplain has been written to. The C. P. C. is now serving a few chaplains outside of the Church who have specially applied. They are asking for Victrola records and distributing them. Recently a Victrola was purchased and presented to a chaplain on the eve of his sailing for France.

### THE GIRLS' FRIENDLY SOCIETY

A special war emergency committee is just being formed, the chairman having recently been chosen. This committee is to report on October 18th at the convention in Utica when it is hoped that a plan for concerted action may be adopted. They are cooperating with the Fosdick Commission and are particularly solicitous about the girls in cantonment towns or towns adjacent, as well as in the large cities.

There is plenty of *practical* work being done. The G. F. S. wants to link the *ideal* with this. The G. F. S. has four great ideals which it emphasizes: 1. Purity; 2. Thrift; 3. Duty; 4. Faithfulness. In the light of the war these become in a new way inspiring and luminous.

In England the G. F. S. has been of great service among the

girl munition workers. In the diocese of New York this last summer rooms for war headquarters were taken by the diocesan G. F. S. in Miss Chapin's School. Work was carried on there for the Red Cross and for the French wounded. Recreation work was also done. From June 4th to September 8th more than 3,200 girls had gathered at these headquarters.

Miss Potter is now the chairman of the War Service Headquarters. Various outdoor organizations have asked the G. F. S. to serve as their agents. The Girls' Friendly stands ready to assist the War Commission in every possible way.

#### THE CHURCH MISSION OF HELP

No definite programme for war emergency work was entered upon until this fall. Their mission of preventive and rescue work among women, however, brings them into close sympathetic relationship with the War Commission.

The C. M. of H. has been represented on various committees:

1. The Mayor's Committee. Two women police furnished—one in New York and one in Brooklyn.
2. Bedford Reformatory: Seventy girls in this Reformatory organized into a Church unit for Red Cross and Navy League.
3. Advisory Committee Home Service of Red Cross.
4. Survey of West Chester county for facts as to conditions in towns in that county and along the Hudson river. This report was turned over to the G. F. S.

The Church Mission of Help offers itself to the War Commission. It has trained workers who could be sent to towns adjacent to cantonments to work with Y. W. C. A. and others.

#### ST. BARNABAS' GUILD FOR NURSES

Large numbers of S. B. girls are at the front as nurses. Nearly every parish has sent one or more. Dean Davis of St. Louis and Bishop Israel are among the S. B. chaplains over-seas. The Bishop of Western Michigan, the War Commission's special representative, has just been elected as a special representative of St. Barnabas' Guild also, and is asked to give such aid to the members of the Guild as may be possible. The endeavor is to keep all nurses in touch with chaplains and with their home parishes.

Bishop McCormick asks to be furnished with the names of all S. B. nurses over-seas and indeed with the names of any other Churchmen and Churchwomen.

The War Commission itself is scanning the whole world-wide field of war activity in order to assume its responsibility on behalf of the Church. Bishop McCormick has already been sent to the front as representative of the Commission and has received from the Bishop of Marquette authority to perform any episcopal ministrations in Episcopal churches on the continent of Europe. Bishop Israel, who has already been engaged in work in France for several months, had previously received similar authority from Bishop Williams.

The War Commission has begun its canvass to collect a fund of \$500,000. Up to the time of their meeting on October 2nd, \$30,000 had been subscribed. A suggested apportionment of the total amount required will be sent to the several dioceses.

On the side of war activities it was determined to assist in the erection of an interdenominational church building for the camp at Yaphank, N. Y., the building to be used by various religious bodies as opportunity presents itself. Chaplain Pruden remarked that a similar coöperative work in an army post in Honolulu had been successfully attempted where a Roman Catholic priest, a Presbyterian minister, and he himself had shared the use of a post chapel. It was determined on the suggestion of Bishop Gailor, chairman of the Food Commission of the Church, that the War Commission should take over the work of that commission. Necessities of army and navy chaplains in the way of equipment were discussed, and it was shown that from \$1,500 to \$2,500 was required for each chaplain. The Church Periodical Club offers to supply the chaplains with magazines and other periodicals, while the New York Bible and Common Prayer Book Society offers to supply the *Service Book for Use in the Army and Navy*. There is also being made a *Book of Prayers for Soldiers* under the direction of the Bishop of Massachusetts, and Bishop Perry was able to announce that a generous donor has offered to provide all portable altars needed by army and navy chaplains of the Church.

The question of relations with the Y. M. C. A. being raised, the War Council of that organization was asked to state its policy as to requests of the War Commission of the Church for the use of Y. M. C. A. huts in the various cantonments for the celebration of Holy Communion.

The War Commission determined to report its action to the House of Bishops at its forthcoming special session and to ask that House to consider the advisability of preparing a pastoral letter on the subject of the need of concerted effort to mobilize the spiritual resources of the Church.

There are war activities also in many dioceses under diocesan authorities. Notably is this the case in Pennsylvania and in the two dioceses of New Jersey.

It is asked that organizations undertaking or having already undertaken special war work under Church auspices will report on their work and needs to the War Commission at its office, 14 Wall street, New York, while any subscriptions should be sent to the treasurer, Arthur E. Newbold, care Drexel & Company, Philadelphia, Pa.

#### THE STORY OF A HYMN

**P**REACHING a most sympathetic sermon at the requiem Eucharist for the late Harriet McEwen Kimball at the time of her burial in Portsmouth, N. H., the Rev. Lucius Waterman, D.D., an old-time friend, told the story of one of Miss Kimball's most valued hymns which is well known to great numbers of devout Church people. Dr. Waterman said:



HARRIET MCEWEN KIMBALL

"She was a living evidence that Catholics, seeking our Lord in His own outward signs and means, do not stop in the outward, but find Him and find Him even more than others, who follow what they think to be a directer way. Let her speak for herself in the *Hymn of Adoration*, which I find among her collected poems:

"Jesus, Jesus, Jesus,  
High and lowly Son;  
Son of blessed Mary  
And of God in one;  
Jesus, Jesus, Jesus,  
Hail, O Son!

"Jesus, Jesus, Jesus,  
Living Bread Divine,  
Food for holy hunger,  
Be that hunger mine;  
Jesus, Jesus, Jesus,  
Bread Divine!

"Jesus, Jesus, Jesus,  
Fount forever filled,  
In Thy streams of mercy  
Shall my thirst be stilled.  
Jesus, Jesus, Jesus,  
Fount once filled!

"Jesus, Jesus, Jesus,  
Name of names most sweet;  
Tremble with thanksgiving,  
Tongue that may repeat—  
Jesus, Jesus, Jesus,  
Name most sweet."

"I have given only four verses out of eight. May I not say that this is the voice of love addressing One whom it truly knows?

"My friend once told me the story of that poem. She had been engaged in devotion and was still kneeling at her prayer-desk, waiting for what the Spirit of God might give her, when she felt an impulse to write. Without moving from her place she put out her hand, and took a writing-tablet and pencil from a table close by. 'I wrote,' she said, in her modest fashion, 'what seemed to come to me.' She wrote almost without pause for reflection at the time, and almost without correction afterwards. As I heard her telling her story, I thought of our Lord's words, 'It shall be given you in that hour what ye shall speak.' I venture to call this outpouring of rapturous worship an inspiration. If that shall seem to any of you too much to say, I will put it at the lowest terms, and say, 'Our sister had vision, at any rate, even the vision of faith.'"

# Annual Convention of the Brotherhood of St. Andrew

PHILADELPHIA, October 11, 1917.

**T**HE convention of the Brotherhood opened with a dinner in the Academy of Music. More than one thousand members, bishops, and other visiting clergymen occupied the entire floor of the Academy and the foyer, and many of the members were compelled to go to the City Club dining room. After dinner the chairman, Mr. George Wharton Pepper, took charge, and in happy vein introduced the speakers of the evening. In his address he emphasized the warmth of the welcome the city is prepared to extend. He said he had noticed, on the trains coming into the city, an advertisement of a refrigerator, bearing the name of Rhinelander. He hoped the visiting brothers would not confuse this with the name of the bishop of the diocese and feel that it represented the spirit of the city. He then spoke of the Liberty Bonds, which he urged the members of the Brotherhood to purchase and to have others purchase. He spoke at some length on the problems of the war and their bearing on the convention. Mr. Pepper then spoke of the convention theme, Christian Usefulness, and the particular subject for the evening, The Investment of a Life, introducing the first speaker, the Bishop of Tennessee.

Bishop Gailor asked the question: What do you mean by a life? It is the man himself; his entire ability to bring his personality to bear upon others. Again, what are you doing with this gift of life? Squandering it in idle, thoughtless self-indulgence? It is not what harm has been done, but what good has been done, what initiative to active good. He suggested three heads: Honor in business, Patriotism in politics, and Faith in religion. The American people, he said, have the heroic quality. People who have convictions have ideals. Christ still has dominion over the American people and virtues latent in peace will be developed by war. It will produce heroism. Christ in man is throbbing for expression. Finally he pointed out the place of the Brotherhood in the world's religious progress; how it stands for touching the life of others.

Mr. Pepper then introduced the Hon. Richard I. Manning, Governor of South Carolina, who in a happy manner presented the layman's point of view in the investment of life. He spoke of the serious duties of his own official position on account of the war, and then said that the cry of humanity has never been so distinct, nor so distinctly heard. New problems have found us an united people. Sectional and party lines have been wiped out and faded. There is now no North, no South, no East, no West; we are all one and all aiming for good citizenship. Now are times of change; times of growth. Love for God and love for man are becoming more clearly understood. Christ placed the fraternal relation on a level with the filial in His summary of the commandments. In this relation the investment of life is safe, secure, and the returns on it are good. He paid a high tribute to President Wilson, and the manner in which he is writing history, and then pointed out his ideals as represented in his book, *When a Man Comes to Himself*. Life is not measured by length of days, but by accomplishments and service.

Good citizenship, he said, is the doing one's duty in things which affect the lives of all. In this the Church must be the leader. Welfare work must not be neglected by those who can not go into the service of the country, but be taken up in larger measure. War brings new problems. The question is: Will religion stand the test? There must be firm belief and sustaining faith in God. Peace with luxury has been enervating. But war has given a note of solemnity. He said that the ideals of America and Germany cannot co-exist on this earth. Democracy must be realized.

He then spoke of the great work the Church has to do in South Carolina on account of the large number of cantonments built in the state, and the part the men of the Church can take in keeping the men in those cantonments in touch with high ideals. He closed with an appeal for the Liberty Bond.

## THURSDAY

On Thursday morning there was a celebration of the Holy Communion in St. James' Church. About one hundred men were present and received.

The hour from 9 to 10 was taken up with conferences and interviews with the secretaries. Each day these conferences were

well attended and much good resulted. The chief purpose of the Army and Navy interviews was to secure the names of suitable men for camp secretaries.

At 10 o'clock Bishop Lloyd conducted an half hour of devotional meetings and addresses. These meetings were attended by a very large number of the members, who were deeply interested in the subject: "Ye have not because ye ask not."

Upon the organization of the convention, the following officers were elected: Chairman, W. A. Cornelius, McKeesport; vice-

**Organization**  
 president, Edmund B. McCarthy, St. Philip's Church, Philadelphia; second vice-president, C. M. Lovsted, Trinity, Seattle, Wash.; third vice-president, W. P. Johnson, St. Luke's, Norfolk, Va.; secretary, W. M. Hammond, Emmanuel, La Grange, Ill.; assistant secretaries, Nathan Holbrook, St. Thomas', New Haven, Conn., and Samuel H. Sayre, St. John's, Hampton, Va. Several committees were elected at this time.

Following the organization the convention was called to order by Mr. E. T. Bonsall, who called Mr. William Cornelius to the chair. The other officers were then announced and introduced. After prayer by

**Welcome**  
 the chairman an address of welcome to the city and diocese was made by Bishop Rhinelander, who called attention to the patriotic surroundings in which the convention was meeting, and urged that these be an inspiration for great things and thoughts. He made brief reference to the civic conditions demanding the attention of our people, and pointed out how the spirit of the Brotherhood could be used to correct these. Cooperation for unity in the Church is the chief good of the Brotherhood.

Suffragan Bishop Garland was then introduced and extended a hearty welcome to the Brotherhood. He informed the members that Independence Hall was the home of both the constitution of the United States and the national Church. He referred to the contribution of the Brotherhood in this state to the army. Not only has the volunteer and conscripted quota been large, but those of the Brotherhood who have given themselves for the uplift of the men have been numerous.

The annual report of the council was then read by Mr. Bonsall. The report says that following the Cleveland convention an intensive campaign was undertaken in the New York Metropolitan district, including the dioceses of New York, Long Island, Newark, and part of New Jersey. The result was the formation of twenty-nine active and fifty probationary chapters, the increase of attendance at church services and Bible classes, and the awakening of new interest wherever work was undertaken.

**Report of the Council**  
 After the first of January a similar campaign in the diocese of Pennsylvania and a part of the diocese of New Jersey was attended by like good results, twenty-seven chapters being formed and twenty-three on probation. In the diocese of Pittsburgh, where a campaign was undertaken by the local leaders unaided by the national secretaries, six active chapters were established and a number on probation. A similar campaign was conducted in Chicago, resulting in six new chapters.

The five-year programme was described, and the new needs of the country emphasized. Many Brotherhood men are being drafted into the work among the men with whom they mingle. Special need for secretaries to be sent to the cantonments has been voiced by bishops, priests, and Brotherhood men.

Among interesting items was the financial report. It shows that on September 15th (the date when the fiscal year formerly closed) the quota amounted to \$6,125.13 as against \$5,493.90 received from quota and subscriptions to *St. Andrew's Cross* for the same period last year, showing a substantial increase in spite of adverse war conditions. But pledges for the Brotherhood fund showed a slight decrease, being \$14,003 as against \$14,842 for the previous year.

With the entrance of our country into the war there opened up a wide field for useful and needed service. After a conference with Bishop Brent and other leading bishops and laymen, it was decided to appoint at least four secretaries to go from camp to camp to organize small groups of men to act as centers of influence for clean living and strong Christian manhood, and to get our men in touch with one another and with local churches—the secretaries to cooperate fully and closely with chaplains and Y. M. C. A. The Presiding Bishop, to whom it was submitted, approved the plan.

The Southern secretary, Benjamin F. Finney, was called from his field and made chief secretary for Army and Navy work, with headquarters at the National office. The work must be broadened: and, in addition to the four field secretaries, a resident secretary



must be placed in all the cantonments and larger camps, some forty-two in number. To carry this into effect it is estimated that it would require a budget of \$100,000 for the first year.

The theme for the day was, Preparation for Usefulness Through Prayer. Dr. William C. Sturgis spoke of The Master at Prayer, and asked the privilege of changing his subject to The Master of Prayer.

**Usefulness Through Prayer**  
He described prayer as both an art and science. In a most eloquent address he pointed out how prayer can become effective. He advised that the Master of Prayer be studied, and His example followed. He also warned his hearers that the mastery of prayer is possible only when one has eradicated vice—"no fulness of power until life is examined, and an approximation to the sinlessness of the life of Christ is made." Dr. Sturgis made a profound impression.

At noon the usual prayers for missions were read. At 2 o'clock the afternoon meeting for the juniors was held in convention hall. The interval between noon and 2 o'clock was devoted to interviews and suggestions as to suitable men for camp secretaries. William F. Leggo of Brooklyn, N. Y., gave some wise advice to the boys on how to spend their time at the convention, and urged them to be present at all the sessions.

At 2:30 a general conference on Prayer Life was held in the hall. In the absence of Malcolm B. Vilas, who had enlisted in the service of his country, his subject, in addition to his own, was discussed by Dr. George Craig Stewart. Mr. Vilas was to have considered Personal Prayer Habits. Arthur E. Barlow, Newark, N. J., discussed Prayer Opportunities. He said that prayer by the chapter is the motive power of the chapter. The chapter is a unit, and as such it must cooperate in prayer. "Where two or three agree on earth," is the injunction of the Master. Common prayer stands for democracy.

The address by Mr. Gardiner on Public Worship and the Book of Prayer was postponed until Saturday on account of the absence of the speaker. Dr. Stewart suggested helpful books on Prayer. As first among these was Walter J. Cary's *Prayer and Its Difficulties*. In all, he named about fourteen books.

Each afternoon at four o'clock study classes were held, and a conference of the clergy was conducted.

At the service at Holy Trinity, in the evening, there was a congregation filling the entire nave of the church. The chairman for the evening was President Bonsall.

**Service at Holy Trinity Church**  
After a short service, the chairman introduced the Hon. John Lord O'Brian, LL.D., of Buffalo, who pointed out the Nation's Need, which demanded the use of the highest powers of the men of the Church. Mr. O'Brian made a strong appeal to the men to use the Brotherhood for the best development of the brotherhood of man.

Bishop Lawrence, whose subject was The Church's Power, spoke of the unusual conditions brought about by the war, and the great need for the ministrations of the Church and for her prayers. He extolled the loyalty of all the boys who have gone to the front and their love for their country. Many camp scenes were described, and the eagerness there to hear the voice of those who come from the Church.

The evening service was concluded with the singing of the national anthem and closing prayers.

FRIDAY

On Friday the theme for the day was Realization of Usefulness through Personal Service. A celebration was held in St. Mark's Church.

At 10 o'clock, in Convention Hall, Bishop Lloyd conducted the half-hour devotional service, his thought being, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." He said "that a man is not a man until he is driven by the power of God". The Brotherhood man must feel this power and then use it for helping other men to realize God. The Bishop spoke eloquently of the service to which the men have been called. The prayer of the Brotherhood man should be, "Make me fit, for You have chosen me."

At the regular session at 10:30 the new council was elected, after which Brotherhood Army and Navy Work was taken up.

**Army and Navy Work**

The first speaker, Chaplain Dickens, of the Philadelphia Navy Yard, told of the great work there. He spoke in the highest terms of the young men who came from the Divinity School to aid him, and how loyal and useful they have proved. He also described the varied duties of the chaplain. Among the needs there, he said, are two buildings, to cost about \$13,500. These are needed for the winter work, since the building already in use is not heated. He was followed by F. S. Titsworth, recently become executive secretary of the Army and Navy Department. Mr. Titsworth told how he had tried to find some duty in the service of his country, and finally found that his best work would be in helping his brother man in the service. He has devoted his time to this for the period of the war.

The general conference, of which Robert C. Hargreaves of Detroit was the chairman, was deferred to the afternoon in order that the speakers on army and navy work could have time to complete their addresses.

**Personal Usefulness**

At 1:30 p.m. the chairman introduced Alexander M. Hadden, New York, the first speaker on the general subject of Personal Usefulness. He told how this usefulness could be shown among our fellow-Churchworkers, illustrating by some experiences of his own chapter in securing employment for men of the parish. W. A. Cornelius, in speaking of Personal Usefulness among our business associates, stressed the fact that the best way is to go after the next man. He gave some splendid illustrations of how this has been done in his own experience.

An address which produced a profound impression was that by Frank D. Dean, of the Virginia Theological Seminary, on Personal Usefulness among our fallen brothers. He directed much of his talk to the clergy, pointing out how so much Christian work fails because it is not personal. The weak kind of religion, he said, has no influence for good upon the man who needs help most. He outlined the life of a man who had fallen under the influence of the vigorous religious teaching of the Galilee mission and how it had led him finally from the lowest life to the ministry of the Church.

The usual conferences were held with the secretaries, and on the army and navy secretarial needs, in the morning from 9 to 10 and afternoon from 1:30 to 2:30.

At 2:30 p.m. a most inspiring conference of the juniors was held in the hall. The chairman, Frank B. Mallett, could not be present, and the chairman of the convention presided in his stead. The subject was, Training the Church Boy for a Man's Responsibility in the Christian Army. Egil Krogh, of the Church of the Redeemer, Chicago, told what had inspired him to volunteer. He said the first step was when he was confirmed; then for the first time he realized that he had some responsibility for someone but himself. He was followed by Harold N. Burt, of St. John's Church, Buffalo, N. Y., who told what a boy can accomplish through the observance of the rules of prayer and service. Some of the boys present spoke with much enthusiasm on the several ideas suggested by the regular speakers. This was one of the most profitable hours of the convention.

**Junior Conference**

The address by the Rev. Z. B. T. Phillips, D.D., on The Greatest Work in the World, was a powerful appeal for young men for the ministry. He said that, in his opinion, the greatest thing in the world is love for men. The knowledge of this love must be conveyed to men by consecrated men in the ministry.

At the evening service in Holy Trinity Church Courtenay Barber was the chairman. After Evening Prayer was said, he introduced Bishop Du Moulin, who spoke on Universal Service in the King's Army—the Brotherhood Aim. The Bishop made a deep impression upon his hearers in his appeal for men for all places and duties.

**Evening Service**

Franklin S. Edmunds, the general secretary, described the Five-Year Goal of the Brotherhood.

SATURDAY

Saturday, at the Holy Communion in Old Christ Church, the rector, Dr. Washburn, was the celebrant. At 10 o'clock the half-

**ELECTION OF OFFICERS**

At the business session Saturday morning the following officers were elected:

President, Edward H. Bonsall, of Philadelphia.  
 First vice-president, H. D. W. English, Pittsburgh.  
 Second vice-president, Courtenay Barber.  
 General secretary, Franklin S. Edmunds.  
 Executive secretary and treasurer, George H. Randall.  
 Corresponding secretary, Walter M. Kalmey.  
 Secretary of the West, G. Frank Shelby.  
 Secretary of the South, Benjamin F. Finney.  
 Secretary of the Middle West, Franklin H. Spencer.

It was also decided that when the funds justify the action two additional secretaries should be appointed, one to be assigned to work among boys.

hour devotional service was conducted by Bishop Lloyd, the thought being, "For ye are members one of another." He exhorted the Brotherhood man to have a definite aim. Effort without purpose is wasted and useless.

At 10:30 several greetings from absent members were read. Greetings were sent to the Louisiana convention of colored people.

At 11:30 o'clock the convention went into general conference, when the subject was The Personal Opportunity in the

Church's Three Lines of Effort. Two speakers, Robert E. Anderson and H. D. W. English, were unable to be present. Samuel

S. Nash of Tarboro spoke on Missions. The speaker, who had been unusually successful in his work in the South, gave some of his experiences and successes.

The members were delighted to hear Robert H. Gardiner of Maine on Public Worship and the Book of Common Prayer, the subject which had been postponed on account of his absence. Mr. Gardiner urged the members to remember that the boys at the front could be helped very much by the prayers of the people at home.

At 2:30 the last general conference was held, the subject being The 1918 Section of the Five-Year Programme. The Rev. Dr. St. Clair Hester had for his subject For Each Chapter: A Church-attendance Campaign. The power of the laity, Brotherhood men and others, in bringing men into the Church was emphasized.

The Rev. James E. Freeman, D.D., told of the chapter's part in the parochial mission. He urged the men to have a still higher regard for the flag of the Church, and—as they now held the flag of their country in such esteem—to realize that without esteem for the Church the flag of the country could not fly.

Bishop Perry told about the Church at work, his subject being The Diocesan Assembly, a part of the 1918 section. He said that the Brotherhood has such an opportunity as never before in the history of the Church. He also urged corporate prayer for the men at the front. He told of some of his wonderful experiences with the men at the camps in his own diocese.

Mr. Bonsall announced that it had been the intention of the Brotherhood to aim for 1,200 chapters in 1918, but conditions brought about by the war have caused the council to postpone the effort.

At 4 o'clock the leaders of the classes meeting during the convention made reports of the work done, and made some recommendations for the coming year.

Announcement was made that \$1,714 in cash and \$11,910 in pledges had been received at the service in the Church of the Holy Trinity on Friday evening.

The service of preparation for the Holy Communion, conducted by Bishop Guerry on Saturday evening, was attended by a very large number of the men. Bishop Guerry took for his theme Consecration, pointing out how the Brotherhood man must consecrate himself to the uplift of his fellow-man, and how he can best do it in his corporate capacity. The idea which seemed to be at the front throughout the convention was that the Sacrament of the Altar is the only way to the inspiration necessary for a man's best work.

#### SUNDAY

On Sunday morning at 7:30 the corporate Communion for the Brotherhood was celebrated by Bishop Rhineland, more than eight hundred men receiving. The hour was one of special consecration.

Many of the clergy who attended the convention preached in the churches in and adjacent to the city on the subject, The Useful Christian, at the morning services.

The crowning service of the convention was that in the Metropolitan Opera House in the afternoon at three o'clock, when Bishop Rhineland presided. The large house was crowded to the top with an attentive and enthusiastic audience. A large number of representative choirs, assisted by brass instruments, piano, and organ, led the hymns. After a brief service of Creed and prayers, Bishop Rhineland spoke a word of greeting to the Brotherhood. He likened the men at work for the Church at the moment to an engineer. The way had been prepared, the engine provided with coal, and the steam raised. What was now to be done was to open the throttle, and proceed. He referred to the world situation and the place America has in the great struggle and in the time of settlement and how the work of Brotherhood all tends to preparation for that time.

He then, in a happy turn, introduced Dr. Freeman, who discussed the first phase of the subject, Our Country, speaking of A Higher Standard at Home. He said that America is finding her soul in the multitudinous graves of Europe. He proceeded to show how in this war the people of this country are discovering the low standards which have been held at home, and how these standards can be raised. He pointed out how petty things have occupied the attention of Christian people when the world was so full of large problems. He suggested two words as repre-

senting the need of the country: mobilization and evangelization. The first is impossible without the second. The second is the duty of the Church. The salvation of mankind is the task of the Church. Our prayer as Brotherhood men should be, make us patriots through Christ.

Dr. Mott followed with a most remarkable address on Larger Usefulness Abroad. Out of the large experience it has been his privilege to enjoy in foreign lands he told of conditions in those lands now at war. He said it should be the part of American Christians to assist in the rebuilding of the world at the great moment of the collapse. Some way must be found to take care of the tens of millions of men who shall be released. He laid special stress upon the place of Russia and said that it is the most plastic country in the world, and that what it has been taking America some hundred and twenty years to accomplish is being accomplished there even more rapidly. He expressed himself as hopeful of the outcome. The Church must come in on the final settlement of the struggle.

At the final service in the evening a large congregation, largely composed of Brotherhood men, filled Holy Trinity Church. After Evening Prayer Mr. George Randall read the names of about sixty Brotherhood men who had passed to their rest. A suitable hymn was then sung.

The Rev. Dr. Ernest M. Stires followed; and, taking for his text St. Matthew 6: 10, he delivered a Charge to the Enlisted Men in the King's Army. He likened the armies now mobilized to the army of God, and said that as the former obey the command of their leaders, so must the men in God's army instantly obey. He called the Brotherhood men to loyal service for the Church.

The Council has suggested that the meeting next year be held at Northfield the last week in August. This seemed to meet a favorable response.

Rectors of parishes were celebrants at the services Sunday.

The meetings of the convention were wonderfully devotional throughout. The attendance was specially good, 1,310 members being present. Of these 789 were from outside the diocese of Pennsylvania, and 521 from within. From the dinner at the Academy until the close the attention of the members was rapt and attentive.

Some social features were provided. On Wednesday a trip to Valley Forge was made by automobile. On Friday afternoon a reception was given the delegates and their lady friends at the beautiful home of Dr. and Mrs. George Woodward. In the morning of the same day the boys were given a trip to the Navy Yard.

#### NATIONAL COUNCIL

The following resolution was adopted by the National Council at its meeting on Friday, October 12th:

"Resolved: That in each province of the Church there shall be created a Provincial Board of the Brotherhood, and that the Council members resident in each of the provinces shall constitute said board, and shall have power to select from among their own members a chairman and a secretary, and shall have power to add to their membership such other persons as they may desire.

"They shall have power to hold such meetings in the interest of the Brotherhood, within the bounds of the province, as they may deem expedient.

"Resolved: That the Provincial Board in each province shall take such steps as may be necessary to secure an opportunity to present a report of the work of the Brotherhood in each province to the synod meetings of such province."

#### ARMY AND NAVY COUNCIL

At the meeting of the Army and Navy Council of the Brotherhood, held on Thursday, October 11th, Mr. Walter Kiddle was elected chairman and Mr. B. F. Finney chief secretary.

The War Commission of the Church was represented by Bishop Perry, chairman of its executive committee, and Dr. George Craig Stewart, its secretary.

Mr. Bonsall stated that as Mr. Arthur E. Newbold had been chosen treasurer of the War Commission, the department of Army and Navy Work willingly released him to assume his larger duties. Mr. Newbold's resignation was accepted and Mr. George Wharton Pepper was elected to succeed him as active treasurer of the Department of Army and Navy Work.

Bishop Perry on behalf of the War Commission complimented the Brotherhood on initiating the work in the camps, stating that the War Commission realized and appreciated that this work the Brotherhood had so promptly undertaken to accomplish constituted the vital contribution the Church had to make to serve its enlisted men at the front.

The following outline of the plan and organization of the Army and Navy Department was adopted:

a. Function: To aid in ministering to the spiritual lives of enlisted men, especially Churchmen.

1. By coöperation with bishops, chaplains, "soldier-pastors", and clergy.

(Continued on page 802)

## Synod of the Mid-West

FOND DU LAC, October 12, 1917.

**S**INCE the consecration of Bishop Weller in 1900 no services more elaborate in ceremonial or richer in meaning have been held in Fond du Lac than those which marked the sessions of the third synod of the Province of the Mid-West, held on October 9th, 10th, and 11th.

During the sessions the synod took notable action by the adoption of resolutions creating a provincial house of women.

The secretary of the synod will have an office in Chicago. It was also voted to have an executive secretary of the province, who should work under the president of the synod and the heads of the departments of Missions, Social Service, and Religious Education. The election of a provincial secretary to the General Board of Missions was favorably considered, but a quorum was lost before action could be taken.

Much time was given to the discussion of war conditions and needs. Bishop McCormick presented this matter, he being one of the four bishops of the province who will soon be on the European war field.

### TUESDAY

At seven o'clock on the morning of Tuesday Bishop Weller celebrated the Holy Communion in St. Paul's Cathedral. Between twenty and thirty of the clerical delegates shared this service with him.

At 9:30 the synod opened with a celebration of the Holy Eucharist at which Bishop Leonard was celebrant, Bishop Webb gospeler, and Bishop Griswold epistoler. Bishop Weller, the diocesan, was attended by the Rev. Dr. B. Talbot Rogers and the Rev. Newell D. Stanley. Bishop White of Michigan City occupied the bishop's throne. Bishop Osborne and Bishop Sherwood of Springfield were also in the sanctuary.

The procession formed in the Cathedral close and entered the Cathedral by the front door. The American flag was carried in the procession just ahead of the clergy. Stainer's *Mass in F* was sung, accompanied by organ and orchestra.

At 10:30 the synod was called to order in St. Ambrose Hall adjoining the Cathedral, where all the sessions were held.

Announcement was made of the serious illness of the Rev. Dr. McKenzie, president of Howe School, and prayer was offered on his behalf. Dr. McKenzie is a delegate to the Synod.

At roll call ten bishops were present and fifty clerical and lay delegates responded when the synod was organized for business.

Bishop Leonard was unanimously reelected president. The Rev. Herbert Prince of Chicago was unanimously elected recording secretary in place of Archdeacon Reade, who declined to serve a third term. Mr. W. R. Stirling of Chicago was unanimously reelected treasurer. Archdeacon Reade acted as assistant on nomination of the Rev. Mr. Prince.

It was reported that four Bishops of the Mid-West Province, Williams of Michigan, McCormick of Western Michigan, Francis of Indianapolis, and Fawcett of Quincy, would shortly be in France.

The treasurer's report showed a balance of \$326.31 on hand, of which \$23.61 was interest on bank balance of 5%. A balance of \$129.11 from the Sunday school convention was reported and ordered transferred to the general fund. An apportionment of \$666 was accepted.

Bishop Osborne asked for a personal privilege and introduced the Rt. Rev. Dr. Sherwood, his successor as Bishop of Springfield.

Reports of the executive, deaf-mute, and survey committees were submitted and referred.

A communication from the Province of New York and New Jersey, requesting petition to General Convention for more power for the Provinces, was referred to the committee on ordinances.

The report of the executive committee of the Board of Missions was taken up and the discussion of its survey raised the question of a provincial secretary to the General Board of Missions and a provincial Board of Missions.

The noon hour having arrived the president called the synod to prayer for Missions.

The Bishop of Chicago moved "that we elect a secretary for this Province."

The Rev. Dr. Rogers stated that "a General Board of Missions secretary robs us of local responsibility and interest in the home field. Frequent changes of the General Board's provincial secretary resulted in no sustained oversight or support, in closed doors, many starts, wasted efforts, and money sunk in sand. There must be local interest such as would be in a provincial synod enterprise, and the synod should be responsible."

Bishop Osborne: "I wanted some one to help my diocese, not some one to get money for the General Board merely."

Bishop White: "We ought to have work like that of the Council of Defense for the Kingdom of Heaven, to enthuse the Church in aggressive missionary work, a man to wake up the Church to responsibility to God."

The committee on despatch of business made its report.

The Bishop of Fond du Lac: "The provincial secretary is for the General Board of Missions. It is not dignified for us to nominate to the Board which is our own creation. I would like somebody to be interested in our home field, where sixty per cent. of our population is not affiliated with any religious body. The General Board is milking America dry for the foreign field, but somebody ought to be interested in domestic missions at our door, utterly neglected because we cannot raise the money, not for lack of information but for lack of inclination to take hold of it."

The Bishop of Chicago: "It is an anomalous position to direct a man whose salary is paid and who is controlled by another. He ought to be some one who while representing the General Board of Missions in the province can at the same time commend the province to the General Board. It is a thankless job, a hard job, success depending upon the man. The right man will commend the province to the Board. I want no inference that there can be any hostility between the province and the whole Church over foreign missions. I prefer a committee with power to act on choice of the man."

Dean Bell, Fond du Lac: "Nothing in this province is being handled effectively. We are all too busy; the provincial system is not functioning. We need a secretary to attend to the province's whole business, the organization, the three lines, and keep in touch with the Board of Missions. The province meets in synod, goes home, and does nothing till the next synod. We need a secretary for the work of the whole province."

The Rev. Dr. Rogers moved that the bishops of the province select and nominate a secretary to the General Board of Missions. Motion lost.

On motion of Archdeacon Dodshon the chair appointed a committee to nominate to the synod a man to be nominated to the General Board. The committee consisted of three bishops, three presbyters, and three laymen.

At the afternoon session the committee on the coöperation of women reported.

Much discussion developed over the question of creating a House of Churchwomen. Bishop Weller was opposed to it. Bishop Osborne was chairman of the committee and explained the working of the House of Churchwomen in California and of the one recently established in Springfield.

Dean Bell opposed it because he was a progressive and wanted universal suffrage or nothing. The Bishop of Chicago stated he was waiting and hoping that some one would take that position. Archdeacon Dodshon of Ohio made a strong speech for the establishment of a House of Churchwomen. The synod finally adopted the resolution as submitted.

### WEDNESDAY

On Wednesday there were several celebrations of the Holy Eucharist in the Cathedral. At 9 o'clock the synod opened with matins in the Cathedral and then assembled in St. Ambrose Hall for business.

On motion a committee was appointed to send thanks and congratulations to Bishop Lawrence upon the success of the Church Pension Fund.

The committee on ordinances reported favorably on the communication from the Province of New York and New Jersey and the synod voted to memorialize General Convention to grant more power to the provinces.

The committee on nomination for the provincial secretary was ordered increased to fifteen.

The Rev. Dr. Rogers was elected to the General Board of Missions to succeed Dean F. S. White.

Report of the court of review was received and ordered published in full in the journal of the synod.

Miss Knight addressed the synod on the Church summer school. Its great advantage is in teaching people what the Church is—direction of devotion. It satisfies a desire of our own people who are under the impression that they have to go outside the Church for this kind of stimulus. Miss Knight advocated the establishment of one or more Church summer schools in this province.

The Rev. J. M. Page reported on Church work among college students and urged the clergy to notify the college chaplains of those of our Church who are attending college. The report was



eighteen months old, owing to the failure of the synod to meet last June. Kenyon College was commended as having the largest number of students looking forward to the ministry. The committee recommended that the synod, and especially the dioceses within one state, group together to look after Church students in the five great leading state universities. It was also resolved, that the synod lend its support to Kenyon College.

The Rev. Dr. Rogers of Racine spoke at some length about the history of Racine College and the revival of its Junior College department. The synod also resolved to lend its support to Racine College. It resolved to accept the bishops of the synod as visitors of Racine College, and gave its approval to efforts to raise an endowment for the institution.

At the afternoon session the committee on ordinances recommended that no action be taken as to a provincial organization of the Girls' Friendly, as they had authorized the House of Churchwomen and the subject now properly belonged to them.

Dr. Gardner of the General Board of Religious Education spoke on the general scope of the work of the Board, stressed the *Christian Nurture Series* and the efforts to train teachers for the Sunday school. He pointed out the necessity to go back of the scholars and teach the teachers; also, to get at the clergy and educate them along these lines.

The description of the work of Miss Vera Noyes at Gary, Ind., was most illuminating.

On motion of Dean Bell it was voted to have an executive secretary for the province, who would work under the direction of the president of the synod and the heads of the Boards of Missions, Religious Education, and Social Service. A salary of \$3,000 and an allowance of \$1,000 for expenses will be raised by a three cent per capita assessment upon the dioceses of the province.

THURSDAY

The nominating committee on the provincial secretary to the General Board of Missions nominated the Rev. Herbert Prince of Chicago. Subsequently eight other names were submitted from the floor. Consideration was deferred until afternoon and the order of the day was taken up.

Bishop Reese gave a brief outline of the work of the Church War Commission and introduced Bishop McCormick.

Bishop McCormick stated that the real work or method of work was, like that of the Government, largely in the experimental stage. He was to go over the seas to learn the conditions and the needs. He asked that all names of Churchmen who are in France be given him. It is hoped that the Commission may be able to keep in touch with all the men through its chaplains and workers and be able to answer any questions relatives may be anxious to know both about their physical and spiritual needs.

The Commission is coordinating all the various branches of Church work, so that there may be no wasted effort by duplication.

The Commission aims to reinforce the work of the dioceses in the care for the men in the training camps, forts, cantonments, and naval training stations in this country. So far as possible it will work with the Y. M. C. A., especially in the matter of place in which to administer the Sacraments to our own.

The Bishop of Maine spoke on the Relation of the Church to Social and Industrial Adjustments Coming through the War.

In the afternoon the report of the Social Service Board was adopted as submitted.

The synod adopted the report of the committee on place of meeting and resolved to meet at Kenyon College, Gambier, Ohio, in September, 1918.

Action on the election of a secretary for nomination to the General Board of Missions was prevented by a call as to a quorum being present. There not being a quorum present the synod adjourned at 3:30, *sine die*.

THE SOCIAL SIDE

Tuesday evening Bishop and Mrs. Weller and the faculty of Grafton Hall, the diocesan school for girls, gave a reception to the delegates to the synod, their wives and friends. Over a hundred attended the reception and improved the opportunity to inspect the school. Grafton Hall is the only Church school for girls in the country which is also a junior college accredited at the universities.

Wednesday evening the delegates and their wives left Fond du Lac by special interurban cars for Oshkosh, where the provincial organization of the Woman's Auxiliary was in session, to attend a dinner given at the Hotel Athearn by the Fox River Valley Church Club for the delegates to synod and Auxiliary. After dinner an address of welcome was made by Bishop Weller and responded to happily by Bishop Leonard. An address on Religious Education was made by Dr. Gardner of the General Board of Religious Education.

Bishop Anderson gave a masterfully inspiring address on Church extension and some bearings of the Church and the war. The Church did not need our protection. God would attend

to that. But it did need our propaganda and active efforts for its aggressive extension.

SOCIAL CONTROL

BY THE RT. REV. BENJAMIN BREWSTER, D.D.

[FROM AN ADDRESS AT THE SYNOD OF THE MID-WEST.]

THE war has done two things: It has strengthened immensely social tendencies that were already in operation; and it has accustomed many people's minds to hitherto unwonted and novel approaches to social and industrial questions.

It has always been true that governments in time of war have exercised unusual control over the lives and liberties of individuals. But in this war—partly because of the unprecedented number of nations involved, partly because of the expenditures and the absorbing demands on the community's resources of the gigantic struggle, and partly because of the wide-spread transmission of news through modern facilities of communication and the action of public opinion which no censorship can bar, and which is even invited by the authorities as an auxiliary in waging the war—in this world conflict there have been enormous strides in the direction of social control. And the noticeable feature in this social control is that, more than ever before, it is not so much the bare exercise of government authority upon unwilling individuals, as it is what we may call the mass-power of the whole people making its will effective. Looked at in the large, and in spite of the suppression of minority opinion which always accompanies war (whether necessary or not we will not now discuss) what we see is the working of democratic control accepted by peoples more or less free. . . .

As a practical result I think we can foresee a growth of democracy in industry. It can no longer, in time of peace any more than in war time, be regarded as a necessary law that the direction of a given industry should rest solely with persons perhaps living far away—who have invested capital. The share of the worker in the direction of industry—and consequently in his own self-direction—will be claimed and more and more accorded. I think we must look for the gradual adjustment of society, not on the basis of state socialism, nor yet according to any theory like that of the syndicalists which would abolish the State, but along the lines of democratic management by the workers of their respective industries, subject to the overruling control, in matters not strictly internal, of the whole community.

Without committing herself to the endorsement of any political scheme, the Church should frankly welcome the process of education of the sense of wider social responsibility. The Church in principle witnesses to two great ideas regarding man, the eternal worth of personality, and the solidarity of mankind. Who can fail to see the promise of development in active creative personality for multitudes now thwarted and stunted in the competition of the capitalistic system, under a system in which the self-direction of the worker shall have freer scope? And the nearer we can come to a cooperative system in industry the plainer will be realized that human solidarity, that brotherhood, so long eclipsed in so-called Christian society.

But at any rate the Church must not acquiesce in present social injustice. She ought to voice a divine discontent, and then she may find the way to a more hopeful vision.

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

(Continued from page 800)

2. By mobilizing the Brotherhood and Churchmen generally for personal work among their comrades.
3. By cooperation with the Y. M. C. A. and other organizations in religious work.
  - b. Achievement: Through field men in every camp (forty-one at first), who must be—
    1. Consecrated laymen with ability to organize, inspire, and execute.
    2. These men to work under the controlling fundamental principle, which is to give each man touched a definite plan of personal work, and a goal to be reached, which goal must be definite and possible, producing results to the encouragement of the workers.
  - c. Organization: Five field secretaries, B. F. Finney, chief. Forty-one field men in residence in camps.
- Central Office—to act as a bureau of information having on file the rolls of Churchmen, chaplains, clergy, soldier-pastors, Y. M. C. A. workers, etc.
- To aid in the enlistment of and cooperation with local diocesan and parochial workers. For correspondence with enlisted men and ministering to their wants in so far as possible by cooperation with all agencies available.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## SHORTER HOURS OF LABOR

AT the beginning of December, 1916, the W. H. McElwain Company of Boston, employing some 7,000 men, was reported to have reduced its working week from fifty-five to fifty-two hours, according to Mary D. Hoskins writing in *The New Republic*. No explanation was offered except the brief managerial comment: "It was felt by the directors to be wise business policy." After four months' trial of the new system, the brief comment of December has been supplemented by a detailed statement of its working and its results. It is hardly possible, Miss Hoskins says, to praise the clarity and scientific temper of this report too highly. On its showing it is scarcely too much to say that the McElwain experiment, in scientific precision and completeness, deserves to take rank among the "classic experiments" of industry; with the famous experiment in shorter hours of Ernst Abbe at the Zeiss Optical Works or that of M. Fromont at the Engis Chemical Works in Belgium. The McElwain Company's statement gives us an example almost as perfect as any in a scientific laboratory. Thus, when the new time scheme was introduced, production was at its maximum and had indeed reached a point higher than in any previous period; the maximum number of machines was installed; 95 per cent. of the productive payroll was on standardized piece rates; the routing system was running so smoothly that delays for lack of work were practically zero; and the "standard production load" was such that full time was always worked, with occasional overtime in some few departments. At the time of the change there was no alteration in the character of the product and no new machines or new processes tending to increase per capita output were being installed. Such few changes indeed as were in process "would tend", says the firm's statement, "to increase slightly the productive difficulty of the product."

When, under such conditions, the fifty-two hour week was introduced in the seven shoes factories with their subsidiary supply plants that constitute the big McElwain system, it was decided to keep the previous standard production rate, and, after trial, to fix any reduction that might prove necessary. There has been no reduction whatever. Experience has proved the fear of lower production groundless.

## CITY EMPLOYEES AND CITY ELECTIONS

Houston's (Texas) civil service commission has a rule by which if a man takes an active part in city politics he can be dismissed at the option of the commission. Very few employees of the city at the recent election took any active part in it and Mayor Pastoriza believes it is a wise thing not to permit city employees to take an active part in municipal elections and he has suggested that the city charter be changed so that *no employee of the city shall be allowed to vote at a city election*. If he does he forfeits his position automatically. In support of this view the Mayor urges that those receiving their living at the hands of a mayor usually vote solidly for him. Whereas the great mass of people on the outside who pay the expenses of the government exercise their right to vote for or against him. Often it happens that the city employees hold the balance of power, and as in one case in Texas succeeded in keeping a man in the office of mayor for a great many years. The Mayor believes that the people who are not drawing a salary from the city should be the ones to decide who should fill elective offices.

## FAMILY COURTS

In a report to the National Probation Society, meeting at Pittsburgh, Judge Charles W. Hoffman of Cincinnati laid down the premise that it was conceded by judges, probation officers, and social welfare workers in kindred lines that

"the unit of society is not the individual, but the family, and that whatever tends to undermine the family, by irrepealable laws of nature, will crumble and destroy the foundations of society and the state". To deal with the family some court must have power to deal with it as a unit. Judge Hoffman recommended that the courts at present organized under the names of domestic relations, juvenile, or children's courts be organized under the general name of family courts and that other such courts be abolished. These courts will have charge of cases of desertion and non-support, paternity cases, all matters having to do with children whether as to treatment of them or prosecution of adults, adoption and guardianship, divorce and alimony matters. The procedure in such courts should be informal, private, and summary as far as possible.

## AN EXPLANATION OF "FEMINISM"

The Rev. Dr. John A. Ryan of the Roman Catholic University at Washington, D. C., thus explains "feminism":

"The Church has not made any pronouncement on feminism so far as the question of voting is concerned, but there are certain theories advanced by the more advanced feminists which suggest that the family relation must be made over. There are theories which hold that the principle of monogamy must be modified and which assert the freedom of a woman to have children whether she is married or not.

"These latter theories are not advocated to any particular extent in this country, but they are advocated by the feminists of Germany and Scandinavia. Of course, so far as the moral questions involved in them are concerned, the Church is decidedly opposed to this sort of feminism."

## MUNICIPAL COÖPERATION

The public authorities of Gary, Indiana, are flooding the city with cards to the following effect:

*"To the people of Gary:*  
 Let us help each other.  
 Let us work together.  
 Let us make Gary clean.  
 Let us keep Gary clean.  
 A clean Gary means no sick babies.  
 A clean Gary means healthy children.  
 A clean Gary means a beautiful city.  
 A City to be proud of."

"JUDICIOUS COÖPERATION with non-Catholics in social and civic work," says the Rev. John J. Wynne, S.J., "is the order of the day and of the future. When an opportunity comes to us to take part in neighborhood work on a non-sectarian committee for social service, or in any other public activity, let us seize it and, when we have done so, work hard at the enterprise. There is so much to be done, and we must not stand aside."

THROUGH THE YEAR a Social Service Department has been conducted in the *Southern California Churchman* by the chairman of the Social Service Commission of the diocese of Los Angeles. The material presented in this department is not officially passed upon, but the department is conducted under the general authorization of the commission as a part of its educational programme.

*Conduct of the Big Brother Movement* is the title of a pamphlet issued by the Independent Order of B'Nai B'rith. This is one of the publications of the Committee on Social Service of the organization of which William J. Mack, 208 South La Salle street, Chicago, is chairman.



## CORRESPONDENCE

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

### SUNDAY SCHOOL INSTRUCTION

To the Editor of *The Living Church*:

HERE is much in two recent articles by Dr. De Vries in *THE LIVING CHURCH* on Religious Education (September 22nd and October 6th) which one can heartily approve, especially the latter. With the view expressed in the former as to the impracticability of the employment among us of the Sulpician system as developed so successfully in the French Church by Bishop Dupanloup, I am fully in agreement. To the many strong objections which he makes might well be added this one that, while the method is adapted to the genius of the Latin race, it is not at all fitted for the average Anglo-Saxon or American child. Moreover, the Sulpician "Catechisme" is radically different in one important respect from the few attempts that have been made in America to imitate it, namely, that it is not at all a Sunday school system but one for weekdays, and for only a limited number of weeks in the year. Its elaborate and difficult character makes these conditions an absolute necessity.

But why should it be implied that this is the only catechetical system? I am in perfect agreement with the writer that "to abolish the employment of the laity on the teaching and administrative staff of our Sunday school would be a most unfortunate loss both to the children and the workers." A clever but somewhat eccentric friend of mine was once asked to make an address on How to Conduct a Sunday School, and he replied, "I know of only one way to conduct it, namely, to its grave." There was probably a small element of truth in the reply, visible at least to those who have to grapple with the manifold difficulties of unskilled and irregular teachers, indifferent parents, and irregular scholars. My friend was an extremist, and at the same time a rarely excellent catechist himself. But there is no necessity for his alternative any more than for the total abandonment of the catechetical method.

The remedy lies in neither extreme. The catechetical system which our own branch of the Church has in mind, and by her law demands, is a very different matter. It does not at all imply the doing away with lay helpers, but these helpers must not be allowed to relieve the ordained pastor of the flock. It is he, both the New Testament and our Ordinal tell us, who "must give account" in the Great Day for the least as well as the greatest, the former probably more than the latter, committed to his care. It seems to be too often forgotten that the Church, both in the highest law of her Prayer Book and in her canons (see canon 16, sec. II), places the full responsibility for definite, regular, and authoritative teaching on her trained and tried clergy, and not primarily at least on her well-meaning but half-trained lay helpers.

I am fully aware that this work of the clergy is the most trying and difficult of all that they have to do. Yet, taken up in the right spirit, it is that which gives the greatest results and the utmost encouragement, for, as Dupanloup says to his young clergy, the children are "the last hope of the flock of Jesus Christ: *Spes Gregis*." While our Lord tells us it demands the highest love, "more than these", it has also His greatest promise and His most assured blessing. From this work then no priest who has the cure of souls can excuse himself by the plea of unfitness. If he is not fit, inasmuch as love is the chief element, it is his business to make himself fit.

Another chief weakness in our ordinary Sunday schools, in addition to the too common neglect of direct teaching by the clergy, I believe to be the elaborate paper doctrinaire system devised by some of our Boards of Religious Education. It may seem presumptuous of a single priest to make such an assertion as this. In doing so I feel that I am a mere "voice crying in the wilderness", almost "*contra ecclesiam*" if not "*contra mundum*". Nevertheless, speaking from a lifelong experience and deepest interest in the problem, I believe it to be a great mistake. As part of the so-called Gary system, the scheme might be practicable with several hours during the week to devote to it. But with the extremely limited time at our disposal, and the numerous other difficulties in the way, it seems to me only a scattering of strength and golden opportunities.

A report just issued by the Massachusetts Federation of Churches puts its finger on the very crux of the whole question when it says: "The ordinary Sunday school has neither a teach-

ing force, nor an organization, nor a financial budget, nor adequate time, to train our American children in the Christian religion. In one Massachusetts community it has recently been discovered that the average Protestant child receives during the year 24 hours of formal religious instruction. In the same community the Jewish children receive 180 hours, and the Roman Catholic children 480 hours." And then it adds, "As a nation, we are in danger of drifting toward a cultured paganism."

Every priest or layman who cares knows that this report about the condition of "one Massachusetts community" is duplicated in almost every other in the land. Both Judaism and the Roman communion put us to shame, for it is equally true of us that our average child has only 24 hours in the year, or 240 in the whole life in Sunday school, for this elaborate scheme of religious instruction, the ripest fruit of "child psychology" and the science of "pedagogy". To myself, as well as to many others whom I know, the scheme is simply appalling and impossible. What a contrast it is to the simplicity and reiteration of the fifty odd epistles and gospels appointed for the Christian Year, and the constant and simple Creed, Lord's Prayer, and Ten Commandments recited over and over again until they become familiar in our ears as household words.

I do not say, of course, that we should teach nothing else but this, but here at least is the norm, the practical rule, the result of the experience of all the Christian ages. "Source" methods, "subject grading", *et altera*, are very well in their place after the age of Confirmation, but the simple foundation truths of "the faith once for all delivered", illustrated by selected passages from Old and New Testament alike, and rammed home by repetition, line upon line, precept upon precept, are all that can be wisely attempted during this earlier period, all that the 24 annual hours, or the 240 in the whole child's life in Sunday school, can possibly provide for.

But there is even a worse feature of our present popular Sunday school system, which is partly at least the result of this attempt to teach all there is in religion in one quarter of the time found necessary to teach arithmetic in our public schools. I refer to the failure to provide that drill in united public worship without which theoretical instruction cannot possibly be education. For the prime element in religious education is the inculcation of that reverence or "fear of the Lord" which is "the beginning of wisdom". This can only be accomplished, as in all the past, by actual and constant participation in the solemn and dignified worship of God's House, and not by instruction alone, or by a "children's church" in a school-room. Every one knows that the vast majority of our children are not to be found in church on Sunday morning, and that they know nothing practically about the Prayer Book, the great manual of worship, the voice of the living and teaching Church. Here, undoubtedly, is the most prolific source of non-church-going in mature life.

I know that this work also is most difficult, but it can and must be accomplished if the Church is to live. Instruction must be confined within those narrow limits which the Church herself has imposed by her Baptismal and Confirmation services, instead of that "university" system now so much in vogue among us. Instruction must be made a mere preparation for worship, the true education, the drill of Matins or Evensong in the church itself, shortened as far as allowable by authority, with bright hymns that teach something, selected from the Church's own Hymnal with its abundant supply, and made familiar by frequent repetition, and all this followed by a brief address, mingled with carefully prepared catechizing, by the divinely appointed shepherd of the flock. Where this can not be done every Sunday, it certainly may be done once or twice a month. It is the modern neglect of this that has been none too strongly described as "the slaughter of the innocents."

I hope, Mr. Editor, you will pardon the length of this plea of mine for what is simply "the old paths" of direct pastoral instruction and the education of worship, while by no means rejecting any new and good thing which our Boards of Religious Education can provide. I am sure they do not consider themselves above criticism. But with the best intentions they have, in the belief of many, allowed themselves to be carried far afield by theories. They have, however, the advantage of occupying the official stage while my voice is only the whisper of a private in the ranks. Nevertheless I know that there is a great silent and somewhat sor-

rowful and anxious body in the Church at large whose thoughts I am trying though most imperfectly to render audible.

Summit, N. J., October 8th.

WALKER GWYNNE.

### WAR PRAYERS

To the Editor of *The Living Church*:

IT is evident from several letters that have appeared in your columns that the clergy are not meeting the needs of their people in the systematic use of "war prayers". It would seem to the writer that this is simply another case of too much being left to the discretion of "the minister". Very excellent forms have been issued by most of our bishops, but few have given any directions or suggestions as to when these are to be used. The result would seem to be that they are used infrequently, or at least without regularity.

At the beginning of the war, the writer was in charge of a parish in England, and at once appointed every Friday to be observed as a day of special intercession. There was an early celebration preceded by a short litany issued by authority, and at night the regular Litany was said, followed by a short address and special intercessions. When the United States declared war, much the same plan was adopted. The congregation are urged to observe Friday as a day of abstinence and prayer (which the Church of course provides for at all times) and at nine o'clock the Litany is said with special suffrages, followed by Holy Communion with proper collect, epistle, and gospel as provided by the bishops (with three exceptions) of the provinces of New York and New Jersey, and Washington. This celebration corresponds to the ancient votive mass "in time of war", and is of a penitential character. According to ancient precedent it is celebrated in violet vestments and the *Gloria in Excelsis* is omitted, an arrangement of which the appropriateness is evident. The service naturally appeals especially to those who have sons or other loved ones in the army, and has been a popular one from the first. On Sunday evenings after the sermon, special intercessions are read in the pulpit, after which the congregation rise and sing one verse of Hymn 196, which is of course the last verse of "My Country, 'tis of thee." Certain prayers are read, of course, at all services, but these two features emphasize the idea of intercession as a part of our Christian work in a way that seems particularly desirable at this time.

While we are speaking of prayers, I wonder why it is that the prayers provided are as a rule only of a general character. We need particular prayers—prayers not only for our soldiers and sailors in general, but for those who have gone out from our parishes, prayers not only for all those who have fallen in the service of their country, but only too soon we fear for particular ones in our own congregations; and when these at home ask for a memorial service, at which the friends of the departed may join in prayer for the soul of their friend, the priest ought not be left to his own devices in drawing up some sort of service (only too often very nice indeed, but with no especial reference to the occasion), but an office should be compiled by some of our liturgical scholars and duly authorized by our bishops.

In the prayers already authorized, one can but notice the absence of petitions for the souls of our boys as well as their bodies. Surely here is an oversight. If some of the very excellent alternative and additional prayers could be omitted, and a few definite prayers of the sort suggested put into their place, most of the forms would have their usefulness greatly increased without being unduly lengthened.

Very faithfully yours,  
New Castle, Pa., October 4th. BRUCE V. REDDISH.

### THE PRAYER BOOK IN THE HOTEL

To the Editor of *The Living Church*:

IN my peregrinations through the United States in the interests of the China Mission, I ran across an organization that the Church could well emulate. I refer to the Gideon Society, which places a copy of the Bible in each room of every hotel throughout the country.

Why not form an association or even a committee that would place a copy of the Book of Common Prayer side by side with the Bible in hotel rooms? Traveling men would pick up the book out of curiosity and those tied up over Sunday, led by the same curiosity, would hunt up a church to see how it was used, and in many cases curiosity would soon ripen into interest.

Scientists and professional men whose knowledge of the book had always been by hearsay would have the opportunity and the spare time (to many an unusual occurrence) to investigate and probe the teachings of the Church.

Will somebody of prominence please agitate this matter? And should the question arise of forcing religion in general and a special form in particular upon an unsuspecting public, point to the Christian Scientists, whose literature may be found on the

news stands of hotels and railroads and even on the shelves and in the reading rooms of our public libraries.

MARY V. GLENTON, M.D.

Jacksonville, Fla., October 5th.

### TRAINING IN RELIGIOUS EDUCATION

To the Editor of *The Living Church*:

AT the annual council of the diocese of Fond du Lac last spring this diocesan Commission on Religious Education was asked to seek a man adequately trained and fitted to be a diocesan director of religious education, if such could be found, to begin with a salary of \$1,800 a year. We have been searching everywhere for such a man and as yet have not found him. If possible he should be a priest, but a layman can be used. He must have a thorough training in pedagogy, must be familiar with the *Christian Nurture Series*, which is the official curriculum of the diocese, must understand administrative methods in the Sunday school, and must know something of rural and small town sociology. In addition to all this he must have organizing ability and believe, without mental reservation, the Christian religion as the Church has received the same. If any one can tell us where such a man can be found in the Episcopal Church we shall be grateful if he will address this commission at 51 West Division street, Fond du Lac, Wis.

It seems strange that there should be such a complete dearth of men trained to be directors of religious education in the Episcopal Church. Here would seem to be a chance for some men now studying for the priesthood to specialize advantageously, and for some theological seminary to provide the special training needed.

BERNARD IDDIGS BELL,

Chairman Commission on Religious Education,

Diocese of Fond du Lac.

Fond du Lac, Wis., October 4th.

### THE SARUM COLORS

To the Editor of *The Living Church*:

IN a flag service held recently in the Church of the Epiphany, St. Paul, during Trinitytide, instead of the green altar hangings, according to the Roman use customary in the American Church to-day, the Sarum, or old English, use was followed with an appropriateness strikingly befitting the patriotic occasion. The blue frontal—of the Sarum colors red, white, and blue—with the white vestments of the Epiphany choir and the beautiful red robes of St. Mary's choir from the neighboring parish in Merriam Park, harmonized perfectly with the service as a whole, the rector pointing out to the miscellaneous congregation that the Anglican communion had been the forerunner of America even in the colors of the flag, although modern usage, following the Roman custom, concealed this.

Shall not the American Church in this present crisis, this "melting pot", claim this mark of its heritage and right now "show its colors"?

Yours truly,

October 7th. R. C. TEN BROECK.

### "CHRIST IN FLANDERS"

To the Editor of *The Living Church*:

DR. STEWART in his address on *The American and His Flag* (page 733-734, *LIVING CHURCH*), says of the poem, *Christ in Flanders*, that it was written by an unknown soldier. Now the enclosed has been pinned on my study wall for more than a year. The Miss Foster mentioned is a daughter of a cousin of mine—Emily Chisenhale-Marsh, who married Sir William Foster, son of the Rev. Sir Frederick Foster, Vicar of Theydon Garnon, Essex, England. "L. W." are—I presume—the initials of the "now married", Miss Foster, whose new name I do not know.

Yours very truly, ARTHUR E. MARSH.

St. Mary's Rectory, Blair, Neb., October 5th.

[“The enclosed” is a reprint of *Christ in Flanders*, “from the *Spectator* of September 11th, 1915, by kind permission of the Editor.” It is signed L. W., and beneath are the words: “This is written by Miss Foster (now married), eldest daughter of Sir William Foster.”—EDITOR L. C.]

### AT CAMP LEWIS CANTONMENT

To the Editor of *The Living Church*:

I WOULD like to suggest to the rectors of the parishes from which the 50,000 men are taken for Camp Lewis Cantonment. Tacoma, that it would be a great help to the local clergy if the rectors whose young men are coming here would give us full particulars so that we could bring them in touch with our Church and social life. Please attend to this at once.

Sincerely yours,

Church of the Holy Communion, R. H. MCGINNIS.  
Tacoma, Wash., October 2nd.



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

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

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

**T**HE letter which the editor of this department has been discussing for several issues speaks in behalf of the Children's Eucharist, and suggests that the real way to teach children is through worship. Now the editor is well aware that in many quarters in the Church the Children's Eucharist, coupled with catechetical instruction by the rector or one of the clergy, is regarded as the very ideal for children's teaching and worship. The editor, however, finds himself at variance with those who hold this opinion, and he speaks not merely from theory but from experience, having been superintendent, during one period of his work as a layman, in a church where the Children's Eucharist was the rule. He has also collected much information on the subject from persons of unprejudiced temper, who have worked in parishes where the Children's Eucharist is maintained.

Speaking, then, from the point of view both of theory and of practice, and in opposition to this method of work and instruction for children, the editor desires to say in the first place that in his judgment the Eucharist in its essential nature is meant not for babes but for trained Christians. The discipline of the early Church, by which those unprepared and untrained were dismissed from worship before the more sacred parts of the liturgy were reached, is one which in his opinion should be restored and put into use. It is true that there are no mysteries, no arcana, except intellectual ones, in the Christian Church. The practice of the Eastern Church of placing the altar behind screens and closing the doors, so that the laity may not view the more sacred portions of the liturgy, proceeds from a truly oriental but mistaken conception of the mysteries of our most holy religion. And yet the idea that the profane or at least the uninstructed should be excluded from participation in the celebration of the Divine Mysteries proceeds from a right conception, and the children, with their partial apprehension of the deeper truths of our faith and worship, are hardly yet in position to participate intelligently, and therefore devotionally, in the sublime service of the holy sacrifice instituted by our Lord to show forth His death until He come again.

Even those who favor the Children's Eucharist are in almost all cases opposed to the very little children of the primary department attending it. This would cut them off from membership in and the benefits of unity in worship with the great body of the Sunday school, and would create all sorts of administrative problems if we were to run Sunday school for the little children but not for the older ones. It is true that to-day most of the primary departments have their own simple religious exercises and do not participate in the worship of the school as a whole. But there are many of us who have our qualms as to this, and believe that the devotional exercises of the Sunday school should be shared by the entire student body from the youngest to the oldest.

In the next place, for reasons already given, the practice of making the Children's Eucharist a substitute for the Sunday school would cut out, or should cut out, those in the junior department who have not yet been confirmed, because not yet prepared to take understanding part in the service. It also creates difficulties with regard to children newly joining the Sunday school, especially when they come from other Christian bodies, a condition often occurring in certain parishes and in certain portions of our cities.

Then again, where children participate in the Eucharist, the problems of order and consequently of devotion become very great. The Sunday school of which the editor has spoken was connected with a church where all the conditions were favorable to the Children's Eucharist, because of the long training of the children and people in the meaning and ways of devotion, because of the devout conduct of the service in the sanctuary, and because of a large staff of carefully trained and devout teachers; yet it always seemed to the writer that the staff were so taken up in preserving order that there could be but little peace of mind and devotion on their part; and, in spite of all their endeavors, the children were always very restless. In another parish, where the Children's Eucharist was held twice a month—and with great success in the opinion of the clergy—lay workers again and again told the writer that in their opinion the Children's Eucharist was a failure because of these very difficulties of order, quiet, and devotion. There was no open disorder or apparent breaches which would disturb the clergy in the chancel, but all through the congregation there was a restlessness and disquiet which was destructive of real reverence and absorption in the worship.

Many are of the opinion that the simplicity and childlikeness of children peculiarly fit them for contact with sacred things. The writer has always had the good fortune, from the earliest childhood, to be connected with churches notable for their reverential atmosphere and the devoutness of their congregations, yet he is convinced that undue and too early familiarity with holy places and holy things tends in children to lack of real reverence, and to the destruction of that sense of awe which indeed seems natural to children, yet soon passes away when contact with the objects of awe becomes frequent rather than occasional. Surely there should be reserve in the admission to and use of holy things; and this reserve appeals to a child's natural love of mystery, and childish sensibilities do not become blunted from over-use.

For these reasons, the editor would strongly oppose the Children's Eucharist and catechetical instruction as the normal weekly provision for the worship and instruction of the children of a parish as a whole. Yet it is most desirable at stated intervals, and should be a regularly provided portion of the children's work and worship in every parish; but it should not be weekly nor even fortnightly, for the reasons which have been urged. If there are clergymen or laymen who have helped to maintain a Children's Eucharist through continuous years and have found it profitable, the editor would be glad to hear from them, to learn their observations, their answers to the objections he has made, and their positive reasons for believing from their own experiences that this is a beneficial method of providing for the instruction and worship of the children of the Church.

As a final word, let us observe that whether the worship be that of the Eucharist or some simpler service, teaching through worship is coming to be highly favored in various quarters as an instrument of religious education, and is by some regarded as most effective. But it is not the only available pedagogical instrument. It is one of many, and all should be employed. Let us note some of the many influences and activities that are brought to bear on the Christian training of the child in the average well-conducted Sunday school. They are these: The instructed and trained mind of

But Not the Only Pedagogical Instrument



the teacher; the personal character and influence and Christian activities of the teacher; soul touching soul; torch lighting torch; the spoken word and its far-reaching power; the carefully worked out text book; home study and preparation. In other words, teaching through worship only postulates too narrow a psychology, limits the scope of instruction to too small a field, and fails to use many effective instruments for the religious instruction of the children of the Church.

### THE AMATEUR FARMER

BY RALPH M. HARPER

THE author of this article is rector of St. John's Church, Winthrop, Mass. For two years he has used a large vacant lot in front of the rectory for an apparently prosperous garden which he describes as "something between a hindrance and a help." Passers-by have been amused over his large sign beautifully designed in the national colors and securely screwed to a large post near the sidewalk:

"GRASS-ROCK FARM

Hewn from the rock and sifted from the grass in 1916."

Then follows a quotation from President Wilson's message: "Everyone who creates or cultivates a garden helps and helps greatly in the feeding of the nations."

One of the sinister remarks which some of the non-farming element in every American parish have made during the past summer is that next year there will be a great reduction in the number of amateur farmers. Their point was that many enthusiastic and well meaning city-bred folks would find that there is more in farming than in reading the *Garden Annual*, spading the earth, sowing the seed, gleanings from the volunteer advice of friends and neighbors, and—getting something to eat from the growth of the ground! Their prophecy was that, in practical logic, there are many intervening stages which are required to make good the gospel warning that whatsoever a man soweth that shall he also reap—that is, reap some thirty, some sixty, and some an hundred fold.

The intervening stages in this farming logic are now painfully realized, for the fact of failure in the mind of the amateur farmer is all too vividly apparent. The fond dreams of the hundred-fold increase, cheered by the warm winter fireside and the winsome *Garden Annual*, were alarmingly dissipated by the July drought. The expected sixty and thirty fold were reduced in August to eight or ten fold, and—luckily, in many instances, to an even swap: partly because of pests, partly because of inexperience and ignorance, and partly because of the free advice of pestiferous friends and neighbors. The well-meaning wisdom of some people has probably proven more disastrous than the drought and pests combined!

Now that the harvest is gathered and the failures realized, is the sinister prophecy of the non-farming element to become true that next year there will be a great reduction in the number of amateur farmers in this American nation?

As a parson, I answer most emphatically. No! The wise prophets have failed in just one point: they have not appreciated the human element in the situation. The human element is simply this, that in the heart of every red-blooded man and woman, boy and girl, a difficulty is only an incentive. The deeper the difficulty, assuming one's faith in the righteousness of the cause, the more effective and more irresistible is the incentive. No doubt about the difficulty of farming exists now in the mind of anyone. And no loyal man can question the righteousness of the cause of the farmer, which in this unprecedented world food crisis is to "help and help greatly in the feeding of the nations." The logic is therefore inevitable: you cannot demolish the faith of the amateur farmer with disasters equal to all the ancient plagues of Egypt and the modern devastation of the Huns.

There is, I recognize, a small pacifist group among amateur farmers. Because of drought, pests, and pestiferous people, the pacifists would withdraw from the farming conflict, play it safe, and attempt to preserve the *status quo*. Happily such pacifists are in a hopeless minority. The normal American man, whatever his previous attitude, is becoming more healthily intolerant over the *status quo*.

There are, I recognize too, some amateur farmers who

are cowed by their failures. No slurs must be cast at such folks, for any real farmer, no matter how brave and patriotic he may be, knows all too well the possibility of unforeseen disasters in the working of the laws of nature and of man. Tender indeed is one's sympathy for the amateur farmer whom difficulties have temporarily intimidated, and failures cowed.

There is but one word of help for such a man. It is the truth that shall make him free. This truth is the fact that there is a third class of amateur farmers—and this is the most numerous and most normal class—who through difficulties find liberation, a release from ill health and mean fears, and an indomitable perseverance to excel. Drought, rain, both physical and intellectual, and early frosts do not blight the farmer's faith. Oh, no! The normal farmer, in spite of his failures, perhaps because of it, is oblivious to sinister slurs and sneers. As the frosts become more frequent and the snow begins to fly and the winter winds derisively roar, his face is turned serenely toward the coming spring sun. His soul is radiant with many better plans for next year's sowing. And, as a result of his faith in the new knowledge gained from past failures, he sees clearly the abundant harvest ahead. He trembles with an inward, intuitive joy as he shouts to a discouraged or cowed brother: "Come and you shall see!"

It is only through the baptism of the fire of real failure that the amateur suddenly finds himself transformed into a regular farmer.

### KINSHIP

WHAT we are *the* people, and wisdom will die with us, is probably the conviction of most races of human beings on the face of the earth. Any idea of kinship with other forms of life is not to be tolerated; we are the proud possessors of a god-like reason; the brute creation of a blind instinct far removed from man's lofty endowment. Such a belief makes easier the universally accepted notion of the divinely given dominion over the beasts of the fields and the fowls of the air and all that passeth through the depths of the sea. Careful investigation goes to show that there is not such a mighty chasm between reason and instinct as has been commonly supposed to separate us from our little brothers of the field and forest. The word instinct is a blanket term covering a world of ignorance. When a toothless old man soaks his crust in his coffee the act is prompted by reason; when a duck, that has only rudimentary salivary glands, carries a hard crust some little distance to soak it in water, it acts from instinct. A man through local attachment prompted by reason may travel across a continent to get back to the place of his birth; but a wild duck, hatched in an incubator, may have the same kind of local attachment, prompting it to leave a body of water, its native element, and cross a busy street that it might again enjoy a familiar environment in close contact with human creatures, the barrier of fear having been broken down.

Instinct is a great matter, for it enables the wild ducks to find their way back over a road that they have never seen, over which a man with all his reason would have wandered and lost his way. It is said of man that "Joy and grief and hope and fear alternate triumph in his breast," as though these were the distinguishing qualities of the great gift of reason, but as a matter of fact, dumb creatures, with only instinct for a guide, are not strangers to like emotions. True religion and undefiled is in a recognition of the inestimable value of life, that the highest and lowest hold in common, something to be guarded with the greatest care and never recklessly sacrificed. Love and pity are two angels guarding a sacred flame that once extinguished may not be rekindled—Love's Red Cross protecting all life. "He who in his own soul perceives the supreme soul in all beings, and acquires equanimity toward them all, attains the highest state of bliss."

Behold an old commandment in a new setting: "Thou shalt not kill." "For we know the whole creation groaneth and travaileth in pain together until now."—VICTOR KUTCHIN in *Wisconsin Humane Herald*.

A MAN WHO lives right, and is right, has more power in his silence than another man by his words.—*Phillips Brooks*.

## Church Kalendar



- Oct. 1—Monday.  
 " 7—Eighteenth Sunday after Trinity.  
 " 14—Nineteenth Sunday after Trinity.  
 " 18—Thursday. St. Luke.  
 " 21—Twentieth Sunday after Trinity.  
 " 28—SS. Simon and Jude. Twenty-first Sunday after Trinity.  
 " 31—Wednesday.

### CALENDAR OF COMING EVENTS

- Oct. 23—Synod of New England, Cathedral Rooms, Cathedral Church of St. Paul, Boston.  
 " 23—Church Congress, Cincinnati.  
 " 24—Maryland Dloc. Conv., Old St. Paul's Church, Baltimore.  
 Nov. 1—Consecration of Bishop of Atlanta, St. Philip's Cathedral, Atlanta, Ga.  
 " 13—Synod, Province of Sewanee, Charleston, S. C.  
 " 13—New York Dloc. Conv., Synod House, New York City.  
 " 20—Albany Dloc. Conv.  
 " 20—New Hampshire Dloc. Conv.  
 " 21—Quincy Dloc. Conv.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### ALASKA

Rev. A. R. Hoare (in Eighth Province).  
 Miss E. F. Jackson (in Eighth Province).  
 Miss R. G. Humphrey.  
 Miss D. S. Tate (in Fifth Province).

#### BRAZIL

Rev. W. M. M. Thomas.

#### CHINA

#### ANKING

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

#### HANKOW

Deaconess Julia Clark (in Eighth Province).  
 Deaconess Edith Hart.  
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).  
 Mr. E. P. Miller, Jr.  
 Rev. Walworth Tyng.  
 Mrs. Walworth Tyng (in First Province).

#### SHANGHAI

Miss M. A. Bremer.  
 Miss Annie Brown.  
 Miss L. S. Hammond.  
 Rev. J. G. Magee.

#### CUBA

Very Rev. G. B. Myers.

#### JAPAN

#### TOKYO

Rev. W. F. Madeley.  
 Deaconess E. G. Newbold.  
 Rev. J. A. Welbourn.

#### PORTO RICO

Rt. Rev. C. B. Colmore, D.D.

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

## Personal Mention

DEAN BELL of Fond du Lac has six months' leave of absence. The report that he will pass the time at Camp Grant, however, is erroneous.

THE Rev. GEORGE BOATE is director of religious work at the camp of the U. S. Naval Volunteers near Cape May, N. J.

THE Rev. WILLIAM OMER BUTLER, priest in charge of the Church of the Transfiguration, Chicago, has been appointed to the charge of St. John's Church, Lockport, Ill., beginning October 21st.

THE Rev. J. H. GIBBONEY, Jr., has entered upon his duties as rector of St. Stephen's Church Goldsboro, N. C.

THE Rev. LEFFERD M. A. HAUGHWOUT, rector of Holy Trinity Church, Ponce, Porto Rico, is spending his furlough in Chicago, and may be addressed at 4200 Grand Boulevard.

THE Rev. H. ASHTON HENRY, residing in Troy, N. Y., is slowly improving after a critical illness of five weeks' duration.

THE Rev. JOHN W. R. HERITAGE is now curate of All Saints' Church, Brooklyn, N. Y.

THE Rev. CUTHBERT F. HINTON will assume charge of St. John's Church, Wausau, Wis.

THE Rev. WILLIS B. HOLCOMBE has joined the staff of Christ Church, Clinton street, Brooklyn, N. Y.

THE Rev. ARTHUR KETCHUM has accepted an appointment as locum-tenens of the Church of the Epiphany, New York City, during the absence of its rector on war service.

THE Rev. FREDERICK W. PRATT has accepted a position as instructor at the New Mexico Academy at Roswell, N. M. For the present Mr. Pratt will continue Sunday services at Grace Church, Carlsbad, N. M.

THE Rev. WALTER S. THOWBRIDGE has arrived in Albuquerque, which will be his headquarters for the present as Archdeacon of New Mexico.

## ORDINATIONS

### PRIESTHOOD

CENTRAL NEW YORK.—On Thursday, October 11th, in Calvary Church, Homer, N. Y., the Bishop Coadjutor of the diocese advanced to the sacred priesthood the Rev. ADDISON TRACY DOUGHTY. The Bishop celebrated the Holy Communion assisted by the Rev. Frederick Walter Dickinson, who read the epistle, and the Rev. Charles H. L. Ford, who was gospeler. The precentor of the Litany was the Rev. Thomas Raymond Jones. The candidate was presented by the Rev. M. George Thompson, who was also the preacher. The newly ordained priest will remain in charge of Calvary parish, Homer, where he has been serving during his diaconate.

INDIANAPOLIS.—On the Nineteenth Sunday after Trinity, October 14th, the Rev. ALBERT ELLISTON COLE was advanced to the priesthood in St. John's Church, Bedford, by the Bishop of the diocese. The candidate was presented by the Rev. William Burrows, who, together with the Rev. Canon Otte, joined in the imposition of hands. The Bishop was the preacher. The Rev. Mr. Cole has been appointed vicar of St. John's Church, Bedford, in succession to the Rev. Canon Otte.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

## DIED

MANN.—On Sunday, October 7th, MARY BATES MANN, daughter of the late Abram S. and Frances Hoyt Mann, and sister of Elbert B. Mann of Buffalo, Frederick H. Mann of Ashland, Ore., Walter H. Mann of Oconto, Wis., and Abram J. Mann of Rochester, N. Y. Funeral services at Christ Church, Rochester, on Tuesday afternoon, October 9th.

WILSON.—Mrs. ALICE ADAMS WILSON, daughter of Bishop Adams, died October 1st at the Easton Hospital. She had made her home with Bishop Adams. The funeral service was held at the Cathedral in Easton, Pa.

## MARRIED

BARBOUR-JONES.—On October 13th, at the Cathedral Church of St. John the Divine, New York City, by the Rt. Rev. Jame De Wolf Perry, D.D., the Rev. JAMES ERNEST BARBOUR, rector of the Church of the Advent, Pawtucket, R. I., and FLORENCE PARLINE JONES, youngest daughter of the late Elijah and Mary Esther (Ross) Jones.

## WANTED

### POSITIONS WANTED—CLERICAL

CAPABLE EXPERIENCED PRIEST, HARD worker, spiritually minded; good preacher, good Churchman, careful organizer, especially in Church school; now in good parish but seeks parish with better Catholic ritual—not extreme—where there are greater opportunities. Address SERVANT, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ACTIVE PRIEST, now doing missionary work, desires parish, preferably Eastern. College and General Seminary. Address LYCONA, care LIVING CHURCH, Milwaukee, Wis.

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

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

### POSITIONS OFFERED—MISCELLANEOUS

TEACHER WANTED for an ungraded class of girls in a Church home under the care of Sisters, and near New York City. A young Churchwoman who is musical, required. For salary and particulars address SISTERS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED for St. Paul's parish, Saginaw, Mich. State minimum salary accepted. Address Rev. PAUL R. R. REINHARDT, rector, 40 N. Franklin street, Saginaw, Mich.

COMPETENT CHILDREN'S NURSE. References. Address Mrs. KUSTERER, 1866 Robinson E., Grand Rapids, Mich.

### POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER DESIRES POSITION. Successful with boys' and adult choir. Will accept nominal salary where there is opening for teaching. References the best from rector and vestry where now engaged. Address CANTOR, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES WORK in parish or mission; experienced in organized parochial activities; is also trained librarian, secretary, and indexer. Catholic Churchmanship. References. Address with particulars, DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as parish helper by young lady who has had some training and experience in Sunday school teaching and parish visiting. Best references. Eastern parish preferred. Address G. F. S., 194 Washington street, Middletown, Conn.

LADY OF REFINEMENT desires immediate position as companion and reader to elderly lady, or supervision of housekeeping, with light duties. For particulars address MISS I. SAVAGE, Mt. Pleasant, Tenn.

ORGANIST-CHOIRMASTER DESIRES POSITION. Experienced. Boy voice specialist. Highest references. Address EFFICIENT, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED Churchworker. Good organizer, wishes position in mission field or children's home. Address EGAL, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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HYMNS FOR SUNDAY SCHOOL AND CHURCH, 60th thousand, words and music; cloth, 20c a copy; Manila, \$6.00 per hundred, carriage extra. Best and cheapest Sunday School Hymnal published. PARISH PRESS, Ft. Wayne, Indiana.

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

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

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

**TWO-MANUAL MARSHALL** pipe organ of seventeen stops, in good condition, beautiful tone, water power. Price \$1,000. TRINITY EPISCOPAL CHURCH, Oshkosh, Wis.

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

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

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

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

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

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**CHURCHWOMAN OF MODERATE MEANS** wishes room and board for winter in New York City. Address M. K. LIVINGSTON, 16 Prospect street, East Orange, N. J.

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Green are the mountain-slides,  
And crimson, gold, and grey;  
October brief abides;  
Short the Autumn day,  
Tingling October!

On the Asheville Plateau, 2,200 feet above the sea, four hundred acres, all fertile, for sale; near the Biltmore Estate and National Forest; with mansion. Scenery, health. I represent a friend; no commissions. Address CHARLES E. LYMAN, Asheville, North Carolina.

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**ANGLO-CATHOLIC LIBRARY WANTED** (88 volumes). Address E. S. GORHAM, 11 West Forty-fifth street, New York.

**NOTICES**

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

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

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

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

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

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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.

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

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

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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.

**RETREAT**

**NEW JERSEY.**—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Friday evening, November 2nd, and ending Monday morning, November 5th. Conductor, the Rev. J. P. McComas, D.D. Apply to the MOTHER SUPERIOR.

**MEMORIALS**

**WILLIAM EDWARD RITCHIE**

The rector, wardens, and vestrymen of Grace Church, Hinsdale, Illinois, profoundly moved by the passing into Life Eternal on September twenty-fifth, *anno domini* 1917, of their associate and friend, WILLIAM EDWARD RITCHIE, sometime warden and vestryman of this parish, record this minute in loving remembrance.

Mr. Ritchie was born a Churchman and ever lived as such. Upon leaving St. Paul's, Chicago, and removing to Hinsdale, he immediately identified himself with the interests of this parish. He was president of the men's club for two successive terms, chairman of the committee on the Church Pension Fund, and in large part responsible for the success of the parish canvass. No parochial or diocesan activity failed to receive his warm approval and generous aid. He served the Church Club of Chicago as a director, and when possible attended the diocesan convention as a delegate.

In addition to his Church interests, Mr. Ritchie observed fully his duties as a citizen, giving freely of his time and money to civic affairs, and supporting everything that made for the public welfare. His last patriotic duty was to give his consent and blessing to the

enlistment of his oldest son, Lyell, a law student at Harvard, in the First Massachusetts Regiment of Field Artillery.

A Christian gentleman, a faithful Churchman, a patriotic citizen, and a loyal friend! May he rest in peace, and may light perpetual shine upon him!

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

## BOOKS RECEIVED

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

Association Press. New York.

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

*For France and the Faith.* Letters of Alfred Eugene Casalls. Translated by Edwin Bristol. 60 cts. net.

Thomas Y. Crowell Co. New York.

*American Presidents: Their Individualities and Their Contributions to American Progress.* By Thomas Francis Moran, Ph.D., Professor of History and Economics in Purdue University. 75 cts. net.

Funk & Wagnalls Co. New York.

*The Soldier's Service Dictionary of English and French Terms.* Embracing 10,000 Military, Naval, Aeronautical, Aviation, and Conversational Words and Phrases Used by the Belgian, British, and French Armies, With Their French Equivalents Carefully Pronounced, the Whole Arranged

in One Alphabetical Order. Designed Especially for Instant Use in the United States Service. Edited by Frank H. Vizetelly, Litt.D., LL.D., Managing Editor of the *New Standard Dictionary*, Member of the Royal Academy of Arts, London, etc. Illustrated. \$1.00 net.

Macmillan Co. New York.

*The Christian Ministry and Social Problems.* By Charles D. Williams, Bishop of Michigan. \$1.00 net.

## YEAR BOOKS

St. Paul's Church. Steubenville, Ohio.

*Year Book and Directory*, September 1, 1916, to September 1, 1917.

## PAMPHLETS

Presbyterian Board of Publications. Witherspoon Bldg., Philadelphia.

*An Historical Pageant on the Protestant Reformation.* By Lloyd Eastwood-Scribald, Author of *Israel*, *A Bible Drama*, *The Unknown God*, a Greek Drama in English, etc. 25 cts. postpaid.

Committee on Public Information. Washington, D. C.

*American Loyalty.* By Citizens of German Descent. War Information Series No. 6, August, 1917.

Committee for Armenian and Syrian Relief. 1 Madison avenue, New York.

*A New Harmony of the Gospels.* Compiled from the New Testament and from cablegrams and letters received from Bible Lands in 1917.

Women's Committee of One Hundred for Non-Partisan City Government. 110 W. Fortieth street, New York.

*A City Government That Serves.* A Record of the Past Administration and Demand Upon the Next.

## DEAN ROBBINS' FIRST SERMON IN NEW YORK CATHEDRAL

Tells of the Gospel as World Medicine—Diocesan Convention—Lay Readers May Be Called to Replace Chaplains at Home

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 15, 1917 }

A LARGE congregation in the Cathedral of St. John the Divine last Sunday morning, heard the new Dean, the Very Rev. Howard Chandler Robbins, D.D., preach his first sermon there since assuming the deanship.

"Every age," Dr. Robbins declared, "has laid upon it some characteristic obligation. Every age must express in its own way its faith in God and its will to advance His kingdom. In the earliest ages these things found expression in the building of cathedrals. In our age the primary interests are political and social. They have been well defined for us in the words which have become the watchwords of the present war, 'to make the world safe for democracy.' That is the splendid challenge of the time, and we must give answer without fear, without reservation, pledging to the heroic task all that we have and are.

"But to make the world safe for democracy, how much more than force alone is needed? How above all things there is needed the lifting up of the hearts of the individual men and women, who constitute democracies, the training of them in self-control, the ennobling and enabling of them so that they can meet the responsibilities as well as enjoy the privileges of freedom. How there is needed also the fraternal

spirit, the international mind, so that the free peoples of the world, not only when drawn together by a common peril and acting for self-preservation, but also when released and safe from peril may still cooperate, may still link hearts and hands with one another and so maintain the peace and freedom of the world.

"For that the Gospel of Jesus Christ is alone sufficient. Without the spirit of the Gospel no political expedient can make the world safe. Democracies as well as empires may have conflicting ambitions. Democracies as well as empires may be found hostile to one another, kept asunder by prejudices, by suspicions, by aims incompatible with peace. The only thing that can make the world safe is that religion which carries in its bosom earth's redemption. God, who has made of one blood all nations of men to dwell on the face of the whole earth, has sent His blessed son to preach peace to them that are far off and to them that are nigh.

"The world has been blind to that message. We have turned deaf ears in the past to His words of charity. We have been so wise, so prudent, so self-sufficient, that His Gospel has been hid from men and nations, and they have gone down together into unfathomable darkness and tasted there the bitterness of death. When that bitterness of death is past, when peace returns, when freedom's cause has triumphed and freedom's victory has been established, let it be a winged victory. Let it not be a Bourbon peace, a Tory peace, of return to old conditions. Let it be for us who have named the name of Christ a more faithful turning to Him, a more daring venture upon His

teachings, a more faithful, a more fearless reliance on His truth."

## PREACHERS AT THE CATHEDRAL

Following is the list of preachers at the Cathedral for the rest of the year. The first service is at 11, the second at 4 P. M.

October 21st, Dean H. E. W. Fosbrooke, Dr. Harry P. Nichols.

October 28th, the Dean, and Dr. Leighton Parks.

November 4th, Prof. Foakes-Jackson; the Dean.

November 11th and 18th, the Dean.

November 25th, Bishop Lloyd.

November 29th, the Bishop (Thanksgiving Day).

December 2nd, 9th, and 16th, the Dean, and Dr. George William Douglas.

December 23rd, Prof. Dickinson Miller, Dr. George William Douglas.

December 25th, the Bishop (Christmas Day).

December 30th, the Dean, and Prof. Dickinson Miller.

## DIOCESAN CONVENTION

The annual convention of the diocese will assemble in the Cathedral of St. John the Divine on Tuesday morning, November 13th. Business sessions will be held on this day and the two following days in Synod Hall. The usual reception for the clerical and lay delegates will be held in the episcopal residence by invitation of Bishop Greer on the evening of the first day of the convention. In lieu of any formal ceremony or service, the new Dean of the Cathedral will be presented to the convention by the Bishop of the diocese.

## BISHOP GREER MAY MOBILIZE LAY READERS

Bishop Greer preached on Sunday morning, October 7th, in the Church of the Heavenly Rest, being the first to volunteer as a special preacher during the rector's absence on war service. Alluding to present conditions and possible emergencies the Bishop said:

"Not a few of the clergy of the diocese have been granted absence by their vestries



in order that they may give themselves in some way as chaplains in regiments, members of hospital units, or in connection with the fine work the Y. M. C. A. is doing to-day.

"In this case I propose to call upon the laity, as far as they can, to take the places of the rectors and clergy in the churches. This is a day when we are called upon to do the unexpected thing, and we must do it. There are many in this diocese to whom I will gladly give canonical licenses as lay readers."

Thinking that this was a call for lay readers, many laymen have offered themselves to the Bishop for such work. However, there is no alarming dearth of clergy in or near New York at the present time. The Bishop was merely announcing a remedy for a future contingency.

TRINITY RECTORY ABANDONED

Any one who remembers the neighborhood of Madison square as it was twenty-five years ago—or even a decade ago—and walks through the old avenues and cross-streets to-day, will be startled by the great changes in the buildings and the wholesale conversion of residences into business places and office buildings.

This week an announcement in the newspapers caused more or less of a sensation. It told of the abandonment of the rectory of Trinity parish after forty-five years' use. So the rector of Trinity parish will leave Twenty-fifth street and live at No. 4 Washington square North.

The abandonment of the rectory is due to a decision of the city to widen Twenty-fifth street.

WEEKLY SERVICES FOR THE RED CROSS

In the Church of the Incarnation—a short distance from Red Cross headquarters—a

service of intercession for Red Cross and other war workers will be held every Friday at noon. The Rev. Dr. William T. Manning, head of the New York Chapter of the Red Cross, will be in charge of these services.

OFFICES OF THE WAR COMMISSION

The War Commission of the Church has opened an office at No. 14 Wall street. Bishop Lawrence is chairman. Bishop Perry is chairman of the executive committee. Mr. Arthur R. Newbold, of Drexel & Co., bankers, of Philadelphia, has accepted the office of treasurer.

CHURCH PERIODICAL CLUB

The regular monthly meeting of the Church Periodical Club will be held in the Parish House of the Church of the Heavenly Rest, 3 East Forty-fifth street, New York, on Monday, October 22nd at 11 o'clock. The speaker will be Dr. John W. Wood, Secretary to the Board of Missions, who will tell of his recent trip to Alaska and the work of the C. P. C. there.

WAR SERVICE OF THE G. F. S.

The Girls' Friendly Society in the diocese has organized a war service committee with Miss Katherine L. Potter as chairman. There have been constant inquiries from organizations, including the Mayor's Committee, the Committee on National Defense, the Food Conservation Committee, and the National Service Committee, for the G. F. S. plans for war work; and all look to this society as representing the Church's work for girls. Very much real work must be done at home to protect girls exposed to the moral dangers of the times, and this special work is an obligation of the Girls' Friendly Society.

is whether it should not be put in a museum."

Dr. van Allen called the war a struggle between the Allies fighting for democracy and an alliance opposed to democracy.

"The central powers," he said, "are defending mediaeval ideas concerning government, caste, privilege, and hereditary authority. They stand for reaction to progress, and that is why the Pope and the Vatican are pro-German, for the Popes have always arrayed themselves against republican or democratic ideas. There are kings on the side of the Allies, but no autocrats. There are only constitutional sovereigns, and even Japan is a constitutional monarchy to-day.

"Mr. Wilson exercises a far larger measure of personal authority in affairs military, naval, and civil than any one of the kings of the allied powers. He is nearer a dictatorship than any sovereign in the world, not even excepting the German Kaiser, and dictatorship is not inconsistent with a republic."

Dean Hodges, of the Episcopal Theological School, Cambridge, delivered an address on Christopher Columbus in Trinity Church, Newton Center (Rev. Edward T. Sullivan, rector), last Sunday evening.

RALPH M. HARPER.

DAUGHTERS OF THE KING

AN ANNUAL REPORT covering work of the Daughters of the King shows that the society continues to go forward. The past year it was represented at the summer conferences at Sewanee, Tenn., Cambridge, Mass., Geneva, N. Y., and Gulfport, Miss. It was represented at the convention in Dubuque, Iowa, by request of Bishop Morrison; and at the educational conference for Sunday school teachers at St. Bernard School for Boys, Gladstone, N. J.

Steps have been taken in the Second, Third, and Fourth Provinces to become part of the provincial synods.

Nineteen senior chapters have affiliated, with a membership of two hundred and seventeen, and five junior chapters and thirty-four members.

An extension movement has been started for which a number of assemblies have appointed their own extension committee. A legacy has been received and invested in Liberty Bonds, the income of which is to be used for extension work.

BISHOP OF MARYLAND ON THE LIBERTY LOAN

THE BISHOP OF MARYLAND has issued a pastoral to his diocese reminding them of the pastoral issued at the time of the entrance of the United States into the war, when he urged the fullest measure of service upon all Churchmen in whatever capacity might prove feasible and now making the suggestion that it is the duty of citizens to subscribe for the Liberty Loan.

"We are asked, not for a gift," he says, "but only a loan for the support of those who have undertaken to fight our battles at our request. Our Church bulks largely in the number who have undertaken to win the cause of human liberty and divine authority, on the land and water and in the air. Those of us still at home must measure up fully to the responsibility which is consequently ours. Under a consuming sense of this responsibility I cannot refrain from sending forth this request to you all to invest to the extreme extent of your ability in the safe, profitable, and proper Government security known as the 'Second Liberty Loan Bonds.'"

BOSTON CHURCHMEN HONOR ST. PAUL'S CATHEDRAL

On Its Fifth Anniversary — Dr. van Allen on The Passing of Kings

The Living Church News Bureau }  
Boston, October 15, 1917

CROWDED congregations loyally celebrated the fifth anniversary of the consecration of the Cathedral Church of St. Paul on the first Sunday in October. It was a memorable day, memorable because men and women are realizing the reality of the new type of Cathedral which Bishop Lawrence has in mind. The anniversary sermon in the morning was delivered by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of the Cathedral, who outlined the history of the Cathedral.

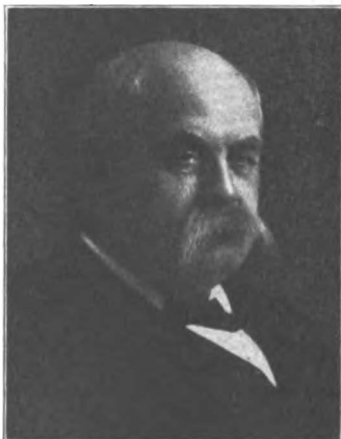
DR. VAN ALLEN ON THE PASSING OF KINGS

The Rev. William H. van Allen, D.D., rector of the Church of the Advent, gave an address Friday evening to his parishioners on War and the Passing of Kings. This address, and a somewhat similar one given several months ago, created a profound interest in the press. Dr. van Allen was one of the first clergymen in 1914 to denounce a passive neutrality and to point to the necessity of a vigorous cooperation between America and the Allies.

"King George," Dr. van Allen said, "has less power than any other citizen in England. He is only a symbol. Within twelve months a British bishop, British born and bred, said to me: 'We will have done with

kings before long. There will be no successor to King George.'

"I am not saying a word in criticism of that gallant gentleman—as patriotic and



FRANCIS WELLES HUNNEWELL  
Died September 30th at Wellesley, Mass.  
(See LIVING CHURCH of October 6th and 13th.)

true an Englishman as if he were of English blood—nor of his splendid son, fighting in the trenches. But the institution he represents has fulfilled its mission and it is useless to-day. I have felt the greatest change in the atmosphere in relation to the crown since Victoria's death. Britain is a crowned democracy to-day, but the crown is insecure, and the question in many minds

## PENNSYLVANIA WAR COMMISSION HOLDS PRELIMINARY MEETING

Will Raise \$150,000—A Second Sunday Evening Service for St. Mary's, West Philadelphia

The Living Church News Bureau }  
Philadelphia, October 15, 1917 }

**B**ISHOP RHINELANDER at the preliminary meeting of the diocesan War Commission introduced for discussion the question of what action the diocese should take in regard to the spiritual care of Churchmen in the various 101 camps and cantonments. The speakers were Dr. Montgomery and Dr. Mockridge. After general discussion Mr. Tingley moved, Mr. Houston seconding, that the Commission essay the raising of a fund of \$150,000, one-third for diocesan strengthening of present war work, the balance for the War Commission. Mr. Evans moved, Dr. Grammer seconding, that the Commission underwrite and assume the work of the Clergy Reserve Corps (now merged into the Commission). Both measures passed. Mr. Arthur Morton was elected treasurer. Dr. Washburn moved, with several seconds, that the chair name an executive committee of laymen and clergy (with powers of self-expansion) to formulate plans to lay before the diocese—a report to be made to the general board first. The chair appointed Messrs. Yarnall, Fahnestock, Newbold, Houston, Ceary, Bonsall, and the Rev. Messrs. Montgomery, Washburn, Mockridge, Walenta.

### "NEIGHBORHOOD SERVICE" IN WEST PHILADELPHIA

At St. Mary's Church, West Philadelphia, where Evening Prayer has been said for many years at four or half-past four on Sunday afternoon, an additional service at a quarter before eight was inaugurated on the first Sunday in October. It is of an informal character, and lasts about forty-five minutes. The rector calls it a Neighborhood Service, and hopes it may prove helpful to the increasing number of persons living in apartments and boarding-houses near the church, as well as to the many students of the University and the Drexel Institute. Among promised speakers at this service in the near future are Bishop Guerry and the Rev. Dr. Mockridge.

### AT CAMP MEADE

Among the Philadelphia soldiers at Camp Meade, Admiral, Md., is George L. Richardson, Jr., eldest son of the Rev. George L. Richardson of St. Mary's Church. This young man was graduated from Williams College in June at the head of his class, taking his degree *summa cum laude* and delivering the valedictory. He entered the war work of the Y. M. C. A. and was assigned to Camp Upton, Yaphank, L. I., but was called in September for examination under the Selective Service Act and enrolled in the quota from this city. He is now a private in the Three Hundred and Fourth Engineers.

EDWARD JAMES MCHENRY.

## CHICAGO LOSES BY DEATH TWO PROMINENT LAYMEN

From Hinsdale and Edgewater Parishes—New Social Service Secretary—Dr. Stewart Receives War Relic

The Living Church News Bureau }  
Chicago, October 15, 1917 }

**T**HE diocese has had a sad loss in the deaths of two of its active and devoted laymen, Mr. W. E. Ritchie and Mr. Samuel Dalton.

Mr. Ritchie died at St. Luke's Hospital on September 25th, following a serious operation. He was the late president of the W. C. Ritchie Company of Chicago, and a vestryman since 1908 of Grace Church, Hinsdale, of which he had been junior warden since 1912. Before coming to Hinsdale in 1905 he had been a vestryman and treasurer of St. Paul's Church, Kenwood. His rector, the Rev. E. H. Merriman, says that Mr. Ritchie's death is the greatest single loss the parish has had in the ten years of his ministry there. Mr. Ritchie was a loyal and generous supporter of the Church at home and abroad; he was keenly interested in missions, and particularly concerned in the work of the Chicago Homes for Boys and the Boy Scouts. He was rigidly regular in church attendance and a frequent communicant. He died a day before the news arrived of his elder son's safe landing in Europe with the One Hundred and First Field Artillery.

Mr. Samuel Dalton, senior warden of the

Church of the Atonement, Edgewater, died on September 27th after a long illness. The burial service was at the church on Monday, October 1st, the Bishop, the Suffragan Bishop, the rector, and the curate officiating. The full choir of the parish sang. The active pall-bearers were men of the vestry who had long been associated with Mr. Dalton. The honorary pall-bearers included other vestrymen and several of Mr. Dalton's business associates and friends. Burial was at Rosehill cemetery. Mr. Dalton, who was born in England, had been connected with the Church of the Atonement for more than twenty continuous years (practically all of his life in this country) and had served as vestryman and senior warden most of this time. Largely through his efforts and his bountiful gifts the Church of the Atonement has its present important place in the community of Edgewater and in the diocese. His whole service to the Church was marked by a spirit of intense loyalty and active cooperation. At the time that Mr. Dalton was forced by his last illness to forego the work for the Church and the parish that he loved so well, the vestry elected him senior warden-emeritus.

### NEW FIELD SECRETARY OF THE SOCIAL SERVICE COMMISSION

The Rev. J. B. Haslam, appointed secretary of the Social Service Commission of the diocese, brings to his work an ardent love of his fellow-men and an experience both practical and theoretical, gained on the West Side of the city, where he was in

charge of the Cathedral of SS. Peter and Paul; and also at Nashotah House, where for five years he was lecturer in Sociology. For the last three years he has been rector of Christ Church, Streator, Ill. He is a member, as well as field secretary, of the commission. The Social Service Commission consists of twelve members, clerical and lay, appointed annually by Bishop Anderson. The new field secretary will give all of his time to the commission, which has planned an active campaign for the season of 1917-18.

### DR. STEWART RECEIVES TOUCHING WAR RELIC

Last week a box arrived at St. Luke's offices sent by Major Ernest McCullough of Evanston, now serving with an American engineer's corps in France. It contained a crucifix, made of a copper time-fuse and the nose of a shell. The story of the relic is this:

A French priest, giving Communion to a dying man on the field, was struck by a shell, which instantly killed both him and the communicant. The crucifix was shattered, too, but the Corpus was uninjured. A soldier picked it up. Later the copper from the shell and the nose of the shell itself were rudely fashioned into pedestal and cross on which the original Figure was mounted. Dr. Stewart plans to give this pathetic relic of the war a permanent niche in one of the sanctuary walls of St. Luke's.

### WESTERN THEOLOGICAL SEMINARY

The thirty-third year of the Western Theological Seminary began on the first Ember Day in September, the 19th. During the summer the buildings and grounds have been restored to their usual excellent condition, and some minor improvements have been made. It had been feared that the war would make serious inroads upon the number of the student body, and it has. However, four new students, constitute a junior class. One special student is finishing his preparation for the ministry, and six men constituting the middle and senior classes returned, making eleven in all. Two or three more are still hesitating between service in the army or the navy and entering the seminary. While the number is small, yet relatively it is as large as could be reasonably expected. It is furthermore a matter of congratulation that the quality of the students is excellent; the grounds for exemption from military service in the case of the juniors having been such minor matters as will not affect their usefulness in the ministry.

There are twenty clergymen taking post-graduate courses.

Of the eleven undergraduate students, Chicago furnishes five—less than one-third the number that should have come had students from this diocese offered themselves in the same proportion to the communicant list as did students in other dioceses having theological seminaries.

The faculty remains unchanged. Dr. Graham Taylor will deliver his lectures on *The Relation of the Church to the Community*, and will conduct the middle and senior classes through places of interest in the city and suburbs. This course of lectures for a number of years past has proved to be of great value to the students.

In order that after the war the students may be able with some degree of intelligence to address those who have been engaged in military and naval service, arrangements are being made for a course of afternoon lectures and drill by an officer of the army.

After seven years of uninterrupted teaching and laborious literary pursuits, the vacation period of Dr. Mercer has been extended for three months. He is using this time in perfecting the manuscript for the publica-

tion of a book, in founding a new theological journal, and in the publication of a second issue of the Journal of the Society of Oriental Research.

#### NORTH SHORE S. S. INSTITUTE

The Sunday school institutes seem to pause for a short deep breath in summer time and then to get to work as quickly as possible again in the fall. The North Shore institute held its autumn meeting on Tuesday, September 25th, at St. Paul's-by-the-Lake, Rogers Park (Rev. Gilbert W. Laidlaw, rector). There was a short service at 5:30 P. M. with an address by the Rev. E. J. Randall on Making Christ Attractive. After supper there was a series of sectional conferences on Sample Lessons from the *Christian Nurture Series*, in primary, junior, and senior courses, led respectively by Mrs. W. S. Bishop of Christ Church, Winnetka; by the Rev. F. L. Gratiot, curate of Trinity Church, Highland Park; and by Mr. Harry Wells of St. Mark's Church, Evanston. After a business meeting there was an address by Mrs. V. B. Jackson on Story Telling.

#### WOMAN'S AUXILIARY KEEPS DAY OF PRAYER

The annual Day of Prayer of the Woman's Auxiliary was held on the Feast of St. Michael and All Angels, September 29th, at the Cathedral, under the leadership of the Suffragan Bishop, who celebrated the Holy Communion and conducted the hours of devotion and meditation. Bishop Griswold's theme was Reality, and he unfolded it along the lines of Mission, Personal Service, and Coöperation, interspersed with beautiful and appropriate prayers and hymns. It was to be regretted that this Day of Prayer fell this year on a Saturday, when it is difficult for busy women to leave their homes, so that the attendance was not as large as had been hoped. But those who were present enjoyed a time of real inspiration and blessing.

#### NORTHEASTERN DEANERY

The Northeastern deanery met at the Church of the Holy Spirit, Lake Forest, on Tuesday, September 25th. At the Holy Communion the Bishop made an address which became a strong charge to his clergy on the state of the Church. After a business session there was general discussion of missionary advance in the deanery. The Rev. L. F. Potter told of the work in the new mission of the Church of the Holy Apostles, an offshoot of his parish of St. Simon's on the Northwest side. The Rev. R. A. Heron, priest in charge of the Church of the Messiah, an outgrowth of St. Paul's parish on the South side, and the Rev. E. S. White, priest in charge of St. Lawrence's mission, Libertyville, where a thriving work has been done of recent years, were later speakers. After luncheon the clergy visited the Great Lakes Naval Station, which adjoins Lake Forest. H. B. Gwyn.

#### REV. H. H. H. FOX DECLINES ELECTION

THE REV. HERBERT H. H. FOX has declined his election as Bishop Coadjutor of the diocese of Marquette. In his letter to the president of the Standing Committee Mr. Fox says: "In declining the call to become your Bishop I think it is due you for me to say that it is not from any doubt about the Northern Peninsula being a field worthy of a man's best gifts and talents. A number of reasons hold me here for the present. Some have to do with the Church and some are personal, but I have been unable to put them aside."

Another convention will be called at an early date for the election of a Coadjutor.

#### CHURCH WORK AT CAMP PIKE

CAMP PIKE, at Little Rock, Ark., has been the recipient of many visits from Bishop Winchester, who has both held services and also given much time to intensive work among the men in the camp, coming, as they do, from many states. Bishop Saphore, the Suffragan, also has made visits and held services. Both the bishops met the officers of the camp at a dinner on the evening of October 5th for the purpose of discussing ways and means of promoting work in the camp. "The soldiers represent us. We must stand with them and behind them," said Bishop Winchester.

#### BISHOP ISRAEL AT WORK

"THOSE ACCUSTOMED to see an American bishop of the Episcopal Church, in his glossy, black robes, with long, flowing sleeves of delicate lawn, would be surprised," writes from somewhere in France a correspondent of the *New York Herald*, "to see a bishop at the front in khaki uniform, following his duties as a soldier among soldiers. The Rt. Rev. Rogers Israel, Bishop of Erie, is a case in point.

"The Bishop has secured a room in a town where our men are quartered. His window looks down upon a long row of wicked-looking machine-guns, which are hauled away every morning somewhere for practice by a long line of American mules.

"Dr. Israel is already greatly loved by all who know him, no matter whether they are of his creed or not. He is quiet, charitable, modest, and, above all, a big-hearted American. He is fiery sometimes. I heard him take the part of the men on one occasion, and he did not hesitate to tell a certain critic that the percentage of American soldiers who might forget themselves for a moment was so infinitesimally small that we should be proud of the army for the high level of its conduct.

"Dr. Israel is chaplain of the Red Cross unit from the University of Pennsylvania hospital, in Philadelphia, and he is awaiting the arrival of this unit. He is visiting the various chaplains attached to the army under a special commission of the Presiding Bishop of the Episcopal Church. Besides his work among the chaplains, Dr. Israel has recently been addressing the soldiers every evening in crowded Y. M. C. A. huts."

#### CORNERSTONE LAID IN BROOKINGS, SOUTH DAKOTA

THE CORNERSTONE of the new edifice for St. Paul's Church, Brookings, S. D., was laid by Bishop Burleson, assisted by the Rev. Paul Roberts, missionary in charge, on Wednesday, October 10th. The Church has been established in this city, which contains the State College of Agriculture and Mechanic Arts with its thousand students, for more than twenty-five years, but has made little impression upon the student life. It was thought that this was due to the fact that the small and inadequate building was remote from the college grounds, and because services were maintained only every other week by a minister who had several other charges.

Now one of the finest locations in the city has been secured near the college, for the erection of the church and rectory, which are to be of brick with Bedford limestone trimmings. The cost of the two buildings will be about \$16,000. The Board of Missions last year voted \$3,000 from the undesignated legacies, and the Sunday schools of Connecticut gave their Advent offering, which amounted to a little more than \$1,000, towards it. The Bishop and

the Church Building Fund gave another \$1,000 and the remainder has been largely raised by the communicants of the mission, so that there will be no debt on the property. An altar and a lectern are to be given as memorials, but no pews have been provided as yet and many other furnishings are lacking. It is hoped that the buildings will be completed by the first of next year and ready for use soon afterward.

#### PARISH ORGANIST DEAD AFTER FIFTY-THREE YEARS' SERVICE

LAST JUNE the historic rural parish of St. James', Boardman, Ohio, organized in 1809, which the Rev. Jackson Kemper visited in 1814, riding on horseback all the way from Philadelphia, lost by death its organist, Miss Ella Allen Clark, at the age of sixty-seven. She was a devout communicant, a gentlewoman, admired and beautiful in life and character. She became the organist of the parish when she was fourteen years of age and served in that capacity fifty-three years. Two months prior to her death, in order to be near a sister, she purchased a home in Akron, where she died; but her body was brought back to the old parish church from which it was buried on June 19th. New choir stalls are being erected in the church in memory of Miss Clark.

#### UNIVERSITY OF THE SOUTH

STUDENT ENROLLMENT at the University of the South, Sewanee, up to and including Foundation Day, is 325 as against 319 a year ago, despite the absence of sixty men, mostly seniors, who have entered various war activities. The University has also contributed nine of its officers and faculty members to the war. The Military Academy, which is overflowing its permanent quarters, reports 173 cadets enrolled as compared with 137 at this time a year ago.

Among the faculty members and officers who have already left the mountain or are in residence on leave or awaiting orders are Dr. Walter Hullahen, Dean of the College of Arts and Sciences; Dr. S. M. Baker, professor of German; Robert C. Walker, acting associate professor of Biology; Ralph P. Black, university engineer and professor of Civil Engineering; Dr. A. S. Eastman, professor of Chemistry; Professor H. L. J. Williams of the Theological Department; D. W. Berky, acting associate professor of Physics; Dr. A. L. Lear, physician in charge of the Hodgson-Emerald Hospital; and Dr. R. M. Kirby-Smith, University health officer, now here on leave after active Red Cross service on the battle fronts and in the devastated areas of Serbia.

Foundation Day, the anniversary of the occasion on which in 1860 the cornerstone of the University was laid in what was then the wilderness, was observed by exercises on the historic spot. Led by the crucifer and vested choir, the student body, officers, and faculty marched through the woodland to the commemorative block, where, after a short service, Bishop Knight, the vice-chancellor, read two accounts of the ceremonies attending the laying of the stone.

#### ASSYRIAN SOLICITOR IN JAIL

INFORMATION was recently printed in these columns as to the release from Ellis Island of a considerable number of Assyrians who were soliciting for alleged relief work and concerning whom THE LIVING CHURCH has many times in recent years given warning. It is stated now that Elias George, the man referred to in the most recent of these items, has been sent to jail

in Hartford for sixty days, after which he is likely to be returned again to New York for deportation. It is said that several \$100 bills were found hid in his clothing and that he was supplied with letters of recommendation from one or more of our clergy, as from others, in addition to the usual oriental-looking documents.

This man is now in jail; but there are many more of them abroad through the country, and any who entrust money to them do so with every reason for assuming that they are supporting a fraud.

#### FIFTH PROVINCE BOARD TRIES TO CO-OPERATE WITH FOOD ADMINISTRATION OFFICE

IN ITS REPORT to the Provincial Synod of the Mid-West, held last week in Fond du Lac, Wis., the Social Service Commission made the following report in regard to its attempt to cooperate with the national Food Administration:

"In the early part of August, 1917, Mr. Herbert Hoover, food administrator of the United States, called the editors of the religious press of America together for a conference in Washington and then outlined to them certain plans which he wished might be put into effect through the churches of America to assist in arousing our people to the necessity of conservation of food supplies. Mr. Frederic Morehouse, of THE LIVING CHURCH, came back from this conference and at once explained the plan in his paper. In many ways the plan, as outlined, seemed inadvisable to the Board, but it was so requested of us as almost to constitute a command from the Food Administrator. We hastily proceeded to organize the entire Province along the lines requested, printing and distributing through the diocesan commission thousands of cards through which the parishes were supposed to make weekly report to the dioceses and the dioceses make weekly reports to the Province. The Washington office had promised that when any clergyman wrote them about it they would furnish cards sufficient for every family in the parish to report weekly to the parish the food conservation which that family had made possible. Without these cards, of course, the whole scheme as arranged by us was useless. These cards have not been forthcoming. The plan therefore failed because of lack of cooperation in the central office. We did what we were told to do efficiently."

#### VIRGINIA THEOLOGICAL SEMINARY

THE THEOLOGICAL SEMINARY IN VIRGINIA began its year on September 19th with eight new students. Twenty-one men in all of those expected to enter the school this fall have given their services to the nation in the field of war. The Rev. Professor Bell of the faculty is chaplain of the One Hundred and Seventeenth Regiment of Engineers, which will soon go to France. Dr. Bell in his request for leave wrote to the board of trustees: "The spirit of an institution is a summary of its history, and we feel that the solidarity of our corporate body would be increased if in this crisis of human history alumni, students, and faculty were all represented in the field. It would seem to be a thing that we should be glad to remember in the future, and that might be of use to us in the present." The Rev. Hiram Van Kirk, Ph.D., will be locum tenens during Dr. Bell's absence.

Bishop Darst was the preacher at the opening service of the school. Matriculation of the new students took place on October 4th.

#### CLERGYMAN RECOVERS HIS SIGHT

THE REV. JOSEPH CROSS GRAY, rector of St. James' Church, La Grange, Texas, was recently operated upon at All Saints' Hospital, Fort Worth, and as a result has the sight of his left eye entirely restored. His eyes were injured as a lad, by fire, and the left eye has been blind for thirty years. This has greatly handicapped Mr. Gray in his work and he is very jubilant over his remarkable recovery. Previous attempts to perform the operation elsewhere had been unsuccessful.

#### DEATH OF REV. M. A. TOLMAN

THE DIOCESE of Bethlehem sustained great loss on Saturday afternoon, October 6th, through the death of its senior priest, the Rev. Marcus Alden Tolman, of Bethlehem. Born at Randolph, Massachusetts, on October 15, 1821, a son of James Tennaman and Sarah Alden Tolman. Mr. Tolman was a descendant of the Aldens who came to America with the Pilgrims. Educated at Boston and at the Philadelphia Divinity School, he was ordained deacon in 1861 and priest in 1863 by Bishop Alonzo Potter. He was rector of St. Alban's Church, Roxborough, Philadelphia, Pa., from 1861 to 1865, and of St. John's Church, Franklin, Pa., from 1865 to 1874. In the latter year he became rector of St. Mark's Church, Mauch Chunk, where he remained for twenty-six years. In May, 1878, Mr. Tolman was married at Franklin by Bishop Kerfoot to Miss Mary Whittaker, who survives him, having displayed marvelous strength in her watchful care of her husband in his declining years. In the year 1900 Mr. Tolman retired from the rectorate of St. Mark's Church, though he continued to serve the Church with marked ability during his seventeen years' residence at Bethlehem. For some years he preached the Sunday evening sermons quite regularly at Trinity Church, and often preached for considerable periods at St. Mark's Church, Mauch Chunk, and elsewhere. But his great service to the diocese of Bethlehem was rendered during many years service as chairman of the committee on canons and president of the Standing Committee, the latter service terminating only with his death. On occasions almost innumerable by his comprehensive grasp of the laws of the Church and the diocese he saved the convention from irregularities of legal procedure. He was the oldest trustee of St. Luke's Hospital, South Bethlehem, and an honorary trustee of Lehigh University. He was a Freemason and a Knight Templar.

Bishop Talbot officiated at the burial service at St. Mark's Church, Mauch Chunk, on Tuesday, October 9th, assisted by the Rev. Walter Coe Roberts, rector, and the Rev. James P. Ware, of Drifton. After Bishop Talbot concluded the Church's service at the interment at Mauch Chunk, the Masonic Lodge conducted its ritual service, the Rev. James B. May, of Lansford, serving as chaplain. About a score of clergy were present at the service.

#### CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

CONFERENCE of Church Workers among Colored People which convened in St. Mary's Church, Baltimore, Md., on Tuesday evening, October 9th, was the largest and most representative of all the conferences yet held. Fifty clergy coming from six of the eight provinces represented seventeen dioceses.

Through a confusion of the date, for which he was not responsible, the Bishop of Maryland was not present; however, the Rev. Dr. McClethen, rector of St. Mary's, representing the Bishop, welcomed the conference in

an impressive address. The congregations of St. Mary's and St. James, magnificently provided for the accommodation and entertainment of all the visitors. All of the papers, addresses, and discussions were practical and helpful, and there were great crowds at every session. The annual sermon by the Rev. W. V. Tunnell, of Howard University, was strong and lucid.

While expressing its regret that the late General Convention did not adopt the Missionary District plan, the Conference recorded its appreciation and gratitude for the Suffragan plan, which was adopted, and expressed the wish that it might promptly be put into operation. Commendation of Bishops Kinsolving and Winchester for their zeal in the speedy interpretation of the plan of episcopal adaptation was most hearty. And appreciation of the leadership of Bishop Cheshire and the diocese of North Carolina was indicated in securing pledges of over \$500 for the Thomas W. Cain Memorial Church at Warrenton, N. C., as well as in the determination to hold the next annual session at St. Augustine's School, in honor of the semi-centennial of this oldest Church school for the race.

Large and strong delegations were present, especially, from New York, Philadelphia, Washington, Norfolk, and Portsmouth. All of the former officers of the Conference were reelected.

#### CORNERSTONE LAID IN CIRCLEVILLE, OHIO

BISHOP REESE laid the cornerstone of the new parish house for St. Philip's Church, Circleville (Rev. David McDonald, rector), on Sunday, October 7th. The copper box placed in the stone contained among other articles, a copy of the Act of Incorporation of the wardens and vestrymen of St. Philip's parish, by the state legislature, dated February 7, 1833, a brief history of the parish, and a list of the men who are serving at the front. The building will be of tinted brick to correspond with the stone of which the church is constructed. It will cost about \$20,000. On the first floor will be the rector's study, a gymnasium, lockers, shower baths, storage and fuel rooms. The second floor will contain a large auditorium, seating three or four hundred persons, a stage, choir room, a guild room and kitchen. The building is the gift of Mrs. Emery of Cincinnati, in memory of her parents. A sufficient endowment to care for the upkeep is also part of the generous provision.

#### BISHOP BRENT RESERVES DECISION

THE COMMITTEE on notification of the diocese of Western New York has received from Bishop Brent a cable message stating that he will reserve decision as to his acceptance of that see until after he has had opportunity to meet the council personally and to study the situation.

#### BISHOP OSBORNE AT TRAINING CAMP

ON SUNDAY, October 7th, Bishop Osborne visited the Aviation Camp at Rantoul, Ill., accompanied by the Rev. J. M. Page, chaplain at the State University and the members of the choir of the temporary chapel. After the singing of several hymns the Bishop talked cheerfully to the men in a large ward of the Camp Hospital. Later in the evening the Bishop preached in the hall of the Y. M. C. A., which was well filled with men in khaki. Taking as a text, "As birds flying, so will the Lord of hosts defend Jerusalem," he spoke of the flying men as sent by God to promote righteousness, justice, and peace on the earth, urging a



life worthy of God in whose name they should go.

The men listened with great attention and when the Bishop bade them good night at the end of the service, sent him off with a round of hearty cheers.

CYCLONE ON THE ISLE OF PINES

PROBABLY THE worst cyclone in its history struck the Isle of Pines on Monday, September 23rd. Only the eastern part of the island felt the full force of the wind, particularly the towns of Columbia, Santa Fé, and Nueva Gerona. St. Luke's Church, Columbia, being built of reinforced concrete, suffered but little, although a part of its roof was blown away: but the people, natives and Americans, lost practically all of their possessions: houses, clothing, fruit, groves, everything but their lives. Had the storm struck the island in the night hundreds would have perished. In Columbia only three houses were left standing. In Santa Fé the church building is off its underpinning, and entirely roofless. It was moved a distance of fifteen feet, parting company with the chancel. The rectory was partly unroofed and all Mr. Decker's furnishings, clothing, bedding, and books were drenched for a number of days in the torrential rains that always accompany these storms. Mr. Decker, the priest in charge of our work on the island, was in Havana at the time of the storm, awaiting the arrival of his family from Viroqua, Wis., and for this reason he was unable to protect his property.

The towns of McKinley and Santa Barbara were not hit as hard as those in the eastern part of the island, but our church in the former place is off its foundation and the roof is injured; the church at Santa Barbara is unroofed and the porch gone.

Most of the damage was done in Nueva Gerona, where in a population of about 2,000 only about eight or ten houses remained in habitable condition. We had no building in this place, but our people were severely hurt. The greatest loss of all is that of the groves and of the fruit. It is estimated that the loss of the fruit alone will amount of about \$1,200,000.

INSTALLATION SERVICES AT LOUISVILLE CATHEDRAL

THE INSTALLATION of the Very Rev. Richard L. McCreedy, and of the Rev. Frank W. Hardy, as Dean and Senior Canon of Christ Church Cathedral, respectively, was held in the Cathedral on Sunday, October 7th. Bishop Woodcock read the office of institution and conducted the installation. The sermon was delivered by Bishop Burton. On the afternoon a special service was held in the Cathedral at which there was a series of brief addresses. Besides the speakers, a number of the city clergy were in the chancel, and also the Bishop of Lexington and Archdeacon Wentworth.

On Tuesday evening, October 9th, a meeting was held in Bishop Dudley Memorial Hall of the Cathedral House, when Bishop Woodcock presided and introduced the speakers. Thursday evening a reception to the new Dean and Canon was tendered them in the Cathedral House by the Bishop and Chapter.

THE CHURCH CONGRESS

THE PROGRAMME for the Church Congress, which begins its sessions in Cincinnati on October 23rd, will vary somewhat from that originally announced, rearrangement having

been necessary in order to fill certain gaps in the ranks of speakers and writers.

Bishop Du Moulin remains as preacher at the opening service. Bishop Vincent will deliver the address of welcome Tuesday evening. Bishop Fiske is the writer and the Rev. C. G. Twombly and Mr. Fletcher Dobyns are the speakers of the same evening.

On Wednesday, however, there is a complete change, in both morning and evening. On Topic II, Wednesday morning, Essentials for Continuity in the Ministry, the Rev. Frederick A. Wright is the writer and the two speakers are the Rev. A. L. Murray and the Rev. Selden P. Delany, D.D. When Topic III, The Religious Problem in the American University, is presented on Wednesday evening, the writer will be the Rev. John Mitchell Page, and the Rev. Irvine Goddard and the Rev. Paul Roberts will speak.

The programmes for Thursday and Friday remain as originally planned, although there is a possibility that Bishop McCormick, who is the last speaker on the afternoon topic, may not be able to keep his appointment.

The Rev. Charles Lewis Slattery, D.D., general chairman of the Church Congress, will deliver the farewell address.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Henry Judah Mikell, D.D., Bishop-elect of the diocese of Atlanta, as follows:

Time: All Saints' Day, Thursday, November 1, 1917.

Place: St. Philip's Cathedral, Atlanta, Georgia.

Consecrators: The Bishop of Tennessee (presiding), the Bishop of Florida, Bishop Gray.

Preacher: The Bishop of South Carolina.

Presenters: The Bishop of Mississippi, the Bishop of Georgia.

Attending Presbyters: The Rev. S. A. Wragg, the Rev. J. F. McCloud.

Master of Ceremonies: The Rev. T. H. Johnston.

BEQUESTS

BY THE TERMS of the will of the late Henry C. Fairchild, senior warden of Christ Church, Bridgeport, Conn., his residence will pass to the parish for use as a rectory after the life tenancy of his wife. The property is valued at \$25,000.

MEMORIALS AND GIFTS

AN OAK pulpit was erected recently in St. Paul's Church, Bridgeport, Conn., in memory of Mrs. Mary Ann Bennett Alexander, who died last winter.

THROUGH THE generosity of Mr. De Courcy Thom, a former vestryman of Old Wye parish, in the diocese of Easton, the endowment fund for the parish church has been increased \$300. The rectory has been completely repaired and decorated through the efforts of the ladies' guild, who raised \$300 at a festival held recently.

ALBANY

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

Archdeaconry of Albany—Clericus of Albany and Troy

THE ARCHDEACONRY OF ALBANY (Ven. Walton W. Battershall, D.D., Archdeacon), met in Grace Church, Albany (Rev. Paul Birdsall, rector), on Monday and Tuesday, October 8th and 9th. The first service was held Monday evening, when an inspiring and helpful sermon was preached by Bishop Nelson. The services Tuesday began with

Morning Prayer at 7:30, which was followed immediately by a celebration of the Holy Communion, the rector officiating. At the principal session addresses were made by the Ven. Charles J. Sniffen, Archdeacon of Western Massachusetts, and the Ven. Guy Harte Purdy, Archdeacon of Troy. The general subject of both was Methods of Archdeaconry Work. Both emphasized strongly the personal equation and were listened to with great interest. The Archdeacon having firmly declined to serve another year, the Rev. Roelif H. Brooks was unanimously nominated to the Bishop to succeed the Rev. Dr. Battershall. The Bishop immediately confirmed the nomination, and Mr. Brooks will assume active charge of missionary work within the archdeaconry. Dr. Battershall has been Archdeacon of Albany for the past seventeen years and, while age and bodily infirmity have for several years prevented his aggressive participation in the life of the missionaries he has, nevertheless, been the loyal friend and wise counsellor of every priest in the archdeaconry. Archdeacon Battershall will be sincerely missed by both city and country clergy, by whom he is greatly admired and universally respected. After the usual routine business of the day, luncheon was served in the choir room by the women of Grace Church. In the afternoon the archdeaconry again assembled in the parish house, when the Rev. Frederick T. Ashton read a paper on Professionalism. On the whole the meeting at Grace Church was one of the most enjoyable in recent years. The new Archdeacon is one of the most energetic and practical men in the diocese, under whom the old parish of St. Paul's has become one of the strongest Church centers in the city. The other officers were re-elected. The place and date of the next meeting will be determined by the Archdeacon and his officers.

THE CLERICUS of Albany and Troy, met in Trinity Church parish house (Rev. George Alexander Perry, Jr., rector), Monday afternoon, October 8th. This was the first meeting since June and was exceptionally well attended. The essayist, the Rev. Charles M. Nickerson, D.D., gave a splendid paper on Apologetics, which provoked lively and profitable discussion.

DALLAS

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

Reception to Dr. Eckel

THE REV. H. H. JOHNSTON, rector of the Church of the Holy Comforter, Cleburne, has reconsidered his resignation of the parish.

ON THURSDAY evening, September 27th, the members of St. Andrew's Church, Fort Worth, tendered a reception at the parish house to their new rector, the Rev. Edward Henry Eckel, D.D. The music was furnished by the band of one of the artillery regiments at Camp Bowie.

THE REV. FREDERICK T. DATSON, rector of Trinity Church, Fort Worth, has instituted a social hour after the Sunday evening services, the first social hour held in the parish house on Sunday evening, September 30th, and was largely attended, not only by the parishioners, but by many of the enlisted men from Camp Bowie.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.  
Middle Convocation—Kent Island Parishes in Thanksgiving Service

THE MIDDLE CONVOCATION met October 9th and 10th at Christ Church, Denton (Rev.

J. R. Cass, rector). The programme was given over entirely to religious education.

THE THREE churches of Kent Island joined in a special service of thanksgiving September 30th, rejoicing because the Government had decided not to take the island as a proving ground. The sermon was preached by the Rev. William H. Darbie.

THE REV. J. D. CUMMINS, rector of St. Paul's Church, Centerville, was married on October 4th at Berlin, Md., to Miss Katherine Whaley. Upon their return from a wedding trip they found in the rectory a well provided larder and a chest of silver.

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

##### Death of Sarah Wilde Heath

MRS. SARAH WILDE HEATH, widow of the late John Heath, died suddenly in Fond du Lac on Saturday evening, October 6th. She was one of the oldest members of the Cathedral Church for many years, being most active in the parish work as well as in the life of the community.

#### GEORGIA

F. F. REESE, D.D., Bishop

##### Convocation

THE ARCHDEACONRY of Albany meets with St. John's Mission, Moultrie, on October 16th to 18th. The session begins with Evening Prayer and sermon by the Rev. William W. Webster. On Wednesday there is Morning Prayer with sermon by the Rev. Newton Middleton, followed by Bible study for the clergy, and a business meeting. The Rev. R. N. MacCallum preaches at Evening Prayer. On Thursday there is a celebration of the Holy Communion, a sermon by the Rev. W. B. Sams, and a thesis by the Rev. J. W. Bleker. The sermon at the closing service of Evening Prayer is by the Rev. J. J. Cornish.

THE FALL convocation of the archdeaconry of Savannah will meet in Savannah October 29th and 30th. The opening session will be held at Christ Church, Monday evening. There will be a short address by Bishop Reese and talks by missionaries in the field. On Tuesday the Bishop will be the celebrant at Holy Communion, and the Rev. John D. Wing will preach. After the business meeting the Rev. H. E. Boykin will give an address on Prayer Book Revision. After luncheon the Rev. G. S. Whitney will lead in a review of *God, The Invisible King*, followed by a paper by the Rev. W. T. Dakin. It is expected that Bishop Guerry will be the preacher at Evening Prayer.

#### HARRISBURG

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

Institution Service—St. John's Parish, Lancaster

THE REV. DANIEL WILMOT GATESON was instituted as rector of Trinity Church, Williamsport, by Bishop Darlington on the 9th inst. The sermon was preached by the Rev. Flavel S. Luther, Ph.D., president of Trinity College, Hartford, Conn. The Rev. Mr. Gateson celebrated the Holy Communion assisted by the Rev. Charles N. Tyndell, who read the gospel, and by the Rev. Frederic O. Musser. Mr. F. N. Page, senior warden, read the acknowledgment. At the close of the service luncheon was served in Trinity House.

AN INSPIRING service was recently held in St. John's Church, Lancaster, in honor of the men of that parish who have entered the service of the country. The address was made by the Rev. George I. Browne, the

rector, on The Meaning of the Times. Mr. Browne is chaplain of the Marine Reserve Corps of Lancaster. St. John's thus far has furnished twenty-eight men for the service, among them the rector's son, Ensign Davenport Browne, U. S. Dreadnaught *Delaware*. St. John's troop of Boy Scouts, consisting of four patrols, also took part in the service. Mr. Browne has been appointed Alumni Lecturer on Pastoral Theology at the Berkeley Divinity School for the coming year. This means that he will deliver four lectures, two in the autumn and two in the spring, to the students in the Seminary Chapel of St. Luke, the Beloved Physician.

#### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

##### Dedication of Dormitory—And of Guild Hall

SUNDAY, SEPTEMBER 23rd, Bishop Burton made a visitation at St. John's Mission and St. John's Collegiate Institute and Industrial School, Corbin, and dedicated the new dormitory for girls, the gift of Mrs. E. Anna Wilkins, and the brass memorial tablet placed upon one of the Wilkins cottages. The tablet bears the inscription

"To the Glory of God,  
For the Betterment of Home Life,  
And in Memory of her Daughter  
MARIE AMELIA WILKINS."

Archdeacon Wentworth made a brief address, rehearsing the details of the gift and expressing the grateful appreciation of the diocese and school authorities. He also remembered in his address the many friends and patrons of St. John's who have in any way contributed, through its many years of struggle, to its present success.

SUNDAY, SEPTEMBER 30th, Bishop Burton dedicated the beautiful All Souls' guild hall of St. John's, Versailles, a gift from Senator and Mrs. Johnson N. Camden as a memorial to deceased members of the parish. The Rev. J. M. Maxon, rector, on behalf of the donors, made the presentation of the building and its furnishings and Bishop Burton accepted them for the parish. Immediately following this service the Bishop dedicated a silk American flag presented by the Sunday school to the parish. The occasion had another notable significance in that it was the Rev. Mr. Maxon's last service and sermon as rector of the parish and the fifth anniversary of his rectorship.

#### MARYLAND

JOHN G. MERRAY, D.D., Bishop

##### Diocesan Convention—St. Paul's Parish—Clergy and the War—The Pension Fund

THE DIOCESAN convention will meet this year at Old St. Paul's Church, Baltimore. Because the regular date would conflict with All Saints' Day, the Bishop and the Standing Committee have changed the date to October 24th and 25th. On the night of the 23rd there will be a preliminary meeting in the interest of Religious Education, when addresses will be made by leaders in that line of work.

OLD ST. PAUL'S, the mother parish of Baltimore, has already sent out seventy of her men into the service of their country, and the number will soon rise to a hundred. Many of these are men prominent in the social, professional, and business life of the city and hold high positions in army, navy, and other lines of service.

THE REV. DR. HUGH BIRCKHEAD is still in France in the interest of the Red Cross Society. He has visited the battle fronts and watched the workings of this great organization. Upon his return to Baltimore he will deliver addresses illustrating the

Red Cross work and recommending it to the generous support of the American people. He is writing for the *Baltimore Sun* a series of articles descriptive of his experiences, which are arousing widespread interest. During his absence from Emmanuel Church the services are being carried on by Canon McComb of the Cathedral and Dr. Wyllys Rede, president of Mt. Vernon Collegiate Institute.

THE REV. LESLIE E. GOODWIN, rector of St. Matthew's Church, Sparrow's Point, was recently nominated as chaplain of the Fifth Regiment, Maryland National Guard, encamped at Anniston, Alabama, as successor to the Rev. Dr. Page Dame, resigned. As some objection was raised because he is not an American citizen, he declined the appointment.

THE RESULTS of the campaign for the Church Pension Fund have just been made known. They show that more than one thousand contributions have been made by subscribers to the Fund, in addition to the unrecorded gifts through the churches. The amount raised in the diocese is \$160,580. The parishes of the diocese are paying out \$11,350 a year in premiums on pensions for their clergy.

#### MICHIGAN

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

##### Chaplain Swan Arrives at Camp MacArthur

THE REV. THOMAS E. SWAN, chaplain Thirty-third Michigan Infantry, has arrived at Camp MacArthur with his regiment. This organization has been in active service since June, 1916, both on the Mexican Border and at the Great Lakes Station. The regiment is now known as the One Hundred and Twenty-fifth U. S. Infantry and has an enlisted strength of nearly 3,700 men.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

##### Russian Church Consecrated

ON SUNDAY, October 7th, the cornerstone of the new Russian Orthodox Church of St. Peter and St. Paul, South River, one of the largest and handsomest Russian churches in the state, was consecrated with impressive ceremonies by the Rt. Rev. Bishop Alexander of the Russian Cathedral of St. Nicholas, New York, assisted by the Very Rev. Sergius G. Sugireff, the Rev. Archdeacon Sevelod, the Rev. John Telep of Perth Amboy, the Rev. Peter Semashko of South River, clergy of the Russian Church, and the Rev. Sidney H. Dixon of the Church of the Holy Trinity, South River.

#### NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Rp.

##### Sunday School Institutes—Cantonment at Deming

SUNDAY SCHOOL INSTITUTES called together under the auspices of the New Mexico branch of the Woman's Auxiliary met simultaneously on October 10th to 13th, at St. John's Church, Albuquerque, N. M., and at St. Clement's Church, El Paso, Texas, two representatives of the central board of the Woman's Auxiliary being sent out from the East to conduct the meetings. It is hoped that the cause of religious education in the district will be greatly assisted through these institutes.

THE REV. THOMAS B. McCLEMENT, missionary in charge of St. John's Church and chaplain of the San Juan Indian Hospital, Farmington, N. M., has been sent by the Bishop to the important post at Deming. From a city of two to three thousand, Deming has suddenly become a great military

camp numbering nearly 50,000 souls. Besides ministering to St. Luke's Church at Deming, Chaplain McClement will serve in the Deming cantonment, subject to the approval of the chaplains and commanding officer.

THE REV. LEONIDAS W. SMITH, rector of the parish of the Holy Faith and adjacent missions, has accepted appointment by Bishop Wise as Archdeacon of the diocese of Kansas. His resignation as rector at Santa Fe took effect October 10th. He expects to make his headquarters as archdeacon in Topeka, Kansas, beginning October 15th. Mr. Smith has served eight years in the district.

BISHOP HOWDEN has recently spent several days in El Paso and Deming. At Camp Cody the Bishop ministered to the soldiers, numbers of whom are Churchmen. Some other workers will soon be sent to Camp Cody, that the Church may have a staff as nearly adequate as possible.

REPORT COMES FROM St. Michael's mission, Tucumcari, that this congregation has recently sold certain lots, the money for which will be used in improving the mission buildings. Enlargement is greatly needed to provide for constant growth.

OHIO

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

Daughters of the King—Sandusky Region

THE ANNUAL convention of the Daughters of the King of the diocese was held at Grace Church, Cleveland, Friday, October 5th. The attendance was not large, but the meeting was full of interest and inspiration. Bishop Leonard celebrated the Holy Communion and delivered a helpful address on Renewal of Strength, suggested by the altar service, which was the collect, epistle, and gospel for the Transfiguration. Other speakers were Deaconess Klemm of the Cathedral, Miss Emma Aston of Grace Church, and Miss Marietta Attwood, of St. Paul's, Akron. The rector of the parish, the Rev. Charles C. Bubb, and the Rev. W. O. Leslie, rector of Christ Church, Kent, also made brief addresses. The officers for the year are Mrs. Cora H. Parsons of St. Andrew's, Youngstown, president; Miss Sallie Tod Smith, of Warren, secretary, and Mrs. B. E. Stokes of Kent, treasurer. The programme for the year includes the presentation of the objects and work of the order at each of the meetings of the nine regions of the diocese, with a view to the organization of regional branches. The next annual meeting will be held at St. Paul's Church, Akron.

THE SANDUSKY REGION held its annual inspirational service at St. Andrew's Church, Elyria, on Sunday evening, October 7th. Seven of the regional clergy were in the chancel, the Rev. Edwin B. Redhead, rector of the parish, the Rev. Edmund G. Mapes, the Rev. John S. Carrie, the Rev. Eugene F. Bigler, the Rev. Charles H. Gross, the Rev. Roy J. Riblet, and the Rev. A. I. Ernest Boss. The combined vested choirs of the region, numbering more than one hundred voices, led the music in evensong. The Rev. Hubert Carleton, D.C.L., of the Cathedral staff, preached on What Does It Mean to Be a Christian? Some two hundred persons were guests of the parish at luncheon prior to the service. On the following day the clericus of the Sandusky region met, when the Rev. C. Bertram Runnalls made an excellent address on Suggestions for a Church Class in Psycho-therapy.

AT ST. PAUL'S CHURCH, Steubenville (Rev. William M. Sidener, rector), those

who attend the early celebrations are called "The Guild of the Morning Hour". In his attractive year book just issued the rector says "he has a right to think that those are amongst the most earnest people in the parish, for they are willing to make the sacrifice of early rising, and come fasting to the Holy Communion."

PITTSBURGH

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

Grace Church Reopened on Anniversary

SUNDAY, OCTOBER 7th, marked the reopening day of Grace Church, Pittsburgh, and also the commemoration of the sixty-fourth anniversary. An extensive scheme of remodeling and decorating had been put into effect, necessitating the closing of the church for two months. The Bishop sent a letter to the senior warden in which he expressed his regret at not being present, but congratulated the parish on its remarkable progress, spiritually and materially. At the morning service the rector, the Rev. William Porkess, preached on The Legacy From the Past. In the evening the visiting preacher was the Rev. John R. Wightman, D.D., president of the Standing Committee. In both sermons conspicuous reference was made to the long and efficient work of the late Rev. Dr. Robert John Coster, rector of the parish for thirty-seven years. A tablet has recently been erected in the vestibule of the church to his memory.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Rev. George Long Serves as Civilian Chaplain

THE REV. GEORGE LONG, rector of St. Paul's Church, Warsaw, Ill., and Dean of the Quincy deanery, has been appointed civilian chaplain at Camp Dodge, Des Moines, Iowa. Names of Church boys should be sent to him at Hyperion Club, Grimes, Iowa.

RHODE ISLAND

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

Clerical Club—Work for Soldiers and Sailors— Bishop Perry Opens Office in New York

THE CLERICAL CLUB of Rhode Island held its first meeting of the season at the Bishop McVickar House on Monday, October 8th, with large attendance. A number of clerical guests came from Massachusetts. The Bishop gave the address, on Work Among the Soldiers and Sailors. The Rev. Levi B. Edwards was unanimously reelected secretary and treasurer. The dues for the ensuing year were fixed at \$3, with an alternative membership with dues at 50 cents without luncheon. The chairman of the executive committee outlined an attractive programme for the coming season.

TRINITY PARISH, Newport (Rev. Stanley C. Hughes, rector), is planning to come still closer in touch with the Naval Reserves stationed in Newport by holding receptions for them on Sunday evenings in the parish house. The rector proposes also that all the women who are interested and fifteen years old and over shall gather on Wednesday evenings and engage in war work while listening to some speaker who will tell of the progress of the war; or, when a speaker cannot be secured, to have some one read an interesting article from some magazine. On the last Wednesday of the month the young men will be invited to join the company for a social evening. The parish is urged by the rector also to adopt one or more of the orphans of France. The offerings made on the second Sunday in October will be devoted to this purpose.

ALL THE other parishes in Newport are doing what they can for the sailors and soldiers gathered at the naval stations and the forts near the city; and the Rev. Everett P. Smith of Portsmouth has been appointed by the Bishop to act as volunteer chaplain to these men.

BISHOP PERRY as vice-chairman of the Church Committee on Chaplains and chairman of the executive committee of the War Commission appointed by the Presiding Bishop, will give much of his time to war work, and has established an office in New York. In a circular letter to the clergy of the diocese he urges that a careful list be preserved in each parish of the men in army and navy, and that prayers and intercessions

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be frequently offered for them. He also explains that he will have to "reduce his regular correspondence to a minimum, abandon his usual office hours, decline all special and many regular appointments and condense the time for visitations to very brief periods, often asking Confirmation classes in neighboring parishes to unite."

THE REV. JAMES ERNEST BARBOUR, rector of the Church of the Advent, Pawtucket, was married on October 13th, in the Cathedral Church of St. John the Divine in New York City, by the Rt. Rev. James De Wolf Perry, D.D., to Miss Florence Pauline Jones, niece of Mr. Samuel Randall Ross of Portsmouth, Ohio. The bride was formerly parish deaconess at St. John's Church, Providence, to which work she was called while serving under the Board of Missions at Columbia, S. C. She was the first diocesan deaconess appointed in Rhode Island.

**SOUTH CAROLINA**

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

Church Improvements—Camp Jackson

EXTENSIVE improvements have been made at the Church of the Holy Communion, Charleston (Rev. Dr. H. W. Starr, rector). A new finish has been put on the exterior, and the interior has been beautifully redecorated. The pipe organ has been entirely rebuilt and an electric motor installed. Besides the regular choir of men and women, there is now an auxiliary boy choir of eighteen voices, and six boys as soloists. In this church an eight days' mission will be held, beginning Sunday October 14th, with the Rev. J. A. Stansfield, of New York, as missionary.

THE CHURCH OF THE GOOD SHEPHERD, Columbia (Rev. E. A. Penick, rector), is caring for Churchmen at Camp Jackson, a cantonment in the vicinity of Columbia. The basement of the church has been fitted up for their entertainment. There is a lounging room with plenty of comfortable chairs and a supply of good magazines. Adjoining is a writing room with desks and stationery. The third room is a cafeteria where good home cooking is provided every day from 5 to 8 P. M.

**SOUTH DAKOTA**

HUGH L. BURLISON, D.D., Miss. Bp.

Training School for Women

THE BISHOP has arranged a training school for Churchwomen under the auspices of the Woman's Auxiliary, to be held in Sioux Falls for five days, beginning November 20th. The leader in Junior and Church school work will be Miss Frances Withers, the secretary of the Junior Auxiliary.

**SOUTHERN FLORIDA**

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

Dedication of Memorial Tablet

THE BISHOP AND MRS. MANN are at their home in Orlando, after a stay of some weeks in the North.

ON SEPTEMBER 30TH a tablet was unveiled and dedicated in St. Luke's Cathedral, Orlando, as a memorial to the Rev. Benjamin F. Brown, D.D., a faithful priest for twenty-five years in this district, and for twenty-eight years previously in Maryland. The Rev. W. H. Cresson, of City Point, a co-worker with Dr. Brown and succeeding him as Archdeacon of the East coast, gave a helpful address at this service, paying high tribute to Dr. Brown's life and labors. The brief, impressive dedication was made by the Very Rev. James G. Glass. The inscription is as follows:

"In loving memory of  
BENJAMIN FRANKLIN BROWN, D.D.,  
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"I have fought a good fight, I have finished  
my course, I have kept the Faith."

**SOUTHERN OHIO**

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

Osborne Hall—St. James', Zanesville

OSBORNE HALL, the Church home for girls attending the University of Illinois, has opened with a full capacity house this season and many had to be refused.

ST. JAMES' parish house, Zanesville, is being remodelled and rooms are being constructed in the basement of the church for choir and Sunday school.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Work at Camp Custer

THE REV. WILLIAM HEILMAN, rector of St. Luke's Church, Ypsilanti, who secured a year's leave of absence from his parish in order that he might become the representative of the Church War Commission at Camp Custer, arrived in Battle Creek on October 2nd to take up his duties. Before Mr. Heilman's appointment, the Rev. Walter J. Lockton, rector of St. Thomas' Church, had already made preparations for caring for the soldiers. Saturday night suppers are being served by the women of St. Thomas' in the basement of the church, at a nominal price, and are very much appreciated by the soldiers. A house located next door to the church was offered at a low rental by the vestry to the War Commission for use as a soldiers' clubhouse.

ON OCTOBER 5th, Bishop McCormick, who sails shortly for France to do work on behalf of the War Commission, was given a farewell dinner by the men's club of St. Mark's Cathedral, Grand Rapids. At the request of Bishop McCormick the needs of the work at Camp Custer were presented, and the men's club decided to furnish the clubhouse which the War Commission is opening in Battle Creek, the idea being to make the clubhouse as attractive as the homes from which the men come. The clergy and other friends of men who have come to the camp are requested to send the names and addresses of soldiers to Mr. Heilman. It is necessary that the company and regiment to which a man belongs be ascertained before sending his name to the representative of the War Commission, as it is not yet possible to locate any man unless the command to which he belongs is known.

**WESTERN NEW YORK**

Anniversaries—Dr. North Resigns

ON SUNDAY, October 7th, the Rev. G. Herbert Gaviller celebrated his twenty-fifth an-

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niversary as rector of All Saints' Church, Buffalo. The Rev. Charles H. Smith, D.D., who started the original Mission of All Saints' more than forty years ago, preached the anniversary sermon Sunday evening. Monday evening there was a social gathering of parishioners, when brief congratulations were offered by the clergy of the city and some out of town visitors. A purse of gold was presented to the rector.

MISS MARY E. HART, founder of the Little Helpers, recently celebrated a birthday, at which time the infant class in Sunday school sent her a cake surmounted by candy lambs. Around the neck of each lamb was a silk bag containing an offering to be used toward the lectern and Bible, which are to be placed in the church at Akita, Japan, in memory of Miss Hart's brother, the late Rev. Edward P. Hart.

THE REV. WALTER NORTH, Ph.D., has resigned after forty-two years as rector of St. Luke's Church, Buffalo, and is succeeded by the Rev. John L. Short, who has been his assistant for the past few years.

CANADA

Woman's Auxiliary—Synod of Canada

Diocese of Montreal

THE OCTOBER meeting of the diocesan branch of the Woman's Auxiliary occurred in the Synod Hall, Montreal, on the 11th. Holy Communion was celebrated in Christ Church Cathedral previous to the business session. The Bishop was celebrant, assisted by Bishop Robins, who in an address at the noon devotional meeting, gave an account of his work. The provincial synod closed October 5th. The sessions on four days were held in the Synod Hall at Montreal.

THE PROVINCIAL synod of Canada opened in Montreal, October 2nd. This is the first meeting since the division, the four dioceses now constituting the synod being Montreal, Quebec, Nova Scotia, and Fredericton. The synod was opened with a service in Christ Church Cathedral, the delegates meeting in Synod Hall and moving in procession through the Cathedral close to the church. The epistle was read by the Bishop of Montreal and the gospel by Bishop Richardson of Fredericton. The preacher was Bishop Williams of Huron. Archbishop Worrell of Nova Scotia opened the business meeting in Synod Hall with an address in which he spoke of the fact that the various dioceses of Ontario had now been established in a separate ecclesiastical province and expressed the hope that ultimately the Province of Newfoundland would link itself with the Province of Canada, a hope which was greeted with much applause. The Archbishop also said that it might be advisable to change the title of "Province of Canada", suggesting whether it might not be well to consider if some other name might be adopted which would be more in accordance with existing conditions. The present name, he said, is anomalous, and, except as a matter of historical continuity, is misleading and confusing. After some remarks on the work the Church ought to do among returned soldiers, and on the admirable work done by the Y. M. C. A. and the chaplains at the front, he called upon the synod to proceed to business. The members of the Upper House withdrew and the Lower House proceeded to elect officers. Dean Evans of Montreal was unanimously elected

prolocutor, and the Rev. J. Abbott Smith, clerical secretary.

The subject of religious instruction in the public schools received some attention, when a message from the House of Bishops came down, recommending that the memorial of the diocese of Rupertsland, which regretted the absence of religious teaching in the schools, be referred to the dioceses concerned. The Upper House also suggested that a joint committee of both Houses be appointed to consider the extension of dioceses within the province, with power to consult a similar committee in the Province of Ontario. The Bishops of Fredericton and of Montreal were nominated to join in preparing the address of welcome to the new Governor General.

Almost the whole of Wednesday's session was taken up with discussion on Revision of the Prayer Book, with regard to the memorial from the diocese of Quebec which strongly appealed for delay. Several motions, amendments, and sub-amendments were submitted, each of which was given full discussion, but the stumbling block in each case seemed to be that while the synod was generally in agreement that the revision was not as yet satisfactory, and further time was needed for consideration of the work, many delegates were strongly opposed to the synod adopting the Quebec memorial as its own utterance. The Very Rev. Dean Llwyd of Halifax spoke in favor of longer time for consideration. Bishop Farthing of Montreal pointed out that the completed form of the Revised Prayer Book would hardly be ready before 1921 or perhaps 1924. Finally the resolution passed read as follows:

"Resolved, That the memorial of the diocese of Quebec be received and that this Provincial Synod does now in its wisdom decline to give its approval to the Book of Common Prayer in its entirety as set forth by the General Synod of the Church in Canada in 1915, other than as the accepted basis for further revision and enrichment, and recommends delay before final action be taken."

This was moved by Bishop Williams of Quebec and seconded by Chancellor Campbell of Quebec. This resolution was concurred in by the Upper House.

A motion of Canon Vroom of Halifax, that the name of King Charles I be inserted in the Church Calendar as "Charles, King and Martyr, 1649", met with little encouragement and got only a few votes.

It is expected that the synod will be in session for about a week.

Diocese of Ottawa

THREE FOREIGN missionaries were present at the meeting in Ottawa of the executive of the Missionary Society of the Church in Canada, one from India, the Rev. R. H. A. Haslam, and two from China. Mr. Haslam, speaking of the changing attitude towards women in India, mentioned as an illustration that a Hindu lady had lately been permitted to address a meeting of ten thousand men. Both the clergy from China spoke of the advance made there in missionary work, one telling of baptizing 85 Chinese during the past spring, after a very strict examination. The Rev. Dr. Gould, General Secretary, gave an account of his journey up the Mackenzie river and back, showing how inadequate our own missionary forces are in that part of Canada as compared with those of the Roman Church.—AFTER THE farewell service in St. Matthias', Ottawa, when the retiring rector, the Rev. E. A. Anderson, who goes to Brandon, preached for the last time, a presentation of an address and purse of money was made to him.



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*Diocese of Quebec*

ONE OF THOSE recently receiving the military cross for distinguished service is Capt. J. C. Stuart, of Sherbrooke, Quebec. At the time the war began he was the bursar of Bishop's College, Lennoxville, and resigned to go overseas.—WHEN THE central span of the Quebec Bridge was successfully lifted, Bishop Williams held a thanksgiving service in the church at one end of the bridge. At the same time a similar service was held in the Roman Catholic church at the other end.

*Diocese of Rupert's Land*

ARCHDEACON FORTIN, the venerable rector of Holy Trinity Church, Winnipeg, after long and faithful service has applied to be superannuated.—THE FUNERAL of the late Mr. G. W. Baker, a faithful worker in All Saints' Church, Winnipeg, was attended by all the city clergy, and Archbishop Matheson. Mr. Baker had been a member both of the general and provincial synods and occupied other positions of usefulness in the diocese. A tribute to him was given at a memorial service the Sunday after the funeral, in All Saints', by the rector.—THE GENERAL MISSIONARY, Archdeacon Thomas, and his assistant, the Rev. H. I. Roy, have visited a number of distant missions during the summer.

*Diocese of Toronto*

BY THE WILL of the late Dr. Burnham, Peterboro churches and charities have benefitted largely. St. John's Church, Peterboro, had a legacy of \$1,000, and two others, St. Luke's and All Saints', had \$500 each.—SOME BEAUTIFUL gifts to St. Luke's Church, Toronto, were dedicated by Bishop Sweeny on September 23rd, including a new holy table, reredos, and base of Chancel screen, in carved oak.—THE WYCLIFFE COLLEGE alumni association met in Toronto, from the 1st to the 4th of October. There was a quiet hour each day. On the third day the director of the quiet hour was the Rev. H. W. Frost, of the China Inland Mission. Archdeacon Cody, on the second day, gave the report of the committee on The Returned Soldier.

## Educational

THE CATHEDRAL SCHOOL FOR GIRLS, Orlando, Fla., began its eighteenth year on October 3rd, with unusually large enrollment of both boarding and day pupils, and with a most efficient faculty. This diocesan institution has made continued advance under its principal, the Rev. R. P. Cobb, A.M.

ST. PAUL'S SCHOOL, Baltimore, which was brought to a high state of efficiency under the late headmaster, the Rev. William T. Elmer, has entered upon what bids fair to be a very prosperous new year. The new headmaster Mr. Thomas DeCoursey Ruth was for some time a member of the faculty of Princeton University and later on a professor at Bryn Mawr. The school now has thirty-five pupils, about the limit of its capacity.

## The Magazines

A DISCUSSION between Professor Kuno Francke and Mr. James M. Beck on The Political Future of Germany is probably the most stimulating of many good contributions to this month's *Fortnightly*. Dr. Francke admits that many of the reforms urged by the socialists are bound to come.

Their programme of social and industrial legislation is likely to be adopted, since the war "has given a terrible proof of how imperatively the safety of the national existence demands the conservation of human power." Suffrage reform and, perhaps, even a change in the parliamentary system cannot be ignored. But the socialist demand for the adoption of the Swiss militia scheme instead of the present form of military service is a different matter. "Germany, owing to her central position, has had to be particularly on her guard against possible enemies. . . . With the ever-present danger of invasion by superior armies from the east or west eliminated, Germany could content herself with a military organization such as suffices in Switzerland to uphold national security." Thus far, Dr. Francke's remarks are such as every person of intelligence could sympathize with and understand. But in the next sentence he proceeds along a line of thought that is so peculiarly German as to be incomprehensible to the world at large. "The principle," he says, "of some kind of universal military service will, I trust, not be set aside, nor is it to be expected that the loyalty to the monarchy now pervading the army will be lessened. Both the acceptance of universal military service and the loyalty to monarchical tradition have affected German character so deeply and have added so much to its firmness, soberness, discipline, and readiness for action, that it would be shortsighted statesmanship to replace these incentives for public usefulness by others not yet tried." This is followed by a burst of panegyric: "Can it be reasonably denied that the extraordinarily high state of public organization and individual efficiency by which Germany during the last thirty years has outstripped most other nations is to a very large extent the result of the moral self-discipline ingrained in the German people through centuries of monarchical tradition?" And so on. Mr. Beck, as might be expected, is ruthless in his criticism of these ideas. He points out that Dr. Francke wilfully minimizes the strength of anti-monarchical feeling among the socialists, and goes on very pertinently to remark that, whereas before the war the psychology of the German people made revolution unlikely, late events have wrought a change in that direction. If defeat is the portion of the Kaiser's army, is it not possible that, on their return from the trenches, they may call him to a stern reckoning? And, too, the feelings of the rest of the world must be taken into account. Germany will, with the coming of peace, be subject to a social and economic boycott unless the Hohenzollerns are dethroned. This fact is bound inevitably to have its effect in Germany. The interesting revelation of German psychology provided by Dr. Francke is companioned in the same number of the magazine by a profound and discriminating study of the French from the pen of Mr. Galsworthy. He speaks of the apparent contradictions in the French character and explains it in a manner of his own. "They balance between head and heart at top speed in a sort of electric and eternal see-saw. It is this perpetual quick change which gives them their special grip on actuality; they never fly into the cloud-regions of theories and dreams; their heads have not time before their hearts have intervened, their hearts not time before their heads cry 'Hold!'" Viscount Bryce writes (rather disappointingly) on Great Men and Greatness in an article reprinted from the *Youth's Companion*; and not the least interesting of many studies of the war is the account, in the usual monthly History of the War, of the Russian rout.

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