

The State Historical Society

# The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—NOVEMBER 4, 1916

NO. 1

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

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It is the Church's privilege and opportunity, as well as responsibility, to lead men to that God whom the Son of man came to reveal as the Father; to preach the gospel of spiritual and social redemption in all its wonderful fullness; to seek to win all who will to the true Christian brotherhood, and thereby hasten the answer to the oft-repeated prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—*Church Family Newspaper.*

GRIEF IS A delicate and fragile flower, fading even more easily than joy, but never wholly dead. Like the rose of Jericho, though seemingly dried and withered past recognition, yet, if but one warm breath pass over it for a moment, it will bloom again with renewed freshness.—*Madame de Gasparin.*



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MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 4, 1916

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## EDITORIALS AND COMMENTS

### General Convention Reviewed

**G**ENERAL CONVENTION has adjourned. First in importance, it has put the Board of Missions directly under the control of General Convention, providing that three consecutive days shall hereafter be devoted, in joint session, to hearing the story of the missionary situation as it may be presented both by the administrative office and by speakers from the field, at the conclusion of which instructions are to be given as to matters of general policy, the amounts to be raised, the general distribution of appropriations, etc. The budget system is to be established. The financial accounting from the field and from the central office is to be explicit and detailed. In our judgment this plan will go a long way toward preventing any future breach between the Board of Missions and the Church; and the Church is indebted to leading members of the Board for taking the initiative in bringing that body as directly under the control of General Convention as can be possible. If there were nothing else accomplished at the recent session, this alone would make the session well worth while.

The proposed amalgamation of the three official boards—of Missions, of Religious Education, and of Social Service—was abandoned by the joint committee that had formulated the plan, without presenting it to the Convention, at least in the House of Deputies. We believe that the members of the committee were wise in withdrawing it, for under present conditions the plan seemed wholly impracticable.

As to the personnel of the missionary organization, the close vote in the House of Bishops by which the President was reelected was reported last week. Had a vote been demanded immediately in the House of Deputies a conflict would very likely have been precipitated, for feeling ran high. But the view taken by many was that the vote taken in the House of Bishops sufficiently gave voice to the widespread demand for protest against what had passed, and that no further protest was needed or would be useful. Nobody wished a campaign of personalities; no one wished to accentuate the differences in the Church. By permitting the question of concurrence with the House of Bishops in their nominations to lie on the calendar of the House of Deputies over Sunday, time was given for "sober second thought" to manifest itself. There was a movement to secure unanimous concurrence by frankly presenting to the House the view that many felt obliged to say that concurrence was not intended as endorsement of the policy that had been pursued, but that, the House of Bishops having sufficiently met the issue, it was not desired to pursue the matter further. That movement failed because many delegations felt bound to record a negative vote on the ground that they were morally bound by the conditions of their election to do so, having, in many instances, been chosen on that direct issue. All agreed, however, that their negative votes should be unostentatiously recorded and that there should be no speech making such as might have tended to further division. Thus the vote by dioceses and orders in the House of Deputies showed a considerable number of dioceses in the negative, while

yet others, whose deputies similarly lamented the divisive policy of the past three years, felt able to vote for concurrence; in one instance, that of the whole lay delegation of the diocese of Washington, the affirmative vote was accompanied by the express reservation that it was not to be construed as endorsement of what had passed.

We have a word to add for ourselves. Under the circumstances we should have preferred a unanimous concurrence, such as proved impracticable. But all that is past now. *The division in the Church is at an end.* It ended with the protest votes, especially that in the House of Bishops. The Bishop of Washington and Dr. Manning have been restored to their former places on the Board of Missions and it is much to be hoped that they will accept their elections. Of the other three members who resigned, the Bishop of Fond du Lac was not nominated by the joint nominating committee but is understood to have been nominated on the floor in the House of Bishops—where the committee nominations were not ratified *en bloc*—and to have declined. The Bishop of Marquette has already accepted a reelection from the Fifth Province, and Dr. Delany, who was also a provincial member, has removed from the Fifth Province and his place has been filled. It is extremely unlikely that the causes that made for division will be effective again, and it is perfectly well understood what will be the result if they should be attempted. Let us now forget all that is passed, dispense with any sort of jubilations as to who was or was not vindicated, and begin anew. THE LIVING CHURCH here and now pledges its hearty support to the administration, and urges a united support in all the missionary enterprise of the Church.

WITH RESPECT to Prayer Book revision the progress was less than had been hoped for, but it was good as far as it went. The principle of direct prayers for the departed has been accepted by such overwhelming majorities in both houses that it is never likely to be questioned again. Dr. Alsop expressed the view of very many deputies when he said that he never had believed in prayers for the dead until one for whom he had daily prayed, passed into rest; and then suddenly it broke upon him that the distinction between prayer for the living and prayer for the departed was wholly artificial and he had continued to pray as a perfectly natural act of faith, ever since.

The two houses have agreed tentatively in a long list of changes in Morning and Evening Prayer, the special Prayers and Thanksgivings, the use of the Psalter, the Penitential office, and the Burial office. Most of these are admirable. The lost report on Unction of the Sick was again referred to the Joint Commission and is not likely to be overlooked again. The House of Bishops went extensively into the proposed changes in the Holy Communion, but they came to the House of Deputies too late for consideration, and, together with other portions of the report that had either not been considered or had not received concurrent action, were referred back for

further consideration and report to the next General Convention. We cannot say that we are sorry. Some of the proposed changes are of widespread importance and the late publication of the report made adequate discussion in advance impossible. Some of them will, no doubt, be presented in much better form three years from now, and there will then be much better prospect of obtaining real enrichment. It may be of interest to state that in the consideration in the House of Bishops the principle of Reservation was approved by an overwhelming vote; it was not considered in the House of Deputies.

Neither house discussed the proposed changes in the Litany, the Collects, Epistles, and Gospels, the Baptismal offices, the Catechism, Confirmation, Matrimony, Communion of the Sick, the Ordinal, Consecration of a Church, Institution office, Setting Apart of Deaconesses, Family Prayers, or some part of the preliminary pages, including the black letter days. The House of Deputies alone dealt with the Visitation of the Sick as did the House of Bishops alone with the Holy Communion, and the action on both these subjects is therefore lost, except in so far as it indicates the mind of the Church on specific subjects.

Of course whatever has been adopted is only tentative and must be sent down to the dioceses for their information and receive final action at the next General Convention.

WHEN WE INQUIRE what was accomplished in other matters than these two, there is little to enumerate. In the House of Deputies it was hoped that the difficult question of racial bishops had been solved by the passage of a constitutional amendment proposed by Mr. Browne of Washington which provided for racial suffragan bishops to be elected by provincial synods, by means of which the bishop chosen should be a suffragan for racial work in such of the dioceses in the same province as might desire him; but the House of Bishops did not concur and the question remains unsettled.

Some, especially of the bishops, were disappointed when the House of Deputies refused concurrence in a measure designed to give votes in the House of Bishops to suffragans. But we can see no cause for criticism. Every diocese that has elected a suffragan bishop, and every suffragan bishop who has accepted an election, knew perfectly well that the constitutional law of the Church gives them no vote. They are therefore not aggrieved parties. We think it quite unlikely that, in our generation at least, the House of Deputies will ever consent to disturb the balance in the House of Bishops by this extension of the suffrage. The suffragans are chosen, not that they may initiate new policies in the diocese or in the Church at large, but that they may give assistance to the diocesan in carrying out his policy. To disturb this relationship would be to overthrow the suffragan system itself and to introduce confusion into the Church. As time goes on, we believe that suffragan bishops who show qualities of leadership, as do many of those already consecrated, will frequently be elected as bishops of dioceses or will be translated to missionary districts. But just because we believe the suffragan episcopate fills a need in many places that no other form of the historic episcopate does, we feel that the conditions under which the system was established should be continued. The position of the suffragan bishop in America is already more dignified by our law than it is in England, where the suffragan bishop does not sit in the upper house of Convocation at all, and where his appointment lapses with the death of the diocesan. Let us leave the suffragan episcopate precisely as it is. No diocese should adopt it without thoroughly realizing the distinction between the suffragan and other bishops, no presbyter should accept such an election without understanding thoroughly the nature of the *office*, as well as of the episcopal *order*, to which he is chosen.

Recurring again to the mission field, we believe the postponement of an election to the bishopric of Liberia and the sending of a commission to investigate the affairs of that mission are exceedingly wise. So also the extension of the scope of the commission to the French Soudan, so that first-hand information may be obtained as to the opportunities of that field, which have been so eloquently portrayed by Dr. Kumm, is also wise. Both as to Liberia and as to the Soudan the House of Bishops will be able to act during the recess according as circumstances may suggest. Similarly the question of taking over the English work in Central American republics, now under the Bishop of Honduras, was found not yet in form for final determination.

The election of Dr. Hugh L. Burleson to be Missionary

Bishop of South Dakota is a most admirable choice, and it is a pleasure to know that Dr. Burleson promptly accepted his election. As one of the missionary secretaries, and as editor of the *Spirit of Missions* and of the *Missionary Magazine* of the *Young Churchman*, Dr. Burleson has been eminently successful and will be greatly missed. Those who know the Missionary Bishop-elect of Western Colorado, the Rev. Frank Hale Touret, also speak very highly of him, and there is every reason therefore to believe that the missionary episcopate is strengthened by both of the elections.

Of lesser but also important matters, the adoption of the proposed Hymnal is a fitting recognition of the efficient services of the members of the commission who have worked so faithfully to that end. The old Hymnal still remains lawful and for the present the two will exist side by side. The House of Bishops has given its imprimatur to the Book of Offices, with some amendments, and has set it forth for use where it may be specially authorized by the bishop.

The Pastoral of the House of Bishops, read by Bishop Brent at the concluding service, was a masterly document, worthy of the Church and expressing adequately the voice and the conscience of the Church in this critical epoch. We shall not quote from it here, preferring that the reader be left to read it in full, as it is printed on another page of this issue. Seldom has an ecclesiastical utterance so successfully dealt with world questions as has this most notable state paper.

THE CHIEF VALUE of General Convention is not as a legislative body but as a recorder of the progress which the Church has made. That progress within the past three years is, undoubtedly, very marked. The spirit of unity, the willingness to bear with one another in spite of mistakes, the arousal of a keener social conscience, however crudely it may be expressed at the present time in many details, the new enthusiasm for the educational work of the Church, the increased devotion and spirituality that were so often manifested, the very general acceptance of the corporate Communion with which the convention was opened, the progress shown in what was acceptable in Prayer Book revision, these are the things that count in the life of the Church. Many came to St. Louis apprehensive that *somebody else* was coming in a quarrelsome or hypercritical disposition; but nobody came in that frame of mind himself. When, in that concluding, bubbling address of good humor which Mr. Francis A. Lewis is always called upon to make, he declared that he had come to St. Louis so enthusiastic for unity that he had even left his Panama hat at home, Mr. Lewis expressed what was very much more than a mere pleasantry to all the deputies. The most delicate discussions were carried on with scarcely a word that could be criticised. When a charge, shouted once only in *fortissimo* tones, that the Church was being hastened on toward Rome, was met only with a laugh by all the deputies, and needed no further discussion, a long advance was shown to have been made on the discussions of earlier years in the Church. Questions, to-day, will be decided in the Church on their merits, as these merits appear, rightly or wrongly, to the legislators of the Church. Appeals to ancient prejudice are simply laughed down and no longer make an impression on anybody.

It remains only to express appreciation of the marked hospitality shown by the Church people of the convention city. Few know how much is the work that they were called upon to do, and how great a tax has that work been upon their time and resources. The spontaneity of the repeated tributes that were given to Bishop Tuttle must have delighted those who have been closest to him in the eventide of his episcopate; and the pleasure of the representatives of the national Church in participating, through committees of both houses, in the dedication of the site for the church to be erected in commemoration of the Bishop's anniversary, was quite equal to that which was felt by local Churchmen. The whole Church feels a sense of gratitude toward those eminent laymen of St. Louis who have taken the initiative in carrying out this most praiseworthy plan.

And so the General Convention of 1916 passes into history and into memory. May the Holy Spirit grant that it may prove a lasting blessing to the Church!

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 30th:

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	<hr/> \$32,710.37

- \* For Belgian relief.
- † For Dr. Watson's work in Paris.
- ‡ For Archdeacon Nies' work in Germany.
- ¶ For work in Dresden.

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Mrs. Lydia B. Hibbard, Chicago, Ill. ....	10.00
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St. Barnabas' Church, McMinnville, Ore. ....	4.00
All Saints' Mission and Sunday School, Tarpon Springs, Fla. ....	3.60
Mrs. Arthur C. Norton, Middletown Springs, Vt. ....	1.00
In memory of Ella White ..	10.00
	<hr/> \$394.93

A BULLETIN

THE following telegram was received at this office on the morning of publication:

"THE LIVING CHURCH,  
Milwaukee, Wis.

"Topeka, Kansas.

"Bishop Millspaugh is very low and sinking very rapidly. Does not seem as though he can survive more than a day or two. Will wire you any change in conditions.

"DEAN KAYE."

NOT PEACE, BUT A SWORD

CHRIST'S STATEMENT that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that such results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking they not only refuse to accept His standards, but oppose and attack those who do. Every moral reform is opposed by those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle. The "foes" referred to doubtless mean literally the members of one's own family circle who oppose the cause of righteousness and love. There have been countless cases in which this sad prophecy of Christ has been literally fulfilled, and a man or woman, or perhaps a child, found that his opponents, in his zeal for Christ's cause, were those of his own household.—*The Christian Herald.*

ENGLISH THEOLOGIAN DISCUSSES TITLE,  
"MOTHER OF GOD"

Dr. Darwell Stone Gives Its History and Value

REV. R. J. CAMPBELL PUBLISHES  
"A SPIRITUAL PILGRIMAGE"

The Living Church News Bureau }  
London, October 9, 1916 }

THE Rev. Dr. Darwell Stone, principal of Pusey House, Oxford, gave a very weighty and valuable address on the title Mother of God, as officially applied by the whole Catholic Church to the Blessed Virgin Mary, at a recent meeting of the League of Our Lady in the parish hall of St. Barnabas', Pimlico.

At the outset Dr. Stone referred to misconceptions of the phrase. By some it was taken to mean that our Lady is the mother of the divine nature of our Saviour Jesus Christ, while another misunderstanding was that the use of the term places her in a position of superiority to our Lord. Such ideas were, of course, wholly impossible to anyone who had the slightest acquaintance with the theology of the subject, and every Catholic theologian would repudiate them.

Passing to the history and true meaning of the title, he said it was important to remember that when this term was first used in the official documents of the Church it was adopted to safeguard the sublime truth of our Lord's Godhead. In the fifth century the Nestorian controversy became acute, and in connection therewith the title "Mother of God" came to be placed in the official documents of the Church as distinct from the writings of Churchmen before that period. This phrase had its importance to-day for reasons not altogether different from those which existed in the fifth century. Dr. Stone then spoke of the meaning of this august title in relation to the Blessed Virgin herself. She has, as the Mother of God, a unique position and dignity not shared by any other rational being in the universe. And yet it is quite true that there has been a great lack of due respect and devotion towards our Blessed Lady amongst English Church people. He quoted a passage from Bishop Pearson's *Exposition of the Creed* wherein that great seventeenth century theologian dealt with the title "Mother of God", to show that we could not bear too much regard and devotion unto the mother of our Lord so long as we give her not that worship which is due unto the Lord Himself.

The Rev. R. J. Campbell's story of his spiritual development and varied religious career, entitled *A Spiritual Pilgrimage*, which has now been published by Messrs. Williams and Norgate, is indeed one of the notable books of the autumn season. No doubt it will attract widespread interest as well as provoke no little discussion.

Mr. Campbell, who is now a priest of St. Philip's Cathedral Church, Birmingham, tells us that it was the love of sacramentalism that brought him back to English Catholicism. He seems to have been endowed with the spirit of sacramental religion even in childhood. Although brought up in the North of Ireland in strictest Protestant surroundings, he loved as a boy to retire to wooded solitudes to build himself an "altar" and place thereon a wooden crucifix carved by his own hand. When going up to Oxford he soon fell under the spell of the sacramentalism of the Church and under the influence of such men as the late Bishop (then Dean) Paget and the present Bishop of Oxford, and eventually received the Holy Ghost in the sacrament of Confirmation. The twin sources of his spiritual life, he writes, "are the Ulster Presbyterianism of my childhood and the Anglo-Catholicism of my Oxford days. To the latter, humanly speaking, I owe my soul. In evangelical phrase I was born again with it—and this apart altogether from purely theological considerations." English Protestant Dissent will forgive him, he hopes, for saying "that no one of their number has touched me at all from first to last, and I am not conscious of owing anything of my religious life to Nonconformist life".

In his undergraduate days he greatly valued the privilege of worshipping with the Cowley St. John fathers in their little chapel (before their beautiful conventual church was built). It was saintship of the Catholic type that always spoke most directly to his heart, then as now.

He emphasizes the differences of character produced by Protestantism and Catholicism. "One brings people to their feet, the other to their knees. When the sacrament of the altar is held in honor you always get a more docile and refined type of piety." The altar, says the Protestant, comes between the soul and God. Personally, Mr. Campbell has found "the exact contrary". Why did he then lapse to Protestantism at the end of his university career? He appears to have been convinced somehow or other that if the Anglican Catholic theory of the Church were the true one he should not feel safe outside the Roman communion; and since to submit

(Continued on page 27)



# The General Convention

## The Sessions of 1916 Pass into History

### Full Report of Debates and Legislation

ST. LOUIS, Mo., October 30, 1916.

#### HOUSE OF DEPUTIES

MONDAY, OCTOBER 23RD

**C**HE last week of the General Convention began to-day and the indications were, in the early morning, that there would be night sessions, but later in the day it was seen that by extending the hours of the day sessions and by shortening the lunch hour the work could be completed; and the House of Deputies settled down and accomplished a great deal that really counts.

Quite a large number of messages came over from the House of Bishops, many of a more or less technical nature or providing for routine work. These took some time, but are of no general interest. The first of interest was one concerning the report of the Joint Commission on the Lectionary. The following resolutions were adopted by both Houses:

**Messages from the Bishops**

“(1) *Resolved*, That the Tables of Lessons included in the report of the Joint Commission on the Lectionary, together with the notes for the use of the same, be adopted for use in this Church on and after the First Sunday in Advent, 1916; Provided, however, that the Tables of Lessons in the Book of Common Prayer may be used as alternatives thereto, until the First Sunday in Advent, 1917, or, with the consent of the Bishop, until the next meeting of the General Convention.

**The New Lectionary**

“(4) *Resolved*, That the Joint Commission on the Lectionary be continued, with power to add to its membership, to receive suggestions arising from the use of these Tables, and to report to the next General Convention.

“(5) *Resolved*, That the Joint Commission on the Lectionary be authorized to correct typographical errors, in the Tables presented, before the same are published for distribution.”

Among these messages from the House of Bishops was one stating that the old officers and members of the Board of Missions had been re-elected. This included those who had resigned because of the Panama Conference. Some one asked that it be placed upon the calendar for consideration at a later time, but on motion it was taken up for immediate passage and on a demand from the diocese of Fond du Lac the vote was taken by orders. When the diocese of Fond du Lac was called Dr. Rogers said he wanted to explain his vote. He said he was voting not from personal feeling but for a principle. He referred to the action of the General Convention of 1913 and the action of the board, which in his opinion was contrary to that of the convention. He wanted his vote registered as a dissent against the policy of the Board of Missions.

There were many demands for the calling of the rolls of the dioceses. The Rev. Dr. Williams of Nebraska stated that he voted no because of the same reasons that the reverend deputy from Fond du Lac did. The clerical deputation stated that, while it did not endorse the policy of the board, it voted aye. Oregon, while having no personal animosity, is unanimously opposed to the policy of the board. Among the lay votes, Washington stated that it was unanimously opposed to the policy of the board, but for the peace of the Church voted aye. The result of the vote was:

	Aye	No	Divided
Clerical .....	44½	21¼	6
Lay .....	46¼	13¼	4



MEMBERS OF THE HOUSE OF DEPUTIES AT



The Rev. Dr. Wilmer of Atlanta introduced a resolution, which was referred to the Joint Commission on the Revision of the Prayer Book, asking that the commission consider the advisability of providing a new preface for the Prayer Book.

The Rev. Mr. Whitney of Georgia requested, since the clerical deputation of Georgia was the only one appearing as voting no in the matter of the Prayer Book, that in some way they might go on record now as voting aye and make the vote in the clerical order unanimous.

The Rev. Dr. Aigner of Erie offered the following resolution, which was referred to the Joint Commission on the Revision of the Prayer Book:

*Resolved*, the House of Bishops concurring, That the Title Page of the Prayer Book be amended as follows:

"The Book of Common Prayer  
and the Administration of the Sacraments  
of the  
Holy Catholic Church  
with other  
Rites and Ceremonies  
according to the use of the  
Protestant Episcopal Church  
in the  
United States of America  
Together with the Psalter."

The Rev. Mr. Boykin of Georgia proposed the following amendments to the Prayer Book, which were referred to the Joint Commission: Amend the present form of the Nicene Creed by leaving out the words "And from the Son" and by inserting in the same Creed the word "Holy" before the word "Catholic".

The Rev. Dr. McKim called for the order of the day, which was the consideration of the amendment to the Constitution providing for proportionate representation in the House of Deputies. Discussion of this matter was begun on Saturday and not completed at the

hour for adjournment. The proposed amendment provided that there should be elected from each diocese three clerical and three lay deputies. And for each one hundred clergymen or major fraction thereof canonically resident in a diocese there should be one additional deputy in each order, provided that no diocese could have more than six deputies in each order.

The Rev. Dr. McKim opened the debate on Saturday by giving a long and very detailed history of the Constitutional Convention of the United States in 1787, where and when it was decided that there should be proportionate representation in the House of Representatives. Then he endeavored to draw a parallel between the

Federal Government and the General Convention. He declared that the disproportionate representation which we now have impedes legislation and kills missionary enthusiasm. Again, he said that the General Convention as it now stands does not represent the mind of the Church, although it is supposed to represent it. He then laid great stress on the small number of communicants in the majority of the dioceses and declared that it was unfair and unjust to give these the same number of representatives as the larger ones have.

The Rev. Dr. White of Newark took the same view as did Dr. McKim. When asked how this would affect the voting by orders, he said that, if this amendment was adopted, he would propose another which would provide for proportionate voting. By this method each diocese would register, in voting by orders, the number of deputies it was entitled to have. Thus the lowest would register three votes while the highest would register six.

The Rev. Dr. Whitaker of Tennessee disagreed entirely with the two preceding speakers. He declared that there is no parallel between the Federal Government and the Church, that the Church is a great family and that the General Convention is a great family council where the least is equal with the greatest. He considered the principle wrong, and even if the principle should be proven to be right the plan was wrong because based on the number of clergymen in a diocese, when it should be on the number of communicants. He declared that the principle was wrong because it destroyed the equality of the dioceses in council. And the plan is wrong because on the wrong basis. As for the rights of the larger dioceses, anyone present in the convention recognizes the preponderating influence that the larger dioceses now have by reason of their very size and the prominent men they have as deputies.

The Rev. Dr. Stewart of Chicago opposed the plan because he said it was not proportionate representation but a form of graded representation. Again, he opposed it because it is sectional in nature. The thirty-five dioceses which will have a reduced representation lie west of the Alleghenies or south of the Mason and Dixon line. We do not need to reduce the size of the General Convention, because when we meet here it is not merely for legislation but for the purpose of inspiration as well.

Some one stated that this question had come up in the synod of the Province of New York and New Jersey and it was not thought wise to give this preponderating influence to the larger and stronger dioceses. If the General Convention stands for this principle it will go down to the provinces, then to the dioceses. If it were a question of principle then we ought to adopt it, but it is merely a question of expediency.

The Rev. Dr. Massie of Lexington rose to declare himself in favor of the proposed amendment.



THE GENERAL CONVENTION, ST. LOUIS, MO.

Mr. Huske of East Carolina called attention to the fact that it had been stated that East Carolina had presented a memorial asking for proportionate representation, but he declared that although he had been a member of the diocesan council of East Carolina for many years he could not recall any such action nor could any of his fellow deputies. But on its merits he saw no good to come from such a change. He thought that it must eventually result in a combination of the smaller dioceses against the larger, which in his mind would be a great evil.

Mr. Vernon M. Davis of New York spoke against the proposed amendment. He said he was not speaking for the deputation from New York, but for himself personally. He did not even know how the other deputies from New York would vote. He called attention to the fact that if this amendment is adopted it will reduce the number of deputies in each order in thirty-five dioceses to three, in twenty-seven dioceses it will leave it at four, in four dioceses it will raise it to five, and in two dioceses to six. In other words, thirty-five dioceses which had equal votes with all others are asked to surrender seventy deputies. Of these there will be an entire loss to the house of fifty-four deputies, while sixteen are given to the larger dioceses. He declared that the analogy between the General Convention and the civil state failed. In the civil state the individual needs protection against the possible tyranny from taxation. There the emphasis is placed upon the individual, while in our organization the emphasis is placed upon the Church and not on the individual member of the Church. The present form works no injustice, as some one had claimed that it does. What act of injustice can anyone point to which justifies the decrease of voting power of thirty-five dioceses? Nor can you get at the mind more effectively by the proposed change. We can easily imagine a small diocese with simple surroundings, shut off from the temptations and distractions of great cities, far more effectively expressing the mind of the Church than larger ones can. It is not always best expressed by large numbers; if so, the Roman Catholics, the Methodists, and the Presbyterians must express the mind of the Church better than we do. Do you concede that? We have had this organization since 1789 and doubtless all the arguments we have heard here were presented then and condemned. Since then the Church has grown in every sphere, and under this same government, which recognizes the equality of the dioceses in voting power.

Mr. Mansfield of Connecticut declared it was the principle and not the results that moved him to vote for the measure. He showed three reasons why he thought it ought to be adopted. First, it is the fair way; second, it is the American way; third, it recognizes the great democracy of the Church of Christ.

The Rev. James D. Stanley of Indianapolis said: "I trust that the motion shall not prevail for the following reasons:

"1. Equal representation has recognized the diocese as the unit in our American Church organization, a principle which we should be loath to surrender.

"2. Equal representation, established by the wisdom of our fathers, has worked well, maintaining a balance of power between the several dioceses which has inflicted, hitherto, no injustice upon the larger dioceses in the matter of legislation, and has precluded a smarting sense of being overruled, by numerical strength, in those dioceses less strong in numbers.

"3. It has preserved a large degree of harmony in our National Church.

"4. It has given, in instances, justice to that minority in large dioceses unrepresented by deputations selected by a small majority vote.

"5. Numerical disproportion in the weaker dioceses has been overcome by the influence which pertains to the prestige of those stronger in number.

"6. It cannot be told 'whereunto this thing shall grow'. If followed to its logical conclusion, in time the strength of stronger dioceses will increase, and that of smaller dioceses decrease, to such proportions, in comparative voting power, that the vote of a small diocese will be almost negligible.

"7. If justice be the plea, then justice to the least of the brethren in diocesan alignment compels my vote in the negative."

The Rev. Mr. Stetson of Washington asked the following questions: Is this merely a legislative body or has it the nature of a council? What are the dangers with which we are threatened under the present plan? Has the committee proposing this change considered the danger of hurting some of the smaller dioceses by the change? Would not the change give weight to the idea that this Church is ruled by the rich?

The Rev. Dr. Rogers of Fond du Lac declared that in the council of the diocese of Fond du Lac there is now proportionate representation and that it gives more trouble than anything else the council has to contend with; while those who advocate it for the General Convention have not shown the courage to try it in their own dioceses. Proportionate representation would not represent the people any more than the present plan, because the deputies are not elected by the people, but by the councils of the several dioceses; and in voting by orders all equality of the dioceses is destroyed. He declared the proposed change the most radical ever brought before the General Convention.

Mr. Stetson of New York declared that New York did not ask



for this change. He was personally opposed to the change. He analyzed much of the argument for the change and proved its weakness; under the present plan we are very agreeable to each other and each asks the other to assist in carrying through our measures; it will never do to have important measures carried by any but a preponderant vote, which is the way now, but would not be true under the proposed plan. "We in New York, and I personally, after thirty years of attendance at this convention, have no reason to feel anything but thankfulness for the kind consideration you have given, and we ask no more."

Dr. McKim as the representative of the committee presenting the report closed the debate. A demand was made for the vote to be taken by orders. Dr. Grosvenor of New York asked that New

York might be excused from voting, but the house refused to grant the request. Later when the vote was taken that diocese voted no. In the diocese of Washington the vote was no in both orders. The result was an overwhelming defeat of the proposed amendment. The vote:

	Aye	No	Divided
Clerical .....	12	56	5
Lay .....	10½	49	4

On the announcement of the vote the Rev. Dr. White asked that the next proposed amendment on proportionate voting might be withdrawn. "For," said he, "as one of my children has been buried, I request that the other be put in the same grave."

## Joint Session to Honor Bishop Tuttle

St. Louis, Mo., October 30, 1916.

**A**T 12:30 o'clock on Monday the House of Deputies paused in its proceedings to receive the House of Bishops, that the two houses in joint session might present to Bishop Tuttle an address of love and esteem on this his fiftieth anniversary as Bishop. Bishop Tuttle and the Rev. Dr. Phillips of St. Louis, the chairman of the committee on this occasion, headed the procession of bishops as they marched up to the platform. Bishop Gailor, the chairman of the House of Bishops, opened the ceremonies and introduced Bishop Sessums, who read the address as follows:

"Rt. Rev. Father in God:

"We address you in the names of the House of Bishops and the House of Clerical and Lay Deputies:

"Amongst the causes of gratification to Churchmen in assembling for the General Convention of 1916 in the diocese of Missouri, and in the city of St. Louis, is the opportunity of sharing in the commemoration of the fiftieth anniversary of your election to the episcopate. Appreciating the privilege of thus assembling in the see city of our Presiding Bishop, we feel it a duty and a joy to extend to you our greetings upon your anniversary, and to place upon our official records an expression of the reverence and love in which you are held, and of our thankfulness of God for the life and work of a leader so consecrated in character, so eminent in ability, and so nobly successful in achievement. While you bear the weight of many years, we re-

joice that in the Providence of God you still move and work amongst us with a vigor and a power which promise to us your presence for years to come; and to our felicitations we join our prayers that our Heavenly Father will long preserve you, and long grant to the Church the continuance of your high service, and long vouchsafe to us the reliance of your strength and wisdom.

"Called to the episcopate on October 5, 1866, you completed the thirtieth year of your age on January 26, 1867; and after a period of waiting you were consecrated on May 1, 1867; and on May 1, 1917, you will have completed the fiftieth year of your episcopate. You thus became Bishop earliest in life of all who have held the office in our communion in this country; and to possess you still, with many traits of abiding youth manifest in your life and thought after the unceasing labors of half a century, is a rare blessing to the Church. Serving first as Missionary Bishop of Montana, with jurisdiction in Idaho, and Utah, and then as Missionary Bishop of Utah, with jurisdiction in Idaho, your episcopate in these vast missionary fields extended over nineteen years; and you brought to this sphere of service gifts uniquely adapted to the task, and won under God results of great and enduring value. Conquering the difficulties of pioneer work amidst manifold problems, exerting an ever widening influence by your powerful, yet sympathetic, manhood, toiling with unwearied missionary enthusiasm, you laid strong foundations and achieved steady progress for the Church in this western field; and your service is a precious tradition to your successors, and a continuing factor in the onward movement.

"Elected to the diocese of Missouri in 1868, but declining this



THE GENERAL CONVENTION, ST. LOUIS, MO.



election, you were again called to this diocese in 1886; and you have here still further proved yourself a true builder, and under the divine guidance your administration has brought a great development in this diocese; and your own people, the Church at large, and the community which accords you such signal esteem and honor, realize with thanksgiving the fruitfulness of your work.

"Becoming Presiding Bishop in August, 1903, your fulfilment of the duties of this office has further illustrated the worth of a character and abilities which in every sphere have been a treasure to the Church and the community.

"Calm and wise in judgment, determined to do justice, fearless where responsibility calls for action yet never invading the true liberties of others, capable of large measures yet mindful of exactness in details, pronounced in your own convictions but never a narrow partisan, fraternal to all Christians but profoundly loyal to the historic Church of your devotion, a leader undaunted in discouragement and careful in crisis, you have wrought as Presiding Bishop in such way as truly to promote the safety, progress, and peace of the Church. Manifold beneficent activities of your life in connection with the Church we do not mention here but we must include in this expression most earnest emphasis upon the consistency and persuasive power with which, in your own diocesan relations and in your position as *ex-officio* president of the Domestic and Foreign Missionary Society, you have urged upon the Church the supremacy of the privilege and obligation of missionary work and missionary giving.

"To you the chief call has ever been the spiritual and moral redemption of all mankind, the gift of the Gospel of Christ to the nations, the extension of the divine Kingdom throughout the world; and the stirring appeal of your words and your example has had continuous and powerful effect in deepening the missionary convictions and enlarging the gifts of the Church throughout the land, and has been a strong influence in enabling the Church to meet financial emergencies in its missionary work.

"As Missionary Bishop, as Diocesan, as Presiding Bishop, you have fulfilled your long episcopate in a period of tremendous changes and vast progress in many spheres of human thought and endeavor; and you have exhibited that wisdom which clings to the true treasures of the past and yet welcomes the true gifts of the present, which does not sacrifice the old to the new and yet does not undervalue the new, which yields itself in faith and obedience to the Holy Spirit who guides into truth yesterday, to-day, and forevermore. From prime to honored age you have marched forward with the foremost of those who lead our hosts in this land—indubitably an elect man of God, with a personality too distinctive for its lines to be dimmed by time, dowered with qualities and powers which have made you a noble champion of the Church and a steadfast helper of your brethren.

"It is understood that plans have been formed looking to the erection in the city of St. Louis of a church in commemoration of your fiftieth anniversary, and that by the coöperation of Churchmen in Missouri and elsewhere much progress has been made with the undertaking. Such a plan is another testimony to the loving and grateful reverence in which you and your work are entertained; and sharing the realization of the fitness of such commemoration we hope that the erection of the church will be speedily accomplished.

"We recall with gladness the gift to the Board of Missions by a generous donor of the sum of \$100,000, to be held as a perpetual memorial to your name, and the income to be employed for the support of the episcopate in Utah until that jurisdiction becomes a self-supporting diocese, and then to be used for the support of domestic missions. We welcome this gift both because of its helpfulness to

the essential cause of Missions and as an evidence of the veneration felt for your life and character.

"In dwelling upon the traits which have made you dear to your brethren we recall with special happiness the unfailing and most gracious spirit of fatherhood, which has animated your dealings with the multitude of men, younger and of less experience than yourself, who have sought your aid in times of trial and difficulty, and particularly do the younger bishops have in tender memory the counsels of prudence and patience and hope with which you have so often guided them.

"Greeting you upon your anniversary as brethren who owe you thankful appreciation for your service and your example, joining our expression of reverent love with that which reaches you from your own diocese and the Church at large, we assure you that we, and those who come after us, will hold as a lofty pattern your scholarship and reasonableness of mind, will cherish the lesson of your profound faith in our divine Lord and Saviour, and your humility, and will find strength and inspiration in your life of righteousness and your great fulfilment of the work of a bishop and a father in the Church of God.

"We pray that peace and plenteous blessing from the Lord may be with you now and forevermore.

"May the evening be to you like the freshness of the morning, and without weariness of years may you still accomplish faithful plans; and walking in the light, may you at last receive from the Lord, the righteous Judge, the Crown of Righteousness and the Joy that cannot be taken away."

This was too much for the old Bishop. With deep emotion he said: "I can only humbly, earnestly, and lovingly say I thank you." He then pronounced the benediction. Some one in that great houseful of people began singing the doxology and all joined in with true thankfulness.

## HOUSE OF DEPUTIES

MONDAY, OCTOBER 23RD

At 2:30 o'clock the house reassembled. The order of the day was the consideration of the appeal from South Dakota for additional episcopal supervision. There were two proposals before the house. One was to amend the canons so as to provide for the election of missionary suffragan bishops, the other was to provide for the election of a bishop as an assistant to a missionary bishop, limiting the time of such election to December 31, 1919. There was quite a little of lawyers' discussion over the matter. Finally it was settled by providing for the election of a missionary suffragan bishop.

The following resolution, presented by the Rev. Dr. Tomkins of Pennsylvania, was adopted subject to the concurrence of the House of Bishops:

"Resolved, That this house reaffirms its declaration of Christian liberty to Hebrew converts as set forth in its full reports of 1907 and 1910; assuring our Jewish brethren that they are free to observe the national rites and ceremonies of Israel when they accept Christ, according to the clear teaching of the New Testament and the practice of Christ and the apostles; and we further urge upon the whole Church to take up earnestly, with sympathy and affection, the work of winning the ancient people of God to the kingdom and obedience of Jesus Christ."

The question of the eligibility of women to seats in the House



THE HOUSE OF BISHOPS



of Deputies was taken up for consideration, and Mr. Robert H. Gardiner, who introduced the resolution providing for a revision of the canon to make women eligible for election, made a motion to lay the matter on the table, which was done. He had some information that the House of Bishops had acted unfavorably on a similar proposal.

**Eligibility of Women**

The message from the House of Bishops which proposed to give to suffragan bishops votes as well as seats in the House of Bishops caused some little debate in the House of Deputies and was finally defeated.

**Suffragan Bishops**

A vote of concurrence was passed adopting the measure proposed by the House of Bishops giving power to a diocese to provide by canon that in case of the death of the diocesan a suffragan may temporarily be put in charge of the diocese.

The House of Deputies adopted, subject to the concurrence of the House of Bishops, resolutions providing that the Board of Missions should lay plans to secure the whole amount needed to meet appropriations from living members of the Church and, in order to do this, so to increase the apportionment each year during the next three years that at the end of that time it will amount to the appropriations; and finally, to set aside all undesigned legacies for constructive work.

**Missionary Apportionments**

By concurrent act of both houses the day for the meeting of General Convention is set for the Wednesday after the first Sunday in October.

In order to obviate the necessity for night sessions the house continued its session until 5:45 o'clock. Just before adjourning the president made the announcement, which was received with applause, that on Sunday at a mass meeting \$32,000 was pledged for the hospital in Tokyo. This makes \$440,000 pledged out of a needed \$500,000.

**TUESDAY, OCTOBER 24TH**

The first matter to come up in the House of Deputies Tuesday morning, after the opening devotions, was an amendment to the proposed amendment on the election of the Presiding Bishop. In 1910 an amendment to the Constitution providing for the election of the Presiding Bishop was adopted and went over for final adoption in 1913. At that time the House of Bishops discovered that there was need of some slight revision. This compelled it to lie over until this convention for final action. And now there is still need for slight amendment in the wording of the amendment and the final vote cannot be taken until 1919.

**Elections**

The proposal to allow episcopal elections to be confirmed by a majority of the standing committees of a province instead of the standing committees of the whole country was defeated. As was also another proposal that the apportionments and appropriations of the Board of Missions for a province should be given to the province in gross to be distributed by the board of missions of the province.

The report of the Committee on the State of the Church showed that there had been an increase of something over seventy thousand communicants in the Church during the past three years. The numbers of baptisms and confirmations were considerably larger during the past three years than they were during the three years before, while the number of the clergy remains about the same, as does also

**State of the Church**

the number of candidates for holy orders. The number of postulants is about twice what it was three years ago. The number of Sunday school pupils has increased some 19,000. The report showed great missionary progress during these three years, while in social service the Church had made decided forward steps. It also called special attention to the splendid work being done under the direction of the General Board of Religious Education. Attention was also called to the work of the Joint Commission on Faith and Order, the Joint Commission on Nation-wide Preaching Mission, and to the Church Pension Fund.

The Rev. Dr. Freeman presented the following report and the appended resolution was adopted.

"Your committee to which was referred the memorial of the Church Temperance Society submitted by Francis L. Stetson of New York requesting action by this body upon the matter of temperance begs to say that it has considered the subject and submits the following resolution:

**Temperance**

"WHEREAS, Our age is witnessing vast and universal readjustment with reference to the manufacture and sale of liquor; and

"Whereas, It is generally recognized that the saloon has become more and more a menace to the best interests of our corporate and industrial life; therefore be it

"Resolved, the House of Bishops concurring, That this Church places itself on record as favoring such action in our legislative assemblies as will conserve the large interests of temperance through the repression of the liquor traffic."

The resolution of the Rev. Mr. Shayler seeking to have a national censor of moving pictures appointed by Congress was adopted subject to concurrence of the House of Bishops. Concurrence was refused.

The Committee on Memorials to Deceased Members presented its report. The rules of the house provide that in this report nothing shall be said about the deceased members except the dates of birth and death and the number of conventions of which they were deputies. It was a long list of those who had gone to their rest. The house stood while the list was being read. At its close the president of the house said the prayer from the Burial office: "Almighty God, with whom do live the spirits of those who depart hence in the Lord."

**Memorials to Deceased Members**

In a report presented by the representative of the trustees of the Fund for Aged and Infirm Clergy the statement was made that this was probably the last report this organization would make, because in all probability, by March 1, 1917, it would be merged in the Church Pension Fund. Owing to this fact the Church Pension Fund has retained the services of the Rev. Alfred J. P. McClure, the secretary and treasurer of the Relief Fund, as soon as the merger shall take place. His salary is fixed at \$4,000 a year as long as he is in active service, and upon retirement he is to receive \$2,000. All agree that this is a proper recognition of the work he has done for the Relief Fund.

**Aged and Infirm Clergy**

A resolution was passed looking to the appointment of a joint commission whose duty it shall be to obtain an accurate statement of all the baptized members of this Church and other statistics of value to the Church. This is done so that the Church's true standing among the religious bodies of this country may be known. At present the full membership of the Church is not reported.

**Commission on Membership**

Mr. Pepper of Pennsylvania presented the report from the



IN SESSION AT ST. LOUIS, MO.

Commission on Missionary Reorganization, which after some debate was adopted subject to the concurrence of the House of Bishops. The second section called forth quite a prolonged debate and was at last voted on by orders, the result being:

**Missionary  
Organization**

	Aye	No	Divided
Clerical .....	60¼	8¼	4
Lay .....	43%	14%	5

The report follows:

"Resolved, the House of Bishops concurring, That the following amendments to Canon 55 be adopted:

"1. Amend Section 3, of Article II by adding at the end thereof the following:

"If the office of President shall become vacant between sessions of the General Convention, the Board may elect a President who shall hold office until the General Convention elects his successor. The Board of Missions may in its discretion elect a Vice-President and prescribe his duties. Any communicant of the Church whether clerical or lay may be so elected and shall become *ex officio* a member of the Board."

"2. Insert after Section 4 of Article II a new section to be designated Section 5 and to read as follows:

"Section V. The General Convention at its session in 1919 and at each session thereafter shall determine the amount of money, other than special gifts, to be raised in each year of the ensuing triennium for the work under the direction of the Board of Missions; the method by which it is to be raised; the fields or areas in which, or the general purposes for which, it is to be expended; the work, if any, which for the time being the Church should particularly emphasize; and all other questions of general administrative policy."

"3. Substitute for Section 1 of Article III the following:

"Article III. Section 1. The Board of Missions shall make by publication a full annual report to the Church of its work. This report shall include a detailed account of receipts and expenditures, including an item showing the aggregate amount of salaries paid to all officers and employees, and a complete exhibit of all trust funds and other resources of the Society. The Board shall also make a triennial report to each General Convention, which report shall be the order of the day on the third day of the session. For the reception and discussion of the report the House of Bishops and the House of Deputies shall sit in joint session, but all action upon the report shall be taken by the concurrent vote of the two houses meeting separately."

"4. Substitute for Section 4 of Article III the following:

"Section 4. The President and Vice-President of the Board of Missions, the elected members thereof, the Secretaries, the Treasurer, the Assistant Treasurer, and the Provincial Secretaries, shall have the right of the floor at all joint sessions of the two houses of the General Convention at which missionary matters are under discussion, and when such matters are under discussion in the House of Deputies the President and Vice-President shall likewise have the right of the floor."

"5. Substitute for Section 3 of Article V the following:

"Section III. Every Bishop of a Missionary District shall make an annual report to the Board of Missions of the funds received for the work of his District, together with a specification of all disbursements thereof made by him or under his direction. This report shall include a statement of the funds received directly by the Bishop, by Trustees (whether incorporated or unincorporated), or by any local fiscal officer, and whether received from the treasury of the Domestic and Foreign Missionary Society or from any other source. For the making of such report, the Treasurer of the Society shall provide suitable blanks prepared in conformity with a uniform system of accounting which the Board of Missions shall establish for all Missionary Districts."

"6. Amend Section 1 of Article VI by striking out the words 'and an itemized account of the expenditure of all appropriations shall be made annually to the President of the Board of Missions.'"

The Rev. Mr. Robinson of Spokane introduced a resolution asking for the appointment of a joint commission to formulate a plan for the organization of a young people's society for the young men and women after they leave Sunday school. This was adopted subject to the concurrence of the House of Bishops.

The work of the house had been so steady and strenuous that a motion was made to take a recess of three minutes, "to stretch", as someone put it. At the expiration of the three minutes work was begun and continued with such vigor that six o'clock found the calendar entirely disposed of.

It was decided that at 2:30 o'clock Wednesday the house should go into committee of the whole to complete the work on the Prayer Book.

The house voted to continue the Joint Commission on Matrimony. The house adopted a resolution proposing to strike out of the Commendatory Prayer the words "this miserable and naughty world" and substitute "this sinful world".

By a concurrent vote of the two houses the Board of Missions

is instructed to take steps to establish a Department of Immigration and to set apart a secretary to devote his entire time to this work. By a similar vote the Joint Commission on Faith and Order is continued, to report three years hence.

**Concurrent  
Action**

## HOUSE OF BISHOPS

SATURDAY, OCTOBER 21ST

In the House of Bishops consent was given to the consecration of the Rev. James Wise as Bishop Coadjutor of Kansas.

This house, subject to the action of the House of Deputies, selected Detroit as the place for the meeting of General Convention in 1919.

Bishop Lloyd was elected president of the Board of Missions and Mr. George Gordon King was elected treasurer by the House of Bishops, subject to the action of the House of Deputies.

Bishop Lloyd received forty-eight votes to forty-seven for other candidates, Bishop Knight leading. The old members of the board were renominated, with Bishop Harding and Dr. Manning. Bishop Weller declined the nomination and the house chose Bishop Bratton in his place.

The House of Bishops failed to pass the amendment to the Constitution adopted at the last General Convention, which provided for the election of the Presiding Bishop. And they proposed a new amendment on the same subject. The reason for this action was not the desire to elect the Presiding Bishop, but some defective detail in the proposed amendment. This is the second time that such action has been taken by the House of Bishops on this amendment. It was first adopted in Cincinnati in 1900. In New York the House of Bishops failed to pass it and proposed a new amendment.

This House passed a vote of thanks and appreciation to Bishop Lawrence for the great work he has done for the Church Pension Fund.

MONDAY AND TUESDAY, OCTOBER 23RD AND 24TH

The House of Bishops decided not to sit with open doors.

The greater part of Monday and Tuesday was given up to the consideration of Prayer Book revision.

On Tuesday a handsome silver loving cup standing some eighteen inches high was presented to the Presiding Bishop by the House of Bishops. On it was engraved:

"Presented to the Right Reverend Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri and Presiding Bishop, on October 24, Anno Domini 1916, during the Session of the General Convention in the City of St. Louis by his Brethren of the House of Bishops in Commemoration of the Fiftieth Anniversary of his election to the Episcopate in token of reverence and love with gratitude to God for his life and ministry."

The Bishop of Tennessee, the chairman of the house, made the presentation. In reply Bishop Tuttle said:

"Mr. Chairman of the House of Bishops, and Brethren: Humble pride in the deeps within is awakened by what you say. Pride, in that, somehow or some way, not understood by me, there has been gendered in your hearts toward me a solid growth of good will and appreciation.

"If such growth be for what I have done or have not done among you, it is largely due to the wise guidance and kindly help of the assessors—the late lamented Bishop of Kentucky, and the Bishop of Massachusetts, and the Bishop of Southern Ohio, and now the Bishop of Tennessee.

"Humble, because of the consciousness of my own shortcomings, and in deep humility which cannot quite smother the glow of an honest pride, I beg to thank you all for your splendid gift; for your uniform kindness; for your gracious greeting; and for your brotherly love."

## HOUSE OF DEPUTIES

WEDNESDAY, OCTOBER 25TH

Tuesday being the twelfth day of the convention was the last day for the introduction of new business into the House of Deputies. As a result of this the house soon reached the calendar. There were several reports from special committees which occupied a little time.

The committee on Christian Education reported in favor of the following resolutions presented by the Rev. W. S. Trowbridge of Michigan City; and they were adopted:

**Bible Study** ring, That the General Convention recommending, That the General Convention recommend to the several state boards of education the granting of permission to establish in the high schools elective courses in Bible study, credits to be given therefor.

"Resolved, further, That the General Board of Religious Education be hereby instructed to take such action as may in its judgment seem expedient to make this resolution effective."

In speaking on this subject Mr. Trowbridge stated the following propositions:

"1. The Church which gave the world the English Bible should be interested in its wider and more systematic study.

"2. It cannot but be a valuable impulse to social service to place the lamp of divine illumination in homes darkened by ignorance of it.

"3. It must advance the cause of religious education to remove the bushel of secularism from over the candle of the Lord.

"4. When the Church's Mission to the uncivilized is fully prized by her members such Bible study will spell itself into a preamble of our answer to the Macedonian cry whether at home or abroad.

"5. The Church which has created a commission calculated to lead to a World Conference on Faith and Order ought to be willing and alert to adopt any Christian method by which it might accelerate its propulsion in the direction of Christian Unity. If God's Word will not achieve this ours need never be spoken.

"6. Three sovereign commonwealths in our sisterhood of States—North Dakota, Colorado, and Indiana—have already outstripped the Church in zeal by adopting such courses of Bible study to be elective in their high schools and credits therefor to be given.

"7. Australia, and, I think, New Zealand, have had such courses operative long enough to discover that Roman Catholics and Jews find little difficulty in allowing their children to enter these courses.

"8. The doctrine, discipline, and worship of no communion could be in any wise discussed. The state boards already permitting such courses of study restrict the teaching of the Bible to the field of literature, and to facts of merely historical content. They leave to each religious body the question of religious teaching.

"9. Since the Bishop of Rome has now permitted his children to read their Father's Will and Testament, can American temporal sovereignty afford to do less?

"10. If the state be a creature of the people, made to serve the people, any considerable company of its citizenry; to-wit, and specifically, the Episcopal Church, even in its insularity, is competent to ask the cooperation of the state in an enterprise projected solely to effect the healing of the whole body politic.

"11. Delay for three years invites loss of spiritual life for some sheep, who may be looking up and hoping to be fed.

"12. There is a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

"13. Shall God's Word Written be so mispoken by us in even a partial failure to give it utterance that it may return unto Him void?

"14. Shall this council within God's Church seize, or spurn, the open door of another opportunity for that service on the other side of which lies leadership?"

At eleven o'clock the house adjourned to meet with the House of Bishops in joint session on missions.

## Third Joint Missionary Session

THE third joint session on Missions was held Wednesday at 11 o'clock. The Bishop of Indianapolis presided. He said that in the West—the Far West as we call it—the Church has its great opportunity. While in the Mid-West the opposite is true: here the Church has lost its great opportunity. Here the Church must do something, must do all it can to retrieve the loss and to gain back the great opportunity, which even yet is possible. But he said there were two bishops who were here to tell about the Far West and the Middle West. He introduced the Rt. Rev. Herman Page, D.D., Bishop of Spokane, to speak on the Far West.

Bishop Page said that what we need in this country more than any thing else is individual personal religion. The greatest trouble with the nation is the trouble of individual sin. All the social evils of the country, the great divorce evil, are personal problems. And we must deal with the personal needs of men. This is true in the West as well as in the rest of the country.

In speaking specifically of the work of the Church in that section he said the chief work was done among the children. The greatest problem of the section is the Church school. There is no conflict with the public schools, but there is real need and opportunity for Church schools. But these schools cost money. All education costs money, and no school is self-supporting. Even the great universities could not meet their obligations without the help of endowments or gifts. We can do the Church's school work if you want us to do it. But, if you do not want it done, do say so.

He called attention to the importance of the Sunday schools and said far more attention must be given to them in the East so that when the men from the East move to the West they will carry the Sunday school idea with them. The great trouble in the West among our Church people is that in other parts of the country they were not taught to believe in the Sunday schools. Not only the laymen but even many of the clergy do not believe in them. And as for the vestries, they are willing to spend any amount of money on music but think it a waste to spend anything on the Sunday schools. The new work in the Far West, he said, did not need expensive equipment, but he insisted that wherever the Church went there should be an altar. There should be a little chapel with its altar in it, and there should be a building with a sufficient number of rooms to accommodate a real Sunday school, not merely one room, but rooms. And then the Church everywhere needs men, good, strong men. And these can come only from strong Christian families. You must give your sons for the ministry of the Church.

The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, made a stirring address on the Mid-West. He told of the great wealth of the Middle West, but stated that since it had been gained by hard work the people did not give it very freely.

To use one of his expressions, "this section added to the vocabulary the word *tightwad*". He said even the bishops of the Far West did not seem to know of the wealth in the Middle West, because they always passed through and made all their appeals for help in the East. As a result, he said they of the Far West missed the money while the Middle West missed the inspiration which comes from giving, and the great enthusiasm that they might have from the message delivered.

He told of the early history of the section under Chase and McIlvaine, and the line of pioneer bishops following them. But suddenly the Church in the East went fast asleep. And while they slept the Methodists and Campbellites and others came in and took possession of what the Church had first occupied and then left untended. When the Church did wake she found the Mid-West occupied by others and went into the Far West. Now Ohio, which should by rights belong to the Church, is the strongest of the Methodist states. As a result of this sleeping the descendants of the early Church pioneers are now in the other religious bodies.

The first condition created in the Mid-West by the Church's action in the past is that she is now numerically weak. The second is, we are misunderstood and heartily disliked. This is especially true in the smaller towns. In these small towns, when a sensational evangelist comes and the Church refuses to give up its services for several weeks in order to take part in the revival, or when it does not cry down all forms of amusement, we are severely criticised. The inside of our church buildings also suggests to others that we are at least mildly kin to Rome. And the men working in these places live in a state of splendid isolation. But they are doing a noble work and doing it without outside recognition or public attention. We are then numerically weak and cordially disliked in the Mid-West. But because there are many and serious difficulties there are the greater opportunities.

There is no section which has as many emotional revivalists as has the Mid-West. He said he did not know what effect emotional revivals might have in Pittsburgh or Philadelphia, or Baltimore or New York, or even in Boston. But he does know that where a religion carries with it irreverence, sensation, and a mercenary spirit it does in the long run harm and not good. Such religion does not lay the foundations of moral character which make a nation strong, but after the lightning and the sensation have died away it leaves the people deaf to the still small voice and it burns out the finest instincts. He said the reports on rural work show that the chief cause for religious decline in the rural districts is the emotional revival. This gives the Church a great opportunity to go into these communities and to take hold of the whole community and lift it up to God. What is needed is the proclaiming of the social gospel, not a religion of the individual which seeks merely to save the individual soul, but a religion which makes every one seek to save all the world.

He declared that our own Church people are so isolated from the rest of the Church that they hardly realize that they are a part of one great Church. We need a Church newspaper at a popular price which can go into every home and give the news of the whole Church, and the Church should supply such a paper.

This is the very heart of the American continent, and there is no section that needs more to be won for the Church. We must let the people know that the Church has everything to do with the state and that there is no true patriotism until it is touched by religion. The flag should be put inside of every church in this land. Every parish and mission in Southern Ohio has the flag in its chancel or carries it behind the cross in processions. And this has had a fine effect upon the people.

When the Bishop finished his address the house applauded until the chairman was compelled to call it to order. At no time during the whole convention has there been such applause.

Bishop Tuttle in his own unique way spoke to the meeting on the

State and the Church, saying that they must be thought of as two things united but untied. The state in her place is divine as well as is the Church. He said he wanted especially to arouse interest in and sympathy for the great National Cathedral planned for erection in Washington.

The Bishop of Springfield told of the weakness of the Church in the Middle West and especially in the diocese of Springfield and declared that it was the Church's great opportunity and duty to do something here.

The Rev. James Wise, Bishop Coadjutor-elect of Kansas, told of plans already in definite shape for publishing a weekly Church newspaper to sell for one dollar a year.

Bishop Atwood, Bishop Tyler, and Bishop Temple each spoke a few minutes in the general discussion that followed. The joint meetings of this convention have all been attended far better than at any previous convention. The plan of the programmes has been far superior to those of other conventions and deep interest has been manifested.

J. H. BROWN.

## HOUSE OF DEPUTIES

WEDNESDAY, OCTOBER 25TH

The house reassembled at 2 o'clock for business and received a message announcing that the House of Bishops had elected bishops for the missionary districts of Western Colorado and South Dakota.

The first article on the calendar was a proposed amendment to the constitution providing for the election of a racial suffragan bishop for a province. This was under discussion when the hour came for the house to sit in committee of the whole to consider revision of the Prayer Book, and the whole matter was laid over for later action.

The first part of the Prayer Book taken up in committee of the whole was the Order for the Burial of the Dead. The commission proposed to transfer the first rubric from the beginning to the end of the office. Some wanted it omitted entirely, so that the Church would not say there are certain classes whom she will not bury. After some little discussion the commission's proposal was adopted.

After the other opening sentences is to be inserted St. John 14: 1-2. And in the sentence, "I know that my redeemer liveth," there are to be omitted the words "and though after my skin . . . shall see God." Psalms 27, 48, and 121 are to be inserted in addition to the two now in the office. A correction is to be made in the punctuation of the lesson and it is to be divided into paragraphs. After the rubric following the lesson is inserted the blessing, "Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you", etc. An alternative anthem is inserted after "Man that is born of a woman", etc.

A very radical change was proposed in the committal, which after a little discussion was adopted. Instead of the old committal we have:

"Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through Jesus Christ our Lord, at whose coming . . ." closing with the closing words of the present form.

A prayer for the dead was recommitted to the commission, not because there was any opposition to prayers for the dead but because the form of the prayer was not what was desired.

For "The grace of our Lord Jesus Christ", there was substituted: "The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep . . ."

Among the Additional Prayers there was placed a new prayer which commended itself to everybody. A prayer was provided for the blessing of a grave, and the committal for those buried at sea was made to conform to the other committal.

One of the very best suggestions of the commission, and one which was adopted, was an Order for the Burial of a Child. It is a real enrichment of the Prayer Book.

The Penitential Office was next considered. A change was made in the rubric which provided that it could be used with Morning Prayer or Evening Prayer or as a separate office.

In the second prayer on page 50 of the Prayer Book the words "Who are vile earth and miserable sinners" are omitted and the words "vileness" is changed to "sin".

Very radical changes were proposed and adopted in the Visitation of the Sick.

The Rev. Dr. St. George of Milwaukee presented the report on this office for the commission. He said the commission felt that the Visitation of the Sick as we now have it is too depressing, that it is a means of discouragement instead of a means of faith and hope.

Dr. Grosvenor declared that he was very glad to see a great deal of the Calvinism taken out of the Prayer Book, but he thought there was danger of going too far. He wanted to know why we should not refer to the providence of God in sickness and death. Are we afraid to face the great issues of life and death?

In the midst of the consideration of this office the hour for adjournment arrived.

THURSDAY, OCTOBER 26TH

The smaller attendance in the House of Deputies at the opening on Thursday clearly indicated that the end of the convention was approaching. Many of the deputations had some vacant seats, but all were still represented. After disposing of routine business the Committee on Amendments to the Constitution presented the following amendment for adoption:

### PROPOSED PROVISION FOR PROVINCIAL SUFFRAGANS

"Add a new section to Article II of the Constitution, to be inserted before the last section of said article, and to be numbered appropriately as follows:

"Section 6: The Synod of a Province may elect a Suffragan Bishop who shall be the Suffragan of one of the Bishops within the Province. The Suffragan Bishop so elected shall have authority to officiate as such among the people of a particular race throughout the Province; provided, that, while officiating in any Diocese or Missionary District of a Province, he shall be subject to the direction and control of the Bishop of said Diocese or Missionary District, and he shall not exercise his office in any Diocese without the consent of the Bishop and of the Convention of the Diocese nor in any Missionary District without the consent of the Bishop. Such Suffragan Bishop may perform episcopal acts outside of his Province at the request of the Bishop of the Diocese or Missionary District. Such Suffragan Bishop, immediately after his consecration, shall notify in writing every Bishop having jurisdiction within the Province which Diocese or Missionary District he elects as the place of his domicile and thereafter of any change thereof."

There was some little discussion of this amendment. Nearly all of the speakers were Southern men. And there were some who opposed while others advocated. All declared they wanted to do what was best for the negro and the only question was what is the best thing to do. One deputy from Indianapolis said that this was not intended only for the negroes but might be used for a foreign population in any province, but it was very evident that the whole House was thinking only of the negro in connection with this proposed amendment. After a careful discussion the amendment was adopted, subject to the concurrence of the House of Bishops.

At 11 o'clock the House went into committee of the whole to further consider revisions of the Prayer Book. The first amendment offered was to insert, as an alternate Prayer for Our Country, Washington's Prayer with only such changes as are necessary to make it conform to liturgical requirements. This amendment was adopted. The prayer as presented by the Commission, at the suggestion of Mr. Morris of Pennsylvania, is:

### A PRAYER OF GEORGE WASHINGTON FOR OUR COUNTRY

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Taking up again the Visitation of the Sick, the house added a short Litany for the Dying. This is very fine and will be a real enrichment of the office. The office closes with an appropriate prayer for the dying, an absolution, and a commendation. If the commission had done nothing else, the enrichment of this office is enough to justify its appointment.

After the amendments to this office were completed, Mr. Morehouse offered a resolution, which was adopted, that the report presented in 1913 by the Joint Commission on the Preparation of an Office for the Unction of the Sick be referred to the Joint Commission on the Enrichment of the Prayer Book, to be considered by them and reported on in 1919.



The Penitential Office was further amended by striking out the last two verses of the fifty-first Psalm.

Further consideration was postponed until afternoon, and several messages from the House of Bishops were read. One stated that the House of Bishops concurred in reaffirming the liberty of Jewish converts to Christianity to observe their national feasts.

**Jewish Converts**

Another message told that the House of Bishops concurred in adopting the following resolution presented by the Rev. Mr. Tucker of Louisiana:

**Temperance**

"WHEREAS, The seriousness and gravity of life at this time call for the highest expression of clear thinking and personal self-control on the part of every Christian, that the momentous problems of the hour may be righteously solved, and the tremendous crisis in human affairs be faced with sanity and moral sufficiency;

"Be it resolved, the House of Bishops concurring, That this convention, sensible of the great evils resulting from intemperance in the use of alcoholic liquor, appeals to all the people of the Church to set the example of temperance and self-control by refraining from the use of intoxicating liquors as a beverage at all public functions and social gatherings."

Another announced that the House of Bishops had concurred in continuing the Joint Commission on Matrimony.

On a message proposing to continue and to enlarge the Joint Commission on the American Churches in Europe, the Rev. Mr.

**Our Churches in Europe**

Belden of Geneva, Switzerland, spoke briefly of the American churches in Europe and of their conditions and difficulties in these war times. He said that the first and really great problem of these churches is one of very existence. They are supported largely, if not entirely, by American tourists. These have ceased to go to Europe and nearly all the Americans living in Europe have returned to America. He said the work would have ceased but for the generous gifts of the people of America and but for the great interest in this work shown by the Church papers of this country and especially THE LIVING CHURCH. He said he wanted to make a public acknowledgment of the splendid work done by this paper and by all who have contributed to this fund.

A short recess for lunch was taken and the house reassembled at two o'clock, sitting in executive session, with all but deputies excluded and doors closed, to consider and act upon the elevation of the two Bishops-elect.

**New Bishops**

The election made by the House of Bishops was confirmed: The Rev. Hugh Latimer Bursleson, D.D., to be Bishop of the missionary district of South Dakota, and the Rev. Frank Hale Touret to be Bishop of the missionary district of Western Colorado.

After the close of this executive session the house proceeded to further consideration of the Prayer Book amendments. On the proposed change in the title page of the Prayer Book which the Rev. Dr. Aigner presented, the House Committee on the Prayer

**Prayer Book**

Book reported that it deemed the proposal inexpedient and the house adopted the report.

For the Joint Commission on the Enrichment of the Prayer Book, Dr. Parsons asked that the Family Prayers be recommitted to the commission until the next convention, and this was done.

The House of Bishops had sent in a message containing such parts of the Office for the Holy Communion as had been considered and this was placed before the house. It was then about three o'clock. Mr. Pepper offered a resolution that the proposed amendments to this

**Resolution to Recommit**

office together with the amendments proposed by the House of Bishops be recommitted to the commission to be reported upon in 1919. In giving his reasons for this action he stated that the time was too short in which to consider this important subject. And with the membership of the house depleted and hourly growing smaller there is a possibility of misunderstandings which will be taken away without any opportunity to settle them, and as a result the cause of Prayer Book revision will be set back instead of being forwarded. Some few thought that some parts could be considered and felt that a beginning should be made, but the committee of the whole decided that it would be better to pursue the course suggested in Mr. Pepper's resolution and adopted it.

The committee of the whole then rose and reported to the house, and action was taken upon what had been done. Everything suggested was adopted, but two parts of the Burial Office were separated and voted on by orders and the results were very interesting and important, the latter being of more importance than the former. The first vote was taken on the adoption of the new form of committal instead of the one now in the Prayer Book. The result of this vote was:

	Aye	No	Divided
Clerical .....	41 1/2	24 1/2	5
Lay .....	80 1/2	27 1/2	2

This was adopted by a large majority in the clerical order but rather small majority in the lay order, and those who voted against it in most cases did so from sentiment, having heard the older form so many times.

The next and important vote was on the insertion of a prayer for the dead. The result was a great surprise to many. It was:

	Aye	No	Divided
Clerical .....	65 1/2	6	
Lay .....	48	9 1/2	2

A message from the House of Bishops contained certain amendments to the canons on ordination. To these the Committee on Canons in the House of Deputies had made some amendments. As the General Board of Religious Education has for the past three years been working on the subject of theological education, it was decided to refer this message with the amendments to that board, with instruction to report a canon for consideration in 1919.

At six o'clock, after completely clearing the calendar for the day, the House of Deputies adjourned until Friday at ten o'clock.

**FRIDAY, OCTOBER 27TH**

The last day of General Convention is always interesting and the last day of this convention was no exception. As one neared Moolah

**Packing up**

Temple Friday morning there were very evident signs of breaking up. Packing boxes and excelsior were to one side of the building and men were busy. As one went up the steps men were seen bringing out parts of a pipe organ, and for the first time one realized that the organ had been put in especially for this occasion and was now being removed. Down in the Undercroft the same process of packing was going on. It reminded us of the old days of circuses when before the night performance was over men began tearing down the tents and getting ready to leave. In the pressroom the eight Underwood typewriters were standing close together, instead of being distributed around the room on separate tables, and the representatives of the publicity commission were getting together their belongings. In the hall where the House of Deputies met there were many vacant seats all over the house, and in the galleries, which had been well filled every day, there were again many empty seats. People had started for home in hopes of being there in time for Sunday.

At ten o'clock the president called the house to order and said the prayers. Reports of committees were called for and no one but the Rev. Dr. White of Newark, chairman of Committee on Canons, had any report. But of course we could always count on Dr. White to have a report; he never failed us either in season or out of season. When he declared that this was his last report the house applauded, much to his amusement.

Mr. Lewis of Pennsylvania, better known as the chairman of the Committee on Dispatch of Business, offered a resolution of thanks to St. Louis and its people for their delightful hospitality. The Rev. Dr. Grosvenor seconded the resolution and asked that he might be

**Thanks**

allowed to endeavor to express in some way the great appreciation of this convention, which had come to St. Louis in greater numbers than had ever attended any other convention. This convention has been a very happy one with large visions, and over it has brooded the Spirit of Peace. May St. Louis and her people and our beloved Church in it prosper for ever.

The resolution was adopted by a rising vote.

Several other resolutions of thanks were offered by members of the house. One was thanking the president of the house, the secretaries, the chairman of the Committee on Dispatch of Business, and Judge Packard, the chairman of the committee of the whole for the good work they had done.

In response Dr. Mann said he wanted to express his deep appreciation of this action of the house. "In this largest of all conventions, in a crowded room, you have been so

**Dr. Mann**

unfailingly generous and patient and forbearing with your president in his shortcomings that it is hard for him to express his thanks. To preside here has not been a burden but a real joy. Each day as he has called this house to order and opened its sessions he has stood before the house with a sense of the certainty of consideration and fairness with which he might that day expect to be treated, and he has never once been disappointed. This is an evidence of that spirit in this convention which will mean much to the Church at large. It is a matter of deepest thankfulness that at this particular time in the history of the world and of this American people a convention such as this, from all parts of the world with all sorts of opinions represented; should have met for two weeks and have worked in that spirit of mutual trust and loyalty to this great Church. The paramount issue in America to-day is the one common loyalty to the American flag of all the many nationalities which go to make up this nation. We have made our contribution to the nation; because we here represent all sections of the country, and all political views, but by one splendid faith and by a common loyalty to one faith we have set a worthy example to the nation. When this convention adjourns, the Church at large will recognize that there are no more hyphenated Churchmen than there are hyphenated Americans. And to have done that is doing far more than any legislation you could have passed. Please accept my humble thanks."

Judge Packard of Maryland was called for and responded amid

applause, for now that the last day was come the rules were suspended by common consent. He said: "I am deeply moved by this testimony of your kindness." He told how since the time of Dr. Dix

#### Judge Packard

he had many times acted as chairman of the committee of the whole and at times as chairman of the House of Deputies. He said he did not believe that anywhere in this country was there gathered a body of men more alert or more quick to seize a point when made. And he had often noticed how very useless and in fact possibly how dangerous it was for any one to seek to expand such a point.

"It is," he said, "a source of profound thankfulness that on this occasion, when many have anticipated trouble and discord, the Spirit of God has brooded over this convention. And what we have done and what we have left undone will be for the good of the Church."

And then Mr. Lewis was called. And there was a smile or maybe better a grin on the face of all who had been in New York on the last day of the convention of 1913. He

#### Mr. Lewis

thanked the house and said that though the duties of the chairman of the Committee on Dispatch of Business were arduous yet they were a pleasure.

He said he felt that the time had come when there should be a new chairman of this committee. Amid cries of "No!" from all parts of the house he said: "I really think so, because I do not want to come to the time when I shall mistake the evening for dawn. I have heard a great deal about those who expected trouble here, but really I did not expect trouble, for the simple reason that where you expect trouble it is never found, but when you least expect it, it is always around. But for fear I might stir up some trouble I took the precaution of leaving my Panama hat behind. In looking over what this convention has done I have been wondering if it is not true that the best thing we have done is the thing we have left undone. We have done many things, but the one which seems most remarkable is putting the efficacy of prayer to the extreme test of adopting a prayer for a state legislature. Thinking over the amendments which have been proposed to the report of the Prayer Book Commission I recalled that my friend Mr. Morehouse wanted to spell the word catholic with a capital C. I would like to amend this by spelling the word "catholic", wherever it appears, with Roman letters. But the time is passing and you have decided to go to Detroit in 1919. Well, that's all right. Philadelphia wanted you but you did not want to go, or rather you wanted to go to Detroit more. Some one in explaining why said, Well, Philadelphia is not an advanced city; but I replied if you could only see some of our churches you would think she was.

"But Philadelphia has many things to make it attractive. It has many beautiful parks. It has many hospitals which Dr. Parsons could use as clinics for the Visitation of the Sick. And there are many cemeteries. And then Philadelphia has a great city hall. Outside of it are figures of dead statesmen in bronze and inside are figures of live politicians in brass. But you have decided to go to Detroit and that's all right; but I want to make a suggestion which may be useful. I want to suggest that Detroit supply us with more tents. The tent feature is a good and valuable one. We have outside of this building a Social Service tent, and it has saved this house from a great deal of hot air. I would suggest that there be added a tent for canons, one for gush resolutions, one for visions, and maybe others. After a speaker had talked for five minutes on any subject the president could respectfully call him down and bid him retire to his particular tent and finish. This will save much time and nervous wear in the house.

"But, talking very seriously now, this convention has indeed been a great convention and has done splendid work and we have all been very happy in it."

Several messages from the House of Bishops were received and read, most of them referring to concurrence in amendments to canons. There were several joint commissions appointed to report at the next convention. Among these was one on missionary organization for boys, another on religious and social organization for young men and young women. Another joint commission of especial interest is one on the question of electing a provincial racial suffragan bishop. The House of Deputies on Thursday adopted a canon providing for the election of such a bishop, but the House of Bishops did not concur, so a joint commission has been appointed to consider and report.

Relief will be given to South Dakota by the election of a suffragan, since the House of Bishops has concurred with the House of Deputies in providing a canon for such an election. The House of Bishops also concurred with the House of Deputies in adopting Canon 49, of the Mode of Securing an Accurate View of the State of This Church, and Canon 50, Of Business Methods in Church Affairs.

"Canon 49 is hereby amended to read as follows:

"Sec. I. It shall be the duty of every Minister of this Church in charge of a Parish or Congregation, or, if there be no Minister in charge, of the Churchwardens, or other proper officer, to prepare upon the blank form adopted by the General Convention a report for the year ending December 31st preceding, and to deliver the same on or before the first day of every annual Convention to the Bishop of the Diocese or Missionary District, or, where there is no Bishop, to the presiding officer of the Convention. This report

shall include the following information: (1) the number of baptisms, confirmations, marriages, and burials during the year; the total number of baptized persons and communicants at the time of the report; (2) a summary of all receipts and expenditures, from whatever source derived, and for whatever purpose used; and (3) a statement of the property held by the Parish, whether real or personal, with an appraisal of its value, together with a statement of the indebtedness of the Parish, if any, and of the amount of insurance carried. And every Minister not in charge of any Parish or Congregation shall also report his occasional services, and, if there have been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.

"Sec. II. It shall be the duty of the Secretary of the Convention of every Diocese and of the Convocation of every Missionary District to forward to the Secretary of the House of Deputies immediately upon publication, the Journals of the Convention of the Diocese or Convocation of the Missionary District, together with Episcopal charges, statements, and such other papers as may show the State of the Church in his Diocese or Missionary District. It shall also be his duty to prepare, immediately after the adjournment of the Diocesan Convention or the Convocation of a Missionary District next preceding the regular meeting of every General Convention, and forward forthwith to the Secretary of the House of Deputies, upon the blank provided for that purpose, a condensed summary of the statistics contained in the parochial reports and Bishops' statements, with information as to all institutions in any way connected with the Church within the Diocese or Missionary District, and also as to the condition of all invested funds and the amount of all contributions received and expended by the Bishops, or otherwise within the Diocese or District. The Secretary of the House of Deputies shall, as soon as may be, present these papers to the House, and a committee shall be appointed to prepare and present to the House a report on the State of the Church, which report, when agreed to by the said House, shall be sent to the House of Bishops."

Canon 50, of Business Methods in Church Affairs, reads as follows:

"Sec. I. The Fiscal year shall begin January 1.

"Sec. II. All accounts, having to do with the receipt, and expenditure, or investments of money of all church organizations, shall be audited at the close of each year by a certified public accountant; provided, however, that if the amount of income for the year, as shown by the account, shall be less than \$3,000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account.

#### Canon on Business Methods

"Sec. III. Each Diocese and Missionary District shall appoint at its next regular Convention or Convocation—provided one has not heretofore been appointed—and annually thereafter a Finance Committee for the following purposes:

"(1) To maintain general supervision of the financial affairs of the Diocese or District; to secure simplicity and accuracy in collection and disbursements of all funds, and cooperation between the various officers, trusts, and boards of the Convention or District; for which purpose it shall establish its own rules and keep a record of its meetings, all of which shall be submitted annually to the Convention or Convocation.

"(2) To act as advisor of the Bishop in financial matters; and, upon request, as advisor to individual parishes within the Diocese or District.

"(3) To perform such other duties relating to the business affairs of the Diocese or District as may be referred to it."

The House of Bishops concurred in the resolution instructing the Board of Missions to make an effort to secure the full amount of the appropriations from living members of the Church and to leave undesignated legacies for forward work. Another message was on the amendments to the Prayer Book. (In order to make this action clear an article on this subject will appear in next week's LIVING CHURCH.)

As the House of Deputies had no more business before it a recess was taken until 3 o'clock, when it reassembled to receive additional messages from the House of Bishops. One was on the amendments to the missionary canons adopted by the House of Deputies. The amendments proposed by the House of Bishops being in principle along the same line as those adopted by the House of Deputies, a committee of conference brought in a report which both houses adopted the report.

By a concurrent action of the two houses the matter of amending the canons on ordination were referred to a joint commission.

At 4 o'clock the House of Deputies appointed a committee to wait on the House of Bishops and to inform that house that the House of Deputies had completed its business and was ready to take a recess until 5 o'clock when it would attend the closing service, after which it would stand adjourned *sine die*. While the committee was out bearing this message, according to an old custom, the mem-

## Summary of the General Convention

**N**OW that the General Convention has adjourned it is but natural to ask, what has it done? It was in session for fifteen days. From one point of view fifteen days may appear a long time, but from another point of view it is a very short time. This convention might have done more if it had had a few more days, but it did good work in the fifteen days it had. There was no time wasted. It was a particularly busy convention and disposed of a great deal of business. In attempting to draw up a summary there will be many things of a routine or technical nature omitted. The daily reports for the past fifteen days furnish these details. There will be many amendments to canons which will not be mentioned because, while they serve to correct and make more perfect, they are unintelligible to any not familiar with the canons themselves, and those who are familiar will get a far better idea of the import of these amendments when the journal is published. With this introduction we shall endeavor to point out what was done.

The House of Deputies organized by electing the Rev. Alexander Mann, D.D., president, and the Rev. Henry Anstice, D.D., secretary. The House of Bishops elected the Bishop of Tennessee as chairman and the Rev. Samuel Hart, D.D., secretary.

As usual there were a large number of resolutions and memorials presented, though possibly not quite so many as in New York. One of the marked features of this particular convention was the large number of resolutions on social questions of one kind or another which were presented, and a remarkable feature of this convention was the readiness with which the two houses adopted them and appointed joint commissions to consider them. Another feature of the convention is the large number of joint commissions which have been appointed besides those which have been continued. There pervaded the entire convention a desire to have every proposition before it carefully looked into and reported upon before any action is taken. It soon discovered that a body of six hundred men cannot possibly thrash out these things from the beginning and without the necessary data at hand. This does not by any means indicate that when a report is brought in it will be accepted without debate. If any ever labored under that delusion they would soon see their serious mistake if they attended a session of the General Convention in which such a report was presented. But the joint commissions, between sessions of the General Convention, gather data and work out details so that the two houses can take action. There were then a great many such joint commissions appointed to report in 1919.

Another feature of this convention was the splendid work done by the Joint Commission on Publicity and the Press. Never before has the Church had such publicity as during this convention. Every facility and help possible were given to the press and the news was made attractive for them. If there were any inaccuracies in the reports in any daily papers it was in spite of this publicity bureau, because among the men employed was a priest of the Church who was known as the "technician". It was his business to straighten out technical terms and misunderstandings. THE LIVING CHURCH correspondent received great help from this source.

Still another feature was the stress laid on patriotism and the frequent mention of the American flag at different times during the convention. There appeared to be this spirit of patriotic loyalty running all through the deliberations. During the debates one would hear a speaker say a thing was American or not American as though that was a sufficient argument for or against any measure. The Presiding Bishop struck this note in his opening sermon when he referred to the "American flavor" in the Church.

There was a petition from the diocese of Arkansas asking that a part of that diocese might be set off as a missionary district. After carefully considering the matter it was decided that relief could be given more satisfactorily by requesting the Board of Missions to increase its appropriation for Arkansas by \$5,000.

The missionary district of South Dakota presented a memorial asking for additional episcopal supervision, when a missionary bishop is elected for the district. There were two ways proposed for granting this. One was by electing a bishop and assigning him as an assistant to the missionary bishop who should be elected for the district; the other by electing a missionary suffragan bishop. The latter was adopted and the canons amended to make this possible.

The report of the Joint Commission on Marriage and Divorce, which proposed a more stringent canon than the one now in force, was defeated by the House of Deputies. The clerical deputies adopted it but the lay deputies defeated it by a small majority. The whole matter will be brought up again in 1919.

An important joint commission was the one appointed to take steps toward an active propaganda for parochial missions of instruction.

By joint action of the two houses the Board of Missions was requested, in view of the higher cost of living, to make more adequate provision for the missionaries.

A joint commission was appointed to prepare a translation of the Book of Common Prayer into the Italian language.

There were several amendments to the canons on suffragan bishops. One provides that his tenure of office shall not terminate with the death of the diocesan. Another makes it possible to elect a missionary suffragan bishop. But one suggested in which he is to have a vote in the House of Bishops was defeated by the House of Deputies.

A joint commission was appointed to visit Liberia and the French plateau in central Africa and report, with a view to establishing missionary work in the latter and possibly in some way working the two together.

The Joint Commission on the Revision of the Hymnal made its report and the book was adopted and authorized by both houses. It is available for use in addition to the present hymnal.

A joint commission was appointed to study and report upon the whole question of home and family life of the people of the United States in its relation to religion and morals.

Consent was given to the election of a bishop coadjutor for the diocese of Albany. Consent was also given to the consecration of the Rev. James Wise to be Bishop Coadjutor of Kansas.

The maximum pension to be paid by the pension fund was raised to such an amount over \$2,000 as sound actuarial practice will permit.

The House of Bishops has been authorized to complete negotiations with the Church of England for the cession of missionary work in Central America, and when this is done to create a missionary district in the Canal Zone and elect a bishop.

The city of Detroit, Michigan, was selected as the place for the meeting of the General Convention of 1919. October 8th is the date.

The canon on the Church Pension Fund was amended so as to put the system into operation as soon as the \$5,000,000 are raised, which Bishop Lawrence assures the convention will be by March 1, 1917.

Permission is given to use the revised lectionary for the next three years.

The old officers and members of the Board of Missions were reelected, including those members who had resigned on account of the Panama Conference matter.

In connection with the suffragan bishop legislation a provision was made that a diocese might provide by constitution or canon for placing the suffragan bishop temporarily in charge of the affairs of the diocese in case of the death of the diocesan.

Wednesday after the first Sunday in October is set as the day for the opening of the General Convention, this being done by the final adoption of an amendment to the Constitution.

The Board of Missions has been instructed to create a department of immigration and to employ a secretary to give his whole time to this work.

A concurrent vote reaffirms the liberty of the Jews to observe their national holidays and feast days after they have accepted Christ.

Both houses have adopted certain amendments to the offices of Morning Prayer, Evening Prayer, Burial of the Dead, and to some of the Prayers and Thanksgivings for special occasions. The House of Deputies amended the Office for the Visitation of the Sick, but the House of Bishops did not get to this before adjournment, so it is referred back to the Joint Commission on the Revision and Enrichment of the Prayer Book. The House of Bishops completed its revision of the Communion office, but because of the lateness of the sessions it was referred back to the commission by the House of Deputies. It is interesting to note that at first the House of Bishops decided to permit the alternative use of the shortened form of the Commandments, but on later consideration omitted this shortened form entirely.

A canon on business methods was adopted, as were also certain resolutions which make the Church's fiscal year throughout the country begin January 1st. They also provide standard parochial report blanks, and prescribe how accounts are to be audited and how funds must be invested, and give direction for other business methods.

A new missionary canon was adopted which provides for the election of a vice-president. It directs the Board of Missions in the making of its reports and prescribes what they shall show. It also provides that the General Convention shall give three consecutive days, or as much of them as needed, to the consideration of the budget presented by the Board of Missions, and shall be responsible for the general plans and policies of the Board of Missions.

These are some of the most important things done by this convention, which will appear in the Journal. But these are by no means all that this convention has done. There are some things which cannot be recorded in books but are deeply recorded in the lives of men and institutions. And it is these things which will mark the convention of 1916 as great. The joint sessions were somewhat different from usual, being more in the nature of conferences this year, and as a result they have made deeper impressions. Undoubtedly this convention has broadened the outlook of all who attended, and it will have a splendid uplifting effect on the Church at large.

JOHN H. BROWN.

## The New Bishops

**T**WO new names will be added to the roll of the American episcopate as a result of the action of the General Convention just closed. The Rev. Hugh L. Burleson, D.D., editor of the *Spirit of Missions* and since 1907 secretary of the General Board of Missions, will become Missionary Bishop of South Dakota, while the Rev. Frank Hale Touret, since 1910 rector of Grace Church, Colorado Springs, Colo., is elected Missionary Bishop of Western Colorado. Dr. Burleson will be consecrated in the Cathedral of St. John the Divine in New York City on

diaconate in the Church of the Holy Communion, New York City. He was rector of the church at Waupaca, Wis., from 1894 to 1898, and then returned to the East as assistant for two years at St. Luke's Church, Rochester, N. Y. He was Dean of Gethsemane Cathedral, Fargo, N. D., until he became secretary of the Board of Missions. His book *The Conquest of the Continent*, is very widely used in the mission study classes of the Church. He was married in 1894 to Miss Helen S. Ely of New York.

The Rev. Frank Hale Touret is an alumnus of Harvard



REV. HUGH L. BURLESON, D.D.  
Missionary Bishop-elect of South Dakota



REV. FRANK HALE TOURET  
Missionary Bishop-elect of Western Colorado

December 14th, but the date of consecration of the Rev. Mr. Touret is not as yet reported.

The Rev. Hugh Latimer Burleson, D.D., is one of the five sons of the Rev. Solomon Stevens and Abigail (Pomeroy) Burleson, all of whom entered the ministry of the Church. Born in Northfield, Minn., in 1865, he was graduated from Racine College twenty-two years later, and in 1893 obtained his bachelor's degree from the General Theological Seminary. Bishop Grafton ordained him deacon in 1893, and he was advanced to the priesthood the following year by Bishop Paret, having served his

University ('97) and of the Episcopal Theological School ('03). He was ordered deacon by Bishop Lawrence in 1903, served his diaconate at St. John's Church, Providence, R. I., and was advanced to the priesthood in 1904 by Bishop McVickar. He was at Christ Church, Detroit, Mich., from 1904 to 1906, and before going to Colorado Springs was rector of St. Luke's Church, Fort Collins, Colo. He has served as a member of the diocesan board of missions and has held other offices within the gift of the Church.

### POLITICS AND RELIGION

**W**E need, as Christians of different names, a new orientation of our thinking, through means of a wider perspective and a more comprehensive view of our essential value as citizens of eternity, and not merely as citizens of time.

I may illustrate what I mean by an incident referred to by Professor Arthur Schuster, the President of the British Association, in his address at Manchester, England, last September. In closing a most remarkable utterance on the importance of emphasizing the ideal in the practical affairs of life, Professor Schuster said: "An American friend, who possessed a powerful telescope, one night received the visit of an ardent politician. It was during the time of a presidential election—Bryan and Taft being the opposing candidates—and feeling ran high. After looking at clusters of stars and other celestial objects, and having received answers to various questions, the visitor turned to my friend:

"And all these stars I see," he asked, "what space in the heavens do they occupy?"

"About the area of the moon."

"And you tell me that every one of them is a sun like our own?"

"Yes."

"And that each of them may have a number of planets circulating around them like our sun?"

"Yes."

"And that there may be life on each of these planets?"

"We cannot tell that, but it is quite possible that there may be life on many of them."

"After pondering for some time, the politician rose and said, 'It does not matter, after all, whether Taft or Bryan gets in.'"

Here was a man whose thought world was revolutionized and whose nature was changed by one look through the eyes of an astronomer into the heavens.—REV. JAMES W. LEE in *Christian Union Quarterly*.



## The Pastoral Letter

**C**O the people of this Church, we, your Bishops, give counsel in the name of Christ.

America is involved to-day in world-wide confusion which finds its most acute expression in the battlefields of Europe. No self-isolation on our part is possible. The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race and to hasten the dawn of that day in which the armaments of war shall be beaten into the implements of peace.

It was but a moment ago that we were basking in the thought that the human race was steadily coming to recognize the community of its interests the world over. The crime to-day of acting as if this were not so is the greater because the doctrine of brotherhood has progressed from a local theory to a universal conviction.

Interests can never again be sectional. The world is henceforth one from North to South and from East to West, for the time being in a disturbed and suffering unity, in days to come in a unity where order and health will reign. "Here" and "there" are merely terms of lifeless space. The longest distance in the human brotherhood is but from the head to the feet of its quivering, sensitive body. Sympathy reaching to the ends of the earth is not the voluntary offering of a few, but the humane obligation of all. It is the instinctive thrill of fellow-feeling that rushes through the entire organism when a single member rejoices or suffers. Political expediency may in war time require neutrality of the state, but it cannot hold in leash the sympathies of the individual citizen. A man cannot be passionless and retain his manhood. "No heart is pure that is not passionate, no virtue safe that is not enthusiastic."

The fact that our nation is not at war affords no ground for smugness, much less for self-applause. It throws upon us the searching responsibility of exalting the true ideals of peace and incorporating them in our national life. Nationalism, too, often assumes the ugly role of group-selfishness or false patriotism. Local conditions determine what form this disease will take. Yonder it breaks forth in the scarlet rash of war; here in unconsecrated prosperity which is bound to cause manhood to decay. The nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds but listlessly the cry of the poor and oppressed, is not at peace even though she be not at war. If presently we aspire to act as peacemakers in behalf of the warring nations on the ground that we are not caught in the meshes of the actual conflict, let our aspirations be tempered by the reflection that we are tainted with the common disease of which the eruption of war is a symptom, not a cause. God hates a godless and empty peace as much as He hates an unrighteous war. Let it be sadly said that, in proportion to her swollen wealth, as figures show, America's contribution toward the alleviation of innocent sufferers in Europe is the merest pittance. A few have given lavishly even to the laying down of their lives, many in due proportion to their substance, the vast majority little or nothing. But the opportunity has not yet swept by. Christ is calling men to sanctify their wealth by offering freely of their substance to God's cause everywhere. The wounds of Armenia, Poland, and Belgium still lie gaping to the sky and offer their dumb appeal to God and man. If America comes out of this day of world disorder richer in purse and poorer in manhood, she will invite, and bring upon herself, the penalty of a debased national life or even of losing her very soul. The peace that smothers the souls is as ruthless and inexorable as the war that mangles the bodies of its victims.

So far as war is a discipline which man has imposed upon himself, he must look to himself to get rid of it. Movements and associations to promote peace are not to be ignored or undervalued, especially those which emphasize the deep likenesses, and give second place to the surface differences, of the race. America is still in danger of race antipathy flaming into hatred, which always constitutes an angry call to arms. Her blood connection with the whole of Europe is a glorious heritage, making in the main for peace. Whatsoever dangers may lie lurking beyond our western horizon, they can surely be averted by a spirit of justice which has not always prevailed in our dealing

with the Orient, the multitudinous Orient which presently will be the centre of the world's attention.

Again, no nation, least of all so vast and diversified a one as ours, is justified in trusting to chance for the creation of her national character. She must expect of everyone of her citizens some true form of national service, rendered according to the capacity of each. No one can commute or delegate it; no one can be absolved from it. National preparedness is a clear duty. If this service assumes the form of more military defense, such can easily become a menace, and will surely fall short of pacific effect, unless all the productive forces of manhood are at the same moment developed and shaped into social order and righteousness. The only thorough preparedness is that exemplified and taught by Christ, the preparedness of character based upon life with God.

Would that our peace to-day were like a river and our righteousness as the waves of the sea! Then would we be indeed an ensign to the nations. But how different a case it is! The nations now at war, whom thoughtless people pity, have as much to teach us as we have to teach them. They rebuke our worship of comfort and money by their daily offering, upon a reeking altar, of life and treasure, in behalf of what each believes to be a spiritual ideal; they declare to us that intoxicating liquor which is so freely and carelessly drunk in our land is a national menace to be dispensed with at the cost of lowered revenue but with the gain of heightened virility; they teach us that food is the staff of physical life, not an invitation to daintiness or gluttony; they rebuke our spiritual poverty by the splendor of their spiritual eagerness, which, out of their tragedy, brings new visions from God and breeds new virtues in men; they shame our self-indulgence by a degree of self-sacrifice that is royal in that the priests that offer are the victims offered.

We now come to the study of the causes of our social disorder, whether they express themselves in war or in diseased peace. Whatever apology may be made, or local explanation offered, at home or abroad, for the world confusion, it is "none the less an outcome and a revelation of unchristian principles which have dominated the life of Western Christendom and of which both the Church and the nations have need to repent". We well know that force, be it physical or moral, cannot by itself uproot evil, nevertheless we have no right to place in the same class all the belligerents, aggressive and defensive, in this or every war. There are even occasions when the cleansing of the temple of human life must be begun with scourge and driving power. But it is the duty of the Church "to place supreme reliance upon spiritual forces and in particular upon the power and method of the Cross".

St. James, were he speaking to-day, could not use more pointed and telling words than those he wrote long centuries ago: "From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members? Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Greed of possessions, greed of honor, greed of pleasure, have literally dethroned God from His supreme place among men. The sole cure is to exalt God. The Church of earliest days met her unprecedented responsibility of converting and enlightening a bewildered and depraved world first by proclaiming God as revealed in Jesus Christ, and then by moral precept as exemplified by His character and word. The order is, from God to righteousness, rather than from righteousness to God. The world of men is athirst for the knowledge of the living God. If we need fresh evidence of this, we have it in the recent experience of the Nation-wide Preaching Mission. We therefore solemnly enjoin upon pastors and preachers that their first duty is to retire periodically within the veil, and walk with God, in order to come forth and proclaim His clear revelation of Himself made through the ages; and to reaffirm in this our day of distress that He understands and rules the race which He shaped with His own hand, and with which He irrevocably identified Himself when He became the Son of Man. Experienced in dealing with the age-long waywardness of men, He is not baffled or embarrassed by the wide-spread disorder of our times. Experienced equally and victoriously in suffering, His hand of compassion is skilled and ready to "comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity". The awful writhing mass of

suffering which men are now facing does not tax, much less exhaust, His pitiful mercy. In the calm certainty of His saving power, He moves among the pain-stricken everywhere without haste and without rest.

With the Incarnation as the cornerstone of the Faith, our common humanity contains in itself God's assurance that we have capacity for universal brotherhood. God's executive agency for bringing in His Kingdom and His righteousness is the Church of Jesus Christ. Out of the natural human family, our Lord's mystical body is shaped into a fellowship which transcends all the divisions of nationality or race. Thus far the Church has been only strong enough to see and covet, not strong enough to consummate, her ideal. Her own disunion dims her hope, weakens her arm, and hinders her progress. Nevertheless, in her missions throughout the world, often in conditions of extreme difficulty, she has steadily borne witness to her regenerating power and has welded living links uniting to one another distant and diverse members of the human family, as well as won individuals to the love and service of God. But it is only flame that can kindle flame. A divided Church is powerless to create an undivided world. There must therefore be no relaxation in our steady efforts to bind up her wounds and manifest her unity. The breakdown of secular efforts to maintain stable order constitutes a special call to her so to equip herself as to fulfill her conciliating office among individuals and groups of men.

We close our words of counsel and exhortation to the Churches with our faces set toward the dawn. History makes plain to us that man's extremity is God's opportunity. Beneath every pall of tragedy lies hidden the glory of God—new visions of faith, new counsels of virtue—to be revealed to and discovered by those who look not at the things which are seen but at the things which are not seen, and who wrestle with God for a blessing.

We commend you with confidence, brethren, in this day of our peril and opportunity, to the safekeeping of Him who was dead and is alive for evermore. Amen.

#### NOTES OF GENERAL CONVENTION

"IT CAN'T BE too sweet for the meenister," as the old country woman exclaimed while she continued to pour molasses into the parson's tea. The Convention can't put too much sweetening into the Presiding Bishop's tea, now brewing for his Jubilee.

WHENEVER AND wherever Bishop Tuttle appears, there is enthusiastic greeting. The "no applause" rule of the Pageant was swept away without protest, when the Grand Old Man appeared in a tableau representing the progress of missions. The presentation of the loving cup by the House of Bishops was an affecting scene.

SOME ONE has suggested that a recent "Note" advising deputies to "read up", was not quite complimentary. When the highest legislative body of the Church is dealing with the revision of the Prayer Book, and a deputy rises for information about "Compline", as though he had never heard of it before, compliments are "out of order; sit down!"

WHEN THE PRESIDENT read, during the mid-day devotions, the prayer that the Church might serve with "godly quietness", he had no special reference, of course, to local conditions in the hall. Some of the deputies, however, sitting in remote parts of the House, at times unable to follow the proceedings on account of the unquietness in those parts, could not but think that a local application might be permitted, when they said "amen!"

A PLEASANT RECOGNITION of the courtesies extended by the Convention to the Press, was expressed in a resolution adopted by the reporters and read in the House of Deputies. The appreciation was mutual. The House forgives the reporter (or was it the typo?) who tortured *Alleluia* into "*Alleluia!*"

NEAR THE CLOSE of the Convention a banquet was given in honor of the Rev. Mr. Long, director of the Pageant, the great event of the season. With most hearty expressions of appreciation, a bronze relief portrait of the Presiding Bishop, with his autograph and \$500, were presented, thus inscribed: "To the Rev. George Long, Pageant Master, Pageant of the Church, in honor of the General Convention of 1916."

On an earlier day the Bishop and deputies of the diocese of

Quincy, Mr. Long's own diocese, had presented him with a large bunch of American beauty roses, Dr. Leffingwell making a graceful presentation speech.

And Mr. Long deserves all the commendation he has received.

A MEMORIAL from 1,625 of the clergy in the interest of the stricter canon on marriage was presented—but alas, it was two days after the debate was finished and the cause had been lost.

It seems as though that particular battle ought to have been won; but somehow a majority of lay delegations were not convinced.

SOMEBODY asks whether the expression, "How hard they die!" which was used last week in an editorial note, was altogether courteous to the respected remnant of a once vigorous school of thought. But our critic read the paragraph badly. "This attitude of suspicion", the paragraph reads, "comes from a very few delegations only. 'How hard they die', observed a deputy", etc. How hard *the suspicions die*, was the intention of the sentence. Evidently it was badly expressed and certainly it was hastily written, but even so it would seem that the context would sufficiently have interpreted the sentence. And we are hoping that the reputation of THE LIVING CHURCH for courtesy is sufficiently established so that as between two possible interpretations of any language, the one courteous and the other at least bordering upon the discourteous, most of our readers will assume, as a matter of course, that the first was intended.

#### STATISTICS OF ATTENDANCE

ST. LOUIS, Mo., October 30, 1916

THE following interesting information concerning the attendance of the House of Deputies was announced by the president on the closing day of the General Convention. This shows it to be the largest of all General Conventions.

Absent from dioceses.....	Clergymen 0	Laymen 42
Absent from domestic missionary districts....	" 0	" 12
Absent from foreign missionary districts....	" 4	" 9
Total absent .....	Clergymen 4	Laymen 63
Total clergy entitled to seats.....		306
Total laymen entitled to seats.....		306
Total membership .....		612
Dioceses represented by 4 clergy.....		68
Dioceses represented by 4 laymen.....		41
Dioceses represented by 3 laymen.....		14
Dioceses represented by 2 laymen.....		6
Dioceses represented by 1 layman.....		3
Dioceses represented by 0 layman.....		1

#### ON SECULAR SONGS

The old songs and the new songs,  
We dream them every day;  
Of wit and wine and women  
The new songs make their play;  
But, in the grand old hymn-tunes  
When men kept watch and ward  
And sang them before battle;  
The old songs praise the Lord.  
The new songs—we have learned them  
From many a dainty maid;  
Mine own dear lady sings me  
Their gay lines, unafraid.  
But, oh, the old songs' glory  
We've known since that white day  
When we were little children  
And knelt us down to pray!  
When evil comes upon us  
The new songs fade and go.  
Through battle and through famine  
The old songs grander grow.  
They touch men's hearts and turn them,  
The oldest song is right:  
Who prays God every morning  
Shall praise Him every night.

LOUIS TUCKER.

A LIFE FULL of good works is the only way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee, and hath saved thee from all thy distresses. The heart that is fullest of good works has in it least room for temptations.—*John Bunyan.*

## Miscellaneous Gatherings

### THE PAGEANT OF THE CHURCH

ON Wednesday evening, the 18th, and again on Thursday, the Pageant of the Church was presented in the Coliseum, the largest hall in St. Louis, to nearly a capacity audience. The audience in itself was one of the most notable ever gathered in this country, including nearly all the bishops of the Church, the clerical and lay deputies to convention, the officers and delegates of the Woman's Auxiliary, and kindred societies, and prominent men and women of St. Louis. The only real criticism to be made applies to the hall itself. It was very difficult for many seated on the main floor either to see or to hear and the great pillars obscured the view for many in the balconies. That, however, was not the fault of those in charge of the Pageant.

The Pageant itself was beautiful beyond description. The costumes, historically accurate in every minute detail, while differing in color each from the other in most scenes, yet harmonized into a rich and striking whole. The court scene in the episode of Group 7, "Queen Elizabeth receiving news of her deposition by Rome", the Indian scene in the episode of Group 8, "Jamestown", and the negro tableau in the same group, "The S. P. G. Mission to North Carolina", were perhaps the most striking from the point of view of richness or uniqueness of costuming. No unusual scenery effects were attempted, but the scenery which was used made a perfect background for the episodes and tableaux.

The pageant was divided into nine groups and a finale. Each group consisted of two tableaux and an episode, with the exception of Group 6, which had an episode and three tableaux, and Group 9, which had three tableaux without an episode. The episode in each group contained the action. Three stages were used, so that there were no long waits; indeed, the smoothness with which the pageant moved was remarkable.

The climax was reached when Bishop Tuttle appeared in the last tableau of Group 9. Despite the request made of the audience not to applaud, the appearance of the Presiding Bishop caused a great outburst of clapping and cheering, to which Bishop Tuttle responded in a characteristic speech, saying that it was not every man who could by a sort of Arabian Nights effect be taken back to the scenes of his early youth.

All in all the pageant was a remarkable production, not only from the point of view of beauty but also because of the living lesson it taught of the continuity of the Church. The thanks of the Church are due to the Rev. George Long of Warsaw, pageant master, who wrote much of the pageant, both words and music, and whose painstaking and skilful attention produced the beauty of the various scenes, and also to the assistant pageant masters, the Rev. H. W. Mizner and Mr. Oliver C. Smith, both of St. Louis, and the various sub-committees, whose chairmen are as follows: Book, Mr. A. E. Bostwick; Cast, Rev. H. W. Mizner; Costume, Mrs. Robert Burkham; Scenery, Mr. Guy Study; Historical Research, Miss B. Cousland; Tickets, Mr. B. S. Pearson; Programme, Mr. Edward Mead; Publicity, Mr. Dudley A. Bragdon.

### RELIGIOUS EDUCATION

The General Board of Religious Education have had their headquarters at St. Peter's parish house, and their interesting and comprehensive programme has attracted many. Classes for teachers, held daily from October 16th to 26th inclusive, with an attendance of more than 200 in the four classes, were for the discussion of material and methods of the new *Christian Nurture Series*. The kindergarten and primary classes were led by Miss Frances H. Withers, superintendent of St. Paul's School, Yonkers, N. Y., and member of the Primary Council. The junior classes were led by the Rev. B. T. Kemerer, rector of St. George's Church, St. Louis. The senior and adult classes were led by the Rev. Stewart U. Mitman, Ph.D, educational secretary for the Province of Washington. At 9:45 A. M., following the classes from October 16th to 21st, Miss Helen P. Lane of Boston, a member of the Primary Council, gave a demonstration of a new pictorial calendar of the Christian Year. At the same time there were conferences for leaders in provinces, dioceses, and parishes.

Friday, October 20th, a mass meeting on Religious Education was held in Moolah Temple. The Bishop of SOUTH CAROLINA spoke on the Calling of Men to the Ministry. He spoke of the influence of the home, the school, and the college in encouraging boys to enter the ministry, and said that a bishop as he went about his diocese and saw promising boys should say: "I want you to think about the ministry". The Rev. E. L. PARSONS, D.D., St. Mark's Church,

Berkeley, Calif., spoke on Education within the Parish. He said that the official life of the parish must be behind the Sunday school. The parish as a whole must be a single educational group with all parish societies coordinated from kindergarten to vestry. The test of a guild is "does it make character more than money". The Bishop of the PHILIPPINE ISLANDS spoke on the Teaching Power and the Witnessing Power of the Church. He said that these functions are distinct. The teaching power is the candlestick and the witnessing power is the candle and light. The subject matter is theology, the daily impartation of God to His people.

On October 24th a mass meeting was held at St. Peter's Church on Religious Education in Colleges and Universities. The speakers were the Bishop of Rhode Island, Bishop Knight, the Rev. W. F. Peirce, D.D., president of Kenyon College, the Rev. W. C. Rodgers, D.D., president of St. Stephen's College, and Miss Tufts of Wellesley College.

### THE EXHIBITS IN THE UNDERCROFT.

Among all the exhibits in the Undercroft of Moolah Temple the largest and most popular have been those of the General Board of Religious Education and the Board of Missions.

In the exhibit of the G. B. R. E. is a series of charts outlining the work of the Province of New York and New Jersey, showing how a province can be organized. An alternative is given, in pictures illustrating the summer schools in the Province of Washington, of emphasizing one special feature instead of an entire organization. The pictures of the week-day instruction in religion in Gary and charts of similar work in New York are interesting and timely. There are also pictures and pamphlets concerning St. Stephen's College, the University of the South, and Kenyon College, Gambier, Ohio, and books and pamphlets to be obtained from the G. B. R. E.

The Board of Missions exhibit, in charge of the Rev. Arthur Gray and Miss Hobart, contains the same models and most of the pictures which were in the exhibit at the World's Fair in San Francisco. Among the new features are the native maps, made in their respective countries, showing the location of the mission stations. Missionary surveys of four provinces have been completed: New York and New Jersey, Sewanee, Mid-West and Northwest. Instead of curios, articles have been made in the various mission schools, including weaving, laces, stoles, etc., many of which have been sold. All the publications of the Board of Missions are on exhibition.

The most beautifully decorated booth has been that of the *Spirit of Missions*, where literature, including the kalendar of the *Alaska Churchman*, has been for sale. Interesting here also has been the automatic stereopticon, showing about three hundred slides on the work of the *Spirit of Missions*.

The Girls' Friendly Society has charts illustrating what the society does for the girl in the way of instruction and amusement through its various departments.

The Young Churchman Company has an extensive exhibit of Churchly literature.

### SUNDAY MASS MEETINGS

Sunday afternoon, October 22nd, a missionary mass meeting was held in Moolah Temple with the following speakers: Bishop McKim of Tokio, Bishop Thomas of Wyoming, Bishop Kinsolving of Brazil, Bishop Horner of Asheville, Bishop Roots of Hankow, and Bishop Rowe of Alaska.

In the evening a mass meeting was held at Moolah Temple in behalf of St. Luke's International Hospital at Tokyo. Bishop LLOYD said the Church should be thankful for the educational value of the propaganda for St. Luke's Hospital. He told how Dr. Teusler had dreamed the dream of giving to Japan a Christian hospital as an expression of Christian love. He said that he had heard a prominent Japanese speak of Dr. Teusler as the "greatest diplomat in Japan, and he is the only man who doesn't know it". Bishop BRENT emphasized the fact that St. Luke's was to be a Christian hospital. Prominent physicians in Japan realize the value of the work Dr. Teusler is doing in St. Luke's and desire the new hospital to be established. GEORGE WHARTON PEPPER spoke of the absolute necessity of the new hospital, and said that only \$89,500 more was needed of the necessary \$500,000. Over \$30,000 was pledged before the end of the meeting, the pledges coming from all parts of the world, Honolulu, Mexico City, Mexico, Jamaica, Tokyo, Brazil, the Indians of South Dakota, and the Philippine Islands.

### THE SUNDAY SERMONS

The following clergy preached in the churches in St. Louis and vicinity on October 22nd: All Saints' (Colored) Church, Bishop Griswold, Bishop Winchester; Church of the Ascension, Rev. James E. Freeman, Bishop Nelson; Christ Church Cathedral, Bishop Lawrence, Bishop Jones; Emmanuel Church, Old Orchard, Bishop Edsall, Bishop Murray; Epiphany, Bishop Hulse; Grace Church, Kirkwood, Bishop Gailor, Bishop Weller; Church of the Holy Communion, Bishop Matthews, Bishop Rowe; Holy Cross, Bishop Graves, Bishop Paddock; Mission to City Institutions, Bishop Rhineland, Bishop C. D. Williams; Mt. Calvary, Bishop Brown; Church of the Re-

deemer, Bishop Rowe, Bishop Sessums; St. Alban's, Bishop McElwain; St. Andrew's, Bishop Huntington; St. Augustine's, Bishop Francis, Bishop G. M. Williams; St. George's Chapel, Bishop Rhineland, Bishop Talbot; St. John's, Bishop Partridge, Rev. Stephen H. Green; St. Mary's, Bishop Temple, Rev. J. H. Nichols; St. Michael and All Angels', Bishop McCormick; St. Paul's, Bishop Paddock, Bishop Gailor; St. Peter's, Bishop Vincent, Bishop T. N. Morrison; St. Philip's, Bishop C. D. Williams; St. Stephen's, Bishop Osborne; St. Stephen's (Ferguson), Rev. L. B. Richards; St. Timothy's, Bishop T. J. Reese; Trinity, Bishop A. L. Williams, Rev. G. C. Stewart.

#### OPEN SOCIAL FORUM

The speakers at the Open Social Forum held daily in the tent beside Moolah Temple have been Dr. George Craig Stewart on Social Service in a Suburban Parish; the Rev. John N. Lewis, Jr., on the Church's Responsibility to the Foreign Born in Rural Districts; the Bishop of Utah, on Christianity and Force; the Rev. Richard L. McCready, on the Church's Duty to the Unemployed and Poor of the Community; the Rev. W. Russell Bowie, D.D., on Patriotism and the Kingdom of God; the Bishop of Michigan, on Some Practical Agenda; the Rev. Ernest M. Stires, D.D., on the Problem of the Unemployable; the Bishop of Maine, on A White List for Investors; the Rev. William Mercer Green, on the Deepening of the Social Consciousness in the Individual; and the Rev. William H. Talmadge on Exodus from Poverty—How? The meetings have always been helpful and in some instances inspiring, and the tent has not been large enough to accommodate all who wanted to attend. Indeed, one bishop said, that the side-show was more interesting to him than the "main, two-ringed circus". It has emphasized the catholicity and progressiveness of the Church, and the influence of the meetings will not be limited to St. Louis or to this Church.

#### DINNERS

On Saturday evening, October 14th, at the Mercantile Club the alumni dinners occurred of the General Theological Seminary, the Philadelphia Divinity School, Nashotah House, and Berkeley Divinity School. The Divinity School of the University of the South had a dinner on October 24th and the Cambridge Divinity School alumni had luncheons on October 14th and 21st.

The Church Club of St. Louis gave a dinner at the American Hotel Annex on Saturday the 21st in honor of Bishop Tuttle, with the bishops and their wives as the guests of the club. A. E. Bostwick was toastmaster, and the speakers, among others, were the Bishops of Bethlehem and Kentucky, the Rev. Dr. Phillips of St. Louis, and Bishop Tuttle. Bishop Tuttle was presented with a huge basket of flowers and in response said that he felt like a debutante.

#### CHRISTIAN SOCIALIST MISSION

Another side-show of the convention was the Christian Socialist Mission held for seven nights in the Jewish Synagogue opposite Moolah Temple. The Rev. Irwin St. John Tucker spoke every night on such subjects as Socialism and the Sacraments, The Economics of the Lord's Prayer, and David the Minstrel Outlaw. There was also each evening another speaker: The Bishop of Utah, Why All Christians Should be Socialists; the Rev. George I. Browne, The Church and Socialism; the Rev. J. H. Melish, The Rise of the Workers; the Rev. Richard W. Hogue, The New Evangelism; the Bishop of Michigan, the Awakening Social Conscience and the Church; and the Rev. J. H. Lever, Love vs. Law. An interested audience of between two and three hundred was present each evening.

#### INDUSTRIAL EDUCATION FOR NEGRO YOUTH

A mass meeting for Christian Industrial Education for Negro Youth in the Church for the benefit of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, was held at St. Peter's Church on October 25th. The speakers were the Rt. Rev. Beverley D. Tucker, D.D., The School's Influence upon the Public; the Rev. James S. Russell, Archdeacon, who gave a Brief History of the School, Results and Needs; the Rev. Floyd W. Tomkins, D.D., My Impressions of the School; Mr. John W. Wood, The School's Contribution to the Public; Mr. F. Lynde Stetson, The Church's Opportunity to Train for Citizenship; the Rev. A. B. Kinsolving, D.D., The Church's Responsibility to the Negro; and the Rt. Rev. Arthur S. Lloyd, D.D., The School's Contribution to the Church.

#### DEDICATION OF BISHOP TUTTLE CHURCH

On Friday, October 27th, the dedication of the site for St. Mary's, the Bishop Tuttle Commemorative Church, was held on the northwest corner of Hamilton and Ridge avenues, St. Louis, Mo. Bishop Tuttle read the prayer of dedication and the collects and made an address. Bishop Lawrence and George Wharton Pepper also made addresses. Bishop Tuttle read the closing prayer and gave the benediction. The Rev. L. H. White is in charge of St.

Mary's Mission, and it is hoped that work on the \$100,000 church will be begun in the spring.

#### CHURCH MISSION OF HELP

A meeting of the Church Mission of Help, which has branches in New York and Philadelphia, was held in the Open Social Forum Tent on Tuesday, October 24th. Dr. Stires of New York and the Bishop of Pennsylvania spoke on the work of the society, which cares for women and girls who are wayward, provides protective care for girls in danger of becoming institutional cases, and provides custodial care for girls who are subnormal; seeks the betterment of home conditions for girls returning from institutions; and offers shelter, employment, and friends for girls who cannot safely return to their homes.

#### THE CHURCH AND THE CENTURY

WHEN Bishop Lawrence pleaded with his fellow-Churchmen in the Protestant Episcopal convention, says the *Boston Transcript*, that they should strive anew to reach the people at large and not only the people "carefully housed", he was voicing no empty catchword of the times. He spoke the challenge of the century as it presents itself both to his Church and to all the Christian communions. And as he pleaded the cause of democracy in religion he did so with strong emotion and fully reasoned philosophy. Its thoughtfulness and its sincerity, we venture to say, and not the fact, as reported by the papers, that this "radical note" was sounded by the bishop of a conservative see centered in conservative Boston, were the qualities which gave his remarks such wide appeal to his audience.

Whenever a minister of any of our Christian churches sets out to discover explanations why the people of to-day seem so amazingly hard to reach by religion, whereas a century ago they clamored at the doors of the churches, he can discover a series of causes. Many of them will lay the onus on the people, on the increasing materialism of their lives, and on their loss of reverence for authority. And these may be rightly alleged as contributing causes. But the great, the underlying responsibility still lies on the Church itself. In its charge is lodged the task of construction, and if it is failing of constructive appeal to the masses its first duty is to look to its own methods and materials. Are they in all respects apt to their task? In a world which has been reorganized politically and socially, shaken to its foundations by the revelations of science, and at the same time vastly expanded by them, is Christianity talking in the language of its period, or is it speaking even some of its greatest truths in a tongue which is no longer the common speech of the people? The latter case, it seems, is nearer the fact.

Even as the Johannine gospel restated to the Roman and Greek world a Hebrew religion which never could have conquered the new world unless so restated, so there is before Christian theologians to-day the duty of restating the perpetual truths of the Christian religion with a direct regard to the facts and conditions existing to-day. They cannot do so without bringing to bear the closest possible study upon the conditions and facts of to-day. The great theological schools have already recognized the need for this study, as shown by the remarkable increase of interest they have expressed in sociology and in the field which has come to be known as the study of "pastoral care". If there is suspicion rife that the clergy at present is chiefly concerned to keep conditions in social life just as they are, as Bishop Lawrence says that there is, then the way to destroy that suspicion will not be by preaching only sermons of the first century, but sermons that express very clearly what the preacher believes the Christian Church should stand for in the life of to-day. Accordingly as they do, we may look to the fulfilment of Bishop Lawrence's prophecy that tens of thousands of unchurched people in the United States, persons of excellent character and religious parentage, can be won back to the Church by the convictions which clergymen have reached upon a foundation of personal experience, fair play, a sense of social justice, and a life of willing sacrifice.

EXPERIENCE proves that kindness, as distinguished from personal affection, which is quite another thing, does not generally come by spontaneous growth so much as by reflection and the cultivation of a larger sympathy.—*H. N. Ozenham.*

THERE IS NO right believing without diligence and watchfulness joined with it. There is no right diligence without believing.—*Archbishop Leighton.*



# The Woman's Auxiliary

## Business and Courtesies of the Final Sessions

### Bishop Lloyd Conducts Last Quiet Hour

St. Louis, Mo., October 30, 1916.

MONDAY, OCTOBER 23RD

**T**HE last business meeting is going on. It is a bright, beautiful morning, and the ozone of the October air has got into the women's brains—they are gay, active, and full of business. Resolutions of thanks, by rising vote, are being extended by many dioceses to all the gracious women, heads of committees, hostesses, pages, and all who have in any way contributed to the delight of our stay. A gracious message of thanks and congratulations is sent to us from the convention, together with the news of the reelection of Bishop Lloyd and other officers of the Board. A committee is appointed to convey greetings to the houses, and to be present at the presentation to Bishop Tuttle.

A message of thanks was sent to Mrs. Pancoast for her great work. Thanks were flying everywhere. Mrs. Markoe, Pennsylvania, was already on her way to the train but had time to make a resolution about the United Offering prayer, for which she was given a vote of thanks.

We remember in New York that Miss Delafield objected to so much thanking. She said: "We don't want to be thanked—we are glad to have you here." But these graceful amenities will be always indulged in wherever women's emotions of appreciation are stirred as they have been here.

More pledges were received for St. Agnes' School, Kyoto, and a vote of thanks sent to the committee. Gifts for this purpose should first be sent to diocesan treasurers and then to Miss Houghteling, Winnetka, Ill.

#### Loose Threads

Mrs. Hubert of Los Angeles presented a report on monthly conferences at the Church Missions House in which she recommended that these meetings be open to all parochial officers and that they be written up in an entertaining style.

A new prayer for the Auxiliary and a new prayer for the United Offering were suggested and referred to committees, the first one to be used from the beginning of 1917 and possibly adopted in 1919.

Miss Sturgis, Massachusetts, wished that there might be more co-operation in mission work between the women of all our Church organizations. She said that there was a great desire now among women to take part in all forms of service; that the exigencies of war had created this and that by our next Triennial the war would be over and she thought we should be prepared to gather together this impetus for service and use it in the Church. Therefore she wished a committee appointed to report in 1919 as to a practical way to do this.

Mrs. Ames, Kansas, suggested that one woman from each province and two from the diocese in which the next Triennial is to be held, together with the general secretaries, be a programme committee for the Triennial in Detroit. A message of courtesy was sent to Mrs. Montgomery of Rochester. Several resolutions caused considerable discussion, but the chairman, Mrs. Stevens, considered that they were broad enough to cover all differing points. It was recommended, as five delegates only are allowed, that one of these be always the United Offering diocesan treasurer, instead of providing for her as an extra person.

It was recommended that diocesan presidents, before coming to any Triennial, arrange for a United Offering meeting of their Auxiliaries—either parochial or diocesan—on the day for which the United Offering service is appointed at the Triennial, using, as nearly as possible, the same service and hymns.

#### New U. O. Meetings Proposed

Mrs. Morrison of Duluth suggested that at such a meeting the offering be made a nucleus for the next United Offering. Mrs. Alexander of New York said that she had arranged for such a meeting without any thought of the offering but for thanksgiving and prayer. However, as an offering is always made with the Holy Communion, Mrs. Morrison's suggestion was good.

Bishop Rowe made the noon intercessions.

There is a great thinning out. Women with handbags, *en route* for home, stand in the rear, catching the last word.

The Junior leaders had a good hour this afternoon with Miss Withers, of the Board of Religious Education, to lead them. The plan recommended of a closer union between Sunday school and Junior Auxiliary was thoroughly exploited. Miss Withers explained the manner in which certain Sunday schools voted intelli-

gently for the object to which their offerings should be given. Inquiry as to how the rector and vestry regarded this innovation was answered by suggesting that the approval of these must be insured from the beginning.

"What if the superintendent does not approve of this money going to missions?" was asked.

"A person who does not thus believe," said Miss Withers, "ought not to be a superintendent."

It is indeed an ironical comment on our methods that many of the children's gifts, which they think they are giving to missions, are absorbed by the expenses of the Sunday school. Miss Withers goes about reorganizing Sunday schools and will come to any place for this purpose if her expenses are paid. The whole idea promulgated may be said in brief to make the whole Sunday school a missionary society instead of a small part of it.

I was glad to have a little farewell chat with Deaconess Goodwin to-day. The conference which is spoken of earlier in this letter

#### Organization of Deaconesses

organized a central committee of deaconesses, which will be of great value in keeping a register of their names and giving out information of various kinds. There were thirty present at this conference and they elected as this new committee the following: Chairman, Deaconess Henrietta R. Goodwin; secretary, Deaconess Anna G. Newell, Christ Church Cathedral, St. Louis; Deaconesses Knapp, Carter, and Hodgkin, heads of the three training schools; Deaconess Fuller, Chicago; Deaconess Colesberry, Philadelphia.

The exhibit floor in Sheldon Memorial has had almost no men visitors. But to-day, after nearly everything had been taken out,

#### A Clerical Visitor

a clergyman appeared searching for Miss Thomas of the C. P. C. He was the Rev. F. D. Lobbell of North Carolina. He has a pamphlet in the Round Robin Series called *Eight Years in the Mountain District*. He wants a United Offering missionary very much. He has an immense field with ten missions. In eight years he has had nearly eight hundred baptisms. A United Offering worker visited his field lately and very enthusiastically outlined to him what she would be able to do, and she would like to do it. He is hoping that things will frame themselves so that he may achieve this hope. Mr. Lobbell considers the Church to have a great opportunity now in the mountains.

The Church Periodical Club has a large table here in Sheldon Memorial at the head of the fourth flight of stairs—a most strategic

#### Church Periodical Club

point, as every woman stops to take breath here before going on into the big room. Miss Mary E. Thomas of New York, the general secretary of the club, is here, and this table is well cared for, never left unattended. Miss Thomas has assistants and it is always easy to find someone to tell about the C. P. C. The same large map which hung above their table in New York is here, showing fine red lines reaching out from New York, which was the place of its birth, to all the lands of the earth. This map is reproduced in postal size and at a glance tells the story of the club. Miss Thomas told me of an island off the coast of Maine, where, through literature sent to one woman, the Church had been introduced. One of the most beautiful things given in New York was a breakfast to one hundred guests by Mrs. J. L. Chapin, the head of the C. P. C. Mrs. Chapin has passed out of life since, but her interest and generosity in this work has been one of its blessings.

The C. P. C. had its corporate Communion at Christ Church Cathedral early in the convention and has had a number of librarians' conferences since. These have been well attended and the talk has been very general as to new methods and even a more far-reaching policy. There is much to see on and around the C. P. C. table. Four large posters behind the table sum up what the club does. "Saves from insanity Alaskan miners, western shepherds, isolated women." Sixty-eight hospitals, 6 prisons, 23 lighthouses and life-saving stations, 126 clubs and reading rooms, 19 army posts and battleships, 85 unclassified institutions are cared for by 165 local branches. Beside these, thousands of individuals receive all their reading matter from the C. P. C. It furnishes text books, music and musical instruments when possible, it helps theological students with books, it sends the ranch-boy the needed supplies. As Miss Thomas says, "a postage stamp has sometimes brought illumination to a whole community". With the American profusion of literature, it is apt to be wasted, but a little thoughtfulness might result in a great increase in the C. P. C. Information about starting branches may be had at the Church Missions House, New York, Miss M. E. Thomas.

(Continued on page 28)

## SERVICES AT THE GENERAL SEMINARY IN NEW YORK

In Memory of Rev. Dr. Seabury

### VARIOUS EVENTS THROUGH THE DIOCESE

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 30, 1916 }

**I**N the Chapel of the Good Shepherd, Chelsea Square, there will be held on November 14th at 7 A. M. a Memorial Eucharist for the Rev. William Jones Seabury, D.D., late Professor of Ecclesiastical Polity and Canon Law in the General Seminary. On the evening of the same day at 8 o'clock a special memorial service will be held during which resolutions will be read from the trustees, the faculty, and other boards, and the Bishop of Delaware will preach a sermon.

Matriculation ceremonies of the seminary were begun on Tuesday evening, October 31st, the Rev. F. W. Crowder, Ph.D., being the preacher. On Wednesday, the Feast of All Saints, the dedication festival of the Memorial Chapel of the Good Shepherd, services were continued, with Morning Prayer at 8 A. M., followed at 8:30 by celebration of the Holy Communion, a commemoration of the founders and benefactors, and the matriculation of the students.

This year the advanced experimental work of the demonstration school committee of the Commission on Religious Education of the province is being done at St. Michael's Church because of certain advantages it offers, and its Church school is being placed upon a week-day schedule in addition to the Sunday one. At the same time, the week-day and Sunday work conducted last year at St. Mary's, Manhattanville, from kindergarten through high school, is being continued under the supervision of the committee. Arrangements have also been completed to supervise the Sunday work and begin week-day work at another part of St. Michael's parish, the Church school for children of St. Faith's Deaconess School. In all, about one thousand children will be directly affected by the extension of the results of the intensive work of the demonstration school to other centers. The committee is also cooperating with the diocesan Board of Religious Education in organizing week-day religious instruction at the six centers in the Bronx where work was conducted last year. The teacher-training work of the demonstration school opened Monday, October 30th, and continues every Monday thereafter for twenty sessions. At 7:30 P. M. an advanced course in educational method is offered by Churchwomen of professional standing; and at 8:30 a course on Church Knowledge by clergymen. These advanced courses are open to the staffs of the week-day religious centers, the students of St. Faith's Deaconess School, and others interested. For detailed information, application can be made to the Demonstration School, St. Michael's, 225 West Ninety-ninth street.

Several bishops of far-away dioceses have accepted invitations to preach at the Cathedral of St. John the Divine during November.

**November Preachers in the Cathedral** The complete roster of preachers at the 11 and 4 o'clock Sunday services in this month is as follows:

November 5th. Dean Grosvenor, Bishop Restarick.  
November 12th. Rev. George Gunnell, Jr., Bishop Lucien L. Kinsolving.  
November 19th. Dean Grosvenor, Bishop McKim.  
November 26th. Rev. Frederick J. Foakes Jackson, Bishop Roots.

Bishop Greer continues to improve. He is preparing for the forthcoming diocesan convention, whose sessions are announced for November 14th, 15th, and 16th, but does not take public duties in these present days of retirement and rest.

#### Health of Bishop Greer

Several changes in the clergy staff of Trinity parish are announced, also, the coming of Sister Ignatia to take charge of the work at Trinity Mission House, Fulton street, near St. Paul's Churchyard.

#### Clergy Changes at Trinity Parish

The Rev. Edward L. Reed, formerly curate at Emmanuel Church, Newport, R. I., has entered on his duties at Trinity Church. The Rev. R. L. Murray, for five years on the staff of the chapel, and for two years headmaster of the chapel school, has removed to Hathoro, Pennsylvania. The Rev. Latta Griswold has left the Chapel of the Intercession to succeed Mr. Murray. For some time he was a master in St. George's School, Newport, R. I. The Rev. John Brian McCormick has become curate at the Chapel of the Intercession, in succession to Mr. Griswold. The Rev. D. A. Cassetta, curate at St. Augustine's Chapel, East Houston street, until August 1st, is now in charge of Christ Church, Lynbrook, Long Island. The Rev. Titus Mochino is now assisting the vicar in the Italian work in place of Mr. Cassetta.

An active campaign is being undertaken by the undergraduates of St. Stephen's College to raise funds for the purpose of building a gymnasium, the need of which has for a long time been felt. The students themselves are personally undertaking and backing this appeal, which asks for a definite sum of money within the reach of everyone. This gymnasium is to be erected as a memorial to the late Rev. George Bailey Hopson, D.D., who for fifty years was Professor of Latin in St. Stephen's College and renowned for his devotion to the intellectual and religious education of young men.

#### Memorial to Dr. Hopson

The annual mass meeting of the New York Protestant Episcopal City Mission Society occurs this year on Thursday, November 9th, at 8:15 P. M., in Synod Hall of the Cathedral of St. John the Divine. This city-wide work places two hundred helpers—salaried and volunteer—in all our public institutions, slum districts, and the port of entry at Ellis Island, ministering to 32,000 daily and helping the poor to help themselves to self-support. This mass meeting will present the combined choirs of the City Mission, and two hospital chaplains will narrate their picturesque activities. The superintendent of the society will make his report-address introductory to an address by the Rev. Floyd W. Tomkins, D.D., of Philadelphia.

#### City Mission Society

The Junior Clergy Missionary Association met on October 10th as guests of the Rev. Dr. Mottet, rector of the Church of the Holy Communion. At the quiet hour service of intercession the Rev. Mr. Mitchell for the Board of Domestic and Foreign Missions gave a comprehensive address showing the special needs of the field (China) for which prayers were to be said. And after luncheon the Rev. Mr. Ludlow of China described the conditions in detail as they now prevail at this critical epoch of missionary work in the far-away field. On Monday, November 13th, the society will meet at Calvary Church, as guests of the rector, the Rev. Dr. Sedgwick. Brazil will be the topic and the speaker of the day will be Bishop Kinsolving. The quiet hour will begin at 12:30 P. M.

A series of services, meetings, and social functions at various Church centers in Dutchess county has been arranged for November.

#### Church Activity in Dutchess County

The first "Bishops' Week" was held in this part of the diocese last autumn, and the western part of the diocese enjoyed a like programme last spring. A noteworthy event will be the special service in Christ Church, Poughkeepsie, on the one hundred and fiftieth anniversary of the organization of a Church of England mission in the county. The mission was composed of four congregations, one each at Beekman, Crum Elbow, Fishkill, and Poughkeepsie. The first and second lapsed after a few years, but Trinity Church, Fishkill Village, and Christ Church, Poughkeepsie, remain as the fruits of labor of the Rev. John Beardsley, in charge of the mission when organized in 1766.

The celebration at Poughkeepsie will be held in Thanksgiving week.

The general meeting of the Church Periodical Club was held in the parish house of the Heavenly Rest, on East Forty-fifth street, New York, during the morning of October 30th. The Rev. Charles E. Snavely was the preacher.

#### Church Periodical Club

### WHENCE COMETH POWER?

THE SOURCE of the spiritual vitality and power of any Christian movement is prayer. Our hope and confidence in the sublime enterprise of world-wide missions is placed, not in the extent and strength of the missionary organization; it is not placed in the numbers and power of the missionary force; not in the fulness of the treasury and in well-appointed material equipment; not in the achievements of the and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not in the statesmanlike and farsighted policies and plans; not in the enthusiastic forward movements and inspiring watchwords: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." In the last analysis the source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.—*John R. Mott.*

WHY IS IT, I wonder, that the little boy almost always imagines that outside of home is to be found the larger liberty? Why do young men fondly dream that yonder, always yonder, is to be found business opportunity? Why does the dissolute man conclude that, outside the common virtues of society, he is to find the larger life? For you, my son, will some time find that your largest liberty was in the old home, where, if there was authority, there was also deep and abiding love; and you, my friend, will find that others succeeded in your home town, while you failed in the world; and you, my liberty-loving man, will most surely realize, that in the common virtues of the simply good life is to be found what you seek in the by-paths of the world. Find the wealth that lies everywhere about you. Practise the virtues that you know. Cherish the love that is yours now. Value the friends that you have known; and in the superficial you will find the profound, and in the simple things the things eternal.—*St. John's Bulletin.*

## MEMORIALS TO BISHOP CODMAN

Being Installed in St. John's Church, Roxbury, Boston

## EXCELLENT CHURCH SCHOOL IN WINTHROP

The Living Church News Bureau }  
Boston, October 30, 1916 }

**C**HROUGHOUT the Church those who knew and loved the late Bishop of Maine, the Rt. Rev. Robert Codman, D.D. will be interested to hear of the improvements being made in St. John's Church, Roxbury, which was the only cure he held before his elevation to the episcopate. The improvements—now being made—are provided by a gift of \$10,000 in his memory by his sister, Miss Catherine Amory Codman. Parishioners and other friends are also contributing funds for a new organ.

The architects are Messrs. Brigham, Coveney and Bisbee. The foundation on which the memorial is being built was put in by Bishop Codman himself when he was rector of St. John's, thus enlarging the basement and giving spacious rooms. The new improvements in the basement include a permanent stage for the parish hall, new retiring rooms, and a new entrance on the south side leading to the ground level and also up to the church. A new door from the kitchen to the parish hall has been cut through.

The chancel will begin where the old arch of the sanctuary formerly stood, the rood screen being moved back one bay and the nave of the church thus gaining about 11 feet in length. The pulpit will remain in its old position and the pews will be brought forward one bay on a line with the pulpit by adding three front seats across the full width of the nave and aisles, leaving a wide space between the front row and the rood screen, the depth of the old choir. The chancel will be as wide as the nave, about 22 feet, and will be 46 feet deep, of which the choir will take 24 feet and the sanctuary 22 feet. The clergy stalls, four on each side, will be built into the rood screen facing east, and the choir stalls 14 feet long will face as usual, north and south.

The Coulter memorial reredos, redecorated by Mr. Thomas Raymond Ball of New York, and containing the pictures painted by Clara E. Atwood, and the memorial east window will occupy their respective places in the east end, and new riddel posts will be placed at the ends of the old altar. The altar will be placed far enough in advance of the east wall to allow one to pass between it and the reredos, a great convenience in dusting and vesting the altar and arranging flowers thereon. There will be a traceried window in the south and north walls of the sanctuary on a line with the altar, flooding the east end of the sanctuary with daylight. The walls of the sanctuary will have a high panelled wainscot of dark wood. Under the window in the north wall an aumbry will be built in, where the Blessed Sacrament may be reserved for the sick.

On a line with the rood screen, a screen will be placed at the head of the north and south aisles of the church. Through the north screen one will enter the lady chapel which extends 38 feet along the side of the chancel almost to its full depth. Over the west end of the lady chapel the organ will be placed, and between the lady chapel and the chancel there will be screens of wood tracery and leaded glass, with a door leading into the chancel near the altar rail. There will also be leaded glass doors in the screen at the front of the chapel; thus it will be possible to shut off the lady chapel from the church and chancel and keep it warm on work days without heating the church.

Through the screen at the head of the south aisle one enters the various rooms over the choir and boiler rooms. First comes the Church school office where all the materials of the Catechism will be kept. Next a wide passageway over from which one enters first on the right the rector's room, then the parish treasurer and secretary's office, next the room for altar hangings, etc., with a sink where flowers can be arranged and altar vessels washed. Passing through this room one enters the large sacristy where all the clergy and servers' vestments will be kept. The sacristan's cupboard and retiring rooms adjoin. There is a door into the chancel from the passageway, near the altar rail, and another into the sanctuary from the sacristy.

The new entrance into the basement also leads up into the church, thus covering the requirements of the fire commissioners for an exit from the church near the chancel. This entrance leads to the choir room below, and the choir boys and men will enter the church by this entrance. It will all make a very artistic and complete chancel with convenient adjoining rooms, and will be a fitting memorial to the beloved Bishop.

The Church school of St. John's parish, Winthrop, under the leadership of the rector, the Rev. R. M. Harper, has become one of the best in this diocese. It is worth special commendation also that the vestry of the parish has taken a keen interest in the school and works hard for its welfare.

Mr. Harper has published an extensive leaflet showing just what the Church school is studying, how it is organized, and what it

aims at. Therein are given interesting answers to some of the examination questions. Reading these answers one sees that Episcopalians can learn about Christianity and the Church when they receive adequate instruction.

The annual service of the Fall River branches of the Girls' Friendly Society will be held in St. Luke's Church, in the evening of All Saints' Day. Miss B. E. L. Massé of Sagada, Philippine Islands, will give an illustrated lecture on her work.—The conference of the branches of the Woman's Auxiliary in southeastern Massachusetts, will be held in the Church of the Ascension, Fall River, on Thursday, November 16th.—Speaking of his presidency of the State Sunday School Association (interdenominational), the Rev. C. E. Jackson, rector of the Ascension, Fall River, writes: "My delight has been in the wonderful spirit of cooperation, on the high plane of interest in religious education. Men and women of the various communions, with their several traditions and lines of emphasis, have worked together and made advance. It has been noticeable how eager each one is to understand and to appropriate the experience in which another has excelled. For example, our emphasis on the significance of worship—has been a real contribution."—St. Barnabas' Guild for Nurses had its first meeting for the year in Trinity Church, Boston, on Wednesday evening, October 25th, with an address by the Rev. F. W. Fitts, rector of St. John's Church, Roxbury.

## Miscellany

J. H. CABOT.

## DEDICATION FESTIVAL OF PHILADELPHIA PARISH

**S**T. Elisabeth's Church, Philadelphia (Rev. Frederick D. Ward, rector), will celebrate the feast of its dedication on Sunday, November 5th. There will be a corporate Communion of the parish at 7:30, a second celebration with special music at 10:30, and Solemn Evensong at 8 P. M., with procession and solemn *Te Deum*. The special preacher at Evensong will be the Rev. John Mockridge, D.D.

St. Elisabeth's at this time will make an effort to pay off a mortgage of \$9,000, which is a heavy drain on the parish finances of this free church, which stands for the faith in its entirety, working among people of small means in a neighborhood which more and more demands ministrations of distinctly "mission" character.

## THIRD JOINT MISSIONARY SESSION

(Continued from page 16)

bers of the house sang hymns. There were still several more messages to come from the House of Bishops. In a short time they arrived and were read to the House of Deputies, which then took a recess to meet in St. Peter's Church for the closing service of the convention.

## THE CLOSING SERVICE

At 5 o'clock St. Peter's Church was filled. There was not a vacant seat. Dr. Phillips, the rector of the parish, a musician of real ability, was at the organ. The door at the end of one of the side isles opened as the great congregation, without a choir to lead, began singing "Glorious Thing of Thee are Spoken", and the procession of the bishops entered the church headed by the crucifer and the secretary of the House of Bishops. Slowly and with great solemnity the procession marched down this aisle and up the centre aisle to the chancel. The line opened as it reached the choir steps and the Presiding Bishop marched through followed by the bishops according to their seniority. The senior bishops sat in the sanctuary; the others occupied the choir stalls.

Bishop Talbot read the opening part of Evening Prayer through the lessons; Bishop Nichols took the prayers. After the singing of "Our fathers' God, to Thee", Bishop Brent read the Pastoral Letter, which had been prepared by Bishop Brent, Bishop Anderson, and Bishop Lawrence. Bishop Tuttle pronounced the benediction. "The Son of God goes forth to war" was sung as the procession marched back down the centre aisle and up the side aisle out to the vestry room, and the General Convention was adjourned.

At the opening of the convention we said: "The General Convention of 1916 opened under the most auspicious circumstances." Again, in speaking of the glorious corporate Communion on the first day: "It was a wonderful service and undoubtedly will have a tremendous effect on the deliberations of the convention." And now that the convention is over we are conscious of that tremendous effect. This has truly been a wonderful convention. There has not been a single indication of friction or bitterness. Truly God has presided over this great council of His Church as He did by His Holy Spirit in the councils of His blessed Apostles, and the Church should to-day be truly thankful for the convention which has just adjourned.

JOHN H. BROWN.

"HONESTY is the best policy," but he who acts on that principle is not an honest man.—*Archbishop Whately.*

**FIRE AT ELGIN, ILLINOIS**

**Church of the Redeemer Suffers Heavy Loss**

**DEDICATION OF HOUSE OF HAPPINESS  
IN CHICAGO**

The Living Church News Bureau }  
Chicago, October 30, 1916 }

ON arriving to take the early celebration at the Church of the Redeemer, Elgin, on Sunday morning, October 22nd, the rector, the Rev. J. M. Johnson, found the building on fire, apparently as the result of crossed wires in the flooring. It took the fire department nearly half an hour to control the flames, which completely destroyed the organ, badly burned the floor, and damaged the interior decorations which had just been made. Several parishioners who had come to the service helped the rector save the sacred vessels, the vestments, and many valuable memorials. The loss is estimated at about \$5,500, largely covered by insurance. When the fire was extinguished at 10:30 A. M., the rector held a brief service on the church steps. Service was held again in the evening in Holy Trinity English Lutheran Church, one of many congregations to offer the use of their premises.

The vestry at a special meeting in the afternoon decided to proceed at once with the work of restoration, although it may be that a new church will be built. At the same meeting it was decided to continue the every-member canvass, which had been planned for that afternoon. The canvass was not for funds, but only for church attendance, and, as may be imagined, was most successful. To indicate the spirit of the people of the parish, four of the congregation promptly offered \$100 each for a new church, and a little girl went home from Sunday school and took the five dollars that had been given her for a party and brought it to the rector for the church. Mr. Johnson and his people have received many messages of sympathy.

The dedication of the House of Happiness, in connection with the Providence Day Nursery, took place on October 28th. The infant class of St. Paul's Church, Kenwood, who have saved their pennies for more than twenty years for this splendid new building, and the board of the Providence Day Nursery rejoiced to have many friends help them celebrate the formal opening of this enlarged work. A social director is in charge of the House of Happiness, and classes in sewing, cooking, gymnastics, music, and dancing are already being given. There is, too, a club for working boys, and a dolls' club for little girls. Deaconess Fuller has had charge of the Sunday school for over a year, and it is expected that there will soon be a story hour on Sunday afternoon. Already a large number of children have asked to join the clubs and classes, showing an eagerness which indicates a real need. The new building which is at 3052 Gratten avenue, in the heart of the slums of the southwestern part of the city, has cost \$9,000, and is literally a house of happiness for the many children in that thickly settled district. The plans and equipment of the house are most complete. In the basement are the gymnasium and baths; on the first floor is a large assembly room, a stage, and a parlor; on the second floor are living rooms for resident workers, a cooking school, guild and sewing rooms, and a library. The equipment for the gymnasium has been given as a memorial for a little child. Dean Pond, who is a member of the board, has obtained the services of one of the young men from the Cathedral as athletic instructor for the new house.

The Rev. R. Alan Russell, a graduate of the Western Theological Seminary, and a former member of the Cathedral staff, again took up work at the Cathedral and City Missions at the end of September. Miss Dorothy Weaver, a graduate of the Philadelphia School for Deaconesses, has also been appointed by the Bishop on the staff off the Cathedral, and began her work on October 8th. She will help Deaconess Fuller at the County Hospital, will give special attention to patients in two wards just opened in the General Hospital, and will also help in the Cathedral visiting.

The Society of Oriental Research has announced, through its rector, the Rev. Samuel A. B. Mercer, Ph.D., professor at the Western Theological Seminary, that the Rev. F. E. Brightman, M.A., D.D., Fellow of Magdalen College, Oxford, the foremost living liturgical scholar of the Anglican Communion, has accepted an election as associate of the society.

Why cannot the daily papers of Chicago realize the importance of the General Convention and give their readers correct reports? The convention, as most well-informed people know, has a national importance. Are not the people of the Mid-West as interested as those in the East in such vital questions as divorce and Prayer Book

revision? The Boston *Transcript* gave an average of two columns a day to the reports of the convention, and chose so able a man as John W. Wood, the secretary of the Board of Missions, to make them. Surely a man of our communion or one familiar with its nomenclature should be available for the Chicago papers. Such headings, for instance, as that in one of the dailies where the Nicene Creed was referred to as "License Creed" are inexcusable.

The first meeting for the fall of the diocesan Social Service Commission was held at the City Club, on October 10th. Seven members were present and made plans for the winter's work. The committee on institutions met representatives from several parishes in the city and suburbs, at St. Mary's Mission House, on the afternoon of October 26th. Dean Pond addressed the meeting.

The complete returns of the collections made for St. Mary's Mission, and for St. Mary's Home, on Tag Day, October 16th, are that \$1,375 was given for the Mission House, and \$1,200 for St. Mary's Home, a total of \$2,575, much in excess of the sum given last year.

H. B. GWYN.

**THE BISHOP OF SALINA ELECTED SUFFRAGAN  
BISHOP OF CHICAGO**

THE result of the special convention of the diocese of Chicago for the election of a suffragan bishop was the choice of the Rt. Rev. Sheldon M. Griswold, D.D., Missionary Bishop of Salina. Bishop Griswold was elected by the clergy on the third ballot and this was immediately confirmed by the lay vote.

The convention was held on Tuesday, October 31st. Three ballots were taken by the clergy, resulting as follows:

	1st	2nd	3rd
Total votes cast .....	101	99	101
Necessary for choice .....	51	50	51
Rt. Rev. S. M. Griswold, D.D. ....	36	45	57
Rev. George C. Stewart, D.D. ....	23	22	22
Rev. Charles H. Young .....	29	29	21
Rev. N. O. Hutton .....	5	1	..
Rev. E. J. Randall .....	2	1	1
Rev. J. H. Edwards .....	1	..	..
Rev. F. E. Brandt .....	2	1	..

Bishop Griswold was thereupon declared elected by the clergy. The laity represented voted by parishes and the election was confirmed by a lay vote of 45½ out of 58 votes. On motion of the Rev. Charles H. Young the election was made unanimous.

**THE STAR**

Below the purple mountain  
The smiling valley lies.  
Above it shines Sewanee,  
Exalted to the skies.  
Exalted to the skies,  
Where, gazing from afar,  
Some see a forest city  
And some behold a star.

The men who dreamed Sewanee  
And died to build their dream,  
From council camp and altar  
They gathered to the gleam.  
They followed on the gleam  
And, dying, saw afar  
Through poverty and sorrow  
The glory of the star.

The children of Sewanee  
Are scattered far and wide,  
Some in forgotten corners  
And some in seats of pride.  
But all, from place of pride  
Or wandering afar,  
Look up unto Sewanee  
As men behold a star.

Ye students of Sewanee,  
The glory and renown  
Of loving this, our mother,  
To you is handed down.  
So live and hand it down  
That no one, near or far,  
Can gaze upon Sewanee  
And fail to see the star.

LOUIS TUCKER.

NOTHING except a battle lost can be half so melancholy as a battle won.—*Duke of Wellington.*



**ENGLISH THEOLOGIAN DISCUSSES TITLE,  
"MOTHER OF GOD"**

(Continued from page 5)

to Rome was "absurd" the Anglican theory could not be true. Hence his decision to become a Protestant dissenting preacher. But as soon as he became one he began to feel out of touch with his environment. The first thing which impressed him was that the "Church" disappeared and the Protestant "Gospel" took its place. The individualistic gospel of salvation was repugnant to him, and he never got over it.

Perhaps an even more striking phase of his career at the City Temple than that of a popular preacher was his dealing with individuals who made him a sort of "confessor". He says that thousands seeking comfort and relief from remorse passed through his hands. They came from as far away as the United States to relate to him the tragedy of their lives. Taken all together, "I think I have probably heard as many confessions as most Anglican and Roman priests, though, of course, I never professed to give absolution in the sacerdotal sense."

The chief value of Mr. Campbell's religious autobiography lies, I think, in the great and reiterated stress he puts upon the Catholic claims of the English Church and upon the sacramental character of her religion as rightly understood.

In the *Times' Literary Supplement* of September 28th there was a notable allusion to Father Benson's Spiritual Letters in a review of the *Letters of John Wesley*, recently published by Messrs. Hodder and Stoughton.

**Father Benson's  
Letters**

According to the reviewer, all letters taste best when they are most simple and most personal. And that character, he thinks, gives fascination to very many "in that remarkable volume which contains too few of the vast number written by Richard Meux Benson". It appears from an extract from one of Wesley's letters in the review that he positively abhorred the thought of any of his "Methodists" separating from the Church. He told John Nelson that rather than to see him a dissenting minister "I wish to see thee smiling in thy coffin".

Two very important benefices in the Church have now become vacant. After a most useful ministry of twenty-two years as vicar of Newcastle-on-Tyne, Canon Gough, vicar and canon of the Cathedral Church, has resigned and has been appointed by the Bishop of Salisbury to the vicarage of Holy Trinity, Weymouth. Reasons of a purely personal nature have induced him to give up his work in Newcastle and to go to Weymouth.

**Important Benefices  
Vacant**

The other vacant benefice is Leeds, on the appointment of the vicar, the Rev. Samuel Bickersteth, D.D., to be Canon of Canterbury, in succession to the distinguished Dante scholar, the late Dr. Moore. The new Canon of Canterbury belongs to the well-known clerical family of Bickersteths. He is a son of the late Rt. Rev. Dr. Bickersteth, Bishop of Exeter, a near relative of a former Bishop of Ripon, and the younger brother of the late Bishop of the missionary diocese of South Tokyo. Before going to Leeds in 1905 he was for fourteen years vicar of Lewisham (South London). Since Dr. Hook's noted incumbency in the nascent period of the Catholic Revival all the vicars of Leeds have become bishops except Dr. Bickersteth.

J. G. HALL.

**THE PRESENT ALTERNATIVE**

FOR SIX hundred years, gunpowder and its derivatives have ruled the destinies of mankind. Nikola Tesla said, in an interview the other day, that the war in Europe is the last one in which the explosive power of chemicals will decide the issue. In the next war, he declares, electricity will be the force of organized slaughter. And when the next war comes, there will no longer be any question of the annihilation of armies. It will be one of extermination of whole populations. It will not be a matter of demolishing cities and fortresses, but of the wiping out of whole nations at one stroke from the face of the earth.

Scientists, in fact, offer one alternative. Either man must conquer the tiger and the hyena in him—get rid of his murderous instincts, and cease from war—or else the human race will perish in a universal act of suicide, self-slain by the unspeakable agencies of destruction with which science will inevitably arm us.

It was possible for man, as long as he was crude and ignorant, to live along on the earth, after a fashion, engaging in warfare; but since science has given him the knowledge it has of the destructive forces available, either for his love or his hate, he must learn to express himself in accordance with the laws of love and live, or else descend to the animal level of existence and express himself in accordance with the impulses of hate, and die.—REV. JAMES W. LEE in *Christian Union Quarterly*.

SCIENCE NOT less than theology is the inheritance of the Christian.—*Bishop Lightfoot*.

**CONSECRATION OF BISHOP COADJUTOR  
OF KANSAS**

ON the Feast of St. Simon and St. Jude at 10:30 A. M. in the Church of the Holy Communion, St. Louis, the Rev. James Wise was consecrated Bishop Coadjutor of the diocese of Kansas. The Bishop presiding and consecrator was the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri and Presiding Bishop of the Church. The co-consecrators were the Rt. Rev. Arthur L. Williams, D.D., of Nebraska and the Rt. Rev. Paul Matthews, D.D., of New Jersey. The presenting bishops were the Rt. Rev. George H. Kinsolving, D.D., of Texas and the Rt. Rev. Frederick F. Johnson, D.D., Bishop Coadjutor of Missouri. The attending presbyters were the Rev. Irving P. Johnson, D.D., and the Rev. Charles H. Young.

The Bishops who joined in the laying on of hands were the Bishops of Missouri, Nebraska, New Jersey, Texas, the Bishop Coadjutor of Missouri, the Bishops of Salina, Alaska, Montana, and Wyoming.

The preacher was the Bishop of the Philippine Islands. He preached a powerful sermon on St. Paul, speaking of his courage and his struggle to overcome which was only the greater because of his genius. He said that to-day the leader who is not afraid to face the crowd may be crucified. There is no radical change in the life of a layman as he becomes a deacon, priest, or bishop. It is for all a condition of service. A bishop should be loyal to all the world and the whole truth is his field.

The Rev. H. W. Mizner of St. Louis was the master of ceremonies. The certificate of election was read by the Rev. Robert H. Mize of Kansas City, Kan., the testimonial by Mr. John N. Macomb of Topeka, Kan., and the certificate of ordination as deacon and priest by the Very Rev. F. S. White of Grand Rapids, Mich. The statement that all the records are complete was read by the Rev. B. T. Kemerer of St. Louis, and the statement of grounds for election was read by the Rev. John C. Sage of Keokuk, Iowa. The certificates of the consent of the House of Deputies and of the House of Bishops were read by Dean Carroll M. Davis and Bishop Griswold of Salina, respectively. The Rev. Dr. Samuel Hart, secretary of the House of Bishops, acted as registrar; the Rev. William E. Gardner, D.D., was deputy registrar. Every seat in the church was filled and many stood throughout the service.

The procession was most impressive. Led by the crucifer the choir entered the church followed by a large number of clergy, then there was another crucifer followed by the bishops, then a third crucifer followed by the chaplain to the Presiding Bishop, and the Presiding Bishop. The presence of so many of the delegates to General Convention made the procession a notable one.

James Wise was born in Dundee, Scotland, in 1875. At fifteen years of age he was graduated from a grammar school in Scotland. He came to this country with his father and went to work as office-boy with the Chicago, Burlington & Quincy Railroad Co. in Omaha. Then for eight years he was a clerk in the auditing and passenger departments. He became a member of an Episcopal choir and then changed from a Presbyterian to a Churchman. When he determined to enter the ministry he resigned his clerkship and worked on a religious weekly and at nights prepared for the University of Nebraska, where he spent two years in special studies, and then went to the General Theological Seminary in New York City, where he was graduated in 1901. Mr. Wise began his ministry in southern Omaha, where he had a small parish and three missions, and from there went to the Church of the Holy Communion, St. Louis. For several years he has been chairman of the provincial Board of Religious Education as well as the diocesan board, and was a leader in establishing the Church school of religious instruction in St. Louis, which was the first in the country. Mrs. Wise was Miss Anna Marie Betts of Lincoln, Nebr., and was a student at the University of Nebraska with Mr. Wise. Mr. and Mrs. Wise have a son four and a half years old.

THE WORLD does not care anything about our creed. The world is understanding our creed according to the life that we live among our fellows. Our profession is valued or discredited according to the way that we express it in the life that we live.—*Lew G. Broughton*.

SIN POSSESSES the power of concealing both its own deformity and its danger. There is indeed this awful peculiarity in sin, that in proportion as men become familiar with it they become ignorant of its real character.—*Rev. W. Howells*.

**THE WOMAN'S AUXILIARY**

(Continued from page 23)

**TUESDAY, OCTOBER 24TH**

THE COURTESY OF ST. LOUIS

The St. Louis ladies who have been heads of committees have worked very hard. Many of them have been present every day. They have answered many questions, steered wandering women to the haven where they would be; they have traversed these marble steps from the first floor to the fourth many times daily; they have sold books, packed and unpacked literature, put up posters, and have given not only these two weeks unstintedly to this meeting but much time before it convened. To their effort we owe the unmarred smoothness with which it has moved on from day to day. One of these chairmen whose table is next mine is Mrs. Thomas Q. Dix of St. Louis, who was once a co-worker in Indianapolis. It should comfort us all in losing a good Churchwoman from our own parish, to find her again in another place, doing the same things.

Mrs. Theodore Simpson, an ardent worker in the Church of the Holy Communion here, was also a co-worker of earlier years.

St. Louis has always had its name coupled with soft coal, and some of us did not expect to see so clean a city. But it is clean and big and uncrowded, with the widest streets and the longest squares, and the handsomest residences, standing in big lawns. It is easy to get about in, its car service is excellent, and it has a most comfortable and hospitable atmosphere. And then it is courteous. A little newsboy said the other day to a gentleman:

"Buy a paper?"

The man replied rather bluntly:

"Already have one."

"Excuse me, sir!" said the boy.

I spoke of the list of Auxiliary women which Bishop Tuttle read just before the Holy Communion at the United Offering service.

Those Who Have Passed on These women, diocesan officers, many of them attended the last Triennial. Theirs was the interest, the enthusiasm, the energy, the consecration which the women here are feeling and showing. They have passed out of it all and I have thought in these pages so full of the work they loved and on which their names have appeared as living workers, they should appear once more linked with the Woman's Auxiliary.

has just attended her twelfth triennial. It was she who offered the resolution to form a House of Churchwomen in her diocese. "This is an amazing advance for our diocese," Mrs. Candee said, "and I now feel like saying my *Nunc Dimittis*, although I hope to see it worked out successfully. At our initial meeting of this House, Bishop Nichols spoke eloquently of the California House of Churchwomen on which ours is modeled."

Word was sent to-day that certain posters belonging to the Educational department may be borrowed until the first of the year.

**Educational Department**

Commenting on the beauty and symbolism of a large cross marked "Woman's Auxiliary", from which other societies emanate as golden rays, one was told that this was designed and made by St. Louis Churchwomen.

A great many women and some young girls have done a very wise thing in collecting every piece of free literature they could find. By spring they will find themselves well-informed about most of the important things in Church work.

In leisure moments the literature near me has proved very interesting. These little booklets telling for children the simple stories of our missionaries in various places are so direct, so appealing, and with their good pictures make such wholesome, profitable reading. The little plays, too, prepared for both young and older children bring out facts so easily and pleasantly. One of them called *Its Radiant Hem* has been prepared by request by the Rev. Frederick Graves, rector of Trinity Church, Anderson, Indiana. It is a Chinese play with a small cast, and is about two hours long. It had a good sale during this meeting.

"Your page would be more interesting," said a deputy, "if you had some pictures." It would be fine to show our strength in this way, but the consensus of opinion is against it.

This Sheldon Memorial is a complete and costly building used by the Ethical Culture Society. It is their church. I asked one bishop

**The Sheldon Memorial**

what they taught. He said, hesitatingly: "I—suppose they teach—love, and perhaps God." In order to give it some semblance of a Christian meeting-place, a wooden cross has been placed on the wall behind the platform. But we are grateful that we have been allowed to use it.

At a meeting of the leaders of Little Helpers, the primary organization of Auxiliary Church work, held on Saturday at Sheldon Memorial, the Rev. and Mrs. C. H. Evans of Akita, Japan, were present. It will be remembered that for several years the interest of the Little Helpers was centered on founding the kindergarten in Akita. Now, Mr. Evans said, a kindergarten is much needed at Odate, Japan. The Church has the ground, and if a kindergarten were built it could also be used for a church. All classes of people have asked for it, including the common council of the city.

**Little Helpers**

Mrs. Esther Smith of Western New York moved that a committee of eight be appointed, one from each province, to secure the \$1,000 needed. This was carried.

At the request of several dioceses, Miss W. Armstrong of Michigan gave the memorial prayer used in that diocese, at all annual meetings of parishes, to Miss Lindley for distribution. Miss Lindley presided, Miss Armstrong acted as secretary. The next general meeting will be in Detroit in 1919. So our Little Helpers have still before them the pleasant motive of giving the kindergarten to children who will appreciate it.

In the last triennium a Churchwoman comparatively unknown has become a great factor in the plan of an international hospital at

**Mrs. Pancoast's Work**

Tokyo. So much has been said about it that I will not dwell at length upon it. Suffice it to say that, at a big meeting at Moolah Temple, Bishop Lloyd and Bishop Brent both spoke on the subject and Mr. Pepper "gathered up the threads", as he said, and asked for the money to complete it. He said that over \$400,000 of the needed half million had been pledged and that it was mainly due to one woman. That woman is Mrs. Pancoast of Philadelphia. During a stay in Japan Mrs. Pancoast became vitally interested in the work of Dr. Teusler and in his vision of a great Christian hospital. By illustrated lecture and in many ways Mrs. Pancoast has aroused a sympathy for this great cause which is finding expression in gifts of money. Mr. Pepper received many pledges last night from churches, Auxiliaries, and individuals which must have materially lessened the sum needed—\$89,000—to complete the gift. Pledges need not be met before January 1, 1918.

Two lively and lovely little barefoot boys at the hotel have received much attention. They are sons of Bishop and Mrs. Temple of North Texas, who are trying out the barefoot theory successfully in these little lads. Mrs. Temple said that once on Fifth avenue, New York, when they were out walking with their colored "mammy", they attracted so much solicitous attention as almost to interrupt traffic.

Early in the sessions a woman told me of a certain resolution she was going to offer. She looked at me ruefully as I met her at

**A "Boo" Convention**

the Shaw's Garden reception. "They tabled it—didn't I tell you they would?—without giving a person a chance to say 'Boo'." I suggested to her that sometime a convention might be especially

**NECROLOGY SINCE 1913**

<b>ARKANSAS</b>	<b>MASSACHUSETTS</b>
Matilde Jordan.	Elizabeth Houghton.
<b>ASHEVILLE</b>	<b>MEXICO</b>
Frances E. Chapman.	Mary Kilvert.
Annie H. Martin.	<b>MILWAUKEE</b>
<b>ATLANTA</b>	Anna C. Smith.
Mary Agnes Pearson.	<b>MISSISSIPPI</b>
<b>CALIFORNIA</b>	Eliza W. Fry.
Susan Lawver.	<b>NEWARK</b>
Fay Chase Kellogg.	Julia R. Starkey.
Kate Field Sherman.	Harriet Christian.
Belle F. Sellwood.	<b>NEW HAMPSHIRE</b>
<b>DELAWARE</b>	Lilla Walker Morrill.
Mary Davis Eldridge.	<b>PENNSYLVANIA</b>
Mary Lafferty.	Anne F. Conrad.
Sallie Giles Short.	<b>RHODE ISLAND</b>
<b>EASTON</b>	Annie Bakewell Phillips.
Harriet B. Spears.	Frances Howell.
<b>ERIE</b>	Clara L. Cranston.
Emma A. Howard.	<b>SOUTHERN FLORIDA</b>
Sara Graham Israel.	Mary Bailey Barbour.
<b>FLORIDA</b>	Florence Bullard Fulweiler.
Mary Stockton Young.	<b>TENNESSEE</b>
<b>INDIANAPOLIS</b>	Sylvia Roche.
Helen Thieme.	<b>VIRGINIA</b>
Emily Upfold.	Sarah Ashton Stuart.
<b>KANSAS</b>	<b>W. NEW YORK</b>
Lucia Blish.	Alice Nicholas Dox.
Florence Pooley.	Jane Hingston Burkhard.
<b>LEXINGTON</b>	<b>W. TEXAS</b>
Mary E. Harrison.	Mattie Sterrell Southerland.
<b>LOS ANGELES</b>	<b>W. VIRGINIA</b>
Hattie C. Willett.	Martha J. Pryor.
Alice Hubbard.	

One of the veterans in Woman's Auxiliary Work is Mrs. H. H. Candee, honorary president of the diocese of Springfield. Mrs. Candee

arranged for women who are anxious to say "Boo". She likes the idea and thinks it would be well attended. However, great freedom has been allowed at all sessions.

In a letter written to this paper dated October 13, 1916, is found this: "Much merriment was caused by a delegate who moved that we make an effort hereafter to have one of the four deputies from each diocese a woman.

**Prophecy**

One woman said: 'If we don't lay that resolution on the table the General Convention will lay us under the table.' Yet I note among the petitions presented to the House of Deputies was one looking to such an amendment of the Constitution as will make women eligible for membership. It is not a vital question among Churchwomen, I think, yet stranger things have happened.

**WEDNESDAY, OCTOBER 25TH**

**CLOSING DAYS**

This Wednesday is closing day for the Auxiliary. The Girls' Friendly Society has the honor of holding on longer than any of the others, its last meeting, on October 26th, being addressed by Bishop Brent. This big room is nearly empty. An occasional woman walks around its great space, her footsteps echoing through the emptiness, taking a last look at these impressive posters. I saw a woman bow before the great white cross which symbolizes the Auxiliary.

Our badges are being unpinned rapidly, as we need no longer proclaim our home town from our coat collars. St. Louis wanted to know, but nobody will care after to-morrow, and we will be the great unbadged.

The last session of the Auxiliary is called "Closing Talks", and usually sums up impressions received. Mrs. Thompson of North

**"Closing Talks"**

Texas made the first speech to-day saying that many things had impressed her, viz.: the preparedness of the meeting, Miss

Emery's patience, the hospitality shown on so many occasions, the beautiful functions, the advantages of the whole thing to the woman from a weak diocese, and, last of all, "women have learned to talk", she said. She intended that the general inspiration she and her delegation had received here should make them valuable assets in the future.

Miss Sturgis of Massachusetts, one of the class leaders, said that this was her fifth triennial and the best. It had gained in scope as it had grown in vision. The ten years of systematic educational work had brought results, yet she could but think through it all what a tremendous thing we *might* be if the thousands who are children of the same faith would but awake to their privileges and link their effort to ours.

"A fine lot of people we are," she said. "We know it, for everybody tells us so. But we are a pitiable few."

The speaker said it was incumbent on Churchwomen to have great sympathy and tolerance for other work of women who were *not* of the Church; that we must enter into *their* ambitions, live their lives with them, and reach them through the gentleness of coöperation and sympathy. We must remember the splendid philanthropic work being done by the women outside the ranks.

Mrs. Monteagle, California, who is the embodiment of enthusiasm, declared the meeting had been "truly great". The courage and outlook shown in facing new issues had been unusual. She thought all had been imbued with the spirit of our Presiding Bishop. She had never seen business sessions marked by a better spirit of unanimity. Since the very roll-call, when 308 delegates had responded, there had come to them a new sense of the composite life of the Auxiliary.

Miss Emery then made a little parting talk—exceedingly simple and touching and pretty—in which she bade us not to fear change. She would have us remember that change is life and life, change. "We can't always be the *old* Auxiliary—we must not deplore nor fear change." She then referred to the recent death of Mrs. Leonard, wife of the Bishop of Ohio, as "change". She was no longer working with us militantly but had gone on a little. "Change—Change—Change!" It must be constant and it might be beautiful.

Miss Lindley seemingly did not want to speak but Miss Emery led her forward. She would have us remember two things: First, she remembered that Bishop Tuttle had said that he had seen the Auxiliary when it was *not* parade-day; and, now that our parade-day was over and we were going home, she wanted to caution all about putting the new plans into trial. There was more danger of our plans failing because they were not thoroughly and persistently *tried* than because there was anything the matter with the plans themselves. Second, before taking the first step toward these new plans, about which the Juniors have talked so much, talk it all over with Christ, find out His will. Miss Lindley closed with a few verses on prayer from the Apocrypha.

Miss Emery displayed during the morning a handsome box, made, we understood, to contain the United Offering of the Chinese women. It was inscribed in Chinese characters: "To the Kind Mother in America."

From this meeting, the women went at once over to St. Peter's

Church for the final touch, the last crowning perfection, Bishop Lloyd's quiet hour. If any lurking complacency was in the Auxiliary heart from the complimentary and glaring speech of the morning, it remained there only until the Bishop had uttered a few sentences.

**The Last Quiet Hour**

As Bishop Anderson had called us to service with "Rise, crowned with Light", so Bishop Lloyd, following in the wake of all our fort-night of activity, took us down into the vale of meditation, humility, self-effacement. In the three-fold meditation, divided by hymn and prayer, the Bishop led his rapt listeners into and through a heart-searching much more than ordinary in its candor. He placed us, not as Church workers, but as individuals, in the sight of Christ. He begged that we forget what little good we may have done, what little talent or value of any kind we may have in our own eyes or in those of our friends, and lend ourselves in the most loving way to service. "Don't think of it as *missionary* work, for that implies that you are better than they; but as if God had seen fit to impart to you something precious which he wants you to tell others of His family." He wanted us to begin in this way, all over again, to live for God. Then he prayed, using the collect: "Pour into our hearts such love toward Thee"; then came the benediction, the long silence on bended knees, the slow rising, the silent parting of the throng at the Church door—and the going home, to begin over again—to-morrow.

In closing the letter for 1913 the writer said that the many interests of the Triennial were like petunia seed, which rewarded one with an abundance of bloom. "Our crop of petunias is going to bloom and to gladden the world's heart in the near future."

Prophetic words! Our petunias are in full bloom.

SARAH S. PRATT.

**DEUS PREVALEBIT**

"Lord, wilt Thou at this time restore again the Kingdom to Israel?"

They little knew, those men of ancient time,  
Who watched their Lord ascending into Heaven,  
That ages still must pass ere all the world  
Would feel the power of the Spirit's leaven.  
They little knew what countless hosts of men  
Would live and die, what kingdoms rise and wane  
Ere in the power of God, the Christ would come  
To bear on earth His just and gracious reign!

To them it seemed, so much they loved their Lord,  
That, without fail, a day could scarce go by  
Until, attended by the Hosts of Heaven,  
Arrayed in glory, Christ would cleave the sky!  
"Tis not for you to know," the Lord had said,  
"The times and seasons God holds in His power."  
How else? Since He alone who knows its scope  
Can know the Kingdom comes at such an hour.

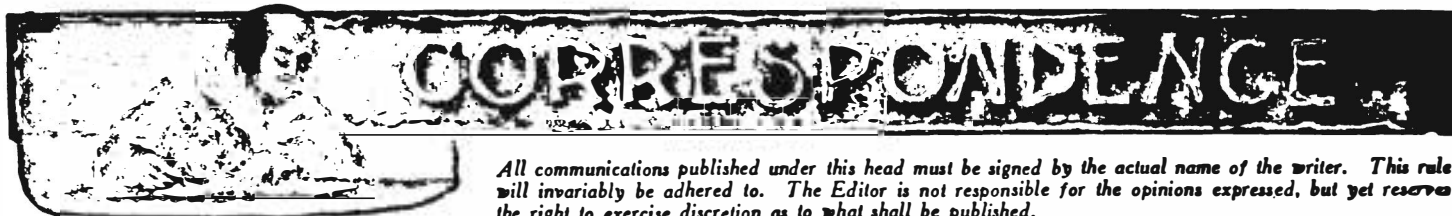
And so they lived in hope and died, those men.  
They fought the fight and kept the faith secure.  
And in the strength and wisdom faith supplies  
They labored, and their labor's fruits endure.  
They fainted not because of long delay,  
Nor suffered faith to fail through useless fears,  
For well they knew their Master's word would hold  
Across the chasm of ten thousand years!

So be it, since ten thousand years are naught  
To Him who made the more than million stars.  
Nor time nor change can keep God's Kingdom back,  
Nor set against His will effective bars!  
We see the dial of progress backward point  
And think the Cause is lost. We little know  
What secret undercurrents of advance  
Are moving forward with resistless flow

Until the progress of the years shall bring  
The dawn of that great Day the Prophets hailed,  
When, evil vanquished, men at last shall know  
How foolishly they thought that God had failed!  
No need to ask the question asked of old:  
"Wilt Thou restore the Kingdom, Lord, to-day?"  
Enough to know the Kingdom will be given.  
Enough to watch, to labor and to pray!

JOHN H. YATES.

IT IS STILL true that if we will "let Him [Jesus] . . . alone," unencumbered by our doctrine and dogma, unfettered by ritual and ceremony, undistorted by the false witness of life which denies faith, "all men will believe on Him". Nothing is clearer than the fact that the world's quarrel is not with Christ, but with attempted human organization of His influence. Yet the tragedy, not only of to-day but of former days also, is that the Church has not been able to leave Christ alone. This is the secret of her too obvious weakness. This is why she has so little spiritual grip upon the world. She has lost the apostolic spirit of "no man, save Jesus only", in her own life, and consequently in her message and witness.—*The Christian*.



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.

### WAR AND THE CHURCH

To the Editor of *The Living Church*:

**A**FTER two years the horrible world war goes merrily on, with its inconceivable slaughter and destruction, so great that the mind staggers before it as in contemplation of the infinite number. Evidently what is left of the manhood of Europe will soon be reduced to the lame, halt, and blind; yet this awful sacrifice to the powers of darkness is carried on by the governments responsible for it in the name of humanity! And nothing is done to put a stop to it, by the neutral governments or the Christian Churches.

They, acting in concert, could have done so long ago. If the United States spent one quarter of what it annually spends on its army and navy in actively spreading the cause of peace there would soon be no wars. If "the universal episcopate" commanded the war to stop, it very soon would stop.

Think of the withering scorn, if tempered with divine charity, with which He who drove the money-changers out of the Temple must regard those high prelates and lesser lights of the Church who put nationality before Christianity, who regard the supposed interests of their comparatively petty countries as above the interests of the Church of Jesus Christ! If any man says, and many do, I am a German, or an Englishman, or an American first, and a Christian afterward, then he is no Christian. Think of the moral position, in the light of the Gospel and teachings of Christ, of those bishops and priests who teach their followers that it is their duty to kill, burn, and destroy, to "crush" any other family of Christians! For what is a nation but a great family? How else can it possibly be considered?

The claim is always made, on all sides, that this "crushing" is done in self-defense; few nations claiming to be Christian have had the effrontery to announce a campaign of wholesale robbery and murder on the simple plea that their opponents are supposed to be weaker, and their lands and wealth look good to greedy eyes. But we are rapidly coming to this "depth of frankness" in the utter collapse of scruples so characteristic of the present war. Perhaps, in time, and before so very long, the great nations of Europe may emulate ancient Mexico, in what the worship of the god of war logically leads to. We are told that for two hundred years before the Spanish conquest human sacrifices and cannibalism were carried on by the national religion to an extent never elsewhere approached, and this by a very highly civilized people, in many respects with strong moral ideas. But war was glorified, and made for the express purpose of obtaining victims to propitiate divinity! What wonder that the fighting lust dies hard in Mexico! but what folly to scoff at poor Mexico with the spectacle of Europe before us!

The Catholic Church did a grand work for Mexico in putting a stop to sacred cannibalism, but it failed there as elsewhere in that it did not put a stop to the military idea. We see the result in war-torn, distracted Mexico to-day. The Church has continued to teach the comforting doctrine, or pious opinion, that all sins are washed out in the baptism of blood, just as in Mexico before the conquest warriors went on their sacred forays serene in the faith that death in the cause of their nation and religion would at once open the gates of Paradise. Who would begrudge the poor martyrs of the militarist juggernaut this happy belief, if a comfort to them and their friends? But how much better to teach that it is the man of peace and goodwill who is secure of heaven, rather than the man who goes forth to burn and slay!

It is said that because the writer of these letters dares criticise the attitude of the Church towards war he represents loss of faith in the infallibility of the Church. Yes, if that foolish notion of infallibility, contrary to the facts of all Christian history, that accredited representatives of the Church cannot teach error, and the people have nothing to do but to follow them blindly. Every reform that has ever been in the Church, the Catholic Revival in the Church of England, the recent attempted reform in Roman Church music, the Council of Trent itself, have been protests against such foolishness.

Let the Church of to-day reform herself, and put a stop to senseless, wicked war!

FRANK A. STORER.

### LINE OR LINEAGE

To the Editor of *The Living Church*:

**M**AY I say a word of caution as to the suggested line of descent by which a correspondent tried to connect Bishop Tuttle with the Apostles in your issue of the 21st inst.?

It is quite impossible for us, with our present historical knowledge, to trace the descent of American and English bishops further

back than the period of the Norman Conquest. Before that we know that there were bishops from the days of the Apostles, and that care was always taken that they should have a valid consecration. But I ask you to observe that there is a great difference between a line and a lineage. When a bishop dies, he does not commonly take part in the consecration of his successor. Thus Bishop Tuttle does not derive his episcopal succession from Bishop Robertson, his immediate predecessor in the diocese of Missouri. Bishop Brewster of Maine cannot trace his lineage through Bishop Codman, his predecessor, nor Bishop Perry of Rhode Island through Bishop McVickar, his predecessor.

In the case of archbishops of Canterbury it has been for a long time the custom to advance to that great position some one who is a bishop already, and usually a bishop who was consecrated by some former Archbishop of Canterbury, but it is rare that the new archbishop is one who was consecrated by his immediate predecessor. A line of Archbishops of Canterbury is interesting, and so is a line of presiding bishops of the Church in the United States. But neither of these is a lineage.

Bishop Tuttle's lineage runs back to England thus: Bishop Tuttle was consecrated by Bishop Hopkins of Vermont, Bishop Hopkins of Vermont by Bishop White, and Bishop White in England. If anyone wishes to see the lineage carried back through actual consecrators for seven centuries more, he may find it in a book which I published, thirteen years ago, *Tables of Episcopal Descent*.

But I must add a few points which will make some of your readers sad, if they take my words for true. The list of bishops of Lyons in France is quite legendary, and must not be taken for history; and, sad to say, no English nor American bishop of to-day, Anglican or Roman, can trace his episcopal lineage to St. Augustine of Canterbury. The Augustinian succession died out in a few years, and Theodore of Tarsus was sent from Rome as a new Archbishop of Canterbury in the year 668, to begin all over again the work of supplying England with an episcopate. No modern bishop can trace his lineage as an apostle to any bishops of the early British Church, to St. David of Wales, to St. Patrick of Ireland, or to St. Aidan, representing Iona and Lindisfarne. How it came about that these great founders have transmitted nothing to our modern episcopal successions is too long a story to tell here. I can only say that they did not, and that our Anglican succession runs back through Theodore of Tarsus to a Roman source. It was a very good source in those days. But lists of successive Archbishops of Canterbury prove nothing as to how any one of them received his episcopal orders, and any attempt to trace a lineage from St. Augustine of Canterbury is a fond thing, vainly invented.

LUCIUS WATERMAN.

House of Deputies, St. Louis, October 23, 1916.

### NO INFANT SHOULD BE REFUSED BAPTISM

To the Editor of *The Living Church*:

**I**S it not the duty of every clergyman of our Church to baptize an infant when asked so to do by a parent or guardian, even though said parent or guardian may avow the intention of bringing up such infant in a communion alien to our Church? A staunch Catholic priest of my acquaintance was asked some time ago by a mother to baptize her infant. Both parents are members of the "Christian" denomination, but wanted their babe baptized, which, of course, their own minister was precluded from doing by the rules of his denomination. Therefore the services of Father \_\_\_\_\_ were sought. Greatly to my surprise I have just heard that this priest declined to baptize the child owing to the peculiar circumstances. I think my good friend herein greatly erred. I think the providence of God brought that child to him; and that it should have been regenerated at once. I believe there are many parents in anti-pedobaptist denominations who would gladly have their children baptized by our clergy if they knew our clergy would be willing and glad to render such a service. To those who believe the doctrine of the Catholic Church and of our Prayer Book about baptism this is a very important matter. Therefore I feel I ought to appeal to my reverend brethren the clergy never to refuse their services in cases similar to the one I have cited. No matter what the intention of the parents as to bringing up the child may be, the child is entitled to the grace of holy Baptism without delay. God's providence, which has caused the parents to ask for the baptism of that child, may overrule the present intentions of the parents as to the child's Christian nurture, and either by converting the parents to the true Church or in some other way may secure the infant to the Catholic Church. If baptism of an infant were asked of me by a parent who avowed the intention of bringing up the child as an



infidel or atheist I would comply just as soon as I could get the requisite water; and would then say to the parent: "My friend, this is now God's child by virtue of this regenerating sacrament, and God I believe will see to it that you change your intentions, or that in some way Christian nurture shall reach this child." Can any of the brethren show that I would err in thus acting?

CUSTIS P. JONES.

Baltimore, October 20, 1916.

### MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

It would seem that I am one of those "123 priests" of the Church, who "so modified the petition" to the General Convention concerning the marriage of divorced persons, "that it becomes a petition to the convention *not* to adopt the report of the convention".

Reasons may properly be given. First. Out of a long experience as a missionary in the west, it seems to me that the present canon of the Church on that subject, in its practical dealing with the divorce evil, is by far the best. It rebukes the evil, yet has mercy for the innocent victims. Second. While it is true that nothing but death *ought* to separate those married by the service of the Church, yet there are, besides, hundreds and thousands of others, who have been legally married in multitudinous other ways. In many states, marriage laws are very loose, shamefully loose. The victims of unscrupulous persons are numerous. If an honest-hearted but simple-minded girl is beguiled into a legal marriage with a scoundrel or a rascal, what is she to do? Divorce is the only remedy. Such cases, under various forms, are numerous. Divorce itself brings a cloud of reproach to the innocent victim. However innocent the divorced party may be, the proposed canon would bring further reproach, because she could not receive the blessing of the Church in any other marriage. Third. I believe that the Church in her ministrations and discipline should show mercy, as far as possible, to the weak and erring. But this proposed canon, as it seems to me, is harsh, and is wanting in compassion. Fourth. While many in the Church would forbid the marriage of any and all divorced persons, it seems to me that they ought not, by canon law, to impose their belief on others.

The divorce evil is rampant, but forbidding remarriage in all cases does not seem to me the proper way in which to try to diminish it.

Respectfully, D. A. SANFORD.

Gallup, N. Mex.

### THE DIVISION OF SONNETS

To the Editor of *The Living Church*:

IN my work for the doctor's degree, I offered for my thesis a study of the structure of the English sonnet. In preparing that thesis, I passed under my scrutiny more than ten thousand sonnets. This makes it possible for me to speak with high authority concerning the types of sonnet and the way in which the sonnet shall be printed. I am glad, therefore, to be able to come to the rescue of *THE LIVING CHURCH*, and of Clinton Rogers Woodruff, in the matter of printing Rupert Brooke's sonnet. It would seem that some merry warrior has criticised the dividing of this sonnet in printing. I do not know where Mr. Woodruff, or his antagonist, get the idea that the sonnet should be printed undivided. The paragraph break between octave and sestet is the usual way of printing, as may be seen in any of the sonnets that are now running in *THE LIVING CHURCH*, by Herbert H. Gowen.

I wish I could lead sonnet writers to follow the Italian models, of which there are notably two: the Petrarchan and the Guittonian. I am glad to point out that the sonnet quoted from Rupert Brooke is of the Guittonian form, while my wife's sonnet in this issue, "Thy Will Be Done", furnishes a perfect example of the Petrarchan model.

LEROY TITUS WEEKS.

Emmetsburg, Iowa, October 23, 1916.

### A CORRECTION

To the Editor of *The Living Church*:

IN your issue of the 14th you printed a telegraphic report of the recent Brotherhood of St. Andrew convention, which purported to have been sent from "Cleveland to Maine", when really it should have been "Cleveland to Portland". Only so are the last words of the telegram intelligible.

Portland, Oregon.

THOMAS JENKINS.

### RELIGIOUS ASPECT OF THE WOMAN'S MOVEMENT

COME to a matter which has often been to me a stumbling block and a difficulty. I mean the specific attitude, not of the New Testament writers in general, but of St. Paul, in particular, towards this question. I am not troubled by the fact that St. Paul says, speaking with regard to the marriage relation, that as "the head of every man is Christ, so the head of every woman is the man and the head of Christ is God." In

an indissoluble partnership, I conceive there must always be ultimate headship; but when St. Paul ends his sentence by saying that the head of Christ is God, it is plain that he speaks of a subordination which, from the point of view of a Christian faith, involves no inferiority whatever in nature or essence, but only difference of function. But there are other sentences in St. Paul of a rather different kind, and I wish to draw a difference and distinction between St. Paul's *principle* and the details of St. Paul's legislation. For instance, St. Paul laid it down that clergymen were not to be twice married. That this is so, I cannot doubt. Well, a great many of my friends in the clerical profession have married twice. I have seen no deterioration in their moral character. I am not in the least prepared to maintain that this particular legislation of the Christian Church, at any period is to stand forever. Principles are eternal but not particular enactments. Again, when St. Paul says that women are to be veiled in the Christian assembly I recognize in that no principle at all but a particular and, I believe, temporary enactment. St. Paul would not have been in the least propitiated by some one coming to Church in a small hat. He wanted women to be veiled in the oriental manner.

Well, now, St. Paul was dealing with a great and radical movement, and he was doubtless very anxious that it should cause no unnecessary obstacles or scandal; he insisted that Christian women should not shock their contemporaries. But I am quite sure that this kind of legislative enactment, in detail, is not necessarily permanent. You have got to get at the root of Christian principle. This is permanent and then we must be content to apply the principle in particular enactments from time to time. Looking at the whole Christian movement I am never prepared to say that civilization, at any particular moment, represents Christian finality. I am quite sure that neither the early Church, embedded in a pagan society and bound not to do anything which would shock pagan society, nor the early middle age, nor the later middle age, nor the renaissance period, nor the modern Roman Catholic Church, nor modern Protestantism, nor the Anglican communion, represents finality. That is not a brilliant paradox but a truism. But it is a truism of which I think people do not always take in the full measure. We have got to try to get deeply at the great principles which lie at the heart of Christian society, and having got those principles we have got to believe in the power of the Christian society to make its own rules with a divine authority.

I am not altogether pleased with my own part of the Church in this respect. I think our present Church of England legislation with regard to women, so far as our nascent Christian assemblies are concerned, is something of the nature of a scandal. I shall very much like our Church legislators to reconsider their position in this respect. We are to try to get a firm grasp of what the Christian principles are, and then we must believe in the liberty of the Christian society in every age to apply these principles so as to give them fresher and fresher applications according to the need of the situation as it arises.

I have not the least doubt that in this, as in every other great movement which stirs human life to its depths, we shall be put to it to solve the questions which arise, but I wish to say again, ending with what I said at the beginning, that, however many particular questions may arise hard to solve, I am quite sure about the fundamental question. We cannot determine off-hand or rapidly what are or what are not the particular kinds of human activity to which women can safely and rightly advance. Experience will be our guide in this. But in principle I am quite sure that Christ our Master requires of us that we should assent to and not shake our heads at the claim of woman to free self-realization.

I am quite sure that the woman's movement is needed, because our present arrangements in society and the present legislation of our country have at the root of them here and there and in many places the refusal by men of this legitimate claim. I am quite sure, therefore, that the Woman's Movement must enter into politics and must demand and must obtain its place in legislation; that is, must make the woman's voice and the woman's point of view heard in moulding the legislation of the country. And I am also sure that the Master of Women as of men is Jesus Christ, the Son of Man, and that He has laid down in regards to marriage and in regard to human life as a whole, certain great and difficult claims which neither man nor woman individually or in large movements can ignore or violate without disaster.—*The Bishop of Oxford*, in a meeting in Queen's Hall, London, June 19, 1912.

## Church Kalendar



- Nov. 1—Wednesday. All Saints'.  
 " 5—Twentieth Sunday after Trinity.  
 " 12—Twenty-first Sunday after Trinity.  
 " 19—Twenty-second Sunday after Trinity.  
 " 26—Sunday next before Advent.  
 " 30—Thursday. S. Andrew. Thanksgiving Day.

### CALENDAR OF COMING EVENTS

- Nov. 8—Maryland Dioc. Conv., Baltimore.  
 " 8—New York Dioc. Conv., Synod Hall.  
 " 15—Quincy Dioc. Conv.  
 " 21—Albany Dioc. Conv.  
 " 21—New Hampshire Dioc. Conv.  
 Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.

### LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

#### BRAZIL

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

#### CUBA

Rev. C. E. Snavelly.

#### CHINA

##### HANKOW

Rt. Rev. L. H. Roots, D.D.  
 Rev. A. S. Cooper.  
 Rev. C. F. Howe.  
 Rev. T. R. Ludlow.  
 Rev. T. P. Maslin.  
 Deaconess Gertrude Stewart.

#### SHANGHAI

Miss Margaret H. Bailey.  
 Rev. E. R. Dyer.  
 Rev. G. F. Mosher.  
 Rev. M. H. Throop.

#### JAPAN

##### KYOTO

Rt. Rev. H. S. G. Tucker, D.D.  
 Rev. P. A. Smith (in Fifth Province).

##### TOKYO

Rt. Rev. John McKim, D.D.  
 Rev. C. H. Evans.  
 Rev. S. H. Nichols.

#### THE PHILIPPINES

Miss B. E. L. Masse.

#### PORTO RICO

Rt. Rev. C. B. Colmore, D.D.  
 Rev. Samuel Sutcliffe.  
 Rev. P. R. R. Reinhardt.

## Personal Mention

THE Rev. DAVID CLARK BEATTY is now priest in charge of St. John's Church, Decatur, Ill.

THE Rt. Rev. W. T. CAPERS, D.D., will be the preacher on Sunday, November 5th, at Trinity Church, New Orleans, La.

THE Rev. WILLIAM EDWARD CALLENDER has become rector of St. Peter's Church, Norfolk, Va., with residence at 832 North Park avenue.

THE Rev. SIDNEY W. CREASEY, Archdeacon of Southwestern Idaho, and for years missionary among the Bannock Indians, has become missionary at Pyramid Lake Reservation, Nevada. He will take up this work November 1st.

THE Rev. HENRY HARRISON HADLEY, after a rectorate of more than ten years at St. Paul's Church, Newark, N. J., has resigned and gone to Syracuse, N. Y. Mr. Hadley was a deputy from Newark to the General Conventions in 1913 and 1916 and has held other important offices in the diocese.

THE Rev. NILE WRIGHT HEERMANS has been called as rector of Grace Church, Stafford Springs, Conn.

THE Rev. ELI D. SUTCLIFFE, who for the past eight years has had charge of the parishes of St. Andrew's, New Paltz, and Holy Trinity, Highland, N. Y., has given up the work at New

### TWENTIETH SUNDAY AFTER TRINITY

St. Matthew 22: 5—"They made light of it."

Ye careless ones, is this your sin, who cling  
 To temporal things and scorn the heavenly feast?  
 Nay, rebels He adjudges you, who fling  
 Away life's greatest prize to claim the least.  
 Oh, love, possessions, labor,—thrown away,  
 Substance for shadow, birthright cheaply sold,  
 Squander'd the crowning moment of the day,

Life's lodestone lost which turneth all to gold.  
 "Your lies, your lightness," thus the prophet spake,  
 "Have made you heedless of the bridegroom's call."  
 Be wise betimes, be earnest, warning take;  
 Lest, lightly chosen, this heavy fate befall,  
 When earth's poor, erring estimates all fail:  
 "Weighed and found wanting in the eternal scale."

HERBERT H. GOWEN.

Paltz, retaining charge at Highland with residence in Poughkeepsie. His address is "Ferris Lane", R. F. D., Poughkeepsie, N. Y.

ARCHDEACON WEBBER has recovered from his long and severe illness and gone to India.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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.

### DAY OF DEVOTION

NEW HAVEN, CONN.—A Day of Devotion will be held at Christ Church, on Friday, November 17, 1916. Conductor: Rev. Father Huntington, Superior O.H.C. All who desire to attend are requested to communicate with the DEACONESS IN CHARGE, St. Iilda's House, 80 Broadway, New Haven.

### DIED

HAWLEY.—At Ridgewood, New Jersey, October 22, 1916, suddenly, AUGUSTA GILBERT, wife of the late Seth HAWLEY, in her sixty-fifth year.

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

HINSDALE.—Entered into rest at her home in Evanston, Ill., on Wednesday, October 18th, ELIZA CHATFIELD, widow of Henry W. HINSDALE, in the eighty-second year of her age.

Grant to her, O Lord, eternal rest!

LEONARD.—At Watkins Glen, N. Y., Monday, October 22nd, Mrs. SARAH LOUISA LEONARD, wife of the Bishop of Ohio. Services at Trinity Cathedral, Cleveland, Ohio, on Wednesday, Dean Abbott officiating, assisted by Bishops Du Moulin, C. D. Williams, and Vincent, and Archdeacon Abbott.

NEWTON.—Entered into rest, on Friday, October 13th, at Walker Hospital, Anthony, Kansas, in his seventy-first year, ADOLPH BORIE NEWTON. Interment at Delanco, N. J.

Requiescat in pace.

OBECHAIN.—At Bowling Green, Ky., Major WILLIAM A. OBECHAIN, a veteran of the Civil War. Major Obchain had been a member of the vestry of Christ Church for thirty-eight years and had long been prominent in the diocese.

PARCE.—At Oneonta, N. Y., October 22, 1916, FRANCES ABIGAIL MEAD PARCE, foster mother of the Rev. Dwight Arthur Parce. Aged 75 years. "Eternal rest, grant her, O Lord."

SIBLEY.—In Rialto, Cal., October 15, 1916, BENJAMIN E. SIBLEY, aged 79 years. He leaves a widow, Fannie Warner Robinson, for many years a member of Trinity Church, Norwich, Conn.

### WANTED

#### POSITIONS WANTED—CLERICAL

CLERGYMAN, UNIVERSITY MAN, wants parish. Sound Churchman, very good reader, extempore preacher, and diligent visitor. Fair stipend and rectory. Best references. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED by clergyman. Thirteen years in priesthood, highly educated, excellent preacher, hard worker. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, thoroughly equipped, experienced, capable, desires position as vicar or curate in East. Address PISTOS, care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted; Middle West; male choir; choral Eucharist every Sunday. Salary \$600. Address GAMBA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted; New Jersey; male choir. Small salary but good prospects for young man. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

COMFORTABLE HOME in clergyman's family offered to companionable woman for part care of three small children. Address OHIO, care LIVING CHURCH, Milwaukee, Wis.

DOMESTIC HELPER wanted. Gentlewoman over thirty preferred. Not a menial position. Address CONNECTICUT, care LIVING CHURCH, Milwaukee, Wis.

LIBERAL SCHOLARSHIP in Church school is offered to a first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with excellent references, desires position. Large experience in boy and mixed choirs. Recitalist, devout Churchman. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, experienced, recitalist, desires a change. References as to character, ability, and Churchmanship. Address EXPERIENCE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Address TRAINED, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

AUSTIN ORGANS.—The CHOROPHONE is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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

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

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will take orders for inexpensive Vestments and Altar Linen. Address Miss E. L. LARRABEE, 1133 North La Salle street, Chicago.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 830 Amsterdam avenue, New York, N. Y.

**FLORENTINE CHRISTMAS CARDS.** Calendars, etc. 65 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

**SECOND-HAND pipe organ** wanted at a bargain price, for a mission church. Address Mrs. G. S. COMSTOCK, Mechanicsburg, Pa.

**UNLEAVENED BREAD—INCENSE**

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

**SAIN'T MARY'S CONVENT,** Peekskill, New York—Altar Bread. Samples and prices on application.

**CLERICAL OUTFITS**

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

**BOARDING—FLORIDA**

**A FEW SEMI-INVALIDS** or elderly people wanted, to board for the winter. Special care if desired. Excellent water, good table, fine porch. Reasonable terms. Address TRAINED NURSE, Box 160, Orange City, Fla.

**FOR RENT—FLORIDA**

**FURNISHED BUNGALOW,** with outbuildings, spacious grounds, on large lake, connected with Tampa by brick road and railway. Church. Address Mrs. WEDDELL, Orlando, Fla.

**BOARDING—NEW JERSEY**

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

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE,** 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

**HEALTH RESORTS**

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

**THE BOARD OF MISSIONS**

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

**NOTICES**

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

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

The Brotherhood 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 American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

**GIRLS' FRIENDLY SOCIETY**

In order to increase the knowledge of the aim and purpose of the Girls' Friendly Society, the New York diocesan organization has arranged for a mass meeting of associates, members, and Churchwomen, to be held in Synod hall, One Hundred and Tenth street and Amsterdam avenue, on Saturday, November 11th, at 3:30 P. M. Bishop Greer will preside, and addresses will be made by Bishop Paddock, the Rev. Father Huntington, O.H.C., and Miss Marshall, head of the Social Service Department, G. F. S. A.

**THE ORDER OF THE DAUGHTERS OF THE KING**

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

**APPEAL**

**BELL.**—Second-hand Church bell wanted for St. James' Church, Ichang, China. The congregation have raised \$18 for this purpose. Address Rev. A. S. COOPER, 281 Fourth Ave., New York City.

**INFORMATION AND PURCHASING BUREAU**

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

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

**THE LIVING CHURCH**

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 (agency for book publications of The Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

**BROOKLYN:**

- Church of the Ascension.

**BOSTON:**

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

**SOMERVILLE, MASS.:**

- Fred I. Farwell, 106 Highland Road.

**PROVIDENCE, R. I.:**

- T. J. Hayden, 82 Weybosset St.

**PHILADELPHIA:**

- Educational Dept., Church House, 12th and Walnut Sts.
- Geo. W. Jacobs & Co., 1628 Chestnut St. John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

**WASHINGTON:**

- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

**BALTIMORE:**

- Lycett, 317 North Charles St.

**STAUNTON, VA.:**

- Beverly Book Co.

**ROCHESTER, N. Y.:**

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**TROY, N. Y.:**

- A. M. Allen.
- H. W. Boudey.

**BUFFALO, N. Y.:**

- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

**CHICAGO:**

- LIVING CHURCH, branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, 56th St. and Blackstone Blvd.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

**MILWAUKEE:**

- The Young Churchman Co., 484 Milwaukee St. St. Louis:
- Lehman Art Co., 3526 Franklin Ave.

**LOUISVILLE:**

- Grace Church.

**LONDON, ENGLAND:**

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

**BOOKS RECEIVED**

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

**Bobbs-Merrill Co. Indianapolis, Ind.**

*Ethics of Democracy.* A Series of Optimistic Essays on the Natural Laws of Human Society. Third Edition. By Louis F. Post. \$1.50 net.

**Dodd, Mead & Co. New York.**

*The New York of the Novelists.* By Arthur Bartlett Maurice. With Illustrations. \$2.00 net.

**E. P. Dutton & Co. New York.**

*El Supremo.* A Romance of the Great Dictator of Paraguay. By Edward Lucas White. \$1.90 net.

*Belle Jones.* A Story of Fulfilment. By Allen Meacham. 50 cts. net.

**Fleming H. Revell Co. New York.**

*The Science of Religion.* Fundamental Faiths Expressed in Modern Terms. By Daniel A. Simmons, Judge of the Circuit Court, Jacksonville, Florida. \$1.00 net.

**Standard Publishing Co. Cincinnati, Ohio.**

*Little Prodigals.* By Nannie Lee Frayser. 35 cts. postpaid.

**Presbyterian Board of Publication and Sabbath School Work.** 1319 Walnut St., Philadelphia.

*The Juniors: How to Teach and Train Them.* By Maud Junkin Baldwin, Superintendent Elementary Division, Pennsylvania State Sabbath School Association. 45 cts. net.

**Houghton Mifflin Co. Boston, Mass.**

*Gleanings from Old Shaker Journals.* Compiled by Clara Endicott Sears, Author of "Bronson Alcott's Fruitlands." With Illustrations. \$1.25 net.

*A Volunteer Poilu.* By Henry Sheahan. 1.25 net.

**PAMPHLETS**

**University of Virginia Press. Charlottesville, Va.**

*Proceedings of the Ninth Rural Life Conference* held at the University of Virginia Summer School, July 17 to 21, 1916. Alumni Bulletin of the University of Virginia. Third Series, Vol. IX., No. 4, August, 1916.

**Department of the Interior, Indian Affairs.** Washington, D. C.

*Something New and Epoch-Making in Indian Education.* Address delivered at the Mohonk Conference, October 18, 1916, by H. B. Pears, Supervisor of Indian Schools for the United States.

*The Indian is no Longer a Vanishing Race.* Address delivered at the Mohonk Conference, October 18, 1916, by Dr. Lawrence W. White, Superintendent Lac du Flambeau (Wis.) Indian School.

**Standard Publishing Co. 9th & Cutter Sts., Cincinnati, Ohio.**

*The Child You Used to be.* By Phebe A. Curtiss. 25 cts. net.

**American Seamen's Friend Society. 76 Wall St., New York.**

*Eighty-Eighth Annual Report,* March 31, 1916.

**Presbyterian Board of Publication and Sabbath School Work. Philadelphia.**

*A Campaign of Personal Evangelism.* How it started the plan of organization; How it developed in interest; The results. By Perry V. Jenness, D.D., Pastor of the Twenty-third Avenue Presbyterian Church, Denver, Colorado. 5 cts. each, \$3.00 per 100.

# THE CHURCH AT WORK

## DEATHS OF MARYLAND CHURCHMEN

DR. LOUIS McLANE TIFFANY, of international renown as a surgeon and one of the most distinguished practitioners in Baltimore, died suddenly on October 23rd, at his summer home in Mount Curtis, Accomac county, Virginia, aged 72 years. For nearly twenty-five years Dr. Tiffany held a professorship at the University of Maryland and for fifteen years was surgeon-in-chief of the Baltimore and Ohio Railroad. He was a former president of the American Surgical Association, a founder and vice-president of the Maryland Clinical Society, held many hospital appointments, and was an honorary member of many medical and surgical associations in this country and abroad. He was a lifelong member of Grace Church, Baltimore, and served on its vestry for many years. The funeral services were held at Grace Church, October 25th, the Rev. Dr. Arthur C. Powell, rector emeritus, officiating, in the absence of the rector, assisted by the Rev. Charles A. Hensel.

Mr. Edward S. Peerce, president of the Towson and Dulany's Valley Turnpike Company, and prominently identified with the growth of Baltimore county for more than half a century, died at his home in Dulany's Valley, October 3rd, aged 80 years. Mr. Peerce was a lifelong Churchman and member of Trinity Church, Long Green, Baltimore county, and for many years served on its vestry. The funeral was held October 5th, the Rev. Frederick Towers officiating.

Colonel David Gregg McIntosh, one of the most prominent lawyers in the state, for many years president of the state board of law examiners, and a Confederate veteran, died at his home at Towson, Baltimore county, October 6th, aged 80 years. Col. McIntosh was a lifelong and devoted Churchman, for nearly fifty years a member of Trinity Church, Towson, and for many years a member of its vestry. The funeral services were held in Trinity Church on October 8th, the rector, the Rev. Mr. W. H. H. Powers, officiating, interment being made in Hollywood cemetery, Richmond, Va.

## DEATH OF KENTUCKY CHURCHMAN

CHRIST CHURCH, Bowling Green, Ky., and the whole diocese has suffered loss in the death of Major William A. Obenchain, who was senior warden of the parish and had been a member of the vestry for thirty-eight years. He was one of the most efficient treasurers of the diocese and a prominent member of the diocesan council. Major Obenchain served with distinction in the Confederate Army under General Robert E. Lee, of whom he was a warm personal friend, and after the War engaged in educational work. He was for a number of years president of Ogden College and was a member of its faculty up to the time of his death.

## MEMORIAL TO ARCHBISHOP NUTTALL

MANY CHURCHMEN in the United States were familiar with the work of the late Archbishop Nuttall in the island of Jamaica and some have had the pleasure of meeting him during his visits to this country. His lamented death last spring left a vacancy in the archbishopric for the West Indies and in the episcopate for Jamaica.

It is now planned to erect a diocesan memorial which is to take a double form. It is hoped that there may be a material increase

in the endowment fund for Jamaica, and it is also hoped that from the same memorial fund there may be established an industrial home for destitute children. Both these objects are greatly needed. The impoverishment of the island by the hurricane and earthquake of 1907 will still be fresh in the minds of Americans.

The appeal for this fund is signed by the Bishop and a committee, and it is stated that subscriptions for the "Archbishop Nuttall Memorial Fund" may be sent to A. H. Jones, Esq., Vice-Chairman of the Diocesan Financial Board, care of the Church Offices, 3 Duke street, Kingston, Jamaica.

## ST. MARK'S CHURCH, MEDFORD, OREGON

THE NEW St. Mark's Church, Medford, Oregon, is built of gray cement brick with white cement stone trimmings. An altar and reredos and rood screen executed by a competent woodworker of Portland will be in-



ST. MARK'S CHURCH, MEDFORD, OREGON

stalled during the coming month. Oak pews and choir stalls are being made by the Church Furniture Company of Fond du Lac, Wis.

It is expected that the Bishop will be present to bless and open the church in Advent. The Rev. William B. Hamilton is rector.

## DEATH OF MRS. W. A. LEONARD

MRS. SARAH LOUISA LEONARD, wife of the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D.D., died at Watkins Glen, New York, Monday night, October 22nd, and in the presence of some thirty of the clergy of the city and diocese, and a great congregation, was buried from Trinity Cathedral, Cleveland, the following Wednesday afternoon. The service, including the committal, was under the direction of the Dean of the Cathedral, the Very Rev. H. P. Almon Abbott, D.D., assisted by Bishop DuMoulin, the Coadjutor of the diocese; the Bishop of Michigan, the Rt. Rev. Charles D. Williams, D.D.; the Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, D.D., and Archdeacon Abbott. The music, consisting of hymns and the burial chants, was sung by the large vested choir of the Cathedral. For some years Mrs. Leonard's health had not been good, and last July she went with the Bishop to Watkins Glen for the summer, where for a time she improved somewhat, was able to go out each day, and looked forward to her return to Cleveland in the early autumn. When the final turn came for the worse, a week prior to her death, the Bishop was at the General Convention in St. Louis, but immediately returned, and remained with Mrs. Leonard to the end. The body was brought from Watkins Glen in a special car Monday night, arriving in Cleveland Tuesday morning, and was taken to the episcopal residence. From there, at the hour

of service on Wednesday, it was conveyed to the Cathedral, and from the hearse borne into, and out of, the Cathedral on the shoulders of a half dozen young men, attended by the family and the executive committee of the Cathedral Chapter, together with a few others, as honorary pallbearers. At no time in its history, of now nearly one hundred years, has the diocese felt itself more deeply bereaved. Bishop Leonard was consecrated to the episcopate of Ohio in October, 1889, and during those twenty-seven years Mrs. Leonard was his silent partner, close companion, and wise comrade in all his work, giving to it, with him, her affectionate interest and means. For many years, until her health began to break, she was the active head of the Woman's Auxiliary of the diocese. She was a trustee of the Woman's College of the Western Reserve University, a trustee of the Young Woman's Christian Association, a member of the Board of Managers of Lakeside Hospital, and a patron of music and art. When the Cathedral was erected, two tombs, one for the Bishop and another for Mrs. Leonard, were built in the crypt immediately underneath the great altar. Neither of these is entirely finished, and until that work is accomplished Mrs. Leonard's body will rest in the Wade Memorial Chapel at Lake View cemetery.

## STARVATION IN ALBANIA

WHILE THE people of the United States have been sending \$30,000,000 worth of relief to Europe and Turkey, 200,000 women and children in Albania have died of starvation. A citizen of New York, who has returned from his third trip to this hunger zone of Europe, predicts that the entire population will die of famine and pestilence unless helped. He says that in Albania corn is \$50 a bushel, flour \$80 a sack, and macaroni \$5 a pound. "The tragedy of Albania," he says, "is that a nation is dying of hunger, while the people of the United States, laden with gifts for the rest of Europe and for Turkey, pass by on the other side.

"The Albanians are as much entitled to sympathy and help as others. They have not taken part in the war. They fed and sheltered the refugees from Serbia, even with the last measure of corn that the famine-stricken villages possessed. They have not done any wrong; yet armies have swept over their country, taking what could be found to take, leaving to the starving women and children only the carcasses of dead horses in the streets.

"I ask only American fair play for the famished children of Albania. Why should the Albanians—300,000 of whom are Christians—be left to starve, while we press forward, in generous rivalry, to feed the others? I want to go back to Albania with a shipload of food. I have arranged for a ship—a new American ship, just launched and fitted for sea. The ship is ready and waiting."

## MEMORIALS AND GIFTS

CHRIST CHURCH, Bowling Green, Ky. (Rev. E. W. Halleck, rector), has recently been enriched by the gift of a handsome carved reredos of walnut, provided by the will of Sister Belle Crosswaite, a former communicant.

THERE HAS recently been installed in Grace Church, Waterville, N. Y., a system of indirect lighting which adds much to the beauty of the church. This was given by Mrs. Earl B. Putnam in memory of her aunt,



Mrs. Henrietta Tower Page, one of the earliest communicants of the parish, whose daughters, Mrs. Stephen Conklin and Miss Henrietta Tower Page, are numbered among its members.

**MEMORIAL WINDOWS** to the Rev. Chandler Hare and the Rev. Alfred M. Abel, former rectors of St. Luke's Church, Lebanon, Pa. (Rev. A. A. V. Binnington, rector), were dedicated on October 22nd. The windows contain life-sized figures of St. Luke and St. John and are declared to be among the finest specimens of stained glass in the country. Members of the Hare family of Philadelphia were present at the services.

**AT GRACE CHURCH**, Newark, N. J., the following memorial gifts were blessed on the Eighteenth Sunday after Trinity by the Rev. Charles L. Gomph, rector: (a) A new organ, memorial to Miss Elizabeth Hampton, the gift of a member of the parish. This is one of the largest and finest organs in New Jersey and was built by the Hall Co. of New Haven, Conn. (b) Two additional arches to the rood screen, of wrought iron, in memory of William A. Ripley and his wife, Miriam A. Ripley, given by Wainright Ripley and his sister, Mrs. Austin H. McGregor. (c) A hand-made lace super-frontal for the high altar—a gift by Mrs. E. Alvah Wilkinson in memory of her father, the late Theodore Runyon, ambassador to Germany. (d) A beautiful embroidered fair linen cloth for St. Mary's altar as a memorial to William Hayes, presented by his sister, Miss Anna K. Hayes.

**CONNECTICUT**

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

**Society Gatherings—Quiet Day—Successful Canvass**

**THE LOCAL** assembly of the Daughters of the King hold their annual meeting in All Saints' Memorial Church, Meriden, Saturday, November 4th. The meeting will be of unusual interest inasmuch as it is the twenty-fifth anniversary of the founding of the assembly. Miss Julia U. McLean has prepared a history of the commencement and growth of the order in the diocese.

**THE ANNUAL** meeting of the Connecticut branch of the Woman's Auxiliary will be held in St. Paul's Church, New Haven, Wednesday, November 8th. The speakers are to be the Bishops of Southern Brazil, of Kyoto, and of Spokane.

**BISHOP BREWSTER** will hold on December 11th a quiet day for the clergy of the New Haven archdeaconry.

**THE PROGRAMME** of the Sunday school conference, which is to be held for the teachers and workers of the archdeaconries of Hartford, New Haven, and Middlesex, under the auspices of the diocesan Board of Religious Education, in St. Andrew's parish, Meriden, Thursday, November 16th, includes addresses by Miss Frances B. Barney on The Missionary Education of the Child; by the Rev. John H. Rosebaugh on How to Teach the Catechism, and also an address on The Opportunity and Privilege of the Sunday School Teacher, by a speaker not yet named.

**SINCE EASTER** the rector of Trinity Church, Waterbury, the Rev. Frederick D. Buckley, has made a personal canvass of the parish and has added 196 families to the pledge roll, while the amount pledged has been increased by \$1,567.62.

**THE REV. HENRY SWINTON HABTE**, chairman of the diocesan Board of Religious Education, will give an illustrated talk on the work of the board before the New London Clericus in Trinity parish house, Norwich, Monday, November 8th.

**THE ANNUAL** meeting of the diocesan council of the Girls' Friendly Society occurs in

Danbury on Friday and Saturday, November 10th and 11th. Four members of the Connecticut society will take part in a debate at the G. F. S. Conference during the provincial council meetings in Boston, November 24th, the topic being, "Resolved, That the G. F. S. can improve the moral tone of moving picture plays."

**KENTUCKY**

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.  
St. Paul's, Henderson—Religious Education

**DEAN CRAIK**, who was so seriously injured in an automobile accident a month ago, continues to improve. So rapid has been his recovery during the past week that it is expected he will shortly be moved from the infirmary to his home. His son, Charles Ewell Craik, Jr., who was less severely hurt, has almost entirely recovered.

**ST. PAUL'S CHURCH**, Henderson (Rev. Robert W. Ward, rector), has undergone extensive improvements during the past few months, having been completely renovated and put in thorough repair within and without. Among recent gifts to the church are a silver baptismal shell, two glass cruets for the Communion service, and a silver spoon, also a new silver chalice remodeled from one of the old ones. A Sunday school has been organized at Weaverton, a suburb of Henderson, with an enrollment of fifty-five. It is conducted by the rector with the able assistance of the educational secretary of the Woman's Auxiliary and a number of teachers from the parish. The parish expects to entertain the diocesan council next spring. Arrangements are being made for a preaching mission by the Rev. John Gass.

**ARRANGEMENTS** have been completed for the second year of the diocesan school of religious instruction, which is to be held on Wednesday evenings at the Cathedral House, under the auspices of the diocesan Board of Religious Education. The sessions will cover fifteen weeks instead of ten, beginning on All Saints' Day. Owing to the absence of the Rev. Harris Mallinckrodt, chaplain of the First Kentucky Regiment, who is with the troops at the border, a change in the faculty has been made necessary and the course on The Gospels and Life of Our Lord will be taken by the Rev. Roger H. Peters, rector of St. Luke's Church, Anchorage. The Rev. Dr. Lester Bradner of the General Board is to be present at the opening, and will also address a mass meeting.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop  
Dr. Kinsolving's Anniversary — Brotherhood — Other Parish Notes

**ON SUNDAY**, October 8th, the Rev. Dr. Arthur B. Kinsolving observed his tenth anniversary as rector of Old St. Paul's parish, Baltimore. There was no special celebration of the day, but at the 11 o'clock service the Rev. Dr. Kinsolving preached an anniversary sermon in which he rehearsed in detail not only the growth of the city and its most cherished institutions during his ministry here, but also the growth of St. Paul's parish, and the many changes that had occurred in it. He stated that the total receipts for all objects during the ten years were \$573,000, and that the endowment fund of St. Paul's, started in 1888 by the late Rev. Dr. J. S. B. Hodges, who set apart \$143 to begin such a fund, has now grown to \$155,000. He declared that the imposing beauty of the new Masonic Temple immediately adjoining the church, and other neighboring buildings, was a constant reminder that before long something must be done to improve the exterior of St. Paul's.

**A JOINT MEETING** of the senior and junior diocesan assembly of the Brotherhood of St.

Andrew was held on Tuesday evening, October 10th, in the parish hall of the Church of St. Michael and All Angels, Baltimore. The principal speaker of the evening was the Rev. Charles E. Perkins, rector of St. Thomas' Church, Homestead, Baltimore.

**A PARISH** reunion and supper were held in the Sunday school room of St. George's Church, Mt. Savage, Allegheny county (Rev. Joseph Ware, rector), on the evening of St. Matthew's Day. About one hundred were present. A new and very successful departure was the invitation to the women of the parish to join with the men on the occasion. The Bishop was the guest of honor. Besides the Bishop, the other speakers were Mr. Andrew Ramsay, the toastmaster, and Mr. James Cloan, Professor Frederick Foster Snow, and Mr. R. Mason Hill.

**THE PATRONAL** festival of St. Luke's Church, Baltimore (Rev. E. Dering Evans, rector), was celebrated on St. Luke's Day, October 18th, and the octave following, with a series of special services and meetings. On the afternoon of October 20th the members of the parish, led by their rector and the vested choir, made their annual pilgrimage to St. John's churchyard, Waverly, where they held a memorial service at the grave of the Rev. Dr. Charles Woodruff Rankin, for many years the beloved rector of the parish. On the evening of Sunday, October 22nd, there was solemn Evensong and procession, with a sermon by the Rev. John D. La Mothe, rector of the Church of the Ascension. At the closing service on the evening of October 25th, more than fifty men, former choir boys of the parish, including in their number some of the most prominent men in the life of the city, gathered for their first reunion, which is expected to become an annual affair. Among them was Frank Walsh, one of the original members, who has served in the choir for more than forty years. After Evensong, said by the rector, the men adjourned to the parish hall, where refreshments were served and informal addresses made by several former members of the choir.

**MINNESOTA**

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

**Dormitory Opened at Breck School—Religious Education**

**THE HOUSE** recently purchased as a men's dormitory for Breck School, St. Paul, was

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**NO ALUM**

formally opened in connection with the October meeting of the Twin City clericus at St. Matthew's Church, St. Anthony Park, St. Paul. Prayers were said by the Bishop and addresses made by the superintendent, the Rev. C. E. Haupt, Dean Woods of the State Agricultural School, and Bishop Edsall. The house will accommodate about nine students and is most attractive in appearance.

A SCHOOL of religious education for the teachers of the Church Sunday schools has been inaugurated in Minneapolis. Sessions are held every Wednesday night in St. Mark's parish house, and there has been an enthusiastic response on the part of the teachers and others. Two lectures are given each evening, one by the director, the Rev. Frederick D. Tyner, on Religious Pedagogy, and one by the Rev. Elmer N. Schmuck, on the Gospels and the Life of Christ. The course is for three years.

**MISSOURI**

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

**Anniversary Services at Old Orchard**

EMMANUEL CHURCH, Old Orchard, St. Louis (Rev. J. Courtney Jones, rector), celebrated the fiftieth anniversary of the laying of its cornerstone on October 14th, 15th, and 16th. The celebration began with a service on October 14th with an address by the Rev. J. D. Ritchey, D.D., a former rector, followed by a reception to members and friends. On Sunday at 10:30 Morning Prayer was followed by a third celebration of the Holy Communion with an address by Bishop Tuttle and a sermon by the Rt. Rev. W. C. Brown, D.D., Bishop Coadjutor of Virginia. An organ recital was given in the afternoon. At Evening Prayer there was a sermon by the Bishop of Western Michigan. Monday evening there was a short service with a historical address illustrated by stereopticon.

**NEVADA**

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

**Indians Honor Bishop Hunting—Guild at Lovelock—Arthur Brooks Memorial Conference**

AT THE sixth annual conference of the Society of American Indians, at Cedar Rapids, Iowa, last month, Bishop Hunting was elected chaplain.

A GUILD was organized in September at the mission in Lovelock (Rev. Ross Turman, in charge), to provide for current expenses and to attempt getting funds for a much needed building. There are at least twenty communicants. The town is showing remarkable growth and will be permanent being right in the center of a fertile valley, in a rich mineral country.

THE ARTHUR BROOKS memorial conference will meet in Winnemucca from November 8th to 12th. Most of sessions will be in the new St. Mary's parish hall, which will be completed in ample time. The vicar expects to occupy the upper story as a residence.

**NEWARK**

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

**Reception for the Rev. James McCleary—Acolytes' Festival at Orange**

THE PARISHIONERS of the Church of the Holy Communion, Paterson, N. J., gave a reception to their new rector, the Rev. James A. McCleary, in the parish hall on Wednesday evening, October 25th. Addresses were made by the clergy of neighboring parishes and other guests. The rector is in residence at 407 Ellison street.

THE FIFTH annual service for the acolytes of the dioceses of New York, Long Island, New Jersey, and Newark will be held at All Saints' Church, Orange (Rev. C. M. Dunham,

rector), on the evening of Wednesday, November 8th. The preacher will be the Rt. Rev. Wilson R. Stearly.

ON SUNDAY, November 5th, All Saints' parish, Orange, will keep its annual festival. The choir of thirty-five voices will be assisted by an orchestra. The preacher in the morning will be the Rev. Paul R. Hoffman, rector of Christ Church, Elizabeth; and in the evening the Rev. Walter O. Kinsolving, rector of Calvary Church, Summit.

**NEW HAMPSHIRE**

EDWARD M. PARKER, D.D., D.C.L., Bishop

**Orphan's Home Loses Its Matron**

THE ORPHANS' HOME at Concord, so long associated with the life of St. Paul's School, has suffered a severe loss in the resignation of its matron, Miss Mary Harriman. Coming to the Home four years ago, Miss Harriman has worked so efficiently and faithfully that her health has become temporarily impaired. On her resigning the trustees vainly urged her to reconsider and offered her a long holiday. In Miss Harriman's resignation the Christian workers of Concord lose a valued associate.

**PITTSBURGH**

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

**Daughters of the King—St. Margaret Memorial Hospital**

THE AUTUMNAL meeting of the Pittsburgh assembly of the Daughters of the King, on Thursday, October 26th, at Calvary Church, Pittsburgh, began with Holy Communion, and a sermon by the Rev. T. A. Cheatham. The afternoon was devoted to listening to a report of the convention of the order lately held in St. Louis, made by Miss Catherine Howell, of Uniontown, president of the assembly; and to a discussion of the *Royal Cross*, the paper published under the auspices of the order.

THE SEMI-ANNUAL sewing in behalf of the diocesan hospital, the St. Margaret Memorial, was held in the dispensary building, under direction of the Ladies' Auxiliary to the Board of Trustees, on Thursday, October 26th. About seventy ladies, representing most of the city parishes, were present. About \$125 was contributed for the cost of material made up during the day. Additions and improvements in the hospital fabric were thrown open for inspection, and a very enjoyable and profitable day was spent.

**QUINCY**

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

**Every-Member Canvass**

AN EVERY-MEMBER canvass of Grace Church parish, Galesburg (Rev. Andrew Chapman, rector), was made on October 15th, with the result that the number of pledges for the support of the parish was almost doubled, the amount being quite double that of last year, and nearly equal the whole amount of the coming year's budget. The parish hopes before long to be enrolled among those which do not resort to undignified and commercial methods of money-raising. Preparations are being made in this parish for

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MR. T. E. SMITH, Jr., Akron, Ohio.



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**NEW BIBLE PICTURE CONTEST**

The Christian Herald Bible Picture Contest which has just ended, has been a tremendous success. 419 rewards for fitting appropriate Bible verses to pictures published in the Christian Herald. First reward was \$1,250.00. A new Contest is here announced. Over 500 rewards aggregating \$5,000.00 will be given away. Every reader of the Christian Herald will have an opportunity to earn one of these rewards. Write for particulars.

You will also receive every week in the year one of the best religious newspapers published. It will keep you up-to-date on all matters of interest. It is illustrated on nearly every page. Special articles. Short stories. Serial stories. Weekly sermons by famous pastors. Daily Meditations. Sunday School Lessons. Christian Endeavor, Baptist Young People and Epworth League Topics. Subscription price NOW \$1.50 a year. After Nov. 10th \$2.00 per year. Subscribe NOW before price is raised.

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**RHODE ISLAND**

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

**St. Elizabeth Home—Woman's Auxiliary—Sunday School District Meetings**

THE ST. ELIZABETH HOME for incurables and convalescents in Providence celebrated its donation day on the Feast of St. Luke, when open house was kept and gifts of money, fruits, vegetables, and hospital supplies were received. The new building, although not quite ready for occupancy, was open for inspection. The dedication will probably take place soon after the Bishop returns from convention.

THE MONTHLY meeting of the diocesan Woman's Auxiliary was held at the Church of the Ascension, Auburn (Rev. Charles A. Meader, rector), on the 20th. The speaker was the Rev. Thomas Paul Maslin of Hankow, China.

SUNDAY SCHOOL forces turned out in large numbers at the district meetings in Providence, Newport, and Pawtucket. The Providence meeting was held in All Saints' parish house, Providence, on Monday, October 16th, and the large hall was well filled with teachers and officers. The Rev. Milton S. Littlefield, D.D., spoke on Lesson Illustration. He was also the speaker at the other district meetings which followed on successive evenings. At the election of officers Mr. Thomas B. Maymon of St. Mary's, East Providence, was elected president, and Mr. Charles R. Haslam of the Church of the Messiah, Providence, secretary-treasurer.

**SOUTHERN VIRGINIA**

**A. M. RANDOLPH, D.D., LL.D., Bishop**  
**B. D. TUCKER, D.D., Bp. Coadj.**

**Mission at Roanoke—Call for Special Council Cancelled**

THE REV. CLAUDIUS F. SMITH of Lynchburg, Va., concluded an eight day Mission at Christ's Church, Roanoke, Va., Sunday, October 26th. The ministerial union, which is composed of ministers of all of the churches, decided to have simultaneous meetings in the month of October, and nearly all were opened at the same time. The Rev. Mr. Smith came Sunday afternoon and the mission began October 15th. Services were held at 3:30 and 8 P.M. each day excepting Saturday. There were good congregations and increasing interest, which manifested itself especially on the last day.

BISHOP RANDOLPH has cancelled the call for a special council to meet in Lynchburg.

MR. DAVID H. BROWN, secretary of the Laymen's Mission Movement of both Virginia and South Virginia, is making preparations for an every-member canvass in St. John's Church, Roanoke.

REPORTS FROM the Virginia Episcopal School, located at Lynchburg, are most encouraging. Mr. Gannaway has been added to the staff of teachers, making five in number. Applications still come in, but there is no room. Thirty thousand dollars should be provided to build a wing to accommodate the boys who are applying.

**SPRINGFIELD**

**EDWARD W. OSBORNE, D.D., Bishop**

**Special Synod Called to Elect a Bishop**

THE BISHOP of Springfield having resigned his office on the 18th of October and it having been accepted by the House of Bishops, the Standing Committee, acting as the ecclesiastical authority of the diocese, has issued a call for a special synod for the election of a

# New Stomachs for Old

By Arthur True Buswell, M.D.



Eugene Christian

THOUSANDS of people who suffered for years with all sorts of stomach trouble are walking around to-day with entirely remade stomachs. They enjoy their meals and never have a thought of indigestion, constipation or any of the serious illnesses with which they formerly suffered and which are directly traceable to the stomach.

And these surprising results have been produced not by drugs or medicine of any kind, not by foregoing substantial foods, not by eating specially prepared or patented foods of any kind, but by eating the foods we like best *correctly combined!*

These facts were forcibly brought to my mind by Eugene Christian, the eminent Food Scientist, who has successfully treated over 23,000 people with foods alone.

In a recent talk with Eugene Christian, he told me of some of his experiences in the treatment of various ailments through food—just a few instances out of the more than 23,000 cases he has on record.

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness, which was naturally reflected in his ability to use his mind. He was twenty pounds under-weight when he first went to see Christian, and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it, he was not 50 per cent. efficient, either mentally or physically. Yet in a few days, by following Christian's suggestions as to food, his constipation had completely gone, although he had formally been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased six pounds. In addition to this, he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do was that of a man one hundred pounds over-weight whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight at once, quickly regaining his normal figure, all signs of rheumatism disappearing, but he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old

method of eating, and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old, who had been traveling with his doctor for several years in a search of health. He was extremely emaciated, had chronic constipation, lumbago, and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble, which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After a few months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting, and they applied to as many different ailments. Surely this man Christian is doing a great work.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally, that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon, and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age, and for all occupations, climates and seasons.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons, and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating, simply write The Corrective Eating Society, Dept. 6611, 460 Fourth Ave., New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five day's trial, with the understanding that you will either return them within that time or remit \$3.00, the small fee asked.

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bishop, to be held in St. Paul's Church, Springfield, on Wednesday, December 27th, at 10 A. M.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop  
WM. CABELL BROWN, D.D., Bp. Coadj.  
Piedmont Convocation

THE PIEDMONT CONVOCATION met in Falls Church (Colonial) parish, October 16th to 19th. At the Holy Communion the Rev. Prof. S. A. Wallis of the Theological Seminary of Alexandria preached. At other services the Rev. Messrs. Burkhardt and Hammond preached. At a missionary service on Tuesday night, the Rev. Mercer G. Johnston spoke, and also read the convocation essay on The Authority of the Preacher. Encouraging reports from the field were made, especially of material improvements in property. A committee was appointed to confer with the Bishop about the vacant places. On Wednesday the convocation adjourned to attend the Sunday school institute in the diocese of Washington. A committee was appointed to arrange for observance in the spring of the semi-centennial of the convocation. Prof. Wallis was selected to prepare a brief history.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop  
Improvements—An Anniversary

ST. PAUL'S CHURCH, Elk Rapids, for the first time in twenty-six years has donned a new coat of paint and had the roof repaired through the generosity of Mr. Fred. Smith and the energetic efforts of the guild.

EXTENSIVE REPAIRS and improvements have been made on the church property at Ludington. First the guildhall was rehabilitated and became the most popular place of rendezvous in the city. Then the interior of the church was painted and the pews were cleaned and varnished. The sanctuary and choir floor have been enlarged and four choir seats installed. New windows were presented by certain members of the pro-Cathedral at Grand Rapids, and the church has also a new green carpet. Eucharistic and vesper lights and vases and a brass processional cross have been donated by members of the congregation.

THE FIFTIETH anniversary of the ordination of the Rev. John Hewitt to the ministry was remembered by the congregation of St. Mark's Church, Coldwater, when they decorated the chancel and pulpit with flowers, among which were fifty red roses on the altar. The rector was the tenth of his family in holy orders and has built ten churches during his fifty years of service.

CANADA

General Board of Woman's Auxiliary Holds Meeting—Death of Lieut. Scott

Diocese of Montreal

THE MEETING of the general board of the Dominion for the Woman's Auxiliary opened with a service in Christ Church Cathedral, Montreal, October 24th. The Bishop was celebrant and a number of the city clergy were in the chancel. It is a good many years since this meeting has been held in Montreal, and it was fairly representative, though there were no delegates from Toronto or Huron, as they were prevented by health conditions from attending. Mrs. Farthing, wife of the Bishop, gave the address of welcome. She had been made a life member of the Board since its last meeting. As the two meetings were held so nearly at the same time, the Canadian President, Mrs. Paterson Hall, was unable to accept the invitation to be present at the convention of the Woman's Auxiliary in St. Louis. Mrs. Smith, the vice-president, replied to the address of welcome. Both speakers expressed warm appreciation of the

action of the general president, in remaining at her post as head of the auxiliary in Canada. The temptation, it was felt, must have been great to go overseas and be near her three sons who are all in the firing line at the front. Two officers, Miss Raynes, recording secretary, and Mrs. Plumtre, convenor of literature, resigned their positions for the reason that their whole time is absorbed by Red Cross and other war activities. The reports on membership and finance were very encouraging, Notwithstanding war conditions, the total membership now being over 56,000, while there was an increase in the funds during the year of \$500. The devotional noon-day address on the first day was given by the Bishop of Montreal, on the second by Archdeacon Paterson-Smyth, and on the third by the Rev. W. W. Craig. Reports of standing committees were given on the third day. A reception was held on the afternoon of the second day at Bishopscourt by Mrs. Farthing for the delegates and their hostesses. The session closed on the afternoon of the 26th. Many city churches in Montreal on Sunday, October 22nd, had their pulpits filled by members of the House of Bishops, which met in Montreal the previous week.

Diocese of New Westminster

THE NEW Church of St. Margaret, Vancouver, to replace the one destroyed by fire will be begun at once. It is hoped that the building will be ready for use by next summer, including the chancel. It is intended to complete a portion for present use this autumn.

Diocese of Niagara

AT THE October meeting of the clergy of Lincoln and Welland, the quiet day was conducted by Bishop Clark. A conference was held in the afternoon to discuss the coming diocesan fall mission.

MOWBRAYS

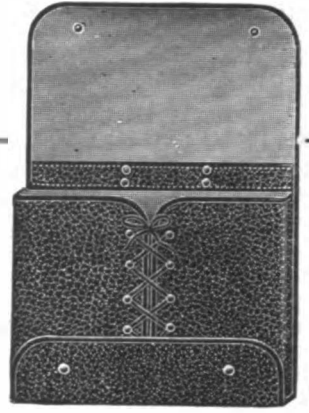
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*Diocese of Ontario*

DURING the autumn session of the Bay of Quinte Clerical Union, at Trenton, Archdeacon Beamish held a conference on the best method of putting into operation the new canon on the stipends of the clergy in the diocese. A canvass of every mission parish in his archdeaconry was arranged for during the next two months. The death of a well known clergyman, long at work in the diocese, the Rev. W. Lewin, took place in Philadelphia, October 7th, at the rectory of the Church of the Redemption. He was Rural Dean of Grenville for some years.

*Diocese of Ottawa*

BISHOP ROPER presided at the annual meeting of the Sunday school teachers' association of the deanery of Ottawa on October 10th in St. George's Hall, Ottawa. From the secretary's report it appeared that there were 250 teachers in Anglican Sunday schools in Ottawa.

*Diocese of Quebec*

THE FIRST sod of the school the funds for which have been given by Lieutenant Ross, in connection with Bishop's College School, Lennoxville, was turned by the donor's wife, October 16th. Lennoxville School will be Bishop's College School, renamed.—THE FIRST service of the diocesan Woman's Auxiliary for the season was held in the Cathedral, Quebec, October 6th. Dean Shreve conducted the service.

LIEUTENANT HARRY SCOTT, son of Canon Frederick George Scott of Quebec, is dead, having fallen in a charge on the famous Regina trench. Another son, William, lost an eye while serving as a private, and has since his return assisted in the recruiting of troops. Canon Scott himself was one of the First Expeditionary Force, and has been invaluable as a chaplain at the front. Readers of THE LIVING CHURCH will remember some of his poetry, which has appeared at different times in these pages.

*Diocese of Toronto*

THE FIRST of a series of meetings to be held under the auspices of the Sunday School Association of the Deanery of Toronto was held in St. Augustine's Church, Toronto, October 16th. The Rev. E. B. Browne, in St. Simon's parish hall, before his departure as chaplain to the One Hundred and Sixty-Sixth Regiment, to the front, was presented with a purse of \$320. Good results were realized by a sock shower for the men of his Battalion on the same evening.—CHRIST CHURCH, Batteau, which was injured by lightning in June, has been much improved and entirely restored. Bishop Sweeny conducted the re-opening service. A number of fine memorial windows have been given by various donors, and a new organ installed.

THE FIRST meeting of the Men's Club of St. Anne's Church, Toronto, had about 250 men present although as many as 400 are serving in the army.—A SPECIAL memorial service was held in the Church of the Good Shepherd, the last Sunday in September for members of the congregation in active service.—IN HIS sermon in St. Alban's Cathedral, Toronto, October 1st, Bishop Sweeny dwelt upon some points of the work accomplished at the recent meeting of the Provincial Synod, especially upon the formation of a committee to deal with Social Service of Common Prayer, the Bishop said he would give permission to use the Revised Prayer Book in the diocese in November.

A VERY GOOD programme was prepared for the tenth annual conference of the archdeaconry of Simcoe, held at Orillia the 23rd, 24th, and 25th of October.

The Magazines

MODERNISM IN ITALY is the subject of two articles in the October number of the *Harvard Theological Review*. Signor La Piana, tracing the growth and history of the movement, points out how it was influenced, amongst other things, by the disappearance—consequent on the Church's loss of temporal power—of the aristocracy from the ranks of the clergy, and the divorce between ecclesiastical and lay culture. Leo XIII's efforts to effect a reconciliation led, not to that Christian Democracy which he advocated, a democracy blindly obedient to the papal direction, but to socialism in politics and to modernism in religion. For the moment modernism in Italy seems to be dead, but Signor Romolo Murri prophesies for it a future stirred into being by the War. "The Italians," he says, "have never viewed religion as a personal inner relationship between man and God. . . . The idea of religion for them involves universality; its spirit must find a historical expression in symbols, ceremonies, and some instituted form of ecclesiastical authority." For this reason it seems likely that the future holds for them either a liberal form of Catholicism permitting free development or a religious movement linking together cultured minds of Unitarian tendencies. In order to achieve either of these ends the revival of the scientific study of religion must be encouraged: books, lectures, and clubs of religious culture must be provided and, if it were possible, a free university of religious studies should be founded in Rome. Professor Leuba in a well-reasoned discussion upholds the close relationship of theology and psychology, basing his argument on a refutation of the two theories that God is a transcendental object and therefore inaccessible to science, and that religious knowledge is a form of knowledge altogether different from scientific knowledge. (Ritschlianism). Professor Bacon contributes a lengthy and learned article on The Son as Organ of Revelation; and there are as usual some important reviews. The most interesting of these perhaps are the notices of Mgr. Bernard Ward's Sequel to Catholic Emancipation, 1830-1850, by Mr. Alfred Fawkes; of Dr. McGiffert's last book, by Prof. Foster, and the able review of Brightman's The English Rite, by Dr. Samuel Hart.

THE MODERN CITY OF GOD

IT OFTEN has been pointed out that the Bible begins with a garden and ends with a city. A city ought to be lovable. Dr. Johnson loved London; Phillips Brooks loved Boston; Washington Irving loved New York. Above all, we know that the Lord Christ loved Jerusalem. It is one of the glories of a man that he loves the city where he lives. It is the chief glory of a city that good men can and do love it.

How can we make a city worthy of love? I have four answers to this question:

*First, be loyal to it.* Loyalty to country is a recognized duty. In these days, when cities are largely the nation, loyalty to one's city is more than ever important. Despised cities will make a contemptible nation. People sometimes say, "New York is only a market place, confused, greedy, hideous; let us flee to the wilderness." Such people keep New York from its destiny. The people who love New York with loyalty are its hope.

*Second, spiritualize it.* Coming up New York Harbor at dusk one sees the great city rise from the sea like a beautiful mountain of clouds, glittering with lights. It is ethereal, heavenly. Then when one comes on shore there is the disenchantment—flying papers, dirt, awful noise. But the vision must absorb the reality. Some way New York can be radiant; it can be more beautiful than Athens,



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more reverent than Jerusalem. The inventor shall subdue its clamor, the idealist shall subdue its commercialism, the lover of men shall make it no longer the home of things but the home of souls.

*Third, humanize it.* We need to assure ourselves that the wealth of New York is not in the huge deposits of its banks, but in the quality of its citizens—the kind of children growing up in the tenements of our east side and in the palaces east of the Park. The city must more and more minister to an increase in humanizing qualities, a more intelligent beckoning to the use of our libraries, museums, parks, schools, and churches. These are wonderful institutions, but the material is too evident. They ought to be like the background of some of Raphael's canvasses, a mist of human faces.

*Finally, offer it to God.* A city, being a collection of people, ought to grow to be a saint. This implies that a city has personality, and surely if a city is lovable, spiritual, human it has personality. You laugh when you think of calling New York a saint—the city where nets are spread by heartless human devils to ensnare the innocent and foolish, where mechanism and selfishness seem to reign. But can you not imagine that if Christ had come to New York rather than to Jerusalem He would have wept over the one as over the other? Would He not have said that it belonged to God?

In some real way the city must be offered to God. Only so can it be what He destines it to become. We must lift up our eyes and see His vision for it. We must believe in it. We must make sacrifices for it. We must serve it. Then the light of heaven shall fall upon it and all men shall see that it is worthy to be loved both by man and by the Lord God Himself. —REV. CHARLES LEWIS SLATTERY, D.D., in the *New York Times*.

#### THE CHILD AND THE BIBLE

THERE ARE some people who maintain that a child should be stuffed with all the passages he can possibly learn. You have heard of parents—here it is often the father who is at fault—who compel their children to learn verse after verse from the Bible. I do not depreciate the value of some memory passages, but lessons should be assigned with discretion. Some parents cram a poor youngster with a lot of Scripture that the child cannot understand. I have heard children quote verse upon verse about sin and its consequences, who had no conception of the nature of sin.

Why should we load meaningless stuff into the child mind, when there is an abundance of really beautiful and comprehensible material in the Bible? For instance, parts of Christ's talks and his parables and the wonder of his work will fascinate any child. Some of the Psalms and child-stories of the Old Testament delight growing boys and girls. They understand what they are learning and at the same time seek to know more about their favorite characters. Even adults do not like all the Bible equally well. Some parts they do not even understand. Now how would you enjoy memorizing the meaningless passages? What good would they do to you? A child worships heroes whether in the Bible or in history. You have a wonderful opportunity to lead your son or your daughter into the parts of the Bible a child can enjoy. Wise guidance will inevitably result in aroused curiosity and a desire to learn of the lives of Biblical heroes. The memory verses you wisely choose will be real treasures to your child and will always be among the pleasantest memories.—HERBERT F. MAYER in the October *Mothers' Magazine*.

THE PRESENT war is a fruit of divided Christianity. There was Christian sentiment enough in the world, if there had been a method which could have brought its full

impact to bear upon the contending nations, to have absolutely prevented this outbreak. If the old order is to be continued, the same thing will occur again, earlier or later. Not politicians, nor kings, but an united voice of the believers in the Gospel of Jesus Christ will some day fix the standards of world peace. This alone is sufficient to demand a united Church. The aloof denominational attempt to extend Christianity to the non-Christian world has proved a flat, ridiculous failure. A united Christianity alone can meet the need. "Fifty-seven different varieties" will be repudiated soon. A world reduced to a neighborhood demands a common religion.—Fred B. Smith.

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