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VOL. LVIII

MILWAUKEE, WISCONSIN.—DECEMBER 8, 1917

NO. 6

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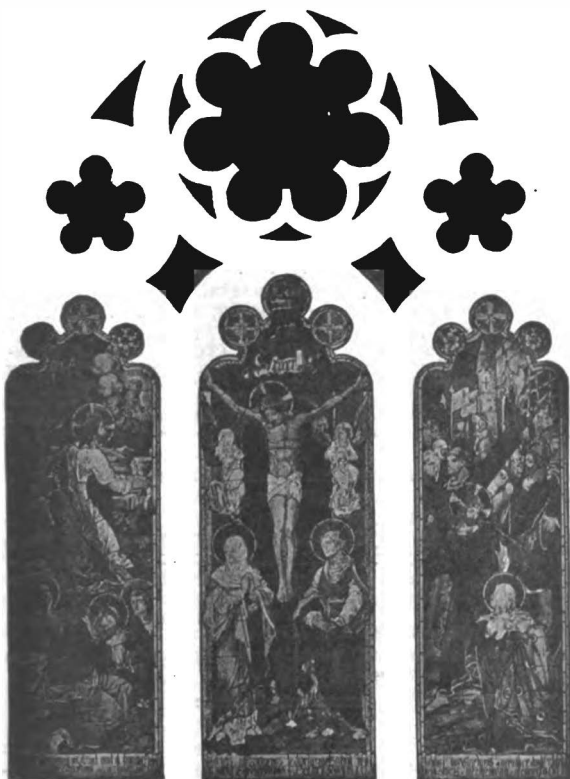
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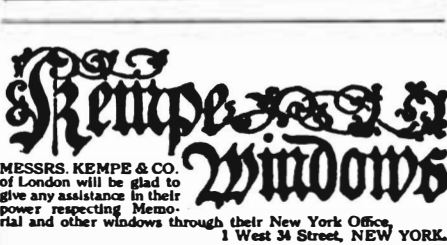
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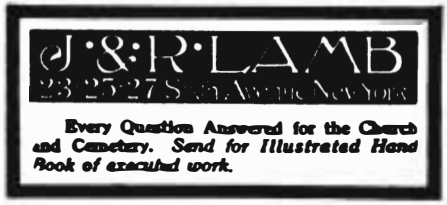
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A Weekly Record of the News, the Work, and the Thought of the Church

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No VIRTUE can be safe that is not enthusiastic. Unless we have a passion for God we shall fall into base passions, because a cold virtue, obeying formal rules, is powerless against the mighty and tumultuous forces which seethe in our human hearts.—*Susan E. Blow.*

To KNOW how to say what other people only think, is what makes men poets and sages; and to dare to say what others only dare to think, makes men either martyrs or reformers, or both.—*Mrs. Charles.*

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 8, 1917

NO. 6

EDITORIALS AND COMMENTS

First Things First

WHEN will the Church learn to put first things first? An officer of the Board of Missions tells of receiving from a Bishop of the Church the plea, "The calls for money to sustain our patriotic work prevent the carrying out of missionary plans which I had made. I feel that everything must give way to the war-claims until we have overthrown the brutality of the world."

Surely this is the culminating expression of an obsession which is clogging the footsteps of the people of God to-day. No wholly sane person questions for a moment the tremendous and immediate obligation resting upon this Nation to add all of its physical and moral resources to those of its allies in order finally to put an end to the brutality of Prussianism, cost what it may. At the same time, however, it must not be forgotten that the Church, too, is at war on a mighty scale, and with an aim far exceeding, in its significance for the future, the making of the world "safe for democracy." In the happy phrase of the Bishop of Kentucky, the Church has been, or should have been, for the past nineteen centuries, intent upon her warfare "to make democracy safe for the world."

How far the present cataclysm is the direct and inevitable result of the Church's age-long blindness to her true mission in the world, is possibly a debatable question in the minds of some people. If, however, there be any truth in this contention, and if the Nation has now risen in its might to retrieve the ruin for which the Church, through her neglect, is measurably responsible, this is no time for the Church to rest complacently and timidly, watching the Nation in its task of repairing the damage. The least she can do—and it is gratifying to realize that she is doing it—is to accede promptly to the Nation's demand for help in putting things straight again.

But is this all? Is the Church to become so obsessed by this summons as to be rendered blind and deaf to her divine call? The Bishop's statement quoted above expresses a general tendency. Women are saying that they are so busy in Red Cross work that they have no time or thought to expend this year on their usual study of the Church's mission. Bishops and priests are temporarily surrendering their charges to offer their services as chaplains or Y. M. C. A. workers. Laymen are diverting time and thought and money without limit to every phase of war-work. This may be necessary, but one thing is certain; the process of transference of energy and service and resources cannot go on indefinitely, without most disastrous consequences to the whole Church of God and her mission. Churchmen must learn the right perspective.

Take one instance. The Government has offered two Liberty Loans, running into billions; they have been over-

subscribed. The Red Cross has stretched out its beneficent hands, and the American people have filled them to overflowing. The Y. M. C. A. asks for thirty-five millions of dollars for its work, and in eighteen days it receives fifty millions. It has been stated that a considerable proportion of these vast sums has been subscribed by Churchmen, and we are proud to believe that it is true. They have done well. Meantime the Board of Missions is facing a deficit of one hundred and fifty thousand dollars. Why? Simply because the Church as a whole has not paid what she was asked to give in order that that great and fundamental portion of her mission which is represented by the Board of Missions might, in a very small degree, be accomplished.

The apportionment, small as it is, would, if paid, meet the Board's immediate needs. But what are Church people actually giving to meet the need? An average of *three cents per week per communicant!*

What is the reason? Why the astounding contrast between offerings for the European war and those for the Church's war?

There are, of course, points of identity between these two interests. In a certain sense the Church, by bending her energies to help the Nation, is doing what she can to further the cause of righteousness. But after all, the Church has her own warfare, her own mission, apart from that, and to this mission she appears to be at present comparatively indifferent.

Make it personal and say that the average Churchman—clerical or lay—is indifferent to the Church's specific war to a degree which is literally appalling when contrasted with his interest—tense, overwhelming, intelligent—in the world-war.

Is the Cause in which the Church fights so comparatively unworthy as to be lightly set aside, even temporarily? Are the ideals of duty, of loyalty and obedience, of self-sacrifice and manhood, nay, of patriotism itself, as exemplified to-day in Europe, different in kind or degree from those required in the Church's warfare? Are the issues at stake so trivial in the case of the Church that her "faithful soldiers" dare disregard them? Is the emergency greater in the one case than in the other? Does the prospect of defeat for the Allies present itself in more terrifying proportions than does the possibility of defeat for the Church? Is there no cause for alarm in the awakening, amid a world where space is being contracted to almost negligible proportions, of a Chinese democracy of four hundred millions of people without God? Is the present Russian "democracy" a safe thing for the world? Is there no food for thought in the fact that out of five thousand students in the Imperial University of Japan four thousand are acknowledged agnostics or atheists?

These peoples are at our very doors. And what of Africa, in danger at this very moment of succumbing absolutely to the victorious and degrading power of advancing Islam? What of our own unchurched areas within the bounds of the United States? What of the negro situation? What of the flood of ignorant, unidealized immigrants destined to pour, in ever increasing volume, into the ocean of our national life?

These are the questions which confront the Churchman and his Board of Missions to-day. And what is the answer, just in the low measures of money, to say nothing of service? *Three cents a week!*

To say that such indifference is due to ignorance may be an explanation; but it is no excuse. At this time, above all others in the world's long history, ignorance of the Church's warfare and consequent indifference to her needs—nay, the *world's* needs—is criminal.

We have heard it said that so far as the work of the Church through the Board of Missions is concerned, Church people are now contributing to the extreme limit of their ability. This is not true, unless facts are deceiving. Four years ago the average weekly offering was certainly no greater than it is now; yet somehow Churchmen have, since that time, found themselves able to give away hundreds of thousands of dollars; and this, without any very wide-spread or serious degree of self-sacrifice such as involves a fundamental change in their manner of living or a re-defining of their "necessities" in terms of world-needs. This fact in itself is sufficient evidence that the Church's disregard of her responsibility is not a case of inability, but of sheer unwillingness on the part of her people, due to indifference regarding fundamental and essential things.

But this is not all. It has been suggested that the Board, in view of the threatened deficit and the claim that the three weekly coppers represent the extreme limit of the Church's ability, appropriate from "undesignated legacies" a sum sufficient to pay the deficit. What does this mean? Simply this: that the sinful living—sinful because indifferent and negligent—propose to take from the righteous dead, moneys left in trust by the latter, and set aside specifically for constructive uses, in order that the Church, after falling short of the measure of even an "unprofitable servant", may say to herself, of herself, "Well done, good and faithful servant!"

The forces of timidity, hesitancy, and faithlessness cry to the Church to sit still, to abandon all constructive work "for the duration of the war," to cover up deficiencies and wait for "better times".

But there never was a better time than now, when the need of the world for Christ is at its deepest. Never was the necessity for constructive work on the part of the Church more insistent than at this very moment, when every destructive force known to devils is having its way.

Men tremble at the Red Sea of difficulty before the Church. They are dimly conscious of alien hosts on flank and rear. Discordant voices cry, now this, now that. The Church sits bewildered, confused, hesitant. But over all the tumult and the conflicting outcries, the call of God Almighty to the leaders of His Church is, as ever:

"Speak unto the children of Israel that they go forward."

Let us once for all determine that, come what may, the Church is not to be affrighted or turned back; that her warfare is to be accomplished; and that while we "render unto Caesar the things that are Caesar's," we render to God, at least in some measurably worthy degree, "the things that are God's."

WE stated recently the position, as it had been given to us, of the Y. M. C. A. with reference to permitting such of our clergy as are serving as Y. M. C. A. secretaries to celebrate Holy Communion in their army huts.

The Church and the Y. M. C. A. promptly advised us that, with the full authority of the organization, he was

celebrating the sacrament for our own Church boys in an army camp, and was confident that no such prohibition as we had cited had been made. Since both sides to this perplexing conflict of authority appeared to have official status we have referred the matter to the highest authority in the

War Work Council of that organization, and have received the following reply, which we are printing in full:

"Your letter of November 20th, addressed to Y. M. C. A. National Headquarters, together with a copy of Rev. Dr. ——'s letter, has been handed to me to answer. These letters deal with a very important matter, and I think the best way of helping you would be to quote the action which has been taken by our Coöperating Committee at its meeting on October 20th. That action is as follows:

"Employment of Ordained Ministers as Association Secretaries. The question was raised as to whether or not Ministers of the Gospel who are employed as Association secretaries should be permitted to perform ministerial functions. The following resolution was passed: It is the sense of the Coöperating Committee that where no chaplains, regular or voluntary, are available, the secretaries of the Young Men's Christian Association who are Ministers of the Gospel may administer the Sacraments and perform other ministerial functions with the approval of the proper military authorities."

"Our reason for taking such action is the desire to make clear to Church leaders just what our policy is in this matter, and to remove misapprehension on the part of some who think that the Association men are not in the fullest sympathy with the use of our buildings for the administration of the Sacraments. Of course, we don't wish our Religious Work Secretaries, who are ordained men, to perform priestly functions in the camps where there are chaplains, but where there are neither chaplains nor volunteer chaplains, an Association Secretary, who is an ordained minister, should feel free to administer the Sacraments.

"It may also interest you to see the action taken on October 12th, by the Executive Committee of the War Work Council. The action is as follows:

"I. STATUS OF THE SECRETARIES

"1. No man has the status of a secretary of the Association except by action of the War Work Council.

"2. The Association is an interdenominational organization and the work of each of its secretaries must be interdenominational, which means that he cannot work primarily in the interests of any one denomination.

"3. The status is not determined by the incident of salary but by his appointment by the War Work Council.

"4. Every secretary in a Camp is subject to the regulations and orders of the War Work Council and is under the authority of the Camp General Secretary. . . .

"II. REGULATIONS WITH THE CHURCHES

"1. The Secretaries are expected to make the Association buildings in the camps available for the celebration of Holy Communion on such a schedule as is practicable. This privilege should be extended to the various chaplains and to such other denominational representatives as shall have access to the camps through the permission of the proper military authorities.

"2. As far as is consistent with other demands of the buildings, the secretaries are expected to make provision in them for gatherings, from time to time, of denominational groups. In making this statement, it must be understood that these buildings are erected on Government property, by courtesy of the United States government. This privilege is granted with the understanding that the buildings are open to all enlisted men, irrespective of class or creed, at all times. There would probably be no objection to a small denominational group in a part of the building that was not demanded by the general public at a particular time, but technically the meeting would need be open to others if they demanded entrance."

This ruling appears to be later than that upon which we had relied before; and though we had what seemed to be unimpeachable authority for the statement previously made, we are glad, in the light of this more recent explanation, to make correction.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 3rd:

In memoriam C. C. J.	\$	30.00
Miss Clara L. Quigley, Boise, Idaho		2.00
Miss Abigail L. Harwood, Charlotte, N. C.		5.00
Miss Flora E. Hill, Marquette Mich.		5.00
Mrs. Peter Richards, Ledl, Wis.		1.00
St. Paul's Church, Wickford, R. I.		13.85
A. E. F.		3.00
Anonymous, New York City		2.00
Mrs. John Mulligan, Vancouver, B. C.		3.00
St. Paul's Church, Lock Haven, Pa.		40.50
A member of St. Stephen's Church, Louisville, Ky. †		1.00
In memory of Belford Hope, Merrick, L. I. †		5.00
St. Paul's Church, Woodville, Miss. †		15.00
Rev. Geo. L. Barnes, for Grace Church, Jefferson City Mo. †		6.00
A layman, Hansford, W. Va. †		100.00

Mrs. O. Applegate, Morristown, N. J. **	10.00
Trinity Church, Tiffin, Ohio **	15.83
James Pender, Tarboro, N. C. ††	10.00
In memory of Antoinette Smith, Howe, Ind. ††	10.00
Miss Ida M. Brown, New York City ††	10.00
A communicant of St. Luke's Church, Germantown, Pa. ††	1.00
Mrs. O. W. Lahman, Wa Keeney, Kans. ††	5.00
K. C. Alston, West Raleigh, N. C. ††	2.00
"Ivyside," N. J. ††	1.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ††	65.00

Total for the week\$ 362.18
 Previously acknowledged 52,451.84
\$52,814.02

- * For relief of French war orphans.
- † For relief of French and Belgian children.
- †† For relief of Belgian children.
- ‡ For Belgian relief.
- ** For French relief work through Dr. Watson.
- †† For relief work in Florence, Italy.
- ††† \$25.00 for work in Italy; \$15.00 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.]

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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.

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293. Miss Sylvia A. Bushnell, Lake Forest, Ill.	73.00
294. Trinity Sunday School, Yazoo City, Miss.	36.50
1. St. Alban's School, Knoxville, Ill.	3.00
26. Miss Elizabeth E. de la T. Purdy, Pasadena, Calif.— \$1.00 as special Christmas gift	37.50
48. Miss Mary Belle Johnston, Washington, D. C.—\$5.00 as special Christmas gift	41.50
81. Harry and Renne Moore, Dallas, Texas.—Special as Christmas gift	10.00
87. S. K. C., Faribault, Minn.—Special as Christmas gift.	1.00
123. Keynee Club, Bangor, Maine.—Special as Christmas gift	20.00
229. Miss Whitehead, Pittsburgh, Pa.—Special as Christmas gift	1.50

Total for the week\$ 297.00
 Previously acknowledged 15,564.17
\$15,861.17

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

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Calvary Church, Wilkes-Barre, Pa.	\$ 5.00
St. Andrew's S. S., Big Rapids, Mich.	5.00
Trinity Mission, Ovid, N. Y.	5.10
Mrs. O. Applegate, Morristown, N. J.	10.00
All Hallows Parish, Snow Hill, Md.	4.57
Harrisburg-Steelton Mission of Deaf Mutes, through the Bishop of Harrisburg	4.00
Rev. G. Davidson, St. John's Church, Los Angeles, Calif.	142.90
A Christ Church School Class, Ridgewood, N. J.	5.38
E. F. H., Columbia, Mo.	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Miss Mary E. Hudson, Oxford, Conn.	1.00
Christ Church, Cossack, N. Y.	10.57
A member of the Church of the Intercession, Stevens Point, Wis. Church of the Redeemer, St. Louis, Mo.	5.00
Young People's Club, Church of the Redeemer, St. Louis, Mo.	2.50
Harvest Home Festival, St. John Baptist Church, Upward, N. C.	6.79
St. James' S. S., Hendersonville, N. C.	17.08
From two Churchwomen, Minneapolis, Minn.	6.00
Rev. Geo. L. Barnes for Grace Church, Jefferson City, Mo.	6.25
Two members of St. Mark's Church, Philadelphia, Pa.	5.00
Christ Church, Hudson, Ohio	5.00
Grace Church, Ravenna, Ohio	3.30
St. Peter's Church, Balnebridge, N. Y.	6.22
A communicant of the Church of the Redeemer, Chicago, Ill.	7.20
St. Thomas' Parish, Falls City, Nebr.	15.00
St. James' Church, Fergus Falls, Minn.	27.75
Trinity Church, Tiffin, Ohio	15.83
St. Stephen's S. S., Grand Island, Nebr.	10.00
St. Luke's Parish, Jamestown, N. Y.	71.06
A family Thanksgiving offering, Clinton, Ia.	3.15
St. Andrew's Church, Jackson, Mich.	36.75
Church of the Good Shepherd, Quincy, Ill.	12.50
In memory of Ruth J. S.	10.00
Church of Our Saviour, Camden, N. J.	5.00
Trinity Church, Natchez, Miss.	10.75
St. Thomas' Church, Brandon, Vt.	5.85
Trinity Church, Elmira, N. Y.	23.25
"Angelo," N. C.	50.00
St. James' Church Hammondsport, N. Y.	7.60
In loving memory of Rev. G. F. Burroughs from friends in St. Andrew's Church, Milwaukee, Wis.	25.00
In loving memory of Rev. G. F. Burroughs from St Peter's Mission, Milwaukee, Wis.	5.00
St. John's Church, Green River, Wyo.	5.12
Church of the Epiphany, Rochester, Mass.	21.29
Mary, Elizabeth, and Jean Swigert, Marysville, Calif.	1.50
Trinity Church, Guthrie, Okla.	3.55
Miss Amella White, Trinidad, Colo.	2.00
A. E. F.	2.00
Rev. F. O. Granniss, St. Joseph, Mich. *	1.00

* For relief of children.

\$682.31

SERBIAN RELIEF FUND

St. Saviour's Parish, Bar Harbor, Maine	\$16.41
J. C. P.	10.00
	\$26.41

ANSWERS TO CORRESPONDENTS

CONVERT.—The Church teaches that all the Bible is the product of inspiration and that parts of it consist of direct revelation; but it does not follow that all narrative is necessarily exact history or that

the historical sections are divinely guaranteed to be true. Indeed there is excellent reason to believe that allegory is frequently interwoven with narrative and it cannot be said that "Christians (Catholics) are bound to accept as literal facts all of the Old Testament."

F. N. S.—The Confraternity of the Blessed Sacrament is able, under some conditions, to make grants of vestments. Address the Secretary General, Rev. C. P. A. Burnett, 14 East 109th St., New York.

FIRE DESTROYS IDAHO MISSION HOUSE

Which Is the Center of Active Evangelistic Work Among Indians

BISHOP FUNSTEN ASKS FOR \$15,000 BUILDING FUND

NEW YORK, December 1, 1917.

To the Editor of The Living Church:

A TELEGRAM has just come from Bishop Funsten announcing the total destruction by fire on the night of November 28th of the Mission House and contents on the Fort Hall Indian Reservation in southeastern Idaho. No lives were lost, but the Rev. John E. Shea, the missionary in charge, lost all his personal property. The cause of the fire is unknown. Bishop Funsten asks me to make the loss known through the Church papers and to express his earnest hope that \$15,000 will be speedily given for the erection of a new mission house.

The building destroyed by fire was not worth nearly that much. Whether or not it was insured Bishop Funsten does not say, but in view of the care which he invariably exercises in matters of this kind it may be safely assumed that the building was as fully insured as the circumstances would permit.

The work among the Indians on the Fort Hall Reservation was begun long ago by the Connecticut Indian Association. A few years ago it transferred the work and the property to Bishop Funsten's care. Only within the last year or two has the Bishop succeeded in paying off the indebtedness upon the building destroyed.

The Indians at Fort Hall are very largely unevangelized pagans. Nevertheless the Bishop has been greatly encouraged of late by the progress that has been made especially in reaching the children who were brought in from the scattered reservation homes to live in the mission house with Mrs. and Mr. Shea. This combination of school and evangelistic work seemed to be making progress.

\$15,000 will build and equip a new mission house that will enable Bishop Funsten and Mr. Shea to carry on more successfully than ever this work among a desperately needy people. Everyone will hope that Bishop Funsten's Christmas may be brightened by the knowledge that the \$15,000 has been fully given.

Gifts may be sent Mr. George Gordon King, Treasurer, 281 Fourth avenue, marked "Special for Fort Hall Mission House".

JOHN W. WOOD.

LET US NOT give and therefore not expect presents and gifts this year as we have done in the past. There is so much sorrow and want in the world to-day; actual starvation and hunger is the lot of thousands, and surely if we have something—I do not say to spare, but to deny ourselves—let it be lavished not upon those who have, but upon those who are in dire distress. The custom of exchange of gifts among families and friends has much to commend it; still surely, for those who are old enough and able to realize something of the awful state of absolute poverty in the world, this custom cannot be held to be the best and highest means of following out those precepts which are taught by Him whose birth we are about to commemorate. The kind word either written or expressed should be sufficient to satisfy us all of our friends' regards and best wishes for the day. The way to make Christmas this year a happy, bright, and merry one for ourselves is by our discreet giving to shed happiness and merriment in those dark corners and places which have so little to uplift and cheer them. The Star of Bethlehem still leads us on through dingy casements, through garrets bare, and through alleys dark and cold; yet eventually it will bring us to the presence of the Saviour who came to give Peace on Earth—to men only who are of good will.—William Smith.

I FIND THE great thing in this world is not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.—O. W. Holmes.

THE SECOND SUNDAY IN ADVENT

By C. F. L.

THE PERSONAL USE OF THE BIBLE

THE thought for this day is, that by the study of the Scriptures we may prepare ourselves for the Judgment, that *Dies Irae*, a description of which is given in the gospel. In the epistle St. Paul says that we have hope through the patience and comfort of the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The collect is one that should be impressed upon children, for we pray that "we may learn them (the Scriptures), read, mark, learn, and inwardly digest them."

The Church is the guardian of Holy Writ, and to her through God we owe this priceless treasure. We must remember, however, that the Church, with her bishops, priests, and deacons, and her full Sacramental life, had been established before the first book of the New Testament was written; also that it was not until the fourth century that she made the final collection of the books of the Bible, and closed the canon of Scripture. The Church alone is the interpreter of its contents, for, as the Apostle says: "No Scripture is of private interpretation."

The present-day ignorance of the Bible is appalling. Of a recently graduated class of one hundred and ninety-six men, only twenty-six owned a copy of the Scriptures.

There are different methods of making a personal use of God's Holy Word, three of which seem to be necessary.

I. There should be a familiarity with the separate books. This is most easily acquired in early youth, and it is doubtful if the study of after years can supply the place of childhood knowledge. A knowledge of the stories of the Old Testament heroes, the history of the Jewish people, the prophets, and the psalter, should be common to all. Those who can read the New Testament in the original Greek find great pleasure and illumination in doing so. One who for the first time read the epistle for Trinity Sunday in the language in which it had been written felt that it opened the understanding spiritually as the English had never done.

II. The habit of memorizing choice passages is most beneficial; and this, too, is best acquired in early days, for it is less easily forgotten, and will be a wonderful comfort in later years.

III. Meditation upon Biblical stories and doctrines comes with a riper religious life, and is a marvelous help to the growth of the spirit. Aside from the use of the Sacraments, we are taught that there is no greater aid to the growth of the soul. The habit cannot be acquired in a day, but must be persevered in. David says: "What love have I unto Thy law: all the day long is my study in it;" and again: "I will hearken what the Lord God will say concerning me." There is daily direction for those who seek it. "Blessed is the man that heareth Me, waiting daily at My gates." In Habakkuk we read: "I will stand upon my watch, and set me upon the tower, and see what He will say unto me."

To be successful in the religious life, as in any other enterprise, there must be thought, labor, and study expended upon it. Michael Angelo, in order to paint his vast fresco of the Last Judgment, spent seven years, not only using his brush, but in the studying of Savonarola's sermons, and meditating upon the subject of his picture.

There are many books upon the methods of meditation, but we are told that in time the Holy Spirit will teach us in His own way. Then will meditation lead to contemplation, which may be merged into the prayer of silence, when the penitent, passive, but ardent soul, prostrating herself before the Blessed Sacrament, shall see

"No Face, only the sight
Of a sweepy garment, vast and white,
With a hem she can recognize."

It is not the temptation but the man's own thought in connection with it that ruins him. In every instance it is not the external incident but the man's own thinking which directs, controls, and decides what his course shall be.—*Aaron Martin Crane*.

WHAT OUGHT not to be done do not even think of doing.—*Epictetus*.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Second Sunday in Advent	I Kings 17 Isaiah 28	John 5: 1-29	Isaiah 55	Rev. 19: 11— 20: end
Monday	I Kings 18: 1-20	Mark 4: 1-29	Isaiah 8	John 5: 30-47
Tuesday	I Kings 18: 21-end	Matthew 5: 1-26	Isaiah 59	John 10: 22-42
Wednesday	I Kings 19	Matthew 5: 27-48	Deut. 4: 1-10	I Peter 1
Thursday	I Kings 20: 1-12	Matthew 6: 1-18	Deut. 31: 9-26	II Peter 1
Friday	I Kings 20: 13-28	Matthew 6: 19-34	Neh. 8: 1-12 (omit vv.7,8)	Hebrews 4: 1-13
Saturday	I Kings 20: 29-end	Matthew 7	Jeremiah 36	II Timothy 3
Third Sunday in Advent	I Kings 21 (omit v. 21) Joel 2: 1-27	Matthew 25: 31-46	Isaiah 40: 3-31	Luke 3: 1-20

ONE of the Old Testament characters that belongs appropriately in Advent, and has not appeared there until this new lectionary, is Elijah, prototype of John the Baptist. He is introduced to us in the first lesson this morning, appearing suddenly before the apostate king who had made the worship of Baal the court religion, denouncing a judgment of famine and disappearing as suddenly as he had come. After a brief sojourn at the Brook Cherith, he goes to Zarephath, a heathen country, and there cares for a heathen woman and brings back to life her son; an incident our Lord afterwards refers to as illustrative of the "love of God", that "is broader than the measures of men's minds"; a message which, however, failed to bring joy to His contemporaries of Judaea, they, too, being an apostate people, ripe for judgment.

In selecting the New Testament lesson, the Commission was guided by the fact that the central thought of the chapter is the Word of God: the Word spoken to Ahab, the Word by which Elijah's own life was providentially cared for, by which he kept alive the widow and her son, and by which, at last, he brought the son back to life. The purport of it all is clearly brought out in the confession of faith of the once heathen woman: "Now I know that thou art a man of God and that the Word of Jehovah in thy mouth is truth". Hence we have taken for the corresponding New Testament lesson a chapter from St. John whose central thought is the same, albeit upon a higher plane: the power of the Word: "He that heareth my word, and believeth Him that sent me, hath eternal life and cometh not into judgment but hath passed out of death into life". The same idea caused the selection of the morning week-day New Testament lessons: the parable of the Word and the Sermon on the Mount, winding up on Saturday with the Judgment according to that Word.

The Old Testament Sunday morning alternative (which it is hoped will not be used, or any such, until congregations have had opportunity to learn the leading facts of Old Testament history) is Isaiah's wonderful and little understood message (unintelligible, indeed, in the Authorized) of true refreshment found not in a multitude of precepts but in faith in God's Word—a Word of judgment, indeed, but through a process in history which is designed to bless, even as the husbandman turns up soil, puts in seed, and reaps harvests for a crop, not for destruction. It is hardly necessary to point out the appositeness of all this to the season of Advent or to the Word of God as the special thought of collect, epistle, and gospel for the day. The evening lessons were selected topically to fit the same theme, the New Testament lesson bringing out that the true Word is our Lord Himself; and the week-day lessons being all keyed to that one controlling idea: the Word of God.

ANY ULTIMATE delight in life must be rooted in something deeper than self-centered pleasure; it must love persons and seek ends for their own sake; and find its joy not in the satisfaction of man as he is, but in the development of that which his thought and love enable him to become.—*William De Witt Hyde*.

MANY A MAN has a blind notion of stewardship about his property, but very few have it about their knowledge. One grows tired of seeing cultivated people with all their culture cursed by selfishness.—*Phillips Brooks*.

BLUE MONDAY MUSINGS

By *Presbyter Ignobus*



SOMEONE calls my attention to this slanderous statement in a Roman Catholic paper, the *Josephinum Weekly*:

"ROUSING THE BULL TO THE REQUISITE FURY

"Although the President is repeating his former statement that we are not fighting the

German people and that the German people are not our enemies, we have vainly waited for him to urge upon the newspapers of the United States to quit printing the endless stories of German atrocities. He, as well as the men responsible for the stories, knows that every single case of German 'atrocities' can be more than matched by the barbarities of the less disciplined troops of their opponents. Why, then, permit our nation to be subjected to this propaganda of devilish misrepresentations? If our cause be just, why not banish lies and falsehood?"

The article quoted goes on to quote the *Sacred Heart Review* as in agreement with its position. Strange that our Roman Catholic contemporaries do not see how foolish utterances like these react. Are they willing to call Cardinal Mercier a liar for the sake of Cardinal Hartmann? And how dare they accuse the President of participation in falsehood?

"LEST WE FORGET", I reprint these extracts from a Belgian child's diary, furnished by the General Secretary of the "Children of America's Fund." Perhaps the *Josephinum* will match it!

"Mama taught me to keep a diary when I was a little boy. I found a diary beside a dead soldier when I was looking for something to eat. It had a pencil in it. I think I will write in it. Sister is sleeping on the ground beside me. We have slept out many nights alone. Without her I would be lonely. When war began the soldiers came and burned our house and a rough soldier shot father and did something to mother I cannot tell. I fought him and he beat me with his gun and for a long time I was asleep. Then after a while I dreamed I heard sister crying and calling 'Mama, Mama,' and then I waked up. Mama lay on the ground near me and little sister sat by her sobbing, and calling 'Mama, Mama,' all the time. I crawled to them. I felt Mama's face. It was cold. I called to her. She did not answer me. He had killed her. I lay down and cried. The soldiers were burning houses nearby and I heard them yelling and shooting. I was afraid they would kill sister and me and when it was dark I told sister not to make any noise and we went into the woods. I am afraid he broke my arm. I couldn't use it for a long time and it is crooked now and sore. But little sister, how she cries for something to eat!

"Yesterday I found some potatoes and we ate them raw and a kind woman we met gave us some of her bread. I saved mine for sister. It seems a long time since the war began. Last week we were between the two armies and were so frightened by the noise and the bright lights at night. Sister cried all night—poor sister—but we got away. I don't dare to speak to anyone. I am afraid they will take sister away from me. I have seen them kill little children. There was a lost little boy and girl. The soldiers took them from some kind people who had picked them up and the soldiers took them away and shot them and sister saw them do it. It was awful. We hid and went as far as we could that night. We are so hungry all the time. We have hunted everywhere for something to eat. One day we came to a place where they had fought and I saw some soldiers lying still by a great hole. I hid and sister crept near them for something to eat. I touched the hand of one soldier. It was cold. He was dead and next to him lay a man and his head was all gone on top and a red thing hung down over his eyes and face that came from inside the top of his head. Maybe it was his brain. Pretty horses that sister loves so well were dead, too. I found a pretty piece of brass. It was rough. It shined and sister liked it. It was black on one side. But I couldn't find anything for her to eat. Sister has just waked up and I must stop.

"Sister is asleep again. She cried a little when she waked up this morning, but when I gave her some of my bread she was

happy. Then she saw some pretty flowers and we played in the fields till I saw some soldiers and we hid.

"There was just a little bread left for sister to-day and she cried again. I haven't had anything for three days.

"Sister and I were sick all day yesterday. We saw a lot of birds in a field. When we went near they all flew up. They were eating a dead animal. Sister and I gnawed a bone we were so hungry but it made us sick.

"We haven't had anything to eat for over a week. It rained all last night. It was cold and sister moaned all night. Sister is so tired to-day and can't stand. She has laid still on the wet ground all day. I have tried to get her something to eat but I can't go far from her. Poor sister.

"To-day sister slept almost all day, she is so tired.

"To-day she doesn't notice me. She has moaned just a little. I picked a little flower and put it in her hand—sister loves flowers.

"Sister didn't wake up this morning. When I waked up her face looked quiet and sweet. She held my flower in her hand. Maybe I can go with her soon. I am so tired."

ONE SPECIALLY CRUEL BIT of propaganda on behalf of pro-Germanism has been the spreading of the notion that the enlistment for service abroad was sure death, and that we might as well reconcile ourselves to the thought of never seeing our soldiers again. Of course every soldier is prepared to risk his life; and we remember the old Civil War refrain:

"Brave boys are they,
Gone at their country's call;
And yet, and yet, we cannot forget,
That many brave boys must fall."

But it is certain, according to actuarial calculations, that most of those who go abroad with the colors will return in better physical shape than when they enlisted. Babson's statistics show that about one hundred and fifty out of every one thousand are wounded, about sixty out of every thousand killed; and the mortality is diminishing. This proportion is hardly larger than in some extra hazardous civil occupations.

THIS POWERFUL PHANTASY of Katherine Lee Bates, published in the *Atlantic*, reminds one of some of the pictures in the old Wiertz Museum in Brussels.

"THE RETINUE"

"Archduke Francis Ferdinand, Austrian Heir-Apparent,
Rideth through the Shadow Land, not a lone knight-errant,
But captain of a mighty train, millions upon millions,
Armies of the battle-slain, hordes of dim civilians;

"German ghosts who see their works with tortured eyes; the sorry
Specters of scared tyrants, Turks hunted by their quarry,
Liars, plotters red of hand—like waves of poisonous gases
Sweeping through the Shadow Land the host of horror passes;

"Spirits bright as broken blades drawn for truth and honor,
Sons of Belgium, pallid maids, martyrs who have won her
Love eternal, bleeding breasts of the French defiance,
Russians on enraptured quests, Freedom's proud alliance.

"Through that hollow hush of doom, vast, unvisioned regions,
Led by Kitchener of Khartoum, march the English legions,
Killt and shamrock, maple-leaf, dreaming Hindoo faces,
Brows of glory, eyes of grief, arms of lost embraces.

"Like a moaning tide of woe, midst those pale battalions
From the Danube and the Po, Arabs and Australians,
Pours a ghastly multitude that breaks the heart of pity,
Wreckage of some shell-bestrewed waste that was a city;

"Flocking from the murderous seas, from the famished lowland,
From the blazing villages of Serbia and Poland,
Woman phantoms, baby wraiths, trampled by war's blindness,
Horses, dogs, that put their faiths in human loving-kindness.

Tamerlane, Napoleon, envious Alexander
Peer in wonder at the wan, tragical commander.
Archduke Francis Ferdinand—when shall his train be ended?
Of all the lords of Shadow Land most royally attended!"

IT WOULD BE UNGRACIOUS, I suppose, to dwell too critically upon a detail in the President's Thanksgiving proclamation; but I wish he hadn't written: "We have been given the opportunity."

THE "LIFE AND LIBERTY MOVEMENT" IN ENGLAND

Meetings Are Held and Policy Declared

COUNCIL ORGANIZED TO ASSIST SERBIAN STUDENTS

The Living Church News Bureau }
London, November 5, 1917 }

THE council of the "Life and Liberty Movement," which was launched in the Church at a meeting in Queen's Hall in July last, has recently held two meetings and agreed to a statement of policy. The Church is commissioned, we are told by the council, to bring to bear upon all phases and problems of life, "political, social, and economic, no less than personal," the Mind of Christ. The Church has not, however, given effective witness to the Mind of Christ in regard to such matters "as international relations, industrial order, wealth, and poverty, and the like." There are abuses in the system of the Church's administration, which disqualify it for giving this witness.

When the Church attempts to discharge its responsibilities more fully, or to remedy its own abuses, it finds itself "hampered by restrictions which, under present conditions, it is powerless to alter". Therefore, the council claims that the Church must, without delay, "win liberty in the sense of full power to manage its own affairs through representative and responsible assemblies"; further, it believes that in order to strengthen the witness of the Church in the national life "fuller advantage should be taken of the lay service of both men and women". Thus far, perhaps, all well and good, at least in principle. But now comes the contentious part of the council's statement of policy—namely, in relation to the momentous question of the Church franchise. The plan of "life and liberty" which this movement advocates is in general outline the scheme set forth in the report of the Archbishops' Committee on Church and State, except that it urges the following amendments:

"(a) Membership of all councils and the right to vote for them should be open to women on the same terms as to men; (b) it should be made clear that the Church Council has power to legislate on all matters relating to ecclesiastical endowments, property, patronage, and tribunals; (c) though properly the whole government of the Church should be in the hands of those who by Confirmation and Holy Communion are recipients of the Grace of God in fullest measure, yet because we recognize that the Sacraments have not been presented in the completeness of their power and truth, and that by the mercy of God His Grace is often received by those who do not make use of its appointed channels, we suggest that the electors for parish councils should be baptized persons, who declare themselves members of the Church of England, and do not belong to any religious body which is not in communion with the Church of England."

Thus the Life and Liberty Movement stands distinctively for the unlimited admission of women to all Church councils, and for the lax view of Church membership and of the franchise which so wrongly disparages the venerable Sacramental rite of Confirmation.

Further, the language of the council's declaration is suspiciously ambiguous in regard to Christian unity. The movement demands more vigorous prosecution of attempts at mutual understanding with "other religious bodies" (presumably Protestant sects), with a view to reunion, "being prepared for such accommodations as it may seem right to make with that object for the sake of fulness of life in the reunited Church."

The English Church has come to the aid of the poor afflicted Serbian Church by the formation of a council to

Council to Aid
Serbian Students

assist students of the Serbian Church
who are pursuing here their studies in
preparation for ordination.

The president of the Serbian Church Students' Aid Council is the Archbishop of Canterbury, and the Archbishop of York and Dublin have also become officially connected with it, while the council includes, besides many representative members of the presbytery, such eminent and influential laymen, among others, as the Lord Chancellor, the Speaker, and Viscount Halifax. Canon Carnegie, rector of St. Margaret's, Westminster, who is the chairman of the executive committee, has explained from his pulpit the aims of the council. We as a nation, he said, have pledged

ourselves to restore the Serbian race to national life, and it is on the spiritual element in a nation's life that its stability and progress ultimately depend. It is here that the Serbian Church can render invaluable service. The character of the Serbian of the future will depend ultimately on that of the Serbian Church. "It will make all the difference to her possibilities of high achievement if the ranks of her clergy include a sufficient number of educated and enlightened men capable of interpreting her best aspirations and of pointing the way to their fulfilment and of training others to do the same." But where are such men to come from? The Serbian Church has shared to the full in the nation's calamities. All her bishops but one have been expatriated, numbers of her clergy have been murdered, numbers more have been deported—in Austria-Hungary and Bulgaria there are 700 of them interned and in the most abject misery and penury—her churches have been robbed and dismantled and closed, her people have been deprived for over two years of spiritual ministrations, her theological seminaries have been suppressed and their students dispersed. When peace comes her whole apparatus of religious training and teaching and worship will have to be "reconstructed from its foundations". Her accredited representatives here in England recognize to the full that unless strenuous steps are taken to provide them with the equipment they require the results may be disastrous to Serbian Christianity and civilization. With the full concurrence of their civil and ecclesiastical chiefs, the King and the Prime Minister, and of the Archbishop of Belgrade, they have asked us of the English Church to help them in their hour of need. "They have asked us to take charge of some of their ablest students, and to place at their disposal the best intellectual and spiritual training we can provide."

It will be necessary for the Serbian students on their arrival in England to spend some time in learning our language and in getting accustomed to our ways. When this preparatory period is passed it is proposed that they shall be brought to Oxford, and live together there under the care of sympathetic tutors, who will direct their studies and be responsible for their conduct and discipline. Their direct religious instruction and training will be the responsibility of clergy of their particular Church. Their main course of study will consist in preparation for the degree of Bachelor of Letters. There are already six students in Oxford reading for this degree, and their tutors speak in the highest terms of their intelligence and industry.

The Dean of Gloucester, the Very Rev. Henry Donald Maurice Spence-Jones, D.D., has now departed this life in his 82nd year. He was born in London (his father a Q. C., M. P.), and was educated at Westminster School and Corpus Christi College, Cambridge, and in 1865 took his degree with a first-class in theology.

He was ordained by Bishop Thirlwall of St. Davids, and at once became Professor of English Literature and Modern Languages at St. David's College, Lampeter. After five years at Lampeter began his first connection with the Cathedral city of Gloucester as rector of St. Mary de Crypt, while for two years he combined the charge of the Theological College there with his parochial work. In 1877 he was appointed by the Crown to the vicarage of St. Pancras, London, one of the "preserves" of Evangelicalism in that diocese in those days, in succession to Dr. Thorold, then made Bishop of Rochester, and his prominence and influence there was such as further to commend him to the Crown for the Deanery of Gloucester in 1886. At Gloucester he appears to have been in his element as custodian of the material fabric of the Cathedral Church of the Holy Trinity. His favorite recreation, as he always declared, was the study of mediæval ecclesiastical architecture, and he naturally regarded such a splendid and singularly interesting example of the Norman form of Romanesque, and the perpendicular style engrafted thereon, as Gloucester Cathedral with special veneration.

As an author Dr. Spence-Jones became well-known by his Biblical commentaries and as editor of the *Pulpit Commentary*, and by his popular books on Early Christianity and on the history of the English Church. *Requiescat in pace!*

The proposed "presentation" of the First English Liturgy of 1549 at All Saints' Church, Margaret street, on November 6th, as referred to in this correspondence of last week, has been abandoned. The Vicar of All Saints' (the Rev. H. F. B. Mackay) has written to the *Times* newspaper as follows:

"As the service on November 6th, which was intended as an effort towards furthering liturgical unity in the Church, has been misunderstood, and seems, on the contrary, likely to cause division at a time when all division is to be deplored, the service will not take place."
J. G. HALL.

Aloha Oe!

LILIUOKALANI, last of the monarchs of Hawaii, last crowned ruler of the Hawaiian Islands, has passed away.

This news was flashed around the world on Sunday morning, November 11th. It meant something to the Church also when the bell in the Cathedral tower tolled and thereby announced to the City of Honolulu and the world that the end had come.



QUEEN LILIUOKALANI

It was the Church which ministered to her, as a communicant, in her last moments here upon earth, commending her soul into the hands of a faithful Creator and most merciful Saviour.

The Rt. Rev. Henry Bond Restarick, D.D., accompanied by the Rev. Leopold Kroll, the Queen's pastor, had the last prayer of the Church with her Majesty, Liliuokalani, at her beautiful home in Washington Place, Honolulu.

Monday, November 12th, at midnight, when the body of the ex-Queen was ready to be removed to Kawaiahao Church, according to ancient custom, the Rev. Leopold Kroll had prayers with the members of the household who were gathered about the remains of the one who, though deprived of the glory of an earthly kingdom, reigned in the hearts of her people, a Queen of women.

The procession from the home was headed by a company of the National Guard; then followed Hawaiian men, adorned with feather capes, bearing torches and kahilis, the clergyman in his vestments, the hearse, and the mourners. Among the latter were many old Hawaiian women who broke the stillness of the night with the weird wailing and chanting of the old Hawaii which is now rapidly passing away.

Until Saturday night the body lay in state at Kawaiahao Church where the people could pay their last Aloha (devotion) to their former Queen.

The closing of this ceremony was very impressive. The girls of the Priory, who were members of St. Andrew's Hawaiian Choir, marched down the aisle to the foot of the bier where they sang the hymn, "O Lamb of God still keep me". The Rev. Leopold Kroll then read a lesson, Wisdom 3:1-8, which was followed by the hymn, "In the hour of trial", the *De Profundis*, prayers, and the hymn "When our heads are bowed with woe".

A procession similar to the one from Washington Place was then formed and the body of her late Majesty was taken to the throne room of Iolani Palace, now the Executive Building. Here on the morning of November 18th, at ten o'clock, Bishop Restarick, assisted by the Rev. Leopold Kroll, con-

ducted the service. The Rev. Henry Parker, pastor of Kawaiahao Church, of which her Majesty was a member before her confirmation by Bishop Willis, read the lesson. The music was rendered by the Hawaiian choir and eight boys from the Kamehameha School.

The setting and the ancient decorations and ceremonial, although relics of the ancient Hawaiian splendor, were most dignified and added much to the solemnity of the occasion. It was also fitting that this glory of the monarchy should be present, for the Church, reading the burial service for her late Majesty, Liliuokalani, was also closing the last chapter of the monarchy of Hawaii.

After the services in the throne room the body of her late Majesty was escorted to the Mausoleum in Nuuanu Valley by those who represented the old and new order of things. The vested choir, preceded by the crucifer and followed by the Bishop and clergy in automobiles, was in the procession immediately following the 204 Poolas (longshoremen) who drew the catafalque. The Rev. Leopold Kroll, the late ex-Queen's pastor, who had accompanied on foot the body of her late Majesty from Washington Place to Kawaiahao Church and from there to Iolani Palace, marched with the choir to the



BISHOP AND CLERGY LEAVING THE PALACE
Funeral of Queen Liliuokalani

last resting place out of respect for her to whom he had ministered for over seven years.

Surrounded by tropical foliage, the monuments of former rulers, the symbols of the ancient monarchy and modern democracy, the Bishop committed the body of her late Majesty, Liliuokalani, to the ground. "Peace, perfect peace" was sung, a bugle sounded taps, a salute of guns was fired, and then on the quietness came the strains of the Queen's own song, "Aloha Oe, until we meet again."

THE SOUL, in its highest sense, is a vast capacity for God.—*Drummond.*



PART OF PROCESSION AT FUNERAL OF QUEEN LILIUOKALANI

BISHOP McCORMICK WRITES FROM FRANCE

He Finds High Efficiency in the Church's War Representatives

HOLDS CONFERENCES WITH THE CLERGY, THE RED CROSS, AND THE Y. M. C. A.

ON the ship coming to France I celebrated the Holy Communion on All Saints' Day and again on the following Sunday, writes Bishop McCormick from France, with more than sixty communicants at the Sunday celebration. We said prayers every morning in the saloon, and I was able to assist in organizing several conferences among the various groups of war-workers. Three of our clergy were on board, the Rev. George F. Taylor, coming to relieve Dean Davis at the St. Louis Base Hospital, the Rev. W. L. Kinsolving coming for Y. M. C. A. work, and the Rev. Floyd Van Keuren for Red Cross reconstruction work.

After landing, I visited Base Hospital No. 6, the Massachusetts General Unit, and conferred with the Rev. H. K. Sherrill, holding a confirmation for him. Mr. Sherrill is doing wonderful work, and a Roman Catholic soldier of the regular army told us that he was the best liked and most useful chaplain he had ever known.

My first Sunday in France was spent at the Church of the Holy Trinity in Paris. I preached at the morning service, held a confirmation at four, and at five I preached at the annual meeting of the Girls' Friendly Society, which is held alternately between the English and American Churches. The English clergy were present and the services were very interesting.

The experience of even this one Sunday, followed by a close observation of the week-day activities of the parish, is an immediate demonstration both of the unique position held by Dr. Watson among the French people and of the tremendous importance of the American Church as a strategic center. As is well known, Dr. Watson has been made a chevalier of the Legion of Honor and occupies a place of unusual acceptability and influence among the French. The story of the war-work done by Dr. and Mrs. Watson, when it can be published, will not only be a chronicle but almost an epic. The congregations on Sunday were large, and they included soldiers in considerable numbers, Y. M. C. A. and Red Cross workers, nurses, and visitors of all sorts. The scattering of the American colony incident to war conditions and the passing away of the earlier generation of American residents, who assisted in the building of the church and its maintenance, have of necessity depleted the revenues of the parish; and its expenses of operation, especially with the high cost of fuel, will be very large. In my opinion the Church at home could do nothing more practically helpful than to guarantee the maintenance of the Church of the Holy Trinity for the duration of the war.

I have had important conferences with the officers of the Red Cross and Y. M. C. A., and have conferred with about fifteen of our clergy. Last night I visited Dean Beekman's Soldiers' and Sailors' Club on the Rue Royal and was much pleased with the evidences of acceptable activity. He and Mrs. Beekman are working to the limit, and the Rev. Norman C. Kimball of the diocese of Milwaukee is acting as assistant.

I hope to meet Bishop Israel the latter part of this week to confer with him in regard to his visits in the camps, and to consult with him as to future operations. I have already met many of our boys from all parts of the country, and Mr. Henry C. Ross, my secretary (who, by the way, is not a clergyman from California as announced in some of the papers, but a layman from Boston), and I are compiling careful lists of all our men and so far as possible of all the women workers.

The serious military situation gives an intense gravity to everything and to everybody and the Church at home must not only do its fair and full share but must add more and more, up to the utmost of its ability. I am sure that the organization of the War Commission was a wise step, and the only regret on this side is that it was not done sooner and that some authorized representative of the General Church should not have been earlier on the ground. With the backing of

Bishop Israel, Dr. Watson, and our experienced chaplains at the front, I shall hope to organize and direct our work in some definite and regular way.

I may close by saying that the funds sent through THE LIVING CHURCH are much appreciated and should be continued and increased. Much money will be needed during the winter, and I am sure, from what I have already seen, especially of the relief work of the American Church in Paris, that every dollar will be well and wisely used. I hope that our Sunday school children will remember, especially at Christmas time, the splendid charity known as "The Fatherless Children of France," and that there may be a liberal offering for this purpose. Marshall Joffre has just sent a special message to the children of America, thanking them for what they have already done, and I find that this beautiful philanthropy is most deeply appreciated by the French people.

A final word would be this: Do not let anyone come over who has not a definite and a vital mission, and who is not thoroughly vouched for as to character and ability, and do not let anyone come who can not do at least a little more than earn his own food. Food and fuel can not be spared this winter in France for tourists, sensation-seekers, or sentimentalists.

A LETTER TO GIRLS FROM THE BISHOP OF LONDON

IN the present need for preventive and protective work for girls, especially in the neighborhood of training camps, etc., the following letter from the Bishop of London seems very valuable.

"DEAR CHRISTIAN GIRLS THROUGHOUT THE WORLD:

"We need you more than ever. Many things have come to their own during the war, and one is the G. F. S.

"In a great 'Day of God' such as this, everything is tested and tried to the uttermost. There are always bad men and women who try and take advantage of the chaos and confusion.

"It is freely asserted that so long as men are brave in battle and women work, 'other things do not matter'; you must not enquire too particularly what goes on on dark evenings, and 'girls have so little to give; they must give what they can.' The very savagery of warfare and the nearness of death make some say, 'Let us eat and drink, for to-morrow we die.'

"Now, against all this the G. F. S. lifts its white banner with fearless courage.

"I remember taking as the text of the first sermon I preached to the G. F. S. more than thirty years ago, 'Let thy garments be always white.' I have never found a better one.

"The G. F. S. believes not only in the holiness but in the happiness of purity. It loves children and desires the blessing of children, if so God wills, but it knows that healthy and beautiful children can only be produced by the pure in life and spirit. It knows that purity leads on to Vision, and that 'Blessed are the pure in heart, for they shall see God.' (See a beautiful book just coming out, called *The Vision of the Might of Womanhood*, by Miss Sawbridge, Wells Gardner, Darton & Co.). But it is not only for themselves that the members of the G. F. S. hold up their standard; they hold it up also for the 'boys,' they show the vision of the Grail to the boys:

" 'I Galahad saw the Grail . . . and never yet
Hath what thy sister taught me first to see,
This Holy Thing, failed from my side, nor come
Cover'd . . . And in the strength of this I rode,
Shattering all evil customs everywhere,
And broke thro' all, and in the strength of this
Come Victor.' —TENNYSON, *Holy Grail*.

"This is what thousands of young men say to-day to the girls they trust, 'You showed it me; you showed me the Holy Grail; you may have said little, but it was your life, your example, and your lovely purity which enlightened me,' and so, dear sisters, we look to you to go on doing this for us more than ever. . . . Keep the white flag flying, and wear the white flower of a stainless life, and you will have 'done your bit' indeed towards establishing the Kingdom of God upon earth.

A. F. LONDON."

IT IS BUT common to believe in him who believes in himself; but oh, if ye would do aught uncommon, believe yet in him who does not believe in himself. Restore the faith to him.—*Muriel Strode*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

ECONOMICAL HOUSING

HOW closely a successful prosecution of the war depends upon social and civic efficiency is shown by the following editorial taken from the *Wall Street Journal*:

"When thinking of American artillery men next spring laying a barrage fire in front of our charging troops, it would seem like a far cry to come back to plans for small, economical houses. Yet this is one of the many war problems with which the Administration has to deal. The National Defense Commission finds that crowded living conditions are hampering war work in industrial centers and creating an acute condition. Immediate relief seems necessary if war industries are to be expanded, said the chairman of the sub-committee on housing, 'because additional workmen required on war contracts cannot find homes for themselves and families.'

"Among the forms of relief suggested, aside from Government aid, were requests that manufacturers, chambers of commerce, and local capitalists take up the question of construction of homes for workmen. The need is not a temporary one, even though the war has given it more publicity. The United States is rapidly passing to the industrial stage. Its industries have been speeded up in the past years, and the trade possibilities after the war give promise that American industry will be busy for years to come.

"Ask any employer of labor what kind of a man he prefers and the reply will be: 'The man with a family.' Yet such a man cannot remain in any factory if it is not possible to provide a home for his family. Being human, he asks for a comfortable home for them, with a rent proportionate to his earning capacity. Providing him with such a home is one of the surest means of securing that contentment which is necessary to stabilize industry and increase output.

"War is taking a large proportion of the country's steel and lumber. In consequence there will be large deficits in supply to fill up when peace comes. Looking ahead, there seems little likelihood of a noticeable reduction in building materials for some years. Interest as well as patriotism might now call upon capital to undertake securing small, comfortable homes for workmen convenient to the industrial centers.

"For the sake of speed and economy, the government adopts the plan of standardized ships, motors, and aircraft. The materials for vessels might be turned out in different factories, shipped to one point, and there vessel after vessel be put together. The Canadian Pacific Railroad Company is carrying out the same idea with its 'ready-made' farms. Ready-made clothes enable the American people to dress comfortably and cheaply; while a standardized product makes the great output of the cheap Ford car possible.

"Could not the present housing emergency be met in the same manner?"

MORE ABOUT THE SCHOOL CENTER

The executive committee of the National Community Center Association believes that the school center is destined to be the chief and increasingly effective factor in this greatest educational undertaking of America; that it will continue to serve the immediate needs of military registration, of recreation for soldiers and sailors, and of the general social welfare of the neighborhood.

There is at present a national obligation far beyond any of these, however (in the judgment of the editor of *Community Center*) important as they all are, namely:

"To understand why we must control our normal daily food habits and strengthen our wills to do this, without the compulsion of the foreign meat or bread or butter card. No single neighborhood group, be it church, or lodge, or club, can give what John Collier calls the neighborhood imperative, or neighborhood praise, for individual efficiency so powerfully as can all the neighbors and friends together at the Community Center. No neighborhood agency but the school specializes in educational system and has millions of dollars of investment and thousands of teachers available to reinforce the lessons we are all about to take."

THE SOCIAL COMMUNITY.

The community spirit runs high in New South Memphis. It is a spirit of friendliness and of constructive force. A department of domestic science is housed in its own building—one of the first erected in the county for this particular phase of home economics. The Ioka Social Club has constructed a clubhouse for social gatherings, and the Red Cross Sewing Class of seventy members has been using it as a headquarters for the last four months. Sociability, patriotism, and service are the dominant features of life in this community. "Food Conservation measures have received much attention from its members, and in the words of the Memphis *Commercial Appeal*, "old General H. C. of L. gets some serious bumps—as is evidenced by the number of fine dairy cattle owned by different individuals."

VICE AND THE ARMY

Colonel Roosevelt in a letter to the Bishop of Oregon says:

"Most emphatically I agree with you in protecting the army from commercialized vice and forbidding all recognition and all encouragement, direct or indirect, of commercialized vice, by or in connection with the army. This is especially true of the army now to be raised.

"When our troops go to war our effort must be to appeal to their sense of self-respect and of duty; let us effectively endeavor to make them realize that it should be a matter of honorable obligation on them to live cleanly and decently, keeping themselves fit to be citizens when they return home, and at the highest pitch of fighting capacity while the war lasts."

ONE KIND OF ADVERTISING

It is most significant that business concerns find it valuable to put out advertisements like the following which comes from the J. Horace McFarland Company of Harrisburg:

"I would be true, for there are those who trust me. I would be pure, for there are those who care. I would be strong, for there is much to suffer. I would be brave, for there is much to dare. I would be friend to all—the foe, and the friendless. I would be giving and forget the gift. I would be humble, for I know my weakness. I would look up, and laugh, and love, and lift."

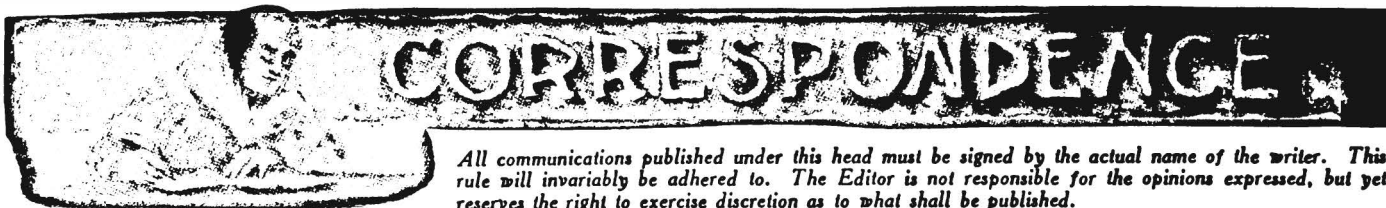
This is all there appeared on the advertisement, but it predisposes one most favorably to the corporation in question.

WELFARE OBJECTIVES

The Iowa Public Welfare League has for its purposes:

- To keep the boy clean and the girl pure.
- To suppress vice and crime of every kind.
- To restrain greed and expose graft of every form.
- To lift up and aid the fallen and to rebuild broken lives.
- To protect the weak and helpless and defend them against oppression and wrong.
- To develop the best type of manhood and womanhood and to bring the best things to home, state, and nation.
- To study civic, commercial, industrial, sociological, and moral problems and to find the best solution for them.

RECENT NUMBERS of the *Mission Herald*, published by the diocese of East Carolina, contained a series of articles on the action of Governor Bickett in issuing pardons. It makes a very interesting and suggestive story of one chief executive's thought and care for the helpless. Governor Bickett, like his colleague, the Governor of South Carolina, is an active Churchman.



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.

SHALL WE REVISE THE PSALTER ?

To the Editor of *The Living Church* :

I AM sure it would be helpful to the Commission on Revision and Enrichment of the Prayer Book, if in some way it might be informed as to the mind of American Churchmen and Churchwomen on this matter.

In the English Church a committee last year made report strongly favoring revision. The committee was composed of the Bishops of Chester and Ely, the Deans of Ely, Norwich, and Wells, the Master of Magdalen College, and two other laymen. The committee was appointed by the Archbishop of Canterbury "in order to secure the revision of passages in the Psalter in which the language is specially obscure or misleading." The committee "took into account the original Hebrew as interpreted by the best modern scholarship, the Greek of the Septuagint, and the Latin of the Vulgate, the successive English versions from the Great Bible of 1539 to the Revised Version of 1885"; and they "propose no change in the text which did not present itself as necessary towards intelligent devotional use of the verse or passage in question."

The report is comprehensive, and we are bidden to notice (1) passages which have no intelligible meaning, (2) obscurities, (3) errors of translation, (4) wrong punctuation, (5) obsolete words and phrases, (6) misprints, etc.

[There is one instance, at least, of revision in our own Prayer Book, with which we are all familiar, in the substitution of "falsehood" and "lies" for the obsolete word "leasing" in Psalms 4: 2 and 5: 6.]

It is surprising how much additional interest and worshipful spirit result from the various changes of translation and corrections proposed by the English committee, especially in the passages to which they refer as "having no intelligible meaning." Is it the mind of this Church to follow their lead in this matter?

And shall we also relieve many who find difficulty in the "imprecatory psalms", by *insetting* for optional omission the verses objected to, as our commission has suggested?

It is hardly to be argued that He whom we worship desires us to worship unintelligently or in unworthy language.

CORTLANDT WHITEHEAD.

"THY WILL BE DONE"

To the Editor of *The Living Church* :

IN your admirable editorial on Thy Will Be Done, in the issue of November 10th, comes a sentence that might be construed into a criticism of the habit that is creeping into the Church of reading the first half only of the prayer for a sick person, omitting "or else," etc. Doubtless some clergymen do this on the assumption that "death is foreign to the will of God and that it is legitimate to pray, with no conditions whatever, that the sick person may recover." But surely this is not always the case. Many an illness is distressing without being critical, and it is a comfort to the patient to know that he is being remembered in church, when it would be almost ludicrous to contemplate the possibility of that particular ailment ending in death.

Then, too, even when serious developments are possible, there is often a stage of illness when it is not necessary for the whole family to remain with the patient, and it is hard, for those who are able to attend church, to hear that part of the prayer. Several clergymen of my acquaintance use the short prayer in the visitation office beginning, "O Lord, look down from Heaven," under circumstances analogous to those I have described.

In the editorial column of a later issue you advocate refraining from Christmas gifts this year—that is, between ourselves—and suggest "a book that is worth reading, a spray of holly," etc. Why not include any article which the recipient would otherwise have to buy for himself? That is my plan for this wartime Christmas: a book of stamps in a fancy cover, a package of postals tied with bright ribbons—oh, there are dozens of things one can think of which would be literally "money in the pocket" for the one who receives them. If the principle were carried out throughout the family, there would be the usual Christmas festival of giving and yet each one would have what they would otherwise have spent on these necessities to give without reciprocity. It is hard to find quite the same pleasure in sending

a check to the Red Cross, heartily as we may be in sympathy with it, that we have in planning for a personal friend; and some of us who are solitary, and can join no family gathering on Christmas Day, would sadly miss the preparation and planning more than the actual receiving.

JULIET C. SMITH.

Denver, Colo., November 20th.

SUNDAY SCHOOL INSTRUCTION AND WORSHIP

To the Editor of *The Living Church* :

THE Children's Eucharist has been an institution in the Church of the Redeemer, Chicago, for nearly a dozen years. The whole school attends, including the primary department. The service is not curtailed at all. Merbecke's music is always sung, with some additional hymns, and the intoned Nicene Creed. A brief devotional message follows the Creed. The behavior of the children is always reverent. The smallest children are as devout and interested as the older ones.

The effects can be plainly seen, after such a period of use, even in the shifting population of a city. It is no longer an experiment. It is so far ahead of any other kind of devotional agency in developing the religious life of the children that comparisons simply cannot be made. No Protestant or semi-Protestant substitute can be found which is worthy of anyone's attention. One layman came twenty miles, not long ago, to attend this Eucharist, and said that he was almost minded to move into Chicago for the purpose of enjoying so rare a privilege, with the children.

JOHN HENRY HOPKINS.

Chicago, November 22nd.

CHURCH SEATING FOR CHILDREN

To the Editor of *The Living Church* :

PROPOS to what appeared in your columns from correspondents on the general subject of Children's Eucharists, and wherein it was said that children are generally so restless as to annoy grown people, may one not ask the question, Is it any wonder?

Would not most of us grown-ups, too, be restless if we had to dangle our legs from such high seats and kneel in such exceeding discomfort and against such view-obstructing things as children frequently have to? Is it any wonder that so many want to get out of it and absent themselves?

If suitable low seats seem impracticable, may not high padded stools, or equally high cushions, easily be provided and so placed that the little feet may rest on them when sitting and the little knees go down on them when kneeling?

WILLIAM STANTON MACOMB.

W. Philadelphia, November 24th.

MAGAZINES FOR THE NAVY

To the Editor of *The Living Church* :

WE are in sore need of magazines and illustrated papers aboard this ship. Perhaps some of your readers would be so kind as to send us some recent magazines addressed to the chaplain care of the Postmaster, New York City. It would make a great difference to many men whose lives at sea are rather monotonous. There is no limit set to the number of magazines wanted.

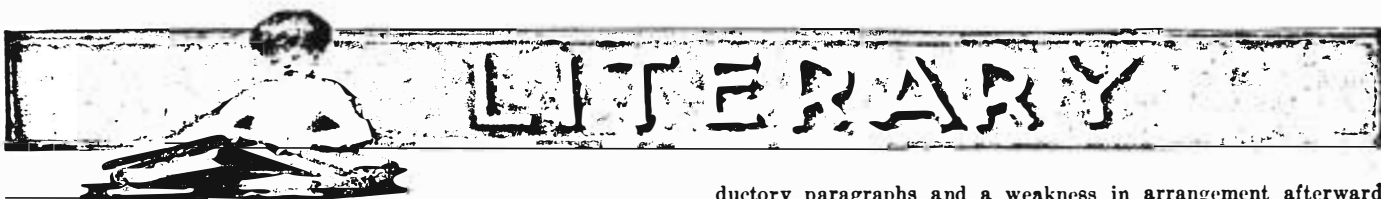
Yours sincerely,

ALBERT C. LARNED.

U. S. S. *Georgia*, November 22nd.

THINGS in this world do not come by chance, but a soul is set in a certain place; and happiness is to be found by interpreting the events of life rightly, by facing sorrows bravely, by showing kindness, by thankfully accepting joy and pleasure.—*A. C. Benson.*

No ONE is free. We do not belong to ourselves: there are countless people depending on us, people whom we have never seen, and whom we never shall see. What we do, decides what they will be.—*Selected.*



MORE HOLIDAY BOOKS

The Village Pest. By Montgomery Rollins. Lothrop, Lee & Shepard Co., Boston. \$1.35 net.

David is the "village pest" and a lively boy. His exploits and mischievousness keep the whole town moving. One remark which he made to his mother explains the story as thoroughly as anything can. It is: "I like history, it's most all fights." The author states, too, that David is a real character and that, so far as he is aware, all the juveniles mentioned are alive at the present time.

Sunday Story Hour. By Laura Ella Cragin. George H. Doran Co. Price \$1.25 net.

Mothers and teachers who are looking for a book to read aloud to the little folk will be glad of this charming collection of short stories which will interest, amuse, and instruct the child. Not the least attractive are the illustrations, which are just the sort to appeal to the small listener, who usually demands to see.

The Graymouse Family. By Nellie M. Leonard. Thomas Y. Crowell Co. Price 50 cents net.

This is an amusing little story of a family of mice who lived in an attic, finally moving to safer quarters in the barn.

A Little Book for Christmas by Cyrus Townsend Brady, well known author and priest of the Church, contains a collection of short articles particularly appropriate to the Christmas season, including a meditation, a carol with music, some of the author's personal adventures, and three exceedingly interesting stories based on Christmas under various conditions. It is attractively made, with suitable decorations and illustrations, and proves to be among the best of gift books issued this season. [G. P. Putnam's Sons. New York. \$1.25 net.]

The careers of some of the most daring and remarkable men of our country from the time of George Rogers Clark, who played such an important part in the recapture of the fort at Vincennes, Ohio, from the British during the Revolutionary war, to James Bridger, the great hunter and trapper in the Rocky Mountains, are related in *The Boys' Book of Scouts*. Percy K. Fitzhugh is the author. [Thomas Y. Crowell Co., New York. \$1.25 net.]

The purposes of the various national holidays in America are set forth in *The Book of Holidays* by J. Walker McSpadden, and the aim is to give to the younger generation a book that will be read and appreciated, and at the same time bring out the realization of what the holidays really signify. [Thomas Y. Crowell Co., New York. \$1.25 net.]

Dormie One contains interesting golf tales by Holworthy Hall, who, in everyday life, is Harold E. Porter and a captain in the Officers' Reserve Corps, and who has been an enthusiastic golf player for more than two score years. [Century Co., New York. \$1.35 net.]

A number of short essays from the pen of John M. Siddall, editor of the *American Magazine*, have been incorporated into book form under the title *Sid Says*, and afford pleasant reading. [Century Co., New York. 60 cts. net.]

Another collection of short stories into book form is *Day and Night Stories* by Algernon Blackwood, all written in his usual mysterious and weird style. [E. P. Dutton & Co., New York. \$1.50 net.]

CHRISTIANITY AND WAR

The experience the American Church has had with one of its missionary bishops whose loyalty was called in question, despite his protests, because of his connection with pacifist societies, shows the need of frankly facing the difficult in reconciling Christianity and war. How can it ever be right to kill? Is Tolstoi consistently Christian in his doctrine of non-resistance? Was that what Christ's teaching meant? Such questions are answered in *Peace and War*, a small book of sermons and addresses by Father Paul B. Bull, of the Community of the Resurrection (Longmans, Green, 90 cents). The first and longest chapter is addressed to the "Conscientious Objector," and is a setting forth of the principles on which war may rightly be waged by a Christian people. The whole book is written in Father Bull's plain, straightforward style, homely, direct, and sincere. It bears evidence, however, of very hasty workmanship. The argument almost defeats itself by a lack of sympathy in the intro-

ductory paragraphs and a weakness in arrangement afterward. There are so many good things in the book that one regrets they were not more carefully written. One cannot, for example, go all the way in the distinction drawn between one's duty as a citizen and one's duty as an individual Christian. It is very dangerous (as well as untrue) to declare that in the double capacity we may be guided in our actions by a double standard and that this is what Christ meant by saying that we were to render to Caesar the things that are Caesar's and to God the things that are God's. We need rather to show that while war is hateful and un-Christian to fight against German brutality in *this war* is not.

Yet, while we could wish the book had been "licked into better shape," there are so many good things in it that it seems ungracious to criticize. This is particularly true of some of the anecdotes used as illustrations. For example, this one: A soldier was asked: "How did you lose your arm?" His reply was: "I didn't lose it, sir, I gave it."

Prof. W. MacNeile Dixon, of the University of Glasgow, has generously sent to America scores of pamphlets on the war, telling vividly of the horrors of German outrages and the aims of the Allies. Nothing from the pens of others, however, is more interesting than his own story of *The British Navy at War* (Houghton, Mifflin, 75 cents), a straightforward account of the big job the navy has on its hands, and the splendid way in which it has been done. It is a readable book and an eloquent one, with maps, diagrams, and pictures showing what the sea story of the war means in battle, blockade, and bridging the ocean by guarding the lines of communication.

The Church of Christ in Time of War, by Dr. Charles S. MacFarland, gives the record of the addresses made at the meeting of the Federal Council of the Churches of Christ in America, held in May. It is published to help congregations and pastors to adjust their service to the need of the hour. [Federal Council, 50 cents.] The book is really a handbook for the clergy and lay readers in Church work.

Gilbert Murray, in his *Faith, War, and Policy*. Houghton Mifflin, \$1.25, shows how a convinced advocate of peace can believe with all his heart and soul in *this war*. It has all the author's usual literary charm, besides intensity of conviction in the righteousness of the allied cause.

MISCELLANEOUS

Old Roads Out of Philadelphia. By John T. Faris, Member of City History Society of Philadelphia and of the Historical Society of Pennsylvania. J. B. Lippincott Co., Philadelphia. \$4.00 net.

As every one knows, the vicinity of Philadelphia is rich in historic value. The purpose of the author in compiling this present volume is to add to the interest and pleasure of those who have the opportunity of traveling upon the "old roads" leading from Philadelphia. To those also who may not have such opportunity the book will be of value since it relates the history of many places that the reader will instantly recall from study, while many illustrations enhance its attractiveness.

What the World Owes to Luther. By Junius B. Remensnyder, D.D., LL.D. Fleming H. Revell Co., New York, 1917. Price 50 cents.

A panegyric highly satisfying to the prejudice which assumes that the world owes to Luther nothing but blessings, not satisfying to the discrimination which sees in him the nucleus of conflicting forces, nor to the zeal for unity which views the disruption of Christendom as a calamity.

A record of four years of travel through South America is chronicled in *Vagabonding Down the Andes*. When Harry A. Franck started out on his journey it was not with the intention to explore the interior regions of the continent, but merely to spend eight months in gathering information as to the habits, mode of living, and general surroundings of the common people in the more settled districts. It is stated that at the end of his four years he had sent back at least a wagonload of notes and kodak pictures. These notes have been condensed and sorted over until only the very best were left to be compiled into this most interesting description of life in the cities, the villages, the remote sections, and even the parts rarely frequented by civilized people. The scenery he describes as most picturesque, making up in a degree for the filth and squalor, shiftlessness and idle existence of the natives. [Century Co., New York. \$1.00 net.]



SARAH S. PRATT, EDITOR

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

IN answer to the query why certain things were not done by the early American Church and why certain conditions obtained to which even yet aged Church people look back with affection, a clergyman recently explained to his listeners that the American Church received its traditions—and especially was this so in Virginia—at a period when the English Church was at the ebb in its spiritual life; when careless usages and a forgetfulness of the high mission of the Church proved to be mistakes which she could ill afford. Probably had she lived on her spiritual heights that splendid body called the “Methodists” might still be a part of the Church. But into this phlegmatic and decadent era came the Oxford Movement, and its revivifying tonic was in due time felt by the daughter Church across the sea. And that is why some—in fact a great many—Churchmen in the Middle West can remember when the altar displaced the Communion table and when other accompanying changes occurred.

At this time, then, when altar guilds were unknown in most of the American parishes and when the Communion table—often bearing only the almsbasin—the lectern, and a chair or two completed the furnishing of the chancel, a Churchwoman, long passed to her rest, used to tell her wondering Sunday school class of her own duties as member of an altar guild in the Roman Catholic Cathedral in Cincinnati. How she was taught to mend the altar lace carefully and to shine the brasses and silver industriously seemed indeed a strange story to the little maids who, gazing at their own simple Communion table, wondered why there should be so much to do. “Archbishop Purcell,” she told them, “used to praise my fine darning and mending but he called me the ‘Little Protestant’ because I did not do all the things the Roman Catholic altar girls did. I loved all this beauty,” she said, “but even as a little girl I could not accept it as my religion. Afterward I met Bishop Kemper and then I knew why.”

The duties of the altar guild in the American Church are now specified and are a regular part of the parish work. Beginning with a few simple rules, and those generally of a material nature, members of the altar guild have step by step advanced to a blending of the beautiful care of the altar and its fittings with a reverence for their own high privilege in doing this work, which, in a way, makes them priestesses. Gone is the time when altar linens were cleansed with the family washing; when the silver was taken home to be rubbed up by the senior warden's daughter at the time the family silver was brightened; gone the time when the hurried rector rushed into the home of his nearest communicant to beg some slices of bread for the Communion service. All of this was the *best that was known then*, and there is no discredit in it; but the way is better now. It is a part of the beautiful way of reverence into which the American Church has turned its feet within the past half-century.

There are a few small hand-books written for altar guilds, but every parish must be guided by certain local conditions. In some parishes the use of flowers is so constant that it entails much care. In others, altar linen is abundant and costly with frequent changes, and in some others everything is very simple. Churches are like homes. If the spirit of home is there, no one can say that the plain home is not as much home as is the elaborate one; and so, if the spirit of God is felt in the service, it matters not whether the altar be plain with the simplest necessary fittings, or resplendent with the costliest memorials. There can be such a thing as compelling the senses to assist too much with real worship.

Deaconess Louisa of Vermont some years since organized a diocesan altar guild which impressed us at the time as being a workable, needed, and exceedingly useful plan. Through the columns of the diocesan paper, the *Mountain Echo*, she

instructs, advises, and commends the branches of the guild in the different parishes. In a late number she writes thus:

“Weddings are trying times for altar guilds, for uninformed people seem to feel that all rule, and I fear reverence, must be suspended when a marriage is to be solemnized. and at no time perhaps is more irreverence committed in our church buildings. The guild must also be responsible for seeing that no harm is done in any way to the church fabric, such as driving nails and setting down wet vases, etc., etc.

“Do let us try to discourage the very elaborate decorations that mean such an expenditure of time and money. Now in war time is an excellent opportunity to form the habit of simplicity in this as in all else, and to eliminate all profuse display of flowers at both weddings and burials.

“The altar guild should by precept and example enforce the rule that no woman comes into church with an uncovered head. If our friends outside the Church see that we are very particular about this, they, too, will conform, if only as a matter of courtesy. Whatever the occasion or when the Church is empty and silent, let us never forget that we are in a building consecrated to Almighty God and that the Lord is in His holy temple. Our own reverent conduct has a more far-reaching influence than we can know and is one of the greatest works of our altar guild.”

SOME OF THE NEW Junior ideas are being exploited in certain Sunday schools. It is not always possible to introduce innovation, however desirable for various reasons. Conformity to the wishes of faithful teachers, change in time-honored and successful methods, and sometimes a tinge of prejudice on the part of parents, or even rectors, militates against the wholesale discarding of old things and the sudden installation of new. But little by little these things may be introduced into the Sunday school. (This page has not fully accepted the new term of the *Church school*, which really means the parish school!) Our Juniors were allowed to vote last Sunday and a joyous occasion it was. And well it might be. Everybody loves to vote, though all don't get to. These children had a small sum of money—it having been decided to appropriate their offerings on the first Sunday in each month to the Juniors—and it was much needed by a church within the diocese. Having fulfilled all their obligations to the general society of Juniors, they were at liberty to use this money as they wished. Here was a chance and an excellent one to teach them the meaning of diocesan missions. Without saying a word about money at first, the speaker told them about the early visit of Bishop Kemper to this little town where there were a few communicants; the journey over the rough roads by coach, the laying of that cornerstone nearly a hundred years ago. They were told of the loyalty of the few people and how they had lately made an effort to rebuild the church on the same cornerstone. It was easy then to ask them if they would be glad to help with this sum of money. The vote in favor was unanimous. They know now the meaning of that word “diocesan,” a stumbling block to many people twice their age—and they will be interested in this church hereafter.

BY REQUEST we reprint a simple ceremonial used in some parishes for admitting Juniors. This is done at the close of Sunday school on the first Sunday in the month, which is Junior day. The candidates may be either those who come in from the Little Helpers or new ones. The candidates shall come to the front before the directress of the Junior branch and the superintendent. One verse of a hymn may be sung while they are coming.

Superintendent (or rector): “The Junior Auxiliary was formed for the purpose of teaching the children of the Episcopal Church to follow the command of Jesus Christ, who said to His

every creature'. You are to learn that a baptized child has a duty toward the whole world; and, while many of you will never go disciples: 'Go ye into all the world, and preach the Gospel to away from home to do this work, all of you can and should take a deep interest in those who go to do this work for Christ. All of you may pray for them, all of you can give to them, all of you can learn something about them. All can be missionary soldiers, whether you go abroad or stay at home. Christ's work can be done just as well in (Name of town) as in any other land. Do you understand this?' Answer: I do."

Directress: "Do you then promise that you will gladly help with all such work as the Junior officers select for you to do? Will you pray for missions? Will you give to missions? Will you help with missions? Will you come faithfully to Sunday school and try to bring others? Will you try to meet with the other Juniors of this parish and do the things planned by your directress? Will you try to do these things? Answer: "I will try."

Superintendent: "Then you have become a member of the Junior Auxiliary of.....parish and will receive the badge of the society."

The superintendent then calls the names and the directress pins on the Junior pin, and gives a copy of the Junior collect. All standing sing a missionary hymn and close with the Junior collect, which is always said in unison.

Mrs. BRADDOCK of Stockton, California, sends some Auxiliary news from the district of San Joaquin.

"I spent last Monday in Modesto," she writes, "attending the semi-annual meeting of the missionary district of San Joaquin. I think I have before told you that this district has four divisions of the Auxiliary, north, east, south, and central, each presided over by a vice-president. These semi-annual gatherings are provided so that all Churchwomen, even the most isolated and remote from the general privileges of the Church, may be reached by at least one of these meetings. St. Paul's Church, Modesto, gave the members of the Woman's Auxiliary a most cordial reception. Bishop Sanford preached an inspiring sermon which was followed by the corporate Communion. The Rev. Franklin J. Clark, of the Church Missions House, gave an interesting review of Home Missions, speaking of the Auxiliary's work for the Southern mountaineers, the negroes, and the immigrants. Of course here in California the immigrants and the Indians claims our Church attention, but personally—as you know—I am greatly interested in the Southern mountain problem. (Mrs. Braddock is chairman of the Department of Mountain Schools, of the Patriotic Education Committee of the D. A. R.). Mr. Clark's account of that work, its methods, and results was absorbing to his listeners.

"Deaconess Julia Clark of the diocese of Hankow gave a vivid description of her life and work in Ichang, China. She asked for contributions to help erect the new woman's compound in Ichang. Her enthusiasm was contagious and her presentation of the value of missionary work in China will not be forgotten by her hearers. There was an interesting discussion and questioning as to St. Agnes' School, Kyoto—the Auxiliary's special interest just now at the end of the Pilgrimage of Prayer—and a contribution from this Auxiliary will soon be forthcoming. The ladies of St. Paul's parish served a delicious luncheon in the guild hall at noon and this was followed by a social mingling at which the women had the pleasure of meeting the speakers and the Bishop and his wife. Our own special parish, St. John's, Stockton, is looking forward to an all-day meeting soon at which Miss E. F. Jackson of Alaska will inform us of the recent development in Church work there and in what the Auxiliary may best assist."

THE GIRLS' FRIENDLY SOCIETY of Zion Church, Rome, N. Y., sends what it calls "a reminder" of the meetings which will be held in the season of 1917-1918. Nothing more explicit and clearly planned has come to our notice. Each month from October to May has about five special meetings and the month of May provides eight meetings. This entire programme is plentifully sprinkled with Red Cross, Social Service, and Mission talks and work, and there is a judicious number of pleasant social functions. In November there is a harvest party in farm costume. December is virtually given up to Christmas work with a proper observance of Advent. Epiphany is marked and the last week of January is called "Festival Week". A Valentine party precedes Ash Wednesday—a sort of Mardi Gras—and two meetings of this month are given to missionary boxes. April offers Shadow Pictures, Annual Supper, Literature, Nature Talk, and Open

Meeting. In May, Ascension Day, Whitsunday, and Trinity are marked and the admission of members closes the formal work of the year. In this society—which is growing very rapidly as the "general utility" society of the Church and capable of taking root where some other societies could not—the young girls in preparation are called "candidates". This Zion Church branch has a candidates' class every Friday afternoon which is in charge of Miss Mary Evans. The branch secretary is Mrs. C. L. Bates; secretary and treasurer, Miss Ida Seymour. There are six honorary associates and thirteen working associates.

A CORRESPONDENT WRITES of the camp at Tacoma, on October 30th:

"We are hoping that we shall have a mild winter, for the many cottages that have been taken by the officers' families are summer ones, built with no thought of winter use. I think the greatest problem is the entertainment of the men, when they come into the city on Saturday for the 'week-end'. Several of the largest churches have music and dinners for them Sunday afternoon, and many people take soldiers home to dine on Sunday after morning service. But those we see at church are a very small percentage of the thousands who come into the city Saturday afternoons. Tacoma came in for some very serious problems with its army camp. The 'Hostess House' is finished and promises to give great help and pleasure to the men and their visiting dear ones. I hear it is one of the largest and best of any in the country. Miss Constance Clark, daughter of an army officer, is at the head of it, with experienced assistants. A splendid cafeteria is in connection with it, and a home room for the soldiers. Everybody speaks of the beauty of the country, and not every cantonment has such a lake for a 'swimming tank'."

LATELY THE privilege was given us of attending one of the meetings of the missionary society of a large Presbyterian church. The afternoon was given up to short narrations of the work of the different Christian communions. Helpful indeed was it to hear the earnest rehearsal of effort and self-denial, followed by achievement, which was told by Baptist, Methodist, Presbyterian, Campbellite, Friend, Reformed Church, and Congregationalist. The writer, who represented our own Church, chose for the few minutes allotted her a full description of the United Offering and the Pilgrimage of Prayer. After the meeting many women expressed admiration of the beauty of these two ideas. A lady speaking quite broadly in Scotch came up and said:

"I was so glad to hear you talk about the Church in the old country." (I had spoken about the Pilgrimage in England last year.) "Have you ever read a book called *The Life of Christ*, by Cunningham Geikie?"

"Yes. It is a well-known book. It is in our diocesan library." Then I repeated the name, "Cunningham Geikie".

"Don't say 'Giky'," she said, quite impatiently. "'Geiky' is the name—we are Scotch, not German. Cunningham Geikie was my brother—he died six years ago."

And again she told me how much joy it had given her to hear something about the Established Church.

VISION

Lord, open Thou mine eyes, that I may straightway see
The host of chariots and horsemen sent by Thee
To terrify my foes, and win the fight for me!

The mountains standing round about me, Lord, I know,
Are all aflame with sudden fire; I feel its glow—
Lord, open Thou mine eyes, that I may see it so!

For seeing is believing, as Saint Thomas said;
To him Thou didst uncover Feet, Side, Hands, and Head—
Forgive me, Lord! I, too, the Doubter's pathway tread!

I hear the noise of horses, chariots, and men,
I smell the dust and smoke of battle down the glen—
Lord, open Thou mine eyes! Let me have faith again!

CLARENCE ARMY.

'Tis NOT the dying for a faith that's so hard—every man of every nation has done that—'tis the living up to it that is difficult.—*Thackeray*.

Church Kalendar



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

CALENDAR OF COMING EVENTS

- Dec. 12—Arkansas Special Council, Christ Church, Little Rock.
 Jan. 22—Synod, Province of the Southwest, St. Paul's Cathedral, Oklahoma City.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

BRAZIL

Rev. W. M. M. Thomas.

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

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

SHANGHAI

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

JAPAN

TOKYO

Deaconess E. G. Newbold.

MOUNTAIN WORK

Rev. George Hilton, of Morganton, N. C. (during January).
 Rev. G. P. Mayo, of Virginia (during January). Address to January 1st, Dyke, Va., after January 1st, at the Church Missions House.

PHILIPPINES

Miss E. T. Hicks.

PORTO RICO

Rev. L. M. A. Haughwout.

WYOMING

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

Unless otherwise indicated, requests for appointments with the foregoing should be sent to Dr. JOHN W. WOOD, 281 Fourth avenue, New York City.

Personal Mention

THE REV. WILLIAM H. ANTHONY has resigned the mission at Eddystone, Pa.

THE REV. HENRY BEDINGER has taken charge of Christ Church, Ridley Park, Pa., during the absence of the Rev. F. B. Barnett, who has gone to France with the Roosevelt Base Hospital.

THE REV. CLARENCE WYATT BISPHAM, who commenced on May 1st last his rectorate at the Free Church of the Annunciation, New Orleans, La., should now be addressed at 1749 Colliseum street, New Orleans.

THE REV. JAMES THOMPSON BOVILL, has accepted a call to St. Paul's Church, Coffeyville, Kans., and has entered upon his duties.

THE REV. HENRY B. BRYAN has become a member of the clergy staff of Grace Church, Jersey City, N. J.

THE REV. WALTER B. CAPERS, D.D., has accepted temporary charge of Calvary Church, Louisville, Ky., but continues as president of Columbia Institute, the diocesan school for girls, at Columbia, Tenn.; devoting but a part of his time to the Louisville parish.

THE REV. F. D. EVENSON while in attendance at the recent institute in Sloux Falls, S. D., was taken suddenly ill and removed to the hospital. The doctor has decided that he must give up his work at Flandreau and take a complete rest.

THE REV. H. W. FOREMAN will go to the front as chaplain of the First New York Infantry.

THE REV. JAMES E. FOSTER has accepted a call to the rectorship of Christ Church, Streator, Ill.

THE REV. C. K. GILBERT has retired from the editorship of the *New York Churchman*.

THE REV. H. P. HAMES should now be addressed at the Church of the Messiah, Greene and Clermont avenues, Brooklyn, N. Y.

THE REV. OLIVER J. HART has been elected president of the Charleston county (S. C.) Sunday School Association.

THE REV. JAMES HENDERSON becomes locum tenens at St. James' and St. Peter's Churches, Spokane, Wash., pending the appointment of a vicar.

THE REV. GEORGE N. HOLCOMB has accepted appointment as minister in charge of Trinity Church, Collinsdale, Pa.

THE REV. AUSTIN A. H. HOUBERT, Litt.D., rector of St. Mary's parish, Charleroi, Pa., should now be addressed at 605 Fallowfield avenue, Charleroi.

THE REV. ALFRED LOCKWOOD has accepted a call to the Church of the Redeemer, Pendleton, Ore., commencing his duties early in December.

COMMUNICATIONS intended for the secretary of the Social Service Commission of the diocese of Central New York should be sent to the Rev. W. R. MCKIM, St. John's Rectory, Oneida, N. Y.

THE REV. WILLIAM D. MAXON, D.D., absent on a year's leave of absence as chaplain of Base Hospital Unit No. 36, has safely landed in France, and is now at the front.

THE REV. LEWIS CHESTER MORRISON entered upon the rectorship of St. Mark's Church, Adelphi street, Brooklyn, N. Y., on Thanksgiving Day.

THE REV. ALEXANDER PATMAN has been appointed to charge of the church at Hatboro, Pa.

THE REV. E. A. PENICK has volunteered as chaplain at Camp Jackson, near Columbia, S. C., and has resigned his parish.

THE REV. C. K. PENNEY has become assistant at Holy Comforter Memorial chapel, Philadelphia.

ON Tuesday morning, November 27th, the Rev. WILLIAM PORKESS, rector of Grace Church, Pittsburgh, Pa., became an American citizen.

THE REV. A. WILLIAM NOEL PORTER has accepted the rectorship of Trinity Church, San José, Cal., and should be so addressed.

THE REV. and Mrs. WILLIAM P. REMINGTON were called East on Thanksgiving Day owing to the illness of Mr. Remington's father, who for many years has been the Dean of the College of Pharmacy of Philadelphia.

THE REV. HENRY M. SAVILLE after ten years' service at the Church of the Ascension, Waltham, Mass., resigns the rectorship January 1, 1918, to take up new work elsewhere.

ALL communications relating to the diocese of Indianapolis should be addressed to the Rev. JAMES D. STANLEY, president of the Standing Committee, 1228 N. New Jersey street, Indianapolis, Ind.

THE REV. J. A. STANSFIELD recently completed most successful missions at the Church of the Messiah, Detroit, and at St. Paul's, Lansing, Mich. Spending a month in the diocese, he is to conduct missions at St. John's, Royal Oak, and at St. Andrew's, Detroit.

THE REV. F. W. STREET has been assigned to charge of St. John's Church, Lakeside, Duluth, and of the mission at Park Point, Minn.

THE REV. GRANVILLE TAYLOR has been appointed assistant at the Church of St. Luke and the Epiphany, Philadelphia.

THE REV. LLOYD B. THOMAS has resigned charge of St. Peter's parish, Carson City, Nevada, and associated missions. He will be locum tenens at Trinity Church, Oakland, Cal., for a year.

THE REV. EMORY S. TOWSON has been appointed by the Y. M. C. A. War Council as its special representative in the base hospital at Camp Lewis, American Lake, Wash. Mr. Towson has two sons in the service.

THE REV. E. A. W. HANINGTON WILSON has become rector of St. Paul's Church, Patchogue, L. I.

DEGREE TO BE CONFERRED

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. JOHN C. SAGE, Missionary Bishop-elect of Sallina, voted at the annual meeting of the board of trustees. The degree will be conferred at the mid-winter convocation.

ORDINATIONS

PRIESTS

EAST CAROLINA.—Bishop Darst conferring the orders, on November 27th, in St. Mary's Church, Belhaven, the Rev. ROBERT I. JOHNSON was advanced to the priesthood, being presented by the Rev. R. B. Drane, D.D. The Rev. W. J. Herriage was the preacher. The Ven. H. B. Delany, D.D., the Rev. C. C. Kelsey, the Rev. J. Malcolm Taylor, and the Rev. John B. Brown assisted in the service. On St. Andrew's Day, 1917, in St. John's Church, Wilmington, the Rev. L. T. HARDIN was advanced to the priesthood. Archdeacon Noe presented the ordinand, the Rev. R. E. Gribbin preached the sermon. The Rev. D. L. Gwathmey also assisted in the service. Mr. Hardin, formerly a Presbyterian minister, will be locum tenens for the next three months at the Church of the Good Shepherd, Wilmington.

NEW HAMPSHIRE.—On Sunday, November 18th, in St. Paul's Church, Concord, Bishop Parker ordained to the priesthood the Rev. HUBERT S. WOOD and the Rev. SHEAFFE WALKER. The Bishop preached the sermon and the Rev. Howard F. Hill, D.D., presented the candidates. Mr. Wood will remain in charge of St. Mark's Mission, Groveton, and Mr. Walker will be priest in charge of the mission of the Epiphany, Newport.

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

BULLIS.—Mrs. S. A. BULLIS, for many years a most faithful and devoted communicant of Ascension Church, Kenyon, Minn., entered into rest on November 28th and was buried on November 30th, the Rev. Dr. C. A. Poole officiating.

MILLER.—SARAH A. HUNTER, wife of the Rev. John S. MILLER, at the rectory of the House of Prayer, Newark, N. J., November 30, 1917. Funeral services in the parish church on Monday morning, December 3rd. Interment in St. Andrew's Churchyard, Princess Anne, Maryland.

SMITH.—Entered into life at her home, Howe, Indiana, on the eve of All Saints, 1917, Miss M. ANTOINETTE SMITH.

SWOPE.—At the Clarence Barker Hospital, Biltmore, N. C., on November 30th, the Rev. RODNEY RUSH SWOPE, D.D., late rector of All Souls' Church, Biltmore. Interment at Asheville, N. C., December 2nd.

WARING.—In Brooklyn, N. Y., on November 6th, ELIZA C. WARING, daughter of the late Henry P. and Caroline Waring; sister-in-law of the late Bishop Schereschewsky. Funeral serv-

ices were held at St. Ann's Church, Brooklyn. Interment in Greenwood cemetery.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

WHITEFIELD.—Entered into life eternal on November 21st, at the base hospital, Camp Bowie, Ft. Worth, Texas, Private MAXWELL WHITEFIELD, 141st Infantry, and son of Mrs. M. A. Whitfield. The funeral services were conducted from Ascension Mission, Montell, Texas, by the Rev. Goodrich R. Fenner, priest in charge, and a college classmate of Private Whitfield.

"Go forward, Christian soldier."

MARRIED

MACBETH-MANSFIELD.—At Grace Church, New York City, Tuesday, November 27, 1917, by the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, the Rev. HENRY MACBETH, rector of St. Paul's Church, Tivoli, N. Y., to ADELAIDE M. MANSFIELD of Bethel, Conn.

VAIL-MOORE.—On Thanksgiving Day, November 29th, at St. James' Church, Alexander, La., by the Rev. W. S. Slack, the Rev. SIDNEY LEE VAIL, rector of Mount Olivet Church, New Orleans, La., and Miss MABEL CLARE MOORE, daughter of Judge James E. and Emma Dawson Moore of Homer, La.

WANTED

POSITIONS OFFERED—CLERICAL

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

PRIEST FOR ST. PETER'S CHURCH, McKinney, Texas. Stipend, \$1,200. Gas, electric lights, and water in rectory. Vacant after January 1, 1918.

POSITIONS WANTED—CLERICAL

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

PRIEST DESIRES TO SECURE work for the following Sundays in Chicago: December 23rd, December 30th, January 6th. Will be available also for Christmas and other week-day services. Address Box 124, Knoxville, Illinois.

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

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

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

PRIEST, MARRIED, DESIRES EASTERN church work, parish or mission, with rectory and fair stipend. Address G 46, care LIVING CHURCH, Milwaukee, Wis.

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

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

POSITIONS OFFERED—MISCELLANEOUS

COMPETENT AND EXPERIENCED nursery governess, working housekeeper, or second maid wanted to help with care of two children, who go to school, ages ten and eight; also, do some upstairs' work. References. Must be between twenty-five and forty. Address 3741 WALNUT STREET, Kansas City, Missouri.

NEW YORK CLERGYMAN'S WIFE wants refined young woman to help in house, moderate salary. Write expectations to 292 Henry street.

MOTHER'S HELPER wanted in rectory to assist with housework and care for two children. Address RECTORY, 922 Liberty street, Erie, Pa.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST HOLDING good position desires change, preferably near New York. First-class practical man. References unexcelled. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, DEPENDABLE, ENGLISH woman seeks position of trust in institution or private family. Address CHICAGO, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST A. A. G. O., OF EXPERIENCE, open for engagement. Boy trainer. Best of references. Address S. P., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

THE GO-TO-CHURCH-BAND BRINGS THE young people to Church; also the children. It is simple. Why not give it a trial? Full information and free samples supplied by Go-TO-CHURCH-BAND, 7 Summer street, Worcester, Mass.

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

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

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

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

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

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

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REAL ESTATE

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LITERARY

S. T. LUKE, HIS LIFE, CHARACTER, and Teaching. Being brief spiritual readings for Advent and Lent, by McVEIGH HARRISON, O.H.C. Will be on sale before Advent at St. Andrew's Post Office, Tennessee. One dollar the copy, postpaid. Suitable for Christmas gift. Orders now being taken.

MAGAZINES

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board. Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, \$1.00 a year.

MEMORIAL

SARAH FRANCES SMILEY
At a meeting of the board of trustees of the Society for the Home Study of Holy Scripture and Church History, on October 4, 1917,

the following resolution was unanimously adopted:

The trustees of the Society for the Home Study of Holy Scripture and Church History desire to place upon record their deep sorrow and sense of loss in the death of SARAH FRANCES SMILEY, organizer and director of the society, who passed away from this life on July 24, 1917, at the ripe age of 87 years.

At a time when there were few opportunities for women to study Holy Scripture and Church History, Miss Smiley planned and started correspondence, also reading classes, which reached many persons. In addition, she managed a lending library, sending books through the mails, thus giving advantage to women in isolated places. The library has grown under her careful selection to number 5,000 books on theological subjects, many of the volumes being very rare. Miss Smiley was gifted with a wonderfully fine mind and by her training was eminently fitted to instruct, counsel, and direct.

Her strong personal magnetism and above all her steadfast faith united with her spiritual insight made her a teacher of wide-spread influence, who opened the eyes of many to see the truth of Holy Scripture. To those privileged to study under her guidance she gave a vision of high spiritual attainment.

The trustees of the society founded by Miss Smiley wish to express grateful appreciation of the work she accomplished.

"Blessed are the dead which die in the Lord from henceforth, Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

SUSAN D. WILSON.

Attest: JULIA L. SCHULTE,
Recording Secretary. S. H. S. H. S.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

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

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

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EDITION B. French Seal, red edge. Price, 2.50; by mail 2.68.

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—Church Helper.

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

NEW YORK:

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

BROOKLYN:

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

TROY:

A. M. Allen.
H. W. Boudley.

ROCHESTER:

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Otto Ulbrich, 386 Main St.

BOSTON:

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Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

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Fred I. Farwell, 106 Eighland Road.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

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CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LONDON, ENGLAND:

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

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

G. P. Putnam's Sons. New York.

A Little Book for Christmas. By Cyrus Townsend Brady, author of *And Thus He Came*, *A Christmas Fantasy*, *Christmas When the West Was Young*, etc. With illustrations and decorations by Will Crawford. \$1.25 net.

Robert Scott. London.

The Young Churchman Co. Milwaukee, Wis., American Agents.

Life in the World to Come. By the Right Rev. G.H.S. Walpole, D.D., Bishop of Edinburgh, Author of *Vital Religion, Witness, Gospel of Hope, Life's Chance, The People's Psalter, Communion and Offering*, etc. \$1.15 net.

E. P. Dutton & Co. New York.

Our Living Dead. Some Talks with Unknown Friends. By E. Katherine Bates. With a Preface by Major-General Sir Alfred E. Turner, K.C.B., R.A. \$1.25 net.

J. B. Lippincott Co. Philadelphia, Pa.

Old Roads Out of Philadelphia. By John T. Farris, Member City History Society of Philadelphia and of the Historical Society of Pennsylvania; Author of *Real Stories from Our History, Winning the Oregon Country, The Alaskan Pathfinder*, etc. With 117 illustrations and a Map. \$4.00 net.

If I Were Twenty-One. Tips from a Business Veteran. By William Maxwell, Author of *Salemanship*. With eight illustrations. \$1.25 net.

The Battle with Tuberculosis and How to Win It. A Book for the Patient and His Friends. By D. Macdougall King, M.B. \$1.50 net.

Houghton Mifflin Co. Boston.

An American Physician in Turkey. A Narrative of Adventures in Peace and in War. By Clarence D. Ussher, M.D., Grace H. Knapp, Collaborating. With illustrations. \$1.75 net.

Militant America and Jesus Christ. By Abraham Mitrle Ribbany. 65 cts. net.

Leonard Scott Publication Co. 249 W. 13th St., New York.

The Bombardment of Reims. By Barr Ferree. \$2.00 net.

Macmillan Co. New York.

League of Nations. A Chapter in the History of the Movement. By Theodore Marburg, M.A., LL.D., Formerly United States Minister to Belgium. 50 cts. net.

Little, Brown & Co. Boston, Mass.

Amarilly in Love. By Belle K. Maniates. With illustrations by William Van Dresser. \$1.25 net.

KALENDARS

Holy Cross. West Park, N. Y.

The Holy Cross Prayer Calendar 1918. 35 cts. net.

PAMPHLETS

St. James' Church, 22nd & Walnut Sts., Philadelphia, Pa.

Offices for Use in Time of War.

League to Enforce Peace. 70 5th Ave., New York.

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Moody Bible Institute. Chicago, Ill.

What the Bible Teaches About War. By Rev. James M. Gray, D.D.

THE TRUE NEED

I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

Oh, teach me not how deep my spirit's night,
But flood me with Thy beams, Thou perfect Light!

THOMAS CURTIS CLARK.

ARCHBISHOP OF YORK TO VISIT THE UNITED STATES

Is Invited from Trinity Parish, New York — Thanksgiving Services — St. Bartholomew's Hampered by Increased Costs

New York Office of The Living Church }
11 West 45th Street }
New York, December 3, 1917 }

IT was announced this week that the Right Hon. and Most Rev. Cosmo Gordon Lang, D.D., Archbishop of York, is coming to this country. Trinity parish sent an invitation to his Grace, and the acceptance came by a cable message to the Rev. Dr. Manning. The Archbishop is expected to arrive in the United States about March 1st and to remain a month. He has been invited to preach every day for a week in Old Trinity during Lent. It is expected that the prelate will spend the other three weeks in large Church centers. Although the Archbishop of Canterbury visited the American Church during the General Convention of 1904, never before has an Archbishop of York come to this country.

THANKSGIVING AT TRINITY

At Trinity Church on Thanksgiving Day a large service flag was dedicated by the Rev. Dr. Manning at the close of the mid-day service. Later a procession was formed, the clergy, choristers, and the large congregation going to the churchyard, where on the northside of the church the great banner with 450 stars was raised and suspended from two tall trees. The stars represent the members of all the congregations—parish, church, and chapels—except St. Cornelius' Chapel on Governor's Island. Here, as is well known, the parish has maintained services for very many years and has recently built a magnificent chapel for the use of the regular soldiers. A vicar is regularly appointed by the parish and supported from its treasury, as he is without rank. By special arrangement he is allowed quarters on the reservation and is respected as if he were a military officer. The great number of officers and men receiving Chaplain Smith's ministrations from time to time cannot be displayed by stars on a service flag, and so St. Cornelius' congregation is not represented on Old Trinity's banner.

Some weeks ago a writer in a little magazine, published up the river and occasionally read here in New York, gently chided some prominent members of the venerable parish for the lack of patriotic sacrifice in these anxious and pain-burdened days for all who love our country and its glorious history and beneficent institutions. Where ignorance or prejudice do not prevail it is freely admitted that very few, if any, parishes or ecclesiastical institutions in the country have right to such a fair name for steadfast and continued allegiance and support to the national government and its army and navy—from the days of the War for Independence to this very hour—as Trinity parish in the City of New York.

The rector and vestry of Trinity parish have consented to accept from the Sons of the Revolution in the State two colors, reproductions of the Continual Flag and the Washington Headquarters Flag used at Valley Forge, both flags to be placed permanently on the Washington pew in St. Paul's Chapel. The ceremonies attending the presentation will take place at St. Paul's Chapel, at twelve o'clock on Friday, Decem-

ber 14th, this being the one hundred and eighteenth anniversary of the death of George Washington. The services will be conducted by the Rev. William T. Manning, D.D., and the colors will be presented by the Hon. James M. Beck. The services will begin promptly at noon and will be brief. Seats will be reserved for the invited guests. The invited guests and the public will be admitted at 11:45.

SERVICES AT OLD ST. PAUL'S CHAPEL

Old St. Paul's Chapel, Broadway and Fulton street, celebrated on November 28th a mid-day American Thanksgiving eve and English harvest festival, which included several unique features. After the introductory service of prayers, hymns, and scripture reading, the vicar, the Rev. Wm. Montague Geer, D.D., made a patriotic address, and the choir sang Kipling's *Recessional*. Prayers for the President, King George, and the British royal family were said. After the benediction verses from *La Marseillaise*, *Rule Britannia*, and the *Star-Spangled Banner*, were sung, during which there was a display before the altar of the Allied flags, borne by men in uniform. The hymn, "Our Fathers' God, to Thee," was sung, with two additional stanzas, the "International Anthem," sung for the first time in St. Paul's Cathedral, London, at the service held when the United States entered the war. The singing of the *Battle Hymn of the Republic* by several hundred persons present brought this service to a close.

Ambassador Jusserand of the French Embassy at Washington, and Madam Jusserand paid a visit recently to St. Paul's Chapel and parish house. M. Jusserand made an inspiring speech to the soldiers and sailors who were present at the luncheon, which is given daily in a room of the parish house. Every week day from 12 to 1 o'clock from 50 to 75 of these young men enjoy the hospitality of the chapel.

CHAPEL SECURES NEW ORGAN

For two years the members of the Chapel of the Holy Spirit, in the Bronx, have been working for a new pipe organ, and at last have attained their goal. On Thanksgiving eve the organ was heard by the congregation for the first time. It is a two-manual Estey, operated by electricity with modern appliances. The address was made by the Ven. Wm. H. Pott, Ph.D., Archdeacon of New York.

Thirty-seven names are on the honor roll of members of the chapel serving in the army and navy.

SPECIAL PREACHERS AT TRINITY

The list of special preachers in Trinity Church at the mid-day service during Advent includes the names of most of the vicars of Trinity parish. On Monday, Tuesday, and Wednesday of next week the Rev. Dr. William Montague Geer will preach, and on Thursday and Friday the Rev. Dr. W. W. Bellinger. The other special preachers through Advent will be as follows:

December 10th, 11th, 12th, the Rev. Dr. Milo H. Gates.

December 13th and 14th, the Rev. Edward H. Schlueter.

December 17th, 18th, 19th, the Rev. J. Wilson Sutton.

December 20th and 21st, the Rev. Dr. Edmund Banks Smith.

BUILDING COST HAMPERS ST. BARTHOLOMEW'S
Because of the increased cost of building

material and labor the dome cannot be built on the new edifice of St. Bartholomew's Church. Neither can the cloisters or the rectory be completed. Dr. Parks, the rector, makes this announcement in his annual letter to his parishioners. He said the increase in building material and labor now would cost \$1,500,000 to carry out the plans as originally designed.

Dr. Parks expressed gratitude for the \$500,000 endowment for the new edifice provided by the late Mr. and Mrs. Charles W. Harkness.

BISHOP GREER VISITS ST. STEPHEN'S

On Saturday, November 24th, Bishop Greer and prominent clergy and laymen of the diocese were entertained at St. Stephen's College. The event was the ending of the Bishop's Week in the diocese of New York. The Litany was said in the chapel at noon, when the Bishop made a short address. Luncheon followed the chapel service, and Dr. Rodgers expressed the deep pleasure of the faculty and undergraduates at having so many distinguished guests, and Bishop Greer made a short speech in response.

A CORRECTION

Through no fault of our New York correspondent THE LIVING CHURCH last week made the incorrect statement that certain altar hangings and linens had been furnished to New York chaplains "through the kindness of Miss Harriet Bronson and the altar guild of Trinity parish." Miss Bronson writes that her own name should not appear, and adds that "the altar linen was made and given by the women of St. Luke's Chapel, with no help from Trinity. No hangings were asked for. St. Luke's people did all this work (over two hundred pieces, each carefully hemmed and embroidered) with loving care. I did nothing but as a member of St. Luke's help with the work and write the necessary notes." As the congregation at St. Luke's is made up almost exclusively of working people, this gift from them is even greater than it seems.

NEW DEPARTURE IN RELIGIOUS AND SOCIAL TRAINING

An hour's religious instruction on Sunday is totally inadequate, and the sidewalk and street are not suitable or safe as playgrounds. Therefore the Church of the Holy Communion has adopted the following plan:

Every Sunday the children meet in the church for an appropriate service with a sermon. After that, in the parish house, they meet their teachers for Sunday school. Every Monday, Wednesday, and Friday afternoon the children assemble in the church to receive a half-hour's religious instruction. Then, in the parish house, they have games, take part in light gymnastics, dancing, and folk songs, and enjoy "movies".

Every Friday evening in this church a service begins with moving pictures illustrating Bible subjects, and ends with a Litany for use in time of war. Familiar hymns are thrown on the screen and sung with organ accompaniment.

ST. HILDA GUILD EXHIBITION OF VESTMENTS

This year's exhibition is by far the best and most interesting in the history of the Guild and the office reception room of Mr. Goodhue affords just the proper setting. A temporary altar was improvised at one end of the room, with the beautiful bay window as a background. On one face of the altar was a cloth of gold antependium designed according to the Roman form, for St. Joseph's chapel in the Church of St. Mary the Virgin, New York. On the opposite side hangs a beautiful festal frontal with embroidered frontlet for St. Martin's Church,

Providence. The table of the altar displays many exquisitely embroidered altar linens of various sorts. The cross and candlesticks of ebony and silver were designed in Mr. Goodhue's office for St. Mark's Church, Mt. Kisco. In the center are a wonderful chalice and paten designed and executed by Miss Mills. The chalice is of silver and the numerous jewels, principally diamonds, are set with such exquisite restraint that there is not the slightest hint of vulgar ostentation. The chalice was made for the Rev.

J. O. S. Huntington, O.H.C. Miss Mills also shows a very fine, though unfinished, ciborium.

There are several banners in this year's exhibit—one of St. Francis showing how simple though effective appliqué work can be handled. This banner is for a chapel at Pawling, N. Y.

There are many copes, and the chasubles range in form from the strictly modern Roman to the ample Mediaeval, commonly called "Gothic".

"ARMY AND NAVY NIGHT" AT BOSTON CHURCH DINNER

Several Speakers, Including Bishop Lawrence, Discuss Moral Conditions—Tablet Will Mark Birthplace of Bishop Brooks

The Living Church News Bureau }
Boston, December 3, 1917 }

"ARMY and Navy Night" was the patriotic name which the Episcopalian Club at Massachusetts gave to its dinner at the Copley-Plaza Hotel, Boston, on the evening of November 26th. Limited guests included some of the most prominent commanding officers stationed in New England. All members of the club who in the past have won military medals were asked for one time to suppress their reticence for show by wearing the outward sign of their achievement. It was immensely pleasing to note the large number of medals presented. Bishop Lawrence seemed at his best as he sat in the center of the guests' and officers' table.

The first speaker of the evening was the Rev. Arthur J. Gammack, who was also the first clergyman of the Church on the field at Camp Devens. While this enormous camp was being erected Mr. Gammack was there, giving up his holiday to minister to the units of the National Guard. He carried on the work of the Church until the War Commission arranged for the permanent service of the Rev. Howard K. Bartow. Said Mr. Gammack:

"The military life seems to work a fundamental change in men within a comparatively short period after they enter it. It makes or it breaks a man, and the issue may be determined for the better by the right word spoken in season and by personal contact with some one whom the soldier knows to be interested in him.

"The Church is failing in its duty to the men and missing its richest opportunity for service if it fails to minister to the men in a definitely religious way. Moving pictures and athletics are most necessary for the welfare of the men, but these are not enough. The Y. M. C. A. and other organizations can be depended upon to provide those wholesome diversions. The Church, as such, has a religious obligation, and woe to it if it fails its sons in this hour. I recall a splendid young officer, on hearing of a proposed officers' athletic club, remarking that more good could be accomplished for the Army by one Communion service."

Francis B. Sayre, another speaker, who has just returned from a seven months' stay at the Front, told of conditions in France—the result of sexual abuse—which well bore out the solemn and startling warning which Bishop Lawrence later made. From

Mr. Sayre's talk, it would appear that the conflict with venereal diseases requires as much preparation as the struggle against Prussian autocracy. Tens of thousands of men, he said, are suffering with sexual diseases on the other side; and the Y. M. C. A. has tried to solve the problem from every angle. To give the soldier the facts and to endeavor to keep his mind on more wholesome subjects are two of the ways which accomplish most.

The closing address was given by Bishop Lawrence. For the first time, I think, in the history of the club the Bishop read his address. Bishop Lawrence explained at the beginning that the situation was too critical at home and abroad to allow less than the most concrete and frank facts on the protection of the soldiers and sailors of the United States from the moral dangers which surround them in this country and abroad. We quote quite fully from his address:

BISHOP LAWRENCE'S ADDRESS

"Impelled by the warnings of history, by the disastrous conditions in some of the armies of Europe, and by the dangers that our boys and men are already meeting in France, I shall speak of one cause which, unless the whole force of military discipline, medical science and practice, and of public opinion be brought into action, will be the unmaking of scores of thousands of American soldiers.

"First let me say with the strongest emphasis that I believe that the soldiers and sailors of this country are on the whole superior to the average of the men of the country in soundness of physique and character. I know also that the President, the Secretaries of War and Navy, and the surgical and medical departments of the army and navy are alive to the dangers and ready to meet them effectively at least in this country, if they have the support of the whole military organization and of public opinion. Eternal vigilance, however, must be the watchword.

"Before tackling the problem we are met by certain silent or outspoken objections. Men tell us that 'War has always brought these conditions; camp followers have always been with the army and prostitutes have always stood at the dock. It is the way with soldiers and sailors; you cannot stop it and indeed a certain amount of drink and women make the best fighters.' Without question recklessness in morals and in battle do go together in some men. But when any man assumes as a general proposition that drink and loose women make an army better fighters, more capable of endurance, less liable to disease and more subject to discipline, he knows that he is standing for a notion that military experience, medical science, and common sense have demolished.

The loose-living swashbuckler as an effective soldier has gone by the board. The old militarists who stand for loose women and drink in military service are going fast under the hammering of facts, of medical science, of the best modern military experience, and the alert, clear-headed, self-disciplined, clean-lived young officers of their generation.

"It is a question of morals? Yes. Of pity? Yes: it is just now a question of wastage of money, of men, of the winning or the loss of a battle through the enfeebled condition of the soldiers. 'But our boys and men are of good stuff: they are not of the kind to weaken,' says the optimistic patriot. So are the Canadians and Australians of good stuff, but they have fallen by the tens of thousands. The conditions of war in France are hard and dangerous; the men are away from home, conventionalities are forgotten, discipline is severe, demanding relaxation; morale drops through physical and nervous exhaustion. Who of us would dare to say that he might not fall?

"May I give you certain figures from the Surgeon-General's office of the conditions of the army from 1911-1913?

"The percentage of syphilis among white enlisted men (negroes are worse) is estimated at 16.08 per cent.; that is, one recruit out of every six men was syphilitic; and the average is rather better than that of the young male population from which the army is recruited.

"From 2 to 5 per cent. of the commissioned personnel of the army are infected with syphilis when they enter the service; and the tendency is towards an increase of percentage in the years of service.

"I have the official reports of 32 camps including 750,000 men, and while the figures vary greatly, according to the camps, they are on the whole reasonably hopeful, showing that the authorities are handling the situation probably more effectively than ever before. The conditions of two years ago on the Mexican Border are a nightmare as compared with the present. In certain parts of the country the prohibition of liquor gives great support to good administration. There are, however, scores of small camps, of bodies of sailor boys, hundreds, sometimes thousands of them, in cities and towns where discipline and protection are more difficult; and I know from official reports that because of these conditions, and sometimes of loose discipline due to old naval and army traditions, the conditions are not what the people of our cities would allow if they knew the facts.

"This is war, and it is one of the dangers and sometimes one of the horrors of war that emotions, both bad and good, are pitched to a high power. We all feel it. The greatest danger is with the girls of our villages, towns, and cities; for when these four groups, loose men and loose women, a large proportion of whom are diseased, nice boys and foolish, innocent girls, associate in questionable or dangerous ways, it is only a question of a short time when they have so mingled that disease passes from one to another; and then follows the horror of the most terrifying and wasting diseases going through the innocent homes of the country.

"The people of the communities in all their relations, civic, religious, educational, social, moral, and charitable, are in duty bound to get together, to sink differences, social prejudices, personal ambitions, and to plan and work for the welfare of the whole community, military, naval, and domestic.

"Only one class do I single out for special notice. The mother of every girl in this

country should ask herself: 'Am I doing everything by my example, my housekeeping, and my sympathy with the best interests of my girl to give her the strongest safeguards of character and honor? Am I watching her days and evenings with cordial sympathy and leading her towards interests that will fill her thoughts and life?'

"Let the father of every boy see to it that he is the advisor and leader of his son. In this country the camps may be reasonably protected; and the men may by military discipline, self-discipline, and public sentiment be held up to American standards. To use Secretary Baker's words, let us 'gird them with an invisible and spiritual armor.'

"When, however, they reach the shores of France and England, they must leave behind great protective forces; they have cut loose from home and public opinion, they are each only one of a great mass; a mass of material forces. They are in countries of other standards: in the trenches, where the physical and nervous powers weaken; and in the reaction of rest the outworks of character are endangered. The awful experiences of some of the Colonial troops give us solemn warning. How to meet the vice conditions in Europe is one of the most baffling problems with which our military and sanitary authorities have to deal. They need the strong and intelligent support of the whole people. The nation which has drafted her boys and men to give their lives for her is in all honor bound to use every possible means for their protection. As one of the noblest women in this State said at a public hearing to Governor McCall: 'I have gladly sent my only boy to the front and am ready to have him give limb or life for the country; but I can never forgive the country if through

its neglect he be sent home disabled by preventable disease.'"

TABLET TO MARK BISHOP BROOKS' BIRTHPLACE

On the 13th of December, that being the anniversary of the birth of the late Bishop Brooks, there is to be unveiled at 56 High street, in Boston, a tablet marking the location of his birthplace. Bishop Lawrence is to unveil the tablet and to speak at that time.

HOW NOT TO CHEW IT

One of the Boston churches has the following in its calendar:

"My dear Boys and Girls: It is a fine thing to have a bishop who understands every kind of a person that ever was. That is the kind of a bishop we have here. He even understands people who like to chew chewing-gum.

"That is one thing the war should teach us to do. To understand all kinds of things that we did not appreciate before and to discover the good in a great many things in which it is deeply concealed.

"For example, chewing-gum. At a meeting a few weeks ago Bishop Lawrence suggested that every church have a chewing-gum club. Not to chew gum but not to chew it (say that over to yourself until it sounds like sense). The club is to be made up of people who ordinarily spend money for gum, and who during war time give it up and send the money or the gum to the soldiers in the trenches; to whom, Bishop Lawrence says, it is a very great comfort. I am going to propose that those of you who like chewing gum give it up for every other week. Count up how much money you would have spent for the gum and bring it here and we will see that it is sent for the right thing in the right way."

RALPH M. HARPER.

of the town decided to pledge themselves for these funds. The report just made does not include collections taken on special occasions, but the total received to date is \$231.48, from the Methodist, Baptist, and Presbyterian Churches, and from Holy Innocents. The ministers are working for \$500 before the end of six months.

THE CHURCH FARM SCHOOL

The *Church News* describes the Church Farm School now in operation in this diocese. The school is for boys between twelve and fifteen years of age who have no opportunity for an education. It assumes that boys either under or over that age have opportunities in schools already existing, but that there are no schools for these boys. The school is located on the old Moorhead homestead, in Glen Loch, twenty-five miles from Philadelphia, on both sides of the Lincoln Highway and adjoining St. Paul's Church on the west. The school, on a prominent highway, is easily accessible and close to a parish church, the priest of which may devote himself to the spiritual care of the boys in the absence of the headmaster. The school can be made self-sustaining, with the exception of the educational department. Here the ordinary charges will be about \$100 yearly for each boy. The boys will work on the farm during the first year, and after that if they show an aptitude for farm work. If they do not then they may choose either of four other lines: floriculture, engineering, printing, or carpentering. The Rev. Charles W. Shreiner is the Headmaster.

RAILWAY RATES TO THE CLERGY

Announcement has been made by the Philadelphia office of the Pennsylvania Railroad that no new clerical orders for 1918 will be issued, but that the 1917 orders will be extended, and the clergy are advised to retain their 1917 orders.

MISSION STUDY CLASSES

Epiphany Mission Study Classes will open Monday afternoon, December 31st, at 2:15, in the Educational Room, Church House. The following six sessions will be on successive Monday afternoons at 2:15, and Tuesday mornings at 10:45. The textbook will be *The Gospel of the Kingdom*, by Bishop Rhineland.

CHRISTMAS CAROL FESTIVAL

A four-day Christmas Carol Festival in cooperation for the Red Cross has been projected by the Community Singing Association. The programme is: I. Saturday afternoon, December 22nd, 3 o'clock, a Red Cross procession on Broad street. In this each church in the city is requested to appear with a float, bearing members of the choir. While the procession is moving *Adeste Fideles, Joy to the World, and America* will be sung by those in procession and the people on the sidewalks. II. Sunday, December 23rd, Christmas music and carol singing in all the churches. III. Monday, December 24th, carol singing in streets in all parts of the city in the evening. IV. Tuesday, December 25th, Christmas morning, singing of *America* as part of a world-wide chorus of Americans everywhere, who will sing at that time.

ALUMNI BANQUET

Announcement has been made that the mid-winter banquet of the associate alumni of the Philadelphia Divinity School will be held on Tuesday evening, January 22nd.

CHAPLAIN RESIGNS

The Rev. T. J. Taylor has resigned from active service as acting City Mission chaplain at the Eastern State Penitentiary. He is ninety-two years of age, and probably the

BISHOP RHINELANDER ON DIOCESAN CLERGY PENSIONS

Asks Christmas Offerings — Sunday School Association — Church Farm School

The Living Church News Bureau }
Philadelphia, December 3, 1917 }

IN the December issue of the *Church News* of the diocese, the Bishop devotes his editorial to Clergy Pensions. He reminds the clergy and people that the Pension Fund is "now in regular and successful operation, and that the Christmas Fund of this diocese still has a long list of beneficiaries, none of whom, as matters stand at present, until agreement has been perfected between our Christmas Fund and the Church Pension Fund, are eligible for pensions under the latter Fund." The Christmas Fund has an assured income from its invested funds of about \$6,000. This fund, which must be used to meet its obligations, is only half the amount needed for this purpose. The Bishop asks, in view of these conditions, that where the finances of the parish or mission warrant it, the Christmas offerings be for the Christmas Fund, as in former years.

ST. MARTIN'S-IN-THE-FIELDS

The handsome Church of St. Martin's-in-the-Fields, Philadelphia, has been further beautified recently through the gift by an anonymous donor of an altar rail of brass and marble. Another memorial window has been placed in the nave as a recognition of the long and faithful service of Mrs. Lydia K. Strebeigh. The design most effectively

commemorates the interest she felt especially for children, and her devotion to religious training of the young, a fitting tribute to one who for nearly a quarter of a century was an untiring worker in the Sunday school. The window is the gift of a number of her friends.

SUNDAY SCHOOL ASSOCIATION

The West Philadelphia branch of the Sunday School Association held its meeting in St. Mary's parish house, on Tuesday evening, November 27th. Supper, an important social feature, was a "Hooverized" meal, meatless and wheatless, and was greatly enjoyed. The chief address, by the Rev. James A. Montgomery, was on the work of the War Commission. He expressed the committee's wish that the Advent offerings be turned over to help defray the cost of printing and mailing the Soldiers' and Sailors' Prayer Books. Miss Dorothy Blondel spoke of a remarkable work in St. Michael's parish, New York City, where almost two-thirds of the Sunday school children come to a week-day class in which the lesson of the previous Sunday is supplemented and applied by trained workers. The annual election resulted in the choice of the Rev. Charles A. Rantz as president and Mr. E. Tracy Tobin as secretary-treasurer.

TACONY AND EASTERN RELIEF

Tacony has taken seriously to heart the appeals for Armenian and Syrian sufferers. On the first Sunday night in July churches

oldest priest in active service in the Church. In the *City Missionary*, Mr. Taylor tells many interesting experiences of long years of service in the priesthood. He remembers the institution of the City Mission, and

describes the intention of its founders. Mr. Taylor is succeeded by the Rev. Charles S. Hutchinson, D.D., rector of St. Clement's Church.

EDWARD JAMES MCHENRY.

SUMMARY OF MISSIONARY OPPORTUNITIES IN CHICAGO

Presented to Northeastern Deanery
—Volunteer Chaplain's Work at
Camp Grant

The Living Church News Bureau }
Chicago, December 3, 1917 }

AT the September meeting of the northeastern deanery a missionary scouting committee was appointed to push aggressive missionary work in this particular deanery. The members of the committee made their basic work a survey of missionary opportunities within the bounds of the deanery, which is practically coterminous with Chicago and its suburbs, and the towns and villages to the northwest. A questionnaire was sent out early in October to all the parochial clergy, sixty-three in number. A digest of forty-three replies makes very interesting reading, and indicates how pressing is the need of active missionary work in Chicago if the Church would hold her own and gain converts. The field is huge, and is ripe unto the harvest. For example, twenty-three new districts or subdivisions were reported as having grown up recently, the varied characters of the population of which were described as "average city", "distinctly suburban", "laboring people", "negro", "predominantly Roman Catholic", "Swedish", and "agricultural". It was suggested that new missions be opened in seventeen places, and Sunday schools in five places. Seventeen of the clergy asked for the help of lay readers or Sunday school superintendents. Practically all said they would welcome a visit from members of the Board of Missions to speak in their parishes.

Many ask for more help from the laity through the organizations and societies of the parish, in recruiting candidates for Sunday school and Confirmation classes. Twenty-eight ask for a laymen's league for the training of lay readers and Sunday school superintendents. Thirty-five said that their parishes used the duplex envelopes, and thirty-seven reported having had an every-member canvass.

The committee presented this summary to the deanery at the Church of Our Saviour, on Tuesday, November 27th, when about fifty were present, including the Bishop. Dean Edwards presided. There was considerable discussion over parish boundaries, which the committee recommended be fixed by the Bishop, citing authority given him by canon.

A paper on parish boundaries was read by the Rev. L. F. Potter. Dr. Rogers in speaking of boundaries suggested that they be governed by the rule of "a maximum of efficiency and a minimum of embarrassment," a happy phrase which the Bishop in his speech on the subject felt might be the rule for all diocesan organization. Resolutions, embodying the report of the committee as finally adopted, petitioned the Bishop to take steps to establish zones of responsibility about each parish church and mission within all cities of the diocese where there is more than one parish or mission; asked the Board of Missions to provide speakers for parishes or missions with the under-

standing that no special appeal for funds be made by the speakers without the request of the parishes, and that such speakers be regarded as a publicity bureau; and recommended to the Board of Missions that missions be opened in the districts of South Austin, south of Jackson Park; North Austin, and West Irving Park. At the close of the gathering Mr. B. F. Finney made an interesting address on the work of the Brotherhood in the army and navy camps.

A special committee was appointed by the Dean to frame a memorial for Canon Moore and Mr. Schniewind, both members of this deanery.

SOUTHERN DEANERY

The southern deanery met at Christ Church, Harvard, on Tuesday, November 27th. Bishop Griswold preached at the morning service and the Rev. Frank E. Wilson spoke on the Church's work at Camp Grant. At the session following the service there was a discussion on religious education. The Rev. J. M. Johnson announced that he was chairman of a committee of ministers of various bodies in Elgin, who are planning for systematic religious instruction there. Similar plans are being initiated in other places in the deanery.

THE CHURCH'S WORK AT CAMP GRANT

The Rev. Frank E. Wilson, the Church's diocesan volunteer chaplain at Camp Grant, writes cheerfully of his work among the men there, who now number about 50,000. He says:

"Men are being sent South frequently and those who remain are often moved from one barrack to another. One can never be sure if the men seen last week will be in the same place next week. This, of course, greatly complicates Church work here. Other complications arise from the issuing of unexpected military orders. Everywhere we are obliged to fit ourselves to conditions. In a military camp everybody lives from day to day. The officers are a splendid lot of men and give every encouragement to our religious activities. The men themselves are of a very mixed variety, of every nationality and degree of intelligence. . . . They adjust themselves to the novel military regulations with an extraordinarily good grace. They work hard in the morning until late in the afternoon, and in the evenings they crowd into the Y. M. C. A. buildings for letter writing, sociability, and entertainment. Any one of the seven buildings house six or seven hundred men at once, and the crowd is constantly changing. On Sunday evenings and one other evening in the week every building has an informal religious service. There will be anywhere from one hundred to six hundred men at these services, and if the men are interested they sit still and are very attentive. If their interest is missed at the outset they are likely to walk out and leave the speaker to empty benches. We learn here not to preach sermons, but to talk plainly, bluntly, emphatically to the manliest side of our congregations. But always it is a straight Christian Gospel that carries best. There are Bible classes also.

In every building there are one or two every Sunday morning. They are also being organized rapidly in the barracks and are being led for the most part by the men themselves.

"My own services consist of three celebrations of the Holy Communion every Sunday morning. The Y. M. C. A. have been most kind and helpful in giving me the freedom of their buildings for these services, and in helping me to arrange my schedule. I begin at one end of the camp at 8 o'clock, going from there to the center at 9, and reaching the opposite end at 10. Sometimes I speak to a general gathering of the men in the last building when my service is over, and I always speak somewhere on Sunday evening. I take charge of one of the mid-week services as well, and have a Bible class in one of the barracks. Everything here is experimental. Modifications of military plans are necessary and therefore readjustments of our Church work are to be expected. The field is huge, the need is acute, the opportunity is promising. The whole situation is a mighty challenge to the Church, and with God's help the Church can and must meet it."

On Sunday evening, November 24th, Mr. Wilson presented three men from the Camp at Trinity Church, Belvidere, for confirmation. Bishop Griswold confirmed them. The chaplain is also instructing some other candidates to be presented later.

THANKSGIVING OBSERVANCE

The Bible Study Association issued a card for the use of all parishes urging the membership to make their Thanksgiving Communion. Many parishes had gratifying attendances at the early celebrations. Dr. Hopkins reports an attendance of 138 at the early choral Eucharist at the Church of the Redeemer, more than half of them men and boys. The offerings at this service and the later one, amounting to over \$70, were given to local and to United Charities. On the First Sunday in Advent Dr. Hopkins began his eighth year as rector of his present parish. At St. Luke's, Evanston, there was a large corporate Communion of men and boys at 7:30 A. M. on Thanksgiving Day, to offer thanks for unity of spirit and purpose in the nation at this critical time.

In his sermon on Sunday morning, November 24th, Dr. Stewart made an appeal for support of the bill now before Congress amending the Constitution so as to provide nation-wide prohibition. The preacher in his sermon examined the anti-prohibition manual of 1916, issued by the Liquor Dealers' Association.

SUNDAY FUNERALS

The Rev. W. B. Millard, secretary of the Church Federation, writes the following, which will be appreciated in many cities besides Chicago:

"Whenever the suggestion is made that Sunday funerals be avoided where possible paragraph writers at once make merry over the proposition advising all persons not to die during the latter half of the week. Nevertheless it is a fact that many funerals are planned for Sunday afternoon simply because the family and friends are at liberty on that day. In making such arrangements the interests of the undertaker, cemeterymen, liverymen, singers, and minister are all forgotten or ignored. There is nothing so selfish as grief. Mourners are inclined to think that the whole world must stand still while they are burying their dead. The liverymen of Chicago have made an appeal for the discontinuance of unnecessary Sunday funerals. This request was presented at the Union Ministers' Meeting Monday, November 26th, and acted upon favorably."

MISCELLANY

The tenth annual Hale memorial sermon was delivered by the Bishop of Chicago under the auspices of the Western Theological Seminary at St. Paul's Church on Sunday evening, November 25th. The subject was The Anglican Church and Church Unity and it was treated in the vigorous style which Bishop Anderson always gives to his sermons and addresses, and particularly on that subject in which he has specialized so largely. The sermon will shortly be printed in pamphlet form by The Young Churchman Co. uniformly with the earlier sermons of the same series. This foundation was endowed by the late Bishop Hale for the purpose of admitting of the preaching of an annual sermon and an occasional book of larger dimensions within certain specified themes.

H. B. GWYN.

CHINA'S EAGERNESS FOR THE GOSPEL

FEARS WERE expressed in the early days of the war that the non-Christian nations would lose all interest in Christianity when they realized the destruction come upon the world through the crime in high places of men who called themselves Christian. It is apparent that the Chinese, at least, have not taken this attitude. We learn that early next year Mr. George Sherwood Eddy is to conduct a number of evangelistic meetings in some of the large cities in China, especially for the gentry, literati, and official class who have enrolled or are willing to enroll themselves for Bible study. The reason for this restriction is explained by the committee in charge of arrangements on the ground that:

"If we attempted to hold mass meetings these days in China, we could not build tabernacles which would contain the crowds which would come: there is such a desire to hear about the Christian truth when adequately presented."

Certainly it would be unreasonable to expect that Mr. George Sherwood Eddy adapt himself and his courses of study to all classes of people, and be all things to all men at the same time. But it is equally certain that this attitude of the Chinese people lays the responsibility upon the Church to see that the crowds also have the Gospel preached to them. This is the open door which must not be shut.

DEAF-MUTE WORK COMMENDED BY TWO SYNODS

THE ACTION of the synods of the Provinces of Sewanee and Washington, which held their annual sessions recently in Charleston, S. C., and in Philadelphia, Pa., in unanimously commending the deaf-mute work has given great encouragement and satisfaction to the workers and their friends throughout the country.

Since the retirement of the Rev. Oliver J. Whildin in 1915 to take up diocesan work in Maryland the Southern field has been practically without a missionary, and consequently thousands of deafmutes have been without the services of the Church. With the approval and support of the Synod of Sewanee, the Rev. Hobart L. Tracy, a deaf-mute priest residing in Baton Rouge, La., will now take up the work.

ORDER OF ST. VINCENT

THE REPORT of the secretary of the Order of St. Vincent, dated St. Vincent's Day, 1917, shows an increase of 202 in the total number of members and associates, of 10 in the number of priests associate, of 32 in

the number of parishes represented, of 8 in the number of dioceses, and five in the number of states represented, besides the Panama Canal Zone. The percentage represented by these figures is large; e. g., with the increase of 202 members the total is but 509, the rate of growth therefore being over 65 per cent.

DEDICATION OF HOLY CROSS HOUSE, CLEVELAND, OHIO

IN THE PRESENCE of a large number of visitors, patrons, and the household, assisted by some half dozen of the clergy of the city in vestments, Bishop Leonard dedicated Holy Cross House for crippled children, at Cleveland, Ohio, on Tuesday afternoon, November 27th. The procession, consisting of the vested choir of Emmanuel Church, several of the children, and the sisters of the house and the clergy, formed on the first floor and marched through the building, pausing in the halls, dormitories, and chapel for hymns and appropriate prayers of benediction said by the Bishop. Brief addresses were made



HOLY CROSS HOUSE, CLEVELAND OHIO.

by the Bishop, the Rev. Robert W. Woodroffe, and the Rev. S. Andrew Chapman.

The institution of Holy Cross House, incorporated under the laws of the state, is under the management of the Sisters of the Transfiguration, has accommodations for fifty children, and is occupied at the present time by forty boys and girls, ranging in age from childhood to youth. The buildings, of which there are two, the front and larger for the home and care of the children, and a smaller in the rear for administrative purposes and the housing of the helpers of the home, are located in large and ample grounds, furnished throughout in accordance with modern sanitary requirements, and equipped with appliances for the care and training of the little crippled bodies committed to the institution. The chapel, the two large dormitories, and practically all other rooms in the main building are memorials. The grounds, buildings, and equipment represent an outlay of \$60,000. The Holy Communion is celebrated daily in the chapel.

WORLD CONFERENCE ON FAITH AND ORDER

THE ISSUANCE of invitations to communions throughout the world to cooperate in the World Conference on Faith and Order has been prosecuted as far as the war permitted. Sixty-one such commissions have now been appointed, representing almost all the leading communions of the world and, more or less completely, every country in the world except those on the continent of Europe.

The Commission of the American Episcopal Church had expected to send a deputation in August, 1914, to explain the matter to the European communions, but the war prevented the deputation from sailing.

It had seemed possible to send deputations last summer—one to Russia and one to Rome—each to approach such communions as it could reach in other countries. The deputation for Russia was in position to act quickly and had, as its members thought, arranged for passports and passage, but at the last moment the State Department expressed a strong wish that the deputation should postpone its visit, lest it be misunderstood as having some pacifist motive which might interfere with the prosecution of the war. At the time of this suggestion by the State Department, Dr. John R. Mott was on his way back from Russia, having been sent there by the President as member of a mission to express the sympathy of the United States with the new Russian democracy. Dr. Mott, seen as soon as he arrived in Washington, reported that he had found the World Conference very generally understood in Russia and meeting with cordial approval, many eminent members of the Russian Church having assured him of the cooperation of that Church as soon as the official invitation could be issued. Dr. Mott, however, advised waiting for some months until the Russian Church had settled some, at least, of the problems arising out of its new relation to the State, but he was quite confident there would be no jealousy on the part of the Russian Church if the formal invitation were issued first to Rome. The visit to Russia has therefore been postponed.

It seemed wise to write to Rome to a very eminent Roman Catholic, who is deeply interested in the question of Reunion, and is familiar and in sympathy with the movement, to ask his private and unofficial advice as to whether or not it would be expedient for the deputation to proceed to Rome the coming winter or next spring. That letter has been written and is perhaps now reaching Italy. So far as possible, correspondence will be continued with Roman Catholics in various parts of the world and, especially, in Italy.

THE SPIRIT OF MISSIONS INTRODUCES DUOTONE PICTURES

THE DECEMBER number of the *Spirit of Missions* carries a new feature, several of the illustrations being grouped together on a separate signature and printed in duotone ink. The Church has reason to be proud of its only general missionary magazine, which is conceded among publishers to be the best of its kind in circulation to-day. As it costs the subscriber less than two cents per week, the *Spirit of Missions* should appear on many more library tables than it does. It would grace every one.

DEATH OF REV. R. R. SWOPE, D.D.

THE LATE rector of All Soul's Church, Biltmore, N. C., the Rev. Rodney Rush Swope, D.D., died in the Clarence Barker Hospital, in that city, on November 30th. He became rector of All Souls' in 1897, and remained in charge of the parish until a short time ago.

Dr. Swope was an alumnus of the Philadelphia Divinity School, and received his doctor's degree from the University of West Virginia in 1887. He received holy orders in 1876 and 1877 at the hands of Bishop Stevens. Among his former charges may be noted St. James' Church, Hestonville, Pa., in 1877; and St. Matthew's Church, Wheeling, W. Va., which he served from 1878 until he went to Biltmore. He acted as assistant in Trinity Church, Cleveland, Ohio, in 1877 and 1878.

Dr. Swope was deputy at seven meetings

of General Convention, from 1880 till 1907. For four years he was a member of the Council of Advice of the missionary district of Asheville. In 1911 he acted as examining chaplain, and he was Dean of the convocation of Waynesville from 1905 till 1912.

Interment was made at Asheville, N. C., on December 2nd.

DEATHS OF NEWARK CHURCHPEOPLE

THE FUNERAL services for John Brouwer Van Wagenen were held in All Saints' Church, Orange, N. J., on Saturday morning, December 1st. The officiating clergy were: the Rev. William Richmond, rector honorarius; the Rev. Clarence M. Dunham, rector; the Rev. George P. Christian, curate; and the Rev. Lewis H. Lighthipe.

Mr. Van Wagenen was for many years prominent in the diocese of Newark, and was one of the founders of All Saints' parish in 1885. He died at Summerville, S. C., on Wednesday, November 28th. Interment was made at Mt. Pleasant cemetery, Newark.

AFTER A lingering illness Sarah A. Hunter Miller, wife of the Rev. John S. Miller, died in the rectory of the House of Prayer, Newark, on Friday, November 30th, aged 72 years. Mrs. Miller was devoted in Church work for many years; in Pittsburgh until her removal to Baltimore with her husband in 1872; in that city until her husband became rector of the House of Prayer, twenty-seven years ago; in this parish until failing health caused her to relinquish all activities. Funeral services were held in the House of Prayer on Monday morning, December 3rd. Interment was made in St. Andrew's Churchyard, Princess Anne, Somerset county, Maryland.

AS TO SOLDIERS IN WEST TEXAS

BISHOP CAPERS of West Texas has appointed the Rev. L. W. Heaton as diocesan chaplain to work in the army camps in his diocese and the appointment has been confirmed by the War Commission of the Church. Mr. Heaton is now attempting to locate Churchmen in the various camps within that diocese, which include Camp Travis, Fort Sam Houston, Camp Stanley, the Kelly Aviation Fields, Fort Clark, Fort McIntosh, Fort Ringgold, and the Border Camps. Bishop Capers asks that names of Churchmen in any of those camps will be sent to Mr. Heaton with information as to company and regiment and any further information that may be available. A card catalogue of such names will be kept and every effort will be made to extend the good offices of the Church to them and to show them such courtesies and hospitality as may be possible. Churchmen, and especially the clergy, are asked to cooperate in this work. Mr. Heaton's address is 424-6 Gunter Building, San Antonio, Texas.

SEWANEE CARES FOR ALUMNI AT THE FRONT

THE UNIVERSITY OF THE SOUTH, already represented at the European battle-front by the Sewanee Ambulance Unit, has become a member of the American University Union in Europe, and is now one of sixty or more American institutions of higher learning that are cooperating in maintaining in Paris a headquarters for their alumni.

The Union's clubhouse in Paris, which has thus become the temporary home of all Sewanee men passing through the city, or there on furlough, is at the head of the Avenue de l'Opera, and has been known as the Royal Palace Hotel. It is furnished

with eighty bedrooms, forty bathrooms, and a moderately priced restaurant, besides rooms for smokers and entertainments.

The fact that Sewanee had so many men at the front and that their number was constantly being reinforced by additions led the vice-chancellor, the Rt. Rev. Albion W. Knight, D.D., to present the advantages of the Union to the University's Board of Regents. The decision to ally the University with the movement was hearty and immediate.

DEATH OF REV. J. A. SKINNER

THE REV. JAMES AVERY SKINNER, 82 years old, died on Sunday, November 25th, of pneumonia, after an illness of two weeks, in St. Luke's Hospital, Manhattan. Funeral services were held at his residence in the Bronx on November 27th, Archdeacon Pott officiating, and the interment was in Woodlawn cemetery.

Mr. Skinner had a notable career as a missionary, in the Presbyterian communion as well as our own. He has been at work of late writing an extensive book on the Holy Spirit, and his sermons also were widely circulated in pamphlet form. He published for some years a Sunday school missionary paper, *Leaves of Healing*.

Born at Union Square, Oswego county, N. Y., in 1835, he became an alumnus of Hamilton College and the Union Theological Seminary, and received Presbyterian ordination in 1862, in which ministry he served for many years. In 1883 he was ordered deacon by Bishop Coxe in Rochester, and after a number of years in Western New York he went to Long Island, where he acted as missionary and assistant rector of several parishes. For the past eleven years he has been missionary in charge of the chapels of the Atonement, the Good Shepherd, and Emmanuel, in the Bronx. He was a minister of the Gospel for sixty-five years.

Mr. Skinner is survived by his wife, two daughters, a son, and a brother.

BEQUEST

THE CHURCH of the Good Shepherd, Nashua, N. H., will receive \$225 a year for ten years, to be used for charitable purposes, by the will of the late Mrs. Harriet B. Murgatroyd.

MEMORIALS AND GIFTS

BY THE WILL of the late Mr. George L. Jewett of New York, St. James' Church, Greenfield, Mass., receives a legacy of \$5,000, which is to be added to the endowment fund.

DURING THE recent campaign for Liberty bonds in Minnesota, a communicant of Calvary Church, Rochester (Rev. Arthur H. Wurtele, rector), subscribed for a \$5,000 bond and presented it to his parish.

ON THE Sunday next before Advent, Bishop Nelson visited Christ Church, Coxsackie, N. Y. (Rev. John Johnson, rector), confirmed a class, and consecrated a flag in memory of Mr. Platt Coonley, sometime vestryman. This memorial is the gift of the widow.

MRS. FRANKLIN QUINBY has presented a reredos to St. James' Church, Brooklyn, N. Y. When the church was built Mr. and Mrs. Quinby gave the white marble altar as a memorial to their son. The reredos is a memorial to Mr. Quinby, who died two years ago, and it comes from the Tiffany studios.

AT ST. MARK'S CHURCH, New Britain, Conn., at a patriotic service on Thanksgiving Day the minister in charge, the Rev. Samuel Sutcliffe, dedicated a silk processional flag presented to the church by Mr.

and Mrs. Charles F. Chase in memory of their son, Charles Francis Chase, Jr., who died last May at the age of two years.

A PAIR of Eucharistic candlesticks given by Mr. and Mrs. E. A. Chilson in memory of their daughter were blessed by the Rev. R. S. Nichols and used for the first time in St. Paul's Church, Patchogue, L. I., on All Saints' Day. The inscription reads:

"To the Glory of God
and in loving memory of
GLADYS ELIZABETH CHILSON
1906-1914."

THE JUNIOR CHAPTER of the Brotherhood of St. Andrew has presented Christ Church, Troy, N. Y., with two large announcement boards, made and designed by a member of the parish, and placed on either side of the tower entrance, one containing the usual announcements in black and gold, while the other is covered with a glass door, behind which special announcements on white cardboard may be placed.

AT THE morning service in St. John's Church, Ashfield, Mass., October 21st, the Rev. Joseph A. Ticknor, minister-in-charge, blessed two silk flags given to the parish by Miss Helen Trotter of Philadelphia, in memory of her sister, Mrs. Florence Trotter Dixon, and of her cousin, Miss Carol Murray. On All Saints' Day a prayer of blessing set apart another gift, a white silk damask chalice veil, a memorial of Miss Murray, by Mr. Vernon Ellis, an artist friend. The beautiful embroidery is the design of Mr. Ellis.

A CARVED OAK eagle lectern, presented by Ellen Josephine Keiser, Frances Ethel Keiser, and Karline Keiser, children of Mr. and Mrs. Geo. M. Keiser, who have recently removed to Pottsville, was blessed by the Rev. Howard W. Diller in St. Paul's Church, Minersville, Pa. (Rev. Alfred Q. Plank, minister in charge), on Sunday, July 22nd. Mr. Keiser was formerly a vestryman of St. Paul's Church. The lectern is of handsome proportions and workmanship. At the same service the Rev. Mr. Diller blessed a silk American flag, the gift of the Misses Joan and Susan Brumm, in memory of their father, the late Judge Charles Brumm.

AT THE Thanksgiving Day service in the Church of the Good Shepherd, Buffalo, N. Y. (Rev. James Cosbey, rector) a Bishop's chair, a memorial to the late Bishop Walker, was dedicated by the Rev. Thomas B. Berry, D.D., Warden of the Delancey Divinity School, the first rector of the parish. The chair, designed by Charles Rohlf of Buffalo, is of quartered oak finished to match the woodwork of the chancel. It stands 5 ft. 6 in. high to the top of the mitre which surmounts the back. The official seal used by Bishop Walker is carved in high relief on the chair back while below it is a brass plate bearing the following inscription:

"To the Glory of God and
in Gratitude to Him for my Bishop
WILLIAM DAVID WALKER,
1839-1917,
placed here by
Mary Richards Berry."

ALBANY

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

Window Will Be Restored

THE DEVENDORF memorial window, locally known as the "lily window", in St. Ann's Church, Amsterdam, N. Y., is to be restored through the generosity of Mr. Abram V. Morris of the vestry. The middle section of the window was destroyed by vandals on the night of November 12th. A service flag bearing twenty-five stars has been hung in the church porch as the gift of St. Ann's Guild.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Death of Mrs. O. P. Steckel

THE DIOCESE was shocked by the sudden death of Mrs. O. P. Steckel, wife of the rector of the Church of Faith, Mahanoy City, on Wednesday morning, November 21st. Mrs. Steckel had not been in the best of health for a few weeks, but there had been no indication of serious illness. A short service was held at the rectory by the Rev. John Porter Briggs, of Shenandoah, on Saturday morning, November 25th. The burial office was read by Mr. Briggs and Achdeacon Durell at East Mauch Chunk, where interment was made, on Saturday afternoon.

CONNECTICUT

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

Encyclopedia of Connecticut Biography — Parish Patriotism

A GREAT GENEALOGICAL and historical work, which the late and lamented Dr. Samuel Hart, Dean of Berkeley Divinity School, was guiding, has now made its appearance. It is the *Encyclopedia of Connecticut Biography: Genealogical, Historical, Representative Citizens*. There was an advisory committee of which Dr. Hart was chairman. In his foreword to the work Dr. Hart wrote: "Each one of us is 'heir of all the ages, in the foremost files of time.' We build upon the solid foundations laid by the strenuous efforts of the fathers who have gone before us. Nothing is more fitting and indeed more important, than that we should familiarize ourselves with their work and personality; for it is they who have lifted us up to the lofty position from which we are working our separate careers. 'Lest we forget,' it is important that we gather up the fleeting memories of the past and give them permanent record in well-chosen words of biography and in such reproduction of the long-lost faces as modern science makes possible." The work is in four volumes: the frontispiece to one of the volumes is an engraving of the late Dr. Hart.

THE RECTOR, wardens, and vestrymen of Trinity Church, Branford, at a recent meeting passed a resolution, which was sent to every member of the parish, pledging loyalty and coöperation to the Government. It was also resolved "that we implore the members of this parish not only to pray without ceasing but that especially each Lord's Day they repair to the earthly temple of God and there before His altar pray for the victory of the allies, for all in the service, the sick and wounded, the dying and dead, and for a rightful and lasting peace; that by their presence in God's house they may strengthen and uphold each other and our people thus become a greater influence in this community because in the day of adversity they remember their God and Saviour and His tender mercy and that all things work together for good to them who love and serve God."

A letter has also been sent to every member of the congregation at present in the service of the country:

"You have enlisted, not to do your 'bit', but to do your *utmost* to make it possible for our beloved country to continue to be what our forefathers fought and died that it might become, namely: 'The Land of the Free and the Home of the Brave'. In doing this you have honored yourselves, your town, and those nearest and dearest to you by the ties of blood and affection. We who are at home are contributing what

we can to relieve the monotony of your camp life and to make it as homelike as possible; but we cannot realize what it means to be placed where you are placed and to face what you may have to face.

"We would gladly say more if it were necessary in order to let you know that we are proud of you as 'our boys' and as representative Americans, but it is not."

THE ADVENT Sunday school offerings, which for a good many years have been devoted to the building of churches in the missionary parishes of the diocese and nation, will this year at the request of the Bishop be given to the fund for destitute Armenian and Assyrian Christians.

THE REV. CHARLES M. ADDISON, rector of St. John's Church, Stamford, has just issued a prayer card for members of his parish who are in military service. There are three prayers on the card which is of suitable size to be carried in a book or in the pocket: A Soldier's Prayer, For Those at Home, For Our Enemies.

THE DIOCESAN convention of 1917 adopted a new general canon, number 50, "Of Business Methods in Church Affairs," which provides for the use of the new parochial report set forth by the last General Convention, and the necessary change in the fiscal year. In future the fiscal year will begin with January 1st.

THE REV. A. THOROLD ELLER read a paper at the December meeting of the Hartford clericus, on Seven Years' Experience in the Canadian Northwest. The meeting was held in Trinity parish, Hartford. The next clericus will be held in connection with the Epiphany meeting of the archdeaconry in the parish of the Good Shepherd, Hartford, Thursday, January 10th.

DALLAS

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

Revival in St. Andrew's Parish, Fort Worth

A NOTABLE REVIVAL is in progress in St. Andrew's parish, Fort Worth, in response to the energetic and comprehensive measures of the new rector, the Rev. E. H. Eckel, D.D. The nave of the church has been crowded every Sunday for the past two months, and on a recent occasion fully half the congregation were men. A few weeks ago advance subscriptions amounting to over \$7,000 were made after a Sunday morning service, to pay off the debt of \$30,000 on the church building in five years under a share plan which will be launched for general subscriptions late in January. An every-member canvass has just been made. One of the guilds has provided the rector a new touring car. There has been a steady accession of new people and the announced aim of the parish is "one thousand faithful and active communicants by 1920." A number of converts are in preparation for confirmation. On the Sunday before Thanksgiving Day the Sunday school held a "Thanksgiving festival," when, according to parish custom, every class brought large baskets of edibles to adorn the church the following Thursday and be afterwards distributed to the needy by a parochial charity guild. The rector has been elected a director of the city's relief association. Many minor changes and improvements in plant and organization make for more efficient service. A fully equipped church office, in charge of an office assistant, has been established in the parish house, and is open, as is the house itself, from 9 A. M. to 6 P. M. every day.



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Thus while feasting your eyes and diverting your mind you will be learning more and more of the Bible, seeing more and more the significance of the Bible story.

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EAST CAROLINA

T. C. DARST, D.D., Bishop

A Letter to the Men on the Honor Roll

UNDER DATE of November 15th, just in time for Christmas arrival in France, the Rev. Dr. William H. Milton, D.D., rector of St. James' parish, Wilmington, has arranged a triple folder in postcard form to send to the "boys of old St. James'" in army and navy. The first of the inner pages is an engraving of the church; in the center is the parish roll of honor, with sixty-one names; and on the third inner page is a letter from the rector to the men on the roll: "Most of all we want you to feel that our hearts are with you; hence this letter from your rector, not alone for himself but as the spokesman also for all those whom you have loved and only lost awhile."

EASTON

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

Men's Service—Sunday School Questionnaire

ST. PAUL'S CHURCH, Centerville, has started a special men's service the first Sunday of the month. The plan is a special question box and informal discussion and forum led by the rector, the Rev. J. D. Cummings, and prominent laymen. The attendance so far has been nearly one hundred.

THE COMMITTEE on Sunday school growth and advancement has sent out a preliminary questionnaire from the chairman, Mr. Dudley G. Roe of Sudlersville, asking for complete data from each school. The convention adopted this plan aiming for a growth of five hundred scholars during the coming year. Replies received so far are encouraging.

UNDER THE leadership of St. Stephen's parish, Earleville and Cecilton (Rev. Edmund Burk, rector), a chapter of the Red Cross has been organized with 170 members. Already this chapter in a largely rural community has contributed more than \$800 for the work. St. Stephen's chapel at Cecilton has been wired for electric lights and a heating plant installed in the parish house. The rector has organized a community club which has proved useful

FOND DU LAC

REGINALD HEBBER WELLES, D.D., Bishop

Cornerstone Laid at Mosinee—Union Services at Stevens Point

BISHOP WELLES assisted by the Rev. Percy R. Deacon officiated at the laying of the cornerstone of the new St. James' Church, Mosinee, on November 6th. The building is now well on its way, and it is hoped will be complete in the early spring.

UNION SERVICES were held in Stevens Point on Thanksgiving morning in the auditorium of the normal school. Addresses were made by the Anglican and Roman Catholic priests, and other congregations sharing in the service were the Presbyterian, Methodist, and Baptist, and the German Lutheran and Methodist.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

The Ecclesiastical Authority

THE BISHOP has authorized the Standing Committee to act as the ecclesiastical authority of the diocese during his absence.

IOWA

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

Sioux City Deanery

THE Sioux City deanery met in St. Paul's Church (Rev. Wilford Ernst Mann, rector),

Council Bluffs, Tuesday and Wednesday, November 20th and 21st. The opening service consisted of evensong with sermon by the Bishop of West Missouri. Wednesday there was Holy Communion with the Rev. Alvin Scolley Hoch, Dean, as celebrant. The Bishop of the diocese celebrated at a second service, after which he conducted a quiet hour for the clergy. The business session adjourned in time for luncheon at 12:30. The Woman's Auxiliary met in connection with the deanery, holding its sessions in the Public Library on Wednesday morning. In the afternoon, a joint meeting of deanery and Auxiliary was held in the church when addresses were given by the Rev. L. B. Holsapple and Mr. Charles L. Hopper of Omaha on Religious Education, the former dealing principally with the Sunday school and the teacher, the latter discussing the Sunday school and the pupil. A lively discussion followed, when it was proposed that a Conference on Religious Education be established to meet in Omaha at a convenient time each year, which would be inspirational and educational, giving advantages to teachers similar to the Cambridge Conference. At the close, Miss Caroline Dysart, educational secretary of the diocesan Auxiliary, gave an illustrated talk on the Holy Land. Miss Dysart, who has made several visits to the Holy Land, made her address especially interesting by giving her own observations. Wednesday evening, Bishop Morrison confirmed a class and the Rev. George Long, civilian chaplain at Camp Dodge, gave an address on the material and spiritual situation of the soldiers.

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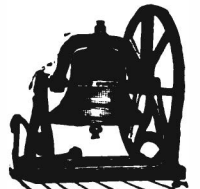


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KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Louisville Clericus — Camp Zachary Taylor —
Auxiliary Notes

THE LOUISVILLE CLERICUS met on Monday, November 12th, at the Cathedral house. A report on Church work at Camp Zachary Taylor, given by the volunteer civilian chaplain, the Rev. David C. Wright, was freely discussed and another matter discussed was the educational campaign pre-eding the every-member canvass for Missions, which is to be held under the leadership of the provincial secretary from December 2nd to 9th.

AN EFFORT is being made to centralize all work for the soldiers at Camp Zachary Taylor at the Cathedral house. For several weeks receptions for the enlisted men have been held on Sunday afternoons, and on Saturday evening, November 17th, at a special reception a soldiers' club was established and headquarters were provided for the men by turning over several rooms for their use. Other parishes with parish houses are using them to benefit the enlisted men. The Church of the Advent, which has adopted one of the battalions, gives a dance for them every Wednesday evening, and also allows them the use of the bowling alleys and billiard and pool tables every Saturday evening, besides providing other entertainment.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary took place in the Cathedral house on November 24th. The every-member canvass, Kentucky's observance of the Pilgrimage of Prayer, and the special offering for St. Agnes' School, Kyoto, were topics for discussion. Most of the local branches selected St. Andrew's Day or Thanksgiving Day for their corporate communions. Deaconess Edith Hart gave a talk on her work in Wuchang, China. A "book shower" for Boone Library in China was held at this meeting.

THE ANNUAL meeting of the Junior Auxiliary was held in the Cathedral house on November 23rd. Excellent reports were read and the Christmas gifts for the united box were displayed. Deaconess Hart delighted the children with an address. She also visited three of the local branches of the Girls' Friendly Society on Friday evening.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Parish House Opened — Military Service — Miscellany

THE PARISH HOUSE of St. James' Church, Cheboygan (Rev. Robert Phillips, rector), was opened publicly on November 15th, with a banquet and programme of music and addresses. Prof. W. L. Barr acted as toastmaster, and addresses were made by the Rev. A. F. Shultzberg, Dr. W. G. Rice, the Rev. Messrs. W. H. Bulkley, and F. W. Ollis, Archdeacon Jermin, Rev. T. W. MacLean, LL.D., and the Rev. Robert Phillips. With this building the parish attains a goal striven for through sixteen years. Not only Church people but all the denominations in the city were represented at the opening.

THE DETROIT CLERICUS at its meeting listened to a review of H. G. Wells' *The Soul of a Bishop*, given by Dean Edwards of the Cathedral. The Bishop of Michigan, who recently returned from France, addressed the Michigan Church Club last week on 'Conditions in the War Zone, and the Church's duty. The Bishop later addressed the Young People's Association of Michigan, at a dinner at Christ Church House, concerning how they might help in the war.

THE DIOCESE has met its full apportionment, with a margin above it.

THE DETROIT archdeaconry has established a Church school for religious instruction, which meets weekly at St. John's parish house, Detroit, and offers courses in religious pedagogy, missions, and the New Testament.

ST. PAUL'S men's club of Flint, which has an average attendance of 700, opened its fall session with an address by Carl W. Ackermann, war correspondent.

THE DIOCESAN Social Service Commission is planning to erect a club house for the aviators at Selfridge Field, Mt. Clemens.

ST. PAUL'S CATHEDRAL has recently been the recipient of a memorial in the form of a beautiful processional cross, the gift of Mr. and Mrs. Frederick C. Gilbert, in memory of their son.

THE DIOCESE has provided a Church Club house for the soldiers at Camp Custer, under charge of the Rev. Mr. Heilman, rector of St. Luke's, Ypsilanti.

MILWAUKEE


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

St. Paul's Parish, Milwaukee—War-Time Gifts —St. John's, Burlington

DURING THE recent Liberty Loan campaign, the troop of Boy Scouts at St. Paul's Church, Milwaukee, sold \$63,700 worth of bonds, leading the troops of the state. Sixteen boys and the scout master qualified for war medals.

ON MONDAY, November 25th, the Rev. G. W. Schroeder began his fifteenth year as vicar of St. Paul's mission house, Milwaukee. The day brought back many memories of achievement in the years of faithful work.

A NEIGHBORHOOD meeting of the Woman's Auxiliary was held at St. John's Church, Burlington, on November 15th. About



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thirty-five ladies were present at luncheon. Two helpful sessions were held, with addresses by Mesdames Laffin, Snowden, Luedke, and Simpkin, and by Miss Rosalie Winkler of Milwaukee. Sister Mary Elizabeth and Miss Rich of All Saints' Cathedral visited the parish on November 19th, in the interest of the Girls' Friendly Society. A branch with a membership of twenty-five has been started. A men's club is also one of the new activities.

MINNESOTA
FRANK A. MCELWAIN, D.D., Bishop
Red Cross—Every-Member Canvass

THE FIRST surgical dressing station in Minneapolis was organized by Miss Adelaide Spicer at St. Mark's Church and Miss Spicer became its first directress. The work is now being carried on under the direction of Mrs. Strout, and each week large numbers of dressings are being sent to headquarters. At St. Paul's Church there are two Red Cross chapters with an enrollment of over three hundred. At St. Luke's another chapter works on gowns, etc., while Gethsemane and All Saints' are also very active. Altogether, the churches of Minneapolis are turning out each week more than six thousand pieces, not taking into account the great number of sweaters, wristlets, etc., made by women of the Church and of which no record is kept.

AN EVERY-MEMBER CANVASS was successfully carried out at St. John's Church, Minneapolis (Rev. Elmer N. Schmuck, rector), on Sunday afternoon, November 25th, by about twenty men of the parish. It was found that the men had secured pledges for parish support and missions that exceeded the amount secured last year by nearly \$2,200, and this, in face of the fact that St. John's has just completed a new church costing more than \$35,000. So enthusiastic were the canvassers that when they met to make their reports several volunteered to join with others in guaranteeing any possible deficit. At the annual parish meeting early in November, two committees were appointed at the request of the parishioners: a "membership committee" of representatives from the societies of the church and the vestry, and a "publicity committee", to keep the Church before the public in that part of the city.

LARGE CONGREGATIONS marked the Thanksgiving services in Minneapolis. Generous offerings at all services were devoted to the work of Sheltering Arms, the diocesan institution for indigent children.

MISSISSIPPI
THEO. D. BRATTON, D.D., LL.D., Bishop
An "Episcopal Hut"—St. Andrew's, Jackson

BISHOP BRATTON is soliciting funds to erect an "Episcopal Hut" in Camp Shelby, Hattiesburg, where each Sunday a celebration of the Holy Communion may be had, and some systematic work done for the Church boys in the camp. He will ask the clergy of the diocese, in parishes near the camp, to volunteer for these services. His first appeal was made in person in St. Andrew's Church, Jackson (Rev. William Mercer Green, rector), and the congregation promptly made subscriptions aggregating \$155. The Bishop asked the parish for \$100. In addition, two ladies offered to make and donate the altar linen, and another to raise a sum sufficient to erect over the building an electric cross.

ON THANKSGIVING DAY, in St. Andrew's Church, Jackson, Miss., a bronze mural tab-

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THE EPISCOPATE AND THE REFORMATION

OUR OUTLOOK

By the Rev. J. P. WHITNEY, B. D., Professor of Ecclesiastical History, King's College, London. Cloth, \$1.15. Postage about 12 cts.

"The stand taken by the Church of England at the Reformation, first on principle but with some timidity and then with growing confidence, has given to it the law of its life. It must work

out its mission in obedience to that law, in the fulness of its life and in face of its many responsibilities, national and imperial. It refuses equally Papal tyranny and the anarchy of individualism. Episcopacy is, as we see from history past and present, alone able to guide the forces of a many-sided life and to inspire a Christian democracy. Some reasons for this belief I have tried to give with illustration from the past and with hope for the future."—From the author's Preface.

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let was dedicated by the rector, to commemorate an offering of the remaining bonded indebtedness of the church (\$10,000) made last Easter by Dr. R. V. Powers, in memory of his wife, Kate McWillie Powers. The rector read at this service the names of forty-four men of the parish who had volunteered and are now in the active military service of the nation. These names are upon the honor roll hung in the church. Every branch of the service is represented in the list.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Convocation of the Clergy

THE ANNUAL convocation of the clergy of the diocese met at Christ Church, Beatrice (Rev. William A. Mulligan, rector), from November 13th to 16th. All clergy but five were present. Tuesday evening a large reception was given by the rector and Mrs. Mulligan and the Church people of Beatrice to the Bishop of the diocese, to Bishop Webb of Milwaukee, the honored guest of convocation, and to the visiting clergy. Wednesday morning there was an early Eucharist, Bishop Webb celebrating. At ten o'clock there was a service of ordination, three deacons being advanced to the priesthood at one of the most imposing services ever held in Christ Church. In the procession with a large choir were four deacons, twenty-three priests, and two bishops. Bishop Webb was attended by the Rev. Carl M. Worden as chaplain, and Bishop Williams, vested in red cope and mitre, by the Rev. James Noble, bearing the crozier. The Rev. John Albert Williams was master of ceremonies. The bidding prayer was said by the Bishop of Milwaukee, who also preached the sermon. At the presentation of candidates the Rev. W. W. Barnes of Nebraska City presented the Rev. Roy Howard Fairchild; the Rev. John E. Darling of Ashland presented his brother, the Rev. Eratus Sheldon Darling; and the Rev. William A. Mulligan presented the Rev. Charles Edwin Brown. The Rev. Canon Marsh read the epistle, and the Very Rev. Dean Tancock read the gospel. The Bishop of the diocese was celebrant. The presenters joined with the Bishop in the laying on of hands.

The Rev. Oliver H. Cleveland was re-elected secretary of the convocation. The annual reports of the business manager and the editor of the *Crozier* were presented and accepted. The Rev. Messrs. Thomas J. Collar and Oliver H. Cleveland were re-elected business managers and the Rev. John Albert Williams was re-elected editor of the *Crozier*. A committee was appointed to arrange a retreat to be held in Omaha just previous to the Lenten season. Another committee was appointed to name the time and place of the next convocation. As a memorial for this convocation the clergy subscribed to a scholarship which will educate a child at the Indian school at the Winnebago Agency.

Holy Communion was celebrated each morning during convocation, morning prayer was read at nine, and evensong was sung at five; the choir work at the latter service being taken by Canon Mulligan's junior choir, composed mostly of very little boys and girls. To see these little folks march into the church preceded by their own little crucifer, and to hear their clear voices singing the praises of God, was to gain strength indeed from the mouths of babes. On Wednesday night a service was held, the theme of which was Religious Education, both Bishop Williams and Bishop Webb making addresses. On Thursday night the Brotherhood of St. Andrew of Christ Church tendered a banquet at the Commercial Club for the clergy and the members of the parish.

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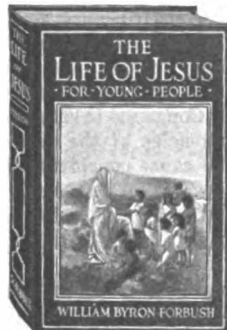
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During the banquet was revealed the fact that this convocation marked the twenty-first anniversary of the rectorship of Canon Mulligan; the speakers therefore complimented both the parish and the rector. Mr. John S. Ellis was toastmaster. Bishop Williams and Bishop Webb and Canon Mulligan responded to toasts. Bishop Webb, the principal speaker, delivered a stirring patriotic oration in which he praised very highly the work of the Y. M. C. A. in camps and cantonments. The principal part of the convocation programme was a series of six lectures on Moral Theology by Bishop Webb. Long used to the work of the classroom in Nashotah Seminary, the good Bishop of Milwaukee was quite at home with a body of clergy, with the result that the clergy derived a vast amount of good from the scholarly and illuminating lectures in that indispensable element in the vocation of priesthood.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

A Gift from the Roman Bishop—Episcopate Fund in Liberty Bonds

THE ROMAN CATHOLIC BISHOP has given to Bishop Hunting the church building at Rhyolite, which cost about \$2,000. This will be cut into sections and moved to Goodsprings and put together on a lot given by the Yellow Pine Mining Company. There are no strings attached to the gift, which is really an out-and-out sale for one dollar. The Roman priest who occasionally visits Goodsprings has been invited to use the church and has said he will do so. It will be fitted up according to the usage of our Church. The Roman priest who visits Pioche uses our altar and its furnishings. In Nevada we have mutual understanding if not unity.

THE WHOLE of the fund for the endowment of the episcopate has been invested in Liberty bonds.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Cathedral Chosen—Direct Contributions Replace Fairs

BISHOP LINES announced as a preface to his Thanksgiving sermon in Trinity Church, Newark, that the church would become the Cathedral Church of the diocese, under a special arrangement with the vestry, by which the parish would retain all its present rights and privileges.

A FEW WEEKS ago Archdeacon Longley, rector of Trinity Church, Bayonne, N. J., asked his people to dispense with the usual annual fair, at which \$700 were the usual profits and make money contributions instead. Considerably more than \$600 have been paid in on this account. The service flag displayed by this parish bears twenty-two stars.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Dr. Glazebrook's Return from Jerusalem

THE DIOCESE is extending a cordial welcome to one of its former clergy, the Rev. Otis A. Glazebrook, D.D., who served St. John's Church, Elizabeth, for thirty years, but has been for the past three years consul at Jerusalem. At present he is stopping with his daughter, Mrs. H. G. Morse, in Elizabeth, and the upper part of her home has been converted into temporary offices, where he is preparing his report to the Secretary of State. A feature of his return was a banquet given him by the citizens regardless of creeds. Dr. Glazebrook served

under "Stonewall" Jackson during the Civil War, and was a member of the famous class of '61 of the Virginia Military Institute, which marched in a body and offered themselves to the Army of Virginia. His military experience admitted him into the military circle in Jerusalem, and he speaks of courtesies shown him by the officials of the Turkish army. As a priest he was brought into relationship with many high ecclesiastics of the Latin, Greek, Coptic, Armenian, Syrian, and Abyssinian Churches. During his term in the Holy City he had under his subvention over thirty thousand Jews, and before his departure the order of the Knight of the Holy Sepulchre was conferred upon him by the Patriarch of the Greek Church.

OHIO

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

Bishop Leonard on National Prohibition—*The World in Cleveland*

A LETTER from the Bishop was recently addressed to the clergy of the diocese on the question of the liquor traffic. A part of the letter follows:

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

"Christian men ought to be more than idle spectators of these events. To permit the States, the ultimate authority under the Constitution, to express their will with respect to this traffic, would seem to involve only the rightful prerogatives of a people which has gone as far along the road of experimental prohibition as we have. And surely it would be ground for devout thanksgiving were the Congress to be so affected

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by the wastes and evils attendant upon the public sale of alcoholic beverages in a nation at war as temporarily to suspend it."

UNDER THE auspices of the mission boards of all denominations and of the educational committee of the Federated Churches of Cleveland, The World in Cleveland is being presented at the Central Armory in that city, the exhibition ending Saturday evening, December 8th. Twenty booths present the Church at work throughout the world in this great war crisis. Each denomination has charge of a booth showing the work of all the Churches in a given country. Our own Church has charge of the Chinese exhibit, in the foreign field, and of that from Alaska in the domestic section. The booths are arranged around the four sides of the armory, and in the center is an auditorium seating 2,500 people, where mass meetings have been addressed by such well known speakers as Dr. Robert E. Speer, Dr. John R. Mott, and the Bishop of Michigan.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Synod of the Southwest—War Work in Parish Centers

THE FIFTH ANNUAL synod of the Province of the Southwest will meet in St. Paul's Cathedral, Oklahoma City, January 22nd, 23rd, and 24th. By a happy coincidence this falls within the month which marks the twenty-fifth anniversary of the consecration of Bishop Brooke.

THE ROLL of honor of St. Philip's Church, Ardmore, contains the names of eight members of the congregation in active service. It includes the secretary of the vestry, who is a lieutenant in the 111th Engineers. The Church, through the rector, the members of the guild, and the Woman's Auxiliary, is keeping in touch with the men by gifts and letters.

AT ST. PAUL'S parish house, Oklahoma City, on the afternoon of the Sunday next before Advent, was held the first of a series of afternoons of open-house for soldiers visiting the city. Notice had been sent to the nearest camps, and a goodly number of officers and men were present, who fraternized as soldiers can, after having been made to feel at home by the reception committee.

OREGON

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

Quiet Day—Home Coming

DELIGHTFUL for eighteen of the clergy was a quiet day conducted by the Rev. Father F. C. Powell of Boston, at Ascension Chapel, Portland, on Monday, November 19th. During his stay in Portland Father Powell was the guest of Bishop Sumner at Bishopcroft.

THE FIRST three Sundays in November were observed as home-coming days at the Pro-Cathedral, Portland. Bishop Sumner preached a special sermon at the morning service on each Sunday, taking matters of personal religion as his themes. On each occasion the church was crowded.

BISHOP SUMNER has been delivering an address each week before the students of the high schools of Portland.

PITTSBURGH

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

Clerical Union—Hospital Campaign—Y.M.C.A.

DURING THE season of 1917-18 the Clerical Union has decided to meet from month to month in various city and suburban parishes, beginning each meeting with the Holy Communion and incorporating war inter-

cessions. The November meeting occurred on Monday, the 19th, at St. James' Memorial Church, Pittsburgh (Rev. R. E. Schulz, rector). A paper was read by Prof. Edward M. Wyeth, of Washington and Jefferson College, Washington, on A New Sense for the Soul.

THE CAMPAIGN in behalf of the St. Margaret Memorial Hospital, Pittsburgh, was officially closed at a meeting in Trinity Church, on Monday afternoon, November 19th. The total amount reported by the secretary of the committee in charge of the campaign, the Rev. Dr. Flint, was \$184,684.81. Of this sum more than half was in cash, \$1,400 in Liberty bonds, and the rest in pledges payable within six months. While this amount does not entirely reach the goal of \$200,000, it ensures the building of the Nurses' Home, the payment of all outstanding indebtedness, and the installation of a new heating plant. A considerable balance will be added to the present endowment.

IN THE campaign for funds for the War Work of the Y. M. C. A., the Pittsburgh district exceeded by several hundred thousand dollars the quota of \$1,500,000 which had been designated as expected from its citizens.

QUINCY

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

Choir Installed at Preëmption

AT A Thanksgiving Evening service at St. John's Church, Preëmption, the general missionary installed a vested choir of twenty-

two men, women, and children, trained by Mr. A. H. Head, candidate for orders, in charge of the parish. The majority of this choir received the Holy Communion early on St. Andrew's Day.

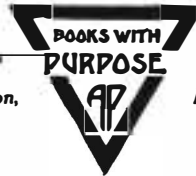
SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.

Training School for Sunday School Workers—In the Cathedral Parish

ON TUESDAY morning, November 20th, the Woman's Auxiliary opened a training school for Church workers in Calvary Cathedral parish, Sioux Falls, conducted by Miss Frances Withers of Yonkers, N. Y., and Miss Mary Smith of Minneapolis. Each leader had a class every morning and afternoon. Miss Withers gave efficient help in Sunday school work, dealing especially with the *Christian Nurture Series*, its purpose and possibilities. Miss Smith led classes in Mission Study and the Woman's Auxiliary, giving her classes a vision of service that they will long remember. About fifty attended from all over the state. With the great distances in the western country, and the separation from the centers of Church life and strength, such opportunities are greatly needed but seldom received. During the institute the Suffragan-Bishop-elect of South Dakota, the Rev. W. P. Remington, was present, accompanied by his wife. They came out to see South Dakota and to come into touch with its people and problems. Their place of residence has not yet been definitely decided, but they took a trip to

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the Black Hills to consider that as a center for their work.

A SERVICE FLAG presented to Calvary Cathedral has been placed prominently on the rood screen. Seventeen boys from the parish are listed on the honor roll, a larger number than posted by any other religious organization in the city of Sioux Falls.

THE DISTRICT Board of Religious Education met with the Bishop and took steps to systematize the Sunday school for better work among both whites and Indians.

SOUTH CAROLINA

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

Work for Soldiers

THE MEN'S CLUB of Trinity Church, Columbia, was recently addressed by the Rev. R. W. Hogue, a member of the Maryland Prison Reform Commission, who spoke of The Church and the Crowd. The officers and soldiers of Camp Jackson are all honorary members of this club, which offers them entertainments on Wednesdays and Saturdays, providing them games, music, and refreshment.

THE CHURCH OF THE GOOD SHEPHERD, Columbia, serves a lunch to the officers and men who attend services there, furnishing cake and sandwiches, coffee and chocolate, at noon and at night. An informal morning was also given recently to the army women in the rest room of the church, guests and hostesses knitting while they chatted and enjoyed their refreshments.

SOUTHERN OHIO

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

Presentation—Children's Hospital

A SERVICE FLAG with eight stars was presented to Emmanuel Church, Cincinnati, on the Sunday next before Advent by the Woman's Auxiliary. Archdeacon Reade dedicated the flag which was made by Miss Carrie Jenkins.

THE CHILDREN'S HOSPITAL of the diocese, in Mount Auburn, Cincinnati, at its annual

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donation day was visited by many friends. It cost nearly \$25,000 to operate the institution during the year, a daily cost of \$1.25 per patient. During the past few years this expense has increased 52 per cent. and the cost of labor 24 per cent. The sum of \$3,033 in cash and checks, a \$100 Liberty bond, and many other gifts were received. Bishop Vincent dedicated a bed endowed by Mrs. William P. Anderson in memory of her daughter, Julia Wiggins Anderson, Laura Wiggins Anderson, and Ida Longworth. There are on an average 54 patients in the hospital daily. It is absolutely free. One-third of the members of the medical staff, two of the three anesthetists, and two of the nurses have entered the service of their country.

SPOKANE

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

Dedication of Church

ST. THOMAS' CHURCH for the colored communicants of Spokane (Rev. James A. Palmer, vicar), was dedicated on Sunday, December 2nd. The new building, consisting of church and parish hall, was erected under the superintendency of the Rev. M. J. Stevens. Bishops Page and Wells and others took part in the opening service.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.
A. C. THOMSON, D.D., Suffr. Bp.

Reception for Soldiers

AN INFORMAL reception to the soldiers from Camp Lee is held in the parish house of St. Paul's Church, Petersburg (Rev. E. P. Dandridge, rector), on Sunday and Wednesday evenings. The rector also offers the hospitality of the parish to any clergymen of the Church who may desire to visit their own people at the camp. Moreover, if they will notify him of their intention sufficiently in advance, he will arrange that the men in whom they are interested receive a special invitation to the parish receptions, that they may meet their rectors at the parish house.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

New Organ Installed—Every-Member Canvass

THE TWO-MANUAL electro-pneumatic pipe organ built for Trinity Church, Mattoon, was dedicated November 18th with a special celebration of the Holy Eucharist by the Rev. Frederick I. Compson, the rector. The church is twenty years old and this is the first pipe organ built for it. The rector only came nine weeks ago, and urged the congregation to consider his proposal for a pipe organ, which was gladly taken up by the members of the Bishop Seymour guild.

SUNDAY AFTERNOON, November 25th, the men of St. Paul's Church, Alton (Rev. F. D. Butler, rector), made an every-member canvass of the parish, with automobiles. Eighteen men in teams made 130 calls, and the pledge list of the parish was doubled. The duplex envelope system will be installed. On the preceding Wednesday evening a dinner was given to over seventy men in the parish house, and addresses were made by the rector, the mayor, and two other speakers.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

New Rectory at Memphis

GRACE CHURCH, Memphis (Rev. Troy Beatty, D.D., rector), has recently purchased a rectory and will get possession on Decem-

ber 15th. A large, well-built stone house, with ample grounds, within a few minutes walk of the church, and in every way admirably suited for its purpose, it is located at 401 Boyd avenue, to which address all mail intended for the rector should be sent after December 15th.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

St. John's Parish, Williamstown—All Saints', Worcester—Christ Church, Rochdale—Red Cross—Soldiers' Christmas

A ROLL OF HONOR was presented to St. John's parish, Williamstown, and hung in the vestibule on Sunday, November 11th. It contains the names of twelve members of this parish engaged in military or naval service. At a celebration of the Holy Communion every Wednesday special prayers are offered for those in the service of the country, for the wounded, the doctors, nurses, etc., and for Peace.

IN ALL SAINTS' CHURCH, Worcester (Rev. Lewis G. Morris, D.D., rector), two flags have been unfurled, the national flag and a service flag. Sixty-five men have gone into the service from this parish. The parish has paid in full its apportionment for general missions, which is most significant as the city of Worcester has been pouring its wealth into the treasuries of all good works. Deaconess Elizabeth H. Coe has returned, so that the parish is now fully equipped with rector, two curates, and two deaconesses.

CHRIST CHURCH, Rochdale, the oldest church in the county of Worcester, built in 1820, was electrically lighted for the first time on Sunday, November 18th, by the generosity of Mr. and Mrs. Elbridge Carleton of Rochdale. At a meeting of the men's club on November 11th the new rector, the Rev. E. W. Foulkes, was elected president.

THE PARISH HOUSE of St. James' Church, Greenfield (Rev. J. B. Whiteman, rector), is headquarters for the county chapter of the Red Cross. The parish is becoming a missionary center, likewise, the rector having held services in five neighboring communities since early autumn.

THE MEN'S CLUB of St. John's Church, Worcester, cooperating with other societies, has mailed a Christmas box to each of the fifteen men on the honor roll for whom a service flag flies from the church tower.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Meeting the High Cost of Coal

AT GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), after a recent Sunday service, one of the vestrymen announced that the furnace consumed over two hundred tons of fuel, and last year, owing to the increased cost of coal, the expense amounted to \$1,200. Roughly estimating the cost of a ton of coal at \$6, a half-ton at \$3, and a fourth-ton at \$1.50, pledge cards were handed about, and in fifteen minutes about \$725 was pledged. During the following week the vestry distributed cards among those who had not yet pledged.

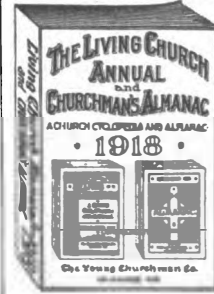
WESTERN NEW YORK

Clergyman Appointed Recreation Commissioner—Bishop Brent's Acceptance

THE REV. H. E. ROBBINS has been selected by the Playground and Recreation Association of America, which has charge of the recreation work at the camps under the authority of the War Department, as one of its recreation commissioners. Mr. Robbins

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will make a tour of the camps and have charge of one of the largest as soon as he can leave his work in Salamanca. The association will arrange for work at the concentration cities along the plan in operation in Salamanca.

BEFORE BISHOP BEENT accepted the bishopric of Western New York he promised the Y. M. C. A. that he would minister to American troops in France for a time. The Standing Committee, learning of this, passed resolutions in which it approved of the Bishop's course, saying that as soon as the election was confirmed they would grant him consent "to go in his official capacity, and as our Bishop, to minister to the American troops in France for such length of time as in the judgment of the Bishop he may deem it wise to continue this ministration; and that the Committee places itself on record as convinced that this diocese would be honored in having him render this service to our American troops."

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop
Bishop Partridge—Men's Club

BISHOP PARTRIDGE preaches the "conference sermon" at the Missouri State Conference of Social Welfare held in Joplin on January 11th to 14th. He was one of the principal speakers at the two conventions, for men and for women, of the Laymen's Missionary Movement, in Joplin, December 2nd, 3rd, and 4th. He is now, December 5th to 9th, holding a parochial mission in St. Paul's Church, Webb City (Rev. Edwin F. Wilcox, pastor).

A MEN'S SUPPER in St. Philip's parish house, Joplin, November 19th, has resulted in the formation of a men's club with thirty charter members.

CANADA

Woman Suffrage Approved in Fredericton—Induction—Plea for King's College, Windsor

Diocese of Fredericton

AT THE last meeting of the St. John deanery, in St. George's, Portland, there was a long discussion on women's suffrage in the Church. Finally this resolution was carried unanimously: "That this deanery appoint two of its members to draft and present a resolution at the next meeting of the diocesan synod, calling for the equal suffrage of the women and men of the Church in all parochial and diocesan matters."

Diocese of Huron

THE NEW rector of St. James' Church, St. Mary's, the Rev. C. K. Masters, was inducted to the parish by the Ven. Archdeacon Mackenzie of Brantford. A reception to the new rector and his wife was held in the church hall immediately after the service.—PRESENTATIONS, with warm expressions of appreciation, were made to the Rev. K. Alexander by the congregations of All Saints', Woodstock, and Trinity, Beachville, on the occasion of his departure for his new field of labor at Flint, Mich.

Diocese of Kootenay

A MEMORIAL chapel on the north side of All Saints' Church, Vernon, has been commenced. It is being put up almost entirely by voluntary labor.

Diocese of Nova Scotia

A SPECIAL plea for King's College, Windsor, was made in all the churches in Halifax on October 28th. On the first day of collecting three subscriptions of \$5,000 each were given and several of \$1,000. Dr. Boyle, president of the college, and two of the pro-

fessors helped in the campaign.—THE REV. W. BARTON, preaching in St. Paul's Church, Halifax, spoke of the splendid comradeship of the men at the front, and of the devotion and heroism of the nurses. He has lately returned from the front to be chaplain on the hospital ship in the port at Halifax.—ON OCTOBER 28th, the day set apart by the President of the United States for public intercession, the American national prayer was used in St. Paul's and the service was attended by a representative of the American consulate.

Diocese of Quebec

THERE WAS a large attendance at the October meeting of the corporation of Bishop's College, at Lennoxville. Bishop Farthing presided and welcomed the new members. Many matters of importance to the University were dealt with, one being a movement looking to the supplying of an hostel for the women students. There has been a good entry of students this year, the arts faculty not having been affected by military registration, as there are no eligibles, all of military age and fitness having en-

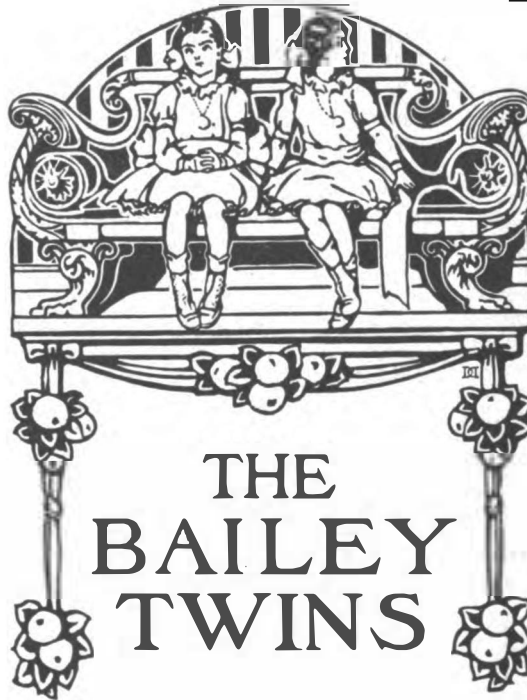
listed. The deficit of \$1,700 from last year's East York, in St. James' parish house, To-finance, the trustees hope to wipe out this year.

Diocese of Rupert's Land

THE NEW organ in All Saint's Church, Winnipeg, erected in memory of those of the congregation who have fallen in the war, was dedicated recently. About thirty-one men of the parish have made the great sacrifice.—A DIOCESAN lay readers' association is being formed in Winnipeg. A good library for their use is in the synod office.

AN INTERESTING event in connection with St. Matthew's Church, Winnipeg, was the entertaining by one of the young women's Bible classes of the parish of all the returned soldiers of the congregation. All the men present had been on active service. Several were obliged to decline, being too ill to attend. Addresses were given during the evening by the rector and others. It is expected that a similar gathering will be held every three months, so that returning soldiers may be kept in touch with the work

A New Book For Little Children



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No ordinary book is "The Bailey Twins". To be sure, the twins are both girls, and only seven, but they are the center of interest in a large family, so that all can be interested. The story is one of unusual literary excellence, marked fidelity to child life, and filled with delicate humor. The twins, being very human or they would not be so likable, get into many comical situations, often involving others of the family, and always the tactful kindness of their mother sets things right. Without intrusion the spirit of the best type of Churchly religion is felt in it. Nor does this detract from the mirthful quality. "Many a true word is spoken in jest," and many a wise thought will come from the good fun in "The Bailey Twins".

ANNA C CHAMBERLAIN



Illustrations from The Bailey Twins

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of the Church.—THE REV. H. ANDERSON, of the Mission to the Lepers, preached on behalf of his work in St. George's and St. Margaret's Churches, Winnipeg, the last week in October.

Diocese of Toronto

THE HONOR ROLL of Trinity Church, East Toronto, contains the names of nearly five hundred men who have enlisted. Of these thirty-eight have been killed, three have died of wounds, three are prisoners in Germany, which, with sixty-three wounded, makes a total of 107 casualties.

Diocese of Yukon

BISHOP STRINGER has returned from his long trip to the Arctic coast, on which he started in June. The Bishop and his party met with southerly gales on his journey up the Mackenzie river from Herschel Island.

Educational

THE SPLENDID efforts of Mr. C. E. Newhall, the headmaster of Shattuck school, Fairbault, Minn., have resulted in the largest enrollment in the history of the school, and at the present writing there is a waiting list of considerable length. Reports indicate that the standard of work at Shattuck was never higher, and the cadets are doing their full part at this critical time in the nation's history. They have contributed large sums to the Y. M. C. A. Fund and have bought Liberty bonds, and a number of the alumni are in active service.

AT THE celebration of Founders' Day at Milwaukee-Downer College, on November 16th, Prof. Richard Burton, head of the English department of the University of Minnesota, gave an address on Education as an Asset in Life. Taking Huxley's definition, "Education is harmony with one's environment," Dr. Burton held it true if environment were taken to mean one's self, family, town, state, and nation, and harmony with one's fellowmen wherever they are. He gave as a further definition: "The symmetrical unfolding of the latent powers of a human being," and said there were two ideals of education, the one vocational, fitting the student to earn a livelihood, and the other cultural, a preparation for living. "The utilitarian feature we must have, to prepare the young to be self-supporting, but it is a fallacy to assume that is the only thing. In addition there must be the cultural idea, the broad, general preparation for all living." The tendency in the great public institutions of learning in this country is toward vocational training, he said, and in this he found the peculiar function of the colleges and institutions apart from public systems of education, such as Milwaukee-Downer.

"Here you can give more attention to the individual. The intimate connection between teacher and taught, the Socratic method, is recognized by all teachers as the true method of education. The universities of Wisconsin, Minnesota, and Michigan are recognized as three of the great western state institutions of learning, but their thousands of students make direct personal influence of teacher upon students impossible. It is the great chance of such institutions as this to go back to that system of Socrates and even to that of Jesus Christ, the direct impact of character. Every such institution has an opportunity for enormous good."

In accordance with custom, addresses were given upon the lives of two of the founders. The Rev. Thomas S. Johnson spoke of the life and character of Rufus Dodge, a trustee of Wisconsin Female Seminary, which later became a part of Milwaukee-Downer. Born

in 1795, a soldier in the war of 1812, Mr. Dodge came to Wisconsin in 1853 and settled at Beaver Dam where he was a prominent figure for twenty years. He died in 1873, and in his will left \$9,000 to the Wisconsin Female Seminary, heading the list of those who firmly established Milwaukee-Downer. President Wight of the board of trustees spoke of John Johnston, first president of the trustees of Milwaukee-Downer, who died in 1904.

THE DEATHLESS BOOK

TWO COLLEGE alumni, meeting together recently and renewing a friendship formed fifty years before, chatted on the changes of half a century. "Over against all these revolutions in opinions, tastes, dress, and what were once supposed to be fixed 'institutions,'" said one of them, "stands one

thing like a rock amid the ever-changing waves. As a book man I have seen thousands of volumes published by prominent publishers and promising authors. Literary reputations have been made, withered, and become naught. Yet the Bible, instead of falling into oblivion, was never more the Word of God than to-day. Nor was it ever more called for and sought as the one thing needful in the world of thought and reading. Even the great war of 1915-16, instead of consigning it to the limbo of forgetfulness, has opened new paths and wider areas for its circulation. Verily of the Rock of Ages we have no more visible or striking symbol than the printed Bible. And the secret of this is patent. 'The hand that made us is divine' is what the Scripture, as well as the spacious firmament, is ever singing: 'Forever, O Lord, thy word is established.'"—*Christian Intelligencer*.

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