



# The Living Church

The State Historical Society

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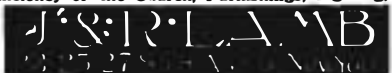
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THEY SAY I am growing old, because my hair is silvered, and there are crow's-feet on my forehead, and my step is not as firm and elastic as before. But they are mistaken. That is not me. The knees are weak; but the knees are not me. The brow is wrinkled; but the brow is not me. This is the house I live in. But I am younger than I ever was before.—*Rev. Thomas Guthrie, D.D.*

WE NOW live in the Kingdom of Hope. For our own sakes then, and for the sake of others, let us show ourselves to be citizens of that country. One of the titles of our King is, "the God of Hope."—*Rev. T. V. Fosbery.*





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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 21, 1916

NO. 25

## EDITORIALS AND COMMENTS

### One Week of General Convention

UNLIKE the record of General Conventions in general, one of the most important votes of the session was taken on the fourth day—that on the stricter canon on marriage and divorce.

The present canon, it will be remembered, permits, under certain rigid conditions, the solemnization by the clergy of the re-marriage of the innocent party after a divorce for adultery. Most of the clergy refuse to perform such marriages; most of the laity would refuse to enter into such relations, the propriety of which is at least highly doubtful. But the permission to do so stands as a blot upon the statute book of the Church, and there are just enough marriages under the terms of the proviso to keep alive the distressing fact that the American Church stands out alone among Anglican Churches in permitting a class of marriages that is deemed improper by each of her sister Churches in that communion. If the American Church is right, then the Church of England in all the centuries of her long existence has been wrong, and the young colonial Churches, in their modern legislation following the example of their mother, are wrong also. Strong indeed must be the conviction of those American Churchmen who insist upon maintaining the insularity of our position, and that in spite of the fact that nowhere else in Christendom is the divorce problem so glaringly pressing as it is here.

The proposition of the Joint Commission, appointed in 1913 to examine and report on the whole subject of the discipline of holy matrimony, was, in substance, to repeal the present conditional provision for re-marriage, while yet modifying somewhat the strict discipline whereby those married contrary to the discipline of the Church are normally forbidden the sacraments except when *in extremis*. All those members of the Joint Commission who had participated in its meetings concurred in signing the report, though some of them held the conviction that the "innocent party" had the moral right to re-marry. The question is one of discipline, to be exercised in recognition of the appalling conditions that prevail in this country, and was so presented by the Joint Commission in its report.

But the movement failed. In the vote taken by dioceses and orders the clergy voted for the stricter legislation while the laity, by a majority of only four dioceses, refused to concur. The vote was in no sense on party lines—if we must continue to use an expression that is bound to be misleading. Some of the most telling speeches in favor of the proposed legislation were made by Dr. Leighton Parks, Mr. Francis A. Lewis of Philadelphia, Mr. Stetson of New York, and Mr. T. W. Bacot of South Carolina; while Dean Grosvenor courageously declared that he had always heretofore voted against like legislation but should vote for it now, and did vote for it. Seldom has there been a better or more dignified debate in the House of Deputies on any subject than that which was conducted on Friday afternoon and Saturday morning and was concluded by the vote at 12:30 noon on the latter day.

It is, of course, a disappointment, and yet the vote represents an advance on similar votes in past years. The very

awfulness of the moral condition of America blinds too many of us to the fact that the American Church persists in maintaining the lowest ideals of any national Church in the Anglican Communion, far in advance though those ideals be of the sentiment of American Protestant Christendom all about us.

THE MISSIONARY REPORTS presented at the joint session on Friday were unexpectedly good, and the splendid United Offering of \$352,000 presented on the preceding day by the Woman's Auxiliary was a splendid testimonial to the self-denying work of the women of the Church.

A delicate question arose in the Joint Missionary Session in the form of a resolution requesting the Board of Missions to consider whether the salary of \$9,500, paid the President of the Board, should not be reconsidered and changed at the beginning of a new term of office. The resolution was held out of order—by mistake, we believe, since the right of General Convention to advise the Board of Missions may not be denied.

We deem it proper to make a statement in regard to the subject matter of the resolution. We are not at all certain that the point raised by the Bishop of Vermont was well taken. We are not ready to say that an annual salary of \$9,500, with office and traveling expenses in addition—we understand that the salary is actually \$7,000 with an additional allowance of "not to exceed \$2,500" for house rent—is too large a sum to be properly paid to the President of the Board. Perhaps the whole scale of missionary salaries should be reconsidered, and in such reconsideration the question of *relative* salaries is that which should guide rather than that of the remuneration of a single official. But let us suggest some thoughts that should guide in that reconsideration.

Clerical salaries in general are highly inadequate. Now the Board of Missions is the corporate, and by far the largest, employer of the clergy—if we may speak in blunt language—in the Church. The Board of Missions ought therefore to set the standard of clerical salaries; and if parochial and diocesan missionary salaries are often less than they ought to be, so much more ought the Board of Missions to rebuke these inadequate salaries by paying a dignified, living wage to its own employees. The Church would corporately be guilty of complicity in a condition whereby the clergy too often are stinted unmercifully in the stipends upon which they must exist, if in her corporate business she similarly underpaid her clerical employees. Moreover, when the Church intervenes in the great microcosm of society by demanding a living wage from employer to employee, according to the measure of service rendered, her own good faith would be rightly challenged if, acting as employer, she did not herself act as she demands that employers in the world of commerce should act.

There is, indeed, in the Church an urgent need for a great number of men who, as members of religious orders, can be sent out without purse or scrip, and who voluntarily accept a

life of poverty as a part of their service to Almighty God. Yet the missionary service in the Church is not, need not be, and ought not to be the equivalent of the life in a religious order. All honor to those saintly men who can accept the counsels of perfection. All honor to those holy priests who are living at the greatest sacrifice on next to nothing in the hardest sort of service in the Church. These men *voluntarily* accept the life that alone, in many places, can make certain forms of priestly work possible at all. But it is not right to assume that no other form of priestly ministrations is acceptable in the Church. The Anglican Churches with deliberation permit their clergy to marry, on rather more liberal conditions than are permitted elsewhere in Christendom. That permission thrusts upon the Church the necessity for making the normal wage in the ministry adequate for the clergy to rear their families in reasonable comfort.

The presidency of the Board of Missions is one of the most dignified positions in the Church. The conditions that seem to suggest and justify the salaries of the bishops of the great metropolitan dioceses are substantially those that should govern the stipend of the President of the Board of Missions. And if this seems an unusual conception, it is because we are only now passing through a transition period from an inadequate, low conception of missionary functions to an adequate, high conception.

Missionary work is not a side issue in the Church, to be supported by the alms that are thrown from the rich man's bounty to a set of ungrateful beggars who ought to take what is thrown to them and be thankful. Missionary work is the normal, corporate work of the Church, and the missionary enterprise is a thoroughly dignified work which the Church is bound to treat accordingly. We can think of no considerations that justify the greater salaries paid to the metropolitan bishops than to their brethren in sees of less wealth, or to the bishops in the less wealthy sees than to the clergy under them, or to the rectors of large metropolitan parishes than to the rectors of smaller semi-rural parishes, and do not equally justify a salary to the President of the Board of Missions that shall be fairly commensurate with the dignity of his office and that shall be computed on somewhat the principles that are applicable to the salaries of the bishops of the metropolitan sees. We are not prepared to say that the salary now being paid is or is not precisely that which ought to be assigned to the office of the President of the Board of Missions. We assert the right of any and every Churchman to discuss that subject, and the preëminent right of General Convention to advise the Board of Missions upon it. To deny the latter right, or to treat as an impropriety its exercise by any member of the Convention, not to say by one of the senior bishops of the Church, seems to us not only glaringly incongruous but also one of the most revolutionary acts that have ever been performed in General Convention. We can excuse both the lay critic of the Bishop of Vermont who exercised his right and invited General Convention to exercise its own corporate right, and we can excuse the Presiding Bishop who appears to have misconceived the precise parliamentary ruling that would have been appropriate at an exceedingly difficult moment, for both necessarily acted in haste, and neither can have seen the enormity of the technical position which both seem to have assumed; but we cannot acquiesce in the limitation of the right of General Convention, in the joint sessions of the two houses, to advise the Board of Missions in a matter for which the members of the Board are the trustees of the whole Church. Yet the advice that may be appropriate in the specific case may be simply that the Board is justified in continuing substantially the salary to its President that has been paid during the first term since his office was created.

WE HAVE CONFINED this review of the first week in General Convention to two subjects alone, since these are the two that have aroused most interest in the Convention itself and most attention in the press. At this writing it is impossible even to prophesy what will be done with the other questions at issue. An excellent spirit prevails, and there seems much less partisanship than there was three years ago. We miss deputies of other days who, for any reason, are not here, and the number of new bishops in the opening procession was sadly suggestive of the ravages of death in the episcopate and in the lower house as well. But both houses are alert to their duties, and there is an evident desire for harmony and true progress.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 16th:

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M. N. S., New Brunswick, N. J.¶ .....	25.00
A member of St. Ignatius' Parish, New York ¶ .....	25.00
Total for the week .....	\$ 84.16
Previously acknowledged .....	31,762.75
	<b>\$31,846.91</b>

- \* For relief of Belgian and French children.
- † For Belgian relief.
- ‡ For relief of war widows.
- ¶ For Mr. Lowrie's work in Italy.

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### ANSWERS TO CORRESPONDENTS

W. L. S.—(1) The Chairman of the House of Bishops relieves the Presiding Bishop (who is quite aged) of the duty of presiding at most of the sessions of the House of Bishops.—(2) The Presiding Bishop is practically an Archbishop, though the Church does not officially accord him that title.

READER.—The Sarum Missal is nowhere in actual use, having been superseded by the English Book of Common Prayer.

### THE LATEST TELEGRAPHIC REPORT

THE House of Bishops decided on Monday, subject to concurrence of the House of Deputies, to give full voting privileges to suffragan bishops. It was also decided that when the Church in China sees fit to elect a priest as bishop the Chinese House of Bishops shall confirm the election and proceed to consecration.

The House of Deputies, subject to concurrence of the House of Bishops, authorized the new Hymnal as reported by the Commission, still retaining the use of the old book. Debate has begun on the Revision of the Prayer Book, the House of Deputies sitting in committee of the whole.

### WHY IS THE HOUSE OF GOD FORSAKEN?

BY THE REV. SELDEN P. DELANY, D.D.

IT takes most of the autumn months to repair the spiritual havoc of the summer. Much of it is never repaired.

If a very considerable number of the communicants of any parish spent the summer months in stealing, drunkenness, and committing murder, it is easy to see that the spiritual strength of that parish would be appreciably lowered, and that it would take many months to restore it to its former level. But the same thing follows when many of our Church people spend the summer without ever going to church to join in the public worship of God, and without making their Communion; for these are both grave sins. Therefore most of our parishes enter upon their new year's work with parochial vitality at a very low ebb.

Let us therefore consider the question put by Nehemiah to the rulers: "Why is the house of God forsaken?"

It is easy to sympathize with people for staying away from church. One even wonders why so many do go to church, especially to the average Protestant church, or even to the average Protestant Episcopal church.

Let us imagine a devout Christian layman spending a few days of vacation at an old New England farmhouse. It is Sunday morning, and he is sitting in a comfortable chair on the lawn in the cool shade of a wide-spreading sugar-maple tree. He has a pad on his knee, for the inspiration to write has come upon him. Between paragraphs he looks out across the valley to a range of mountains whose outline has just become discernible through the rising mists.

He has an uncomfortable feeling that the charm of this delightful hour is soon to be lost; for it is Sunday, and he is a Christian, and therefore he must go to church. To be sure

his friends have a motor and have kindly offered to drive him to the eleven o'clock service in the beautiful vine-covered village church not many miles away. He wishes he might linger there in the gentle breeze and listen to the sound of the fluttering leaves. But his conscience urges him on and he goes to church.

And what does he find?

As he expected, Morning Prayer and Litany, with a very dull sermon. The singing, led by a choir of two men and six or eight women and girls, is atrocious. It might be better if he did not have to look at them. The men, to be sure, are properly vested as choristers, but the women and girls are thoroughly unsexed by wearing men's cassocks and surplices. As they drone through the *Te Deum* our visitor marvels that human beings can sing so badly.

The whole effect of the service is depressing. The musty smell of the church—closed tight from Sunday to Sunday—the apparent fuss being made by priest and people over so trivial and unedifying a service, the pompous and patronizing air of some of the wealthier members of the congregation—especially the long-coated gentlemen who collect the alms—the bored weariness of the younger people and the children, and the threadbare platitudes of the sermon, all combine to make our visitor wonder whether it would not have been better to continue his meditation and praise God under the wide-spreading maple tree. He certainly could have read something far more stimulating to good living and high thinking than the sermon he had heard.

What would have made him feel that going to church was worth while?

Obviously, the kind of service that would have awed him with a sense of the divine Presence, a tremendous liturgical action which would have kept him and the congregation on their knees; an action which he could not have performed himself as he sat meditating under the maple trees, because it required a priest deriving his authority through bishops and apostles from our Lord Himself.

This kind of a service he might have found if the priest and people of the little village church had been obedient to the provisions of the Prayer Book and made the Holy Communion the chief act of worship on every Lord's Day. Then he would have found the long, hot journey thoroughly worth while; for he would have come into the very presence of his crucified Lord and Saviour. He would have joined with angels and archangels and all the company of heaven in pleading before God the great sacrifice once offered for sinful men upon the Cross; he would have fulfilled his Lord's command to do this in remembrance of Him; he would have assisted in an action which he could not have performed by himself alone, and for which he must seek out a priest and an altar.

Whether the congregation were large or small, rich or poor, educated or ignorant, would have made no difference; nor whether the choir sang well or poorly, or there was only congregational singing, or no singing at all; nor whether the priest preached a stirring sermon hammered out of his own experience or simply uttered platitudes. What matter? He would have been in the presence of his Saviour and taken part in offering the Holy Sacrifice which the Saviour commanded us to offer. He would have gone away spiritually refreshed and uplifted; and a holier strain would have pervaded all other activities and pleasures of the day and the coming week.

"Why is the house of God forsaken?" Because as a Church we have not the courage to obey our Lord's command and do this in remembrance of Him every Sunday whenever the bulk of our people come together in church to worship God.

#### THE EIGHTEENTH SUNDAY AFTER TRINITY

O Lord our God, enthroned in heavenly light,  
To whom belong all majesty and might,  
All-Holy, we adore Thee.

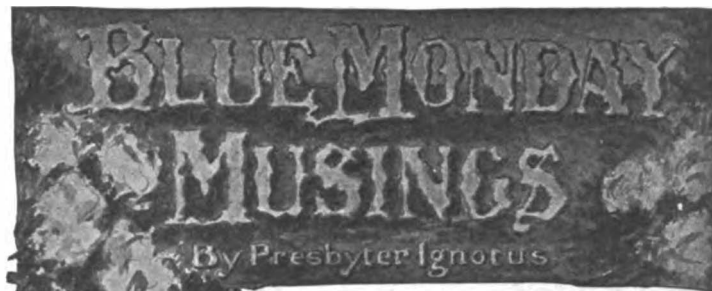
Teach us to love Thee well, with all our heart,  
Who only our most gracious Father art.  
All-Holy, we adore Thee.

Make us to love Thy Name with all our soul,  
O Thou who art creation's Source and Goal.  
All-Holy, we adore Thee.

Grant us to love Thee, Lord, with all our mind,  
Since in Thyself alone our rest we find.  
All-Holy, we adore Thee.

And help us by Thy grace from heaven above  
Our neighbor ever as ourself to love.  
All-Holy, we adore Thee.

F. LE N. BOWER.



FROM far-away Australia word comes that the hero, Lieutenant Alfred Victor Smith of a Lancashire regiment (whose story I told here weeks ago, and who saved the lives of a trenchful of men by throwing his own body on the grenade he had dropped), was an old choir-boy of St. Alban's, trained at the Cathedral. He was a Birkenhead constable before enlisting.

HERE IS a new poem by Thomas Hardy, worth preserving:

#### "IN TIME OF SLAUGHTER

"When I weekly knew  
An ancient pew,  
And murmured there  
The forms of prayer,  
And thanks, and praise,  
In the ancient ways,  
And heard read out,  
During August drought,  
That chapter from Kings  
The Trinity-time brings;  
How the prophet, broken  
By griefs unspoken,  
Went heavily away  
To fast and to pray,  
And while waiting to die  
The Lord passed by;  
And whirlwind and fire  
Drew nigher and nigher,  
And a small voice anon  
Bade him up and be gone,  
I did not apprehend,  
As I sat to the end,  
And watched for a smile  
Across the south-aisle,  
That this tale of a seer  
Which came once a year  
Might, when sands were heaping,  
Be like a sweat creeping,  
Or in any degree  
Bear on her and me.

"When later I stood  
By the chancel-rood  
On a hot afternoon,  
And read the same words  
To the gathered few—  
Those of flocks and herds  
Sitting half aswoon,  
Who listened thereto  
As women and men  
Detached—even then  
I did not see  
What drought there might be  
With me, with her,  
As the Kalendar  
Moved on, and Time  
Devoured our prime.

"But now, at last,  
When our sun has passed,  
And spiritless  
In the wilderness  
I shrink from sight  
And desire the night  
(Though, as in old wise,  
I might still arise,  
Go forth and stand  
And prophecy in the land),  
I feel the shake  
Of wind and earthquake,  
And consuming fire  
Nigher and nigher,  
And the voice catch clear:  
'What doest thou here?'"

THE FOLLOWING letter from the Boston *Evening Transcript* is perhaps worth republishing here. In a day when so many people take their information about ecclesiastical affairs from the daily press, it is surely important that gross misstatements, whether of ignorance, prejudice, or partisanship, should be cor-

rected; and Churchmen have a real duty to perform in this field—too often neglected!

*"To the Editor of the Transcript:*

"Sir: I have read with interest, in your issue of August 9th, D. L. M.'s review of Paul Thureau-Dangin's *English Catholicism*, and assume that the proof-reader, not the reviewer, is in fault for the reference to 'a tremendous fomentation in England,' and to the Old Catholics as 'German and Italian secretaries.' But may I call attention to an indisputable error? Your reviewer dates the cordial relations between English Churchmen and Old Catholics from the time of the papal bull condemning Anglican orders, and implies that the present entente between the English and Russian Churches began at that period. As a matter of fact, Dr. John Mason Neale, an English priest, was historian of the Dutch Old Catholics in the middle of the nineteenth century; distinguished English and Russian clergy met at the Bonn Old Catholic Conference not long after the Vatican Council; and the Old Catholics of Lucerne had united with American Churchmen in the erection of a church used by both communions. The friendly relations between the Anglican Church and the Russian Church are of long standing, and are rooted, not in 'enmity to the Roman Church,' as D. L. M. alleges, but in a common inheritance of primitive Catholicity.

"I note with some surprise this sentence from the article you publish: 'The Protestant characteristics of the Anglican Church have nearly all crept into it since its founding, which merely substituted the King of England for the Pope.' One would have thought the day past when this particular misreading of history could be found in a journal so scholarly as the *Transcript*. It is quite true that the *Ecclesia Anglicana* has no 'Protestant characteristics' in its foundation, even as it has never used the adjective 'Protestant' to describe itself. But the foundation antedates by many centuries the changes of the sixteenth and seventeenth centuries: witness Magna Charta's opening, '*Ecclesia Anglicana libera sit.*' And I challenge your reviewer to put his finger upon the precise moment when, by Act of Parliament, royal decree, or any other agency, Henry VIII. founded a new Church. As the old quip has it, he found the Church of England; therefore he could not find it.

"In justice to the multitude of your readers who resent that slander upon their spiritual mother, I confidently expect the publication of this letter.

Yours faithfully,

"WILLIAM HARMAN VAN ALLEN.

"Mattapoisett, August 10th."

PERHAPS SOME clergy and Sunday school teachers, choking in the dust of "pedagogy" and "scientific methods", may find this little poem, just over from England, by H. B. J. Armstrong, suggestive. It was written evidently in view of the controversy over religious instruction in the schools.

#### "RELIGIOUS INSTRUCTION

"TO DOROTHY, IN DAY-SCHOOL

"Dreamy-Eyes! Misty-Eyes! What do you think of it?

What do you make of this Doctrine Divine?

Dusky-Eyes! Cloudy-Eyes! Dally you hear of it,

Precept on precept, and line upon line.

"Smiling you sit and attentive, to learn of it

Lore which could make you the wisest of wise.

What does it work in you? What does it mean for you?

Oh for the answer that lurks in your eyes!

"Ears are for hearing, though curls may half cover them;

Doubtless you hear, as you sit there demure.

What are the thoughts that the lessons awake in you,

Bidding you pray and be good and be pure?

"Where is your mind, as you sit there so silently?

Whither has fancy directed its flight?

Fathomless eyes! so perplexingly reticent,

Shadowed yet sunny; all dark yet all light.

"Dreamy-Eyes, sitting there in your blue pinafore,

Tendrils of hair just caressing your cheek;

How can I wake in you thoughts of Eternity?

How shall I teach you? What words shall I speak?

"Bethlehem's Babe in His Arms once enfolded you

When, at the Font, you were marked with His sign.

Still from His Throne He is loving you, guarding you:

What do you make of this Doctrine Divine?

"Dreamy-Eyes! Cloudy-Eyes! Dusky-Eyes! Misty-Eyes!

Died has a God to redeem you from woe:

What does it mean for you? What does it work in you?

Some day, it may be, your Teachers will know."

THE SPECTACLE of a suffering Redeemer is more potent over the hearts of men than that of the greatest conqueror or the wisest philosopher. At the foot of the cross, and there alone, is the problem of life adequately solved. While the mightiest empires decay and perish, the kingdom of the suffering Jesus endures throughout all generations. In every age, men and women bring to Him their load of sorrows, and are at peace.—S. W. Skeffington.

## ARCHITECTURE OF LIVERPOOL CATHEDRAL

Constructive Criticism by an English Writer

### HISTORICAL REPORT ON THE NATIONAL ANTHEM

The Living Church News Bureau }  
London, September 25, 1916 }

A NOTABLE expression of "thoughts on Liverpool Cathedral" with an intelligent appreciation of the original and bold and firm character of Mr. Gilbert Scott's design so far as it has materialized appeared a while ago in the *Times* newspaper from a correspondent. Of the three new cathedral churches that have been built in England since New St. Paul's (1675-1710), including the Romanist one in Westminster, he wrote as follows:

"Truro is a frank imitation or strict exercise in Gothic styles; and, with such dignity as it can, marks the fortunate close of the imitation Gothic period. Westminster Cathedral, although original and in a very considerable degree successful, is an exotic. Its style is based on nothing English, and will hardly influence English architecture. In Liverpool alone there seems to be a second blooming or ghostly revisitation of the true Gothic spirit; not a thing of great reality, or that can in any sense be regarded as an expression of anything belonging to its own day; but still a thing of beauty and dignity."

It was presumably "a matter of expediency" to complete the lady chapel first, though to a building like this it should be "a jewelled pendant". Externally the choir strikes him as both original and profoundly impressive, but it seems to him not unlikely that just as the choir seems considerably finer than the lady chapel so will the central space and nave increase in beauty as they increase in scale. "For it is the scale of this building, allied with breadth and simplicity of treatment, that will surely be its ultimate glory." It will easily exceed in dimensions any mediæval cathedral church in England. Proceeding, he says:

"One of its charms and one of its sincerities is that you cannot label its Gothic as either early English, or decorated, or perpendicular. Neither is it a mixture of these; but one would say that the architect had first of all steeped himself in them all, and then put them away from his mind, and let his own invention, as inspired by them, have free play."

For the rest, the spirit of the work and of the workman is described as "almost mediæval". The courses are quite irregular; the dressing of the flat faces of the stones is rough and free. The writer concludes in a ruminating view. Just such scenes as the construction of Liverpool Cathedral were being enacted all over England and Western Europe in the eleventh century, when the era of war and bloodshed was, for the time, over; and here in a great modern town with the war hounds again let loose, and all England humming with the manufacture of weapons and missiles of destruction, is the same old masoncraft going patiently on. Shell factories will close down when the Great War is over, but this cathedral is meant to remain "so long as there are generations to pray".

A historical report on the National Anthem has recently been drawn up for the London County Council, based on re-

#### Report on the National Anthem

searches with the idea of deciding upon the correct version of the words. The report states that in the strict sense there is no "original" version of the anthem.

It has grown like a folk ballad, and phrases from various sources, both religious and secular, have been incorporated in it. There is no evidence of the existence of the anthem before the Restoration.

In a leading article on the National Anthem in the *Dictionary of Hymnology*, edited by the late Canon Julian, there is to be found a learned and interesting account of the controversy and various theories respecting the origin and authorship of both words and music. The writer states his conclusions to the effect that the National Anthem was first produced in Latin in 1688 and sung in the private chapel of King James II. at Whitehall, on the occasion of the apprehended invasion of England by the Prince of Orange; that the composer, who is unknown, may have been acquainted with Dr. John Bull's organ voluntary, entitled *Ayre*, performed before King James I. at a banquet in the city of London in 1607, and founded his melody upon it; that some copies of the anthem were current at the time of the Jacobite uprising in the eighteenth century; and about the middle of the century, after being translated into English and sung at the theatres, the anthem attained the popularity which it has maintained to this day.

It appears to have been first found in print in a musical publication, *Harmonia Anglicana*, in the year 1743 or thereabouts. Then the first line was not "God save our gracious King", but "God save our Lord the King". The alteration was made, for obvious reason, on the accession of Queen Victoria in 1837. It would seem eminently

(Continued on page 871)



# The General Convention

## The Opening Service in Moolah Temple

ST. LOUIS, Mo., October 16, 1916.

**T**HE General Convention of 1916 opened under the most auspicious circumstances. On Wednesday morning, October 11th, at half past seven o'clock, the corporate Communion for the bishops and deputies was celebrated in Christ Church Cathedral. It was a cool, crisp morning which promised a clear day. The Cathedral was well filled when the hour for the service came, and a feeling of peace and reverence came as soon as one entered the beautiful church. As one bishop remarked, it was well for the Church that we were meeting in St. Louis and that the opening was a celebration of the Blessed Sacrament in the Cathedral, with its magnificent chancel and its dignified ritual.

The Presiding Bishop was the celebrant. The epistoler was the Lord Bishop of Worcester and the Lord Archbishop of Algoma was the gospeler. In administering the elements these were assisted by Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, Bishops Whitehead, Talbot, Johnson, and Vincent. It was a wonderful service and undoubtedly will have a tremendous effect on the deliberations of the convention.

The opening service, as it was officially styled, was held in Moolah Temple, the Shriners' Temple, at half past ten o'clock. As usual with these opening services, the seats in the building were almost all filled when the hour for the service arrived. The hall is quite a spacious one, seating over two thousand people on the main floor and galleries. In the middle of the gallery was a choir of one hundred and fifty voices, an orchestra, and the pipe organ. A few minutes after half past ten the procession of the bishops, which had formed outside, entered the main door of the Temple and marched up to the platform. In the procession there were one hundred and nine bishops, including the visiting bishops. The procession was headed by the crucifer, after whom came the Secretary of the House of Bishops and the Secretary of the House of Deputies, the President of the House

of Deputies and the Rev. Dr. Phillips, and the bishops according to their seniority, beginning with the ones last consecrated. The processional hymn was "Ancient of Days", and it was an inspiration to hear it sung. Morning Prayer was said, with special Psalms and Lessons. Dr. Mann took the opening part, Dr. Anstice read the first Lesson, Dr. Hart read the second Lesson, and Dr. Phillips took the Creed and Collects. After Hymn 418 was sung the Presiding Bishop preached the Convention sermon. In closing he paid a splendid tribute to the memory of the late Bishop of Montana, who was to have been the preacher on this occasion. The Bishop's text was, "Except these abide in the ship, ye cannot be saved". As this sermon has been printed in full, already, no quotations are made from it here. The offering was taken and Bishop Vincent took the closing prayers, Bishop Tuttle pronouncing the benediction. The recessional was Hymn 491, "The Church's one foundation".

The music of this service was splendid—the only word to adequately describe it. There was evidently long and careful preparation, and the results more than repaid the choir for its work.

One may think that all General Conventions are alike, but to any one at all observant there is something distinctive in each convention. They are all alike in many ways and yet each one seems to have a personality of its own. One must have been impressed at the opening service of this convention with the fact that our older bishops are showing the weight of years much more than they did three years ago. Again there seemed to be so many more new bishops than usual. The personnel of the House of Bishops has been changed to an unusual degree. The House of Deputies always undergoes more or less change, which is natural and expected.

Immediately after the opening service lunch was served in the Undercroft of Moolah Temple for the benefit of the bishops and deputies.



THE PRESIDING BISHOP AND HIS CHAPLAIN

### THE HOUSE OF BISHOPS

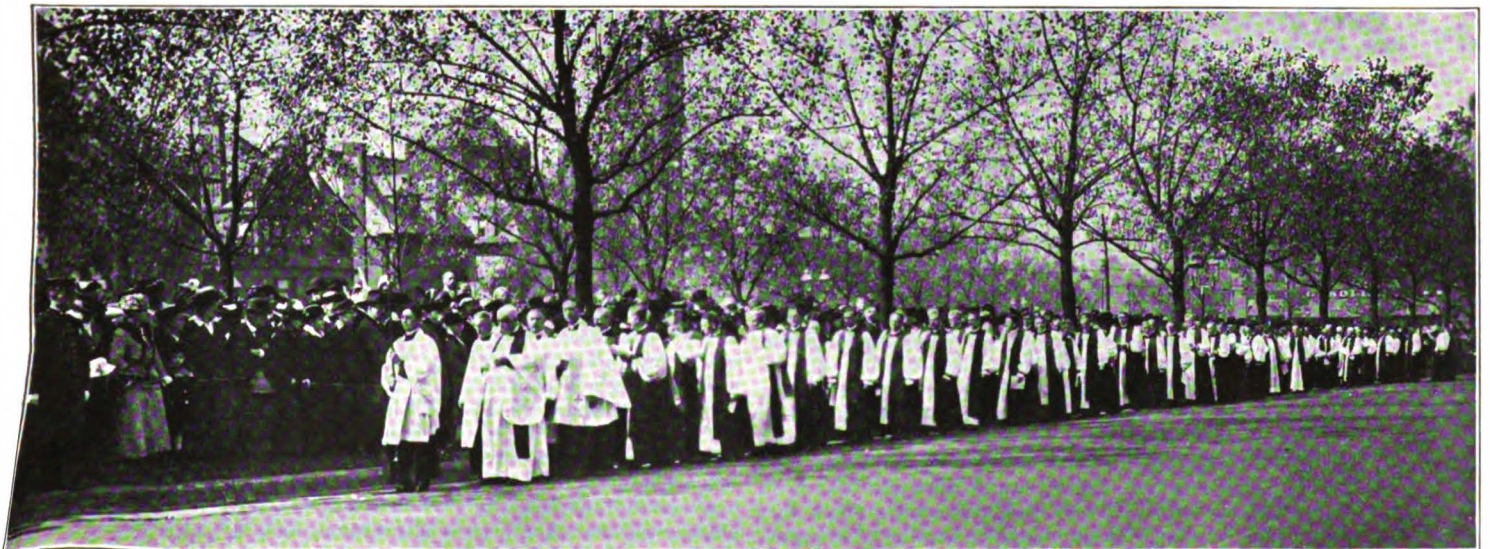
WEDNESDAY, OCTOBER 11TH

At three o'clock the House of Bishops met in the West Hall of the Moolah Temple and organized by electing the Bishop of Tennessee as the presiding officer and the Rev. Dr. Samuel Hart as the Secretary.

The visiting English and Canadian bishops were received by the House of Bishops and greetings were received from them.

After which the House adjourned to meet in joint session with the House of Deputies, for the purpose of receiving the Mayor of the city.

At the opening session of the House of Bishops there were present one hundred and four out of one hundred and nineteen.



THE BISHOPS IN PROCESSION



## THE HOUSE OF DEPUTIES

WEDNESDAY, OCTOBER 11TH

Promptly at three o'clock the Rev. Dr. Henry Anstice, the Secretary of the last General Convention, called the deputies to order in the main hall of Moolah Temple. There were 269 clerical and 186 lay deputies present.

Mr. Joseph Packard of Maryland nominated the Rev. Alexander Mann, D.D., to be President of the House of Deputies, and from all sides of the House were heard seconds. The deputation from Minnesota nominated the Rev. Dr. J. E. Freeman, who also received seconds from several deputations. The ballots were cast and resulted in 343 for Dr. Mann and 103 for Dr. Freeman. On the announcement of the vote, Dr. Freeman moved that it be made unanimous, which was done, and Mr. Packard and the Rev. Dr. Parsons were asked to conduct Dr. Mann to the chair.

In his words of acceptance Dr. Mann dwelt on the fact that at this time of war and turmoil what the General Convention should stand for above all things else is a spirit of brotherhood toward each other and of loyalty to the Church. "We must face all the issues and all our determinations in this House in a spirit of mutual trust and confidence in each other. This means a spirit of fairness and determined self-control. We need not be concerned over the

### Elections

of Bishops had organized by electing the Bishop of Tennessee Chairman and Dr. Hart Secretary.

The present Treasurer of the General Convention was reelected subject to the concurrence of the House of Bishops. This concurrence is necessary in the election of the Treasurer because he is an officer of the entire convention and not merely of one house.

The Rev. Dr. Rogers of Fond du Lac offered a resolution asking for the appointment of a joint commission to take into consideration the authority of the provinces in the election of missionary bishops and in other matters.

### FIRST JOINT SESSION

**A**T five o'clock the first joint session of the two houses was held in the hall occupied by the House of Deputies. This session was called to order by the Presiding Bishop, who, as Bishop of Missouri, welcomed the General Convention to St. Louis and to the diocese of Missouri.

His welcome was most gracious and cordial and, as all felt, was deeply sincere. In closing he introduced the Bishop of Fond du Lac as a son of Missouri and he, having paid marked tribute to the venerable Presiding Bishop, enumerated some of the vast changes that had taken place during the fifty years of Bishop Tuttle's episcopate. He told of the Church's wonderful growth materially and



ENTERING MOOLAH TEMPLE FOR THE OPENING SERVICE

amount of legislation we accomplish but that this convention will go forth with the blessing of the God of peace. If we do this then this convention will do much to set forth the progress of the Kingdom of Christ."

On motion of Mr. Prince of New Mexico, seconded by the deputations from Florida and from Washington, the Assistant Secretary was instructed to cast one ballot for the House for the Rev. Dr. Henry Anstice for Secretary. The three assistant secretaries were reappointed.

Mr. Francis Lewis, the chairman of the Committee on Dispatch of Business, lost no time in getting the machinery of the House in running order. At his suggestion a committee was appointed to inform the House of Bishops that this house was organized and ready for business. The hours for meetings were also fixed. Again we repeat what was said three years ago: If it were not for this committee and its splendid chairman the House would find itself in many a muddle.

The Committee on Rules of Order appointed by the last convention made its reports suggesting a few minor changes and the report was adopted without debate. Majority and minority reports on the Racial Episcopate were presented and placed on the calendar for future consideration. The report of the Commission on Matrimony was also presented and placed on the calendar.

At this moment Dr. Hart, the Secretary of the House of Bishops, entered with the first message from that House. And although we have seen him many times enter in that capacity, his first entry into the House of Deputies is always brand new. And we are always struck by the wonderful dignity and grace with which he enters and presents his message. The members of the House always, as if by instinct, rise and stand until the message is delivered and the Doctor departs again. This first message stated that the House

### "Ready for Business"

### First Message from the Bishops

spiritually, of the changes in philosophy, and the resulting changes in men's spiritual needs and longings which presented great opportunities and grave responsibilities to the Church. In closing he, as representative for the House of Bishops, thanked the Bishop of Missouri for the welcome extended.

The Rev. Dr. Mann responded for the House of Deputies. He told how he had spent many of his boyhood days in St. Louis and how he had as a young man worked with and under Bishop Tuttle, telling how on one occasion the Bishop had taken a number of young fellows just out of college, among them Alexander Mann, to get evergreens to decorate St. Mark's Church, Salt Lake City. They started early in the morning and went fifteen miles or more up the valley and spent the day hard at work. In the afternoon, when they started for home, all the young men were glad enough to ride, but the Bishop with his axe over his shoulder walked the entire way. And so Dr. Mann paid his tribute of respect to the Bishop and thanked him in behalf of the House of Deputies.

The Bishop then presented the Mayor of St. Louis, who in a most pleasing manner extended to the General Convention the hospitality of the city. And in behalf of the whole convention Mr. George Wharton Pepper of Philadelphia responded. It is enough to say that Mr. Pepper did this. And it would be almost a crime to endeavor to say what he said in any but his own words. It was a response in every way in keeping with the traditions of the body for which he was speaking and of which he is a highly honored member. He did, however, emphasize, as did Dr. Mann and the Bishop of Fond du Lac, the great responsibilities that are laid upon this particular convention because of the prevailing world conditions, and he urged that the spirit of peace and confidence be the ruling spirit. Taken all together the addresses on this occasion were on an unusually high plane, even for the General Convention, and, to those who know, that is saying a great deal.

Adjournment was then taken until Thursday at ten o'clock.



**HOUSE OF DEPUTIES  
THURSDAY, OCTOBER 12TH**

The House of Deputies was called to order at ten o'clock and business was begun without any delay. The President of the House announced the standing committees. One was struck by the representative nature of the personnel of these committees, all sections of the country and all shades of thought being represented.

The chairman of the Committee on Dispatch of Business made a report setting apart certain hours for joint sessions. This was amended, after some debate, by designating a time for a two hours' joint session to receive the reports of the Joint Social Service Commission and the General Board of Religious Education. In the debate over this matter it became evident that there was a great deal of interest felt in these two subjects.

**Reports**

This being the second day of the convention, quite a number of reports, memorials, and resolutions were presented, and most of them were either referred to the proper committees or placed upon the calendar. Among these was a report from the Committee on

**Proportionate Representation**

Proportionate Representation in the House of Deputies. This recommends that there be three presbyters and three laymen from each diocese and an additional presbyter and layman for each one hundred clergymen or major portion thereof in the diocese, provided, however,

that no diocese shall have more than six of each order. If this is adopted there will be two dioceses with six, four with five, and twenty-four with four deputies each, the remaining dioceses having three of each order. To put this into effect the chairman of the Committee on Canons introduced a canon on how the vote should be taken by orders in the house.

There were also presented the report of the Committee on the Revision of the Prayer Book and that of the Committee on the Revision of the Hymnal.

The deputation from the diocese of Michigan extended an invitation to the General Convention to meet in Detroit in 1919. On motion of the deputation from Pennsylvania a joint committee of the two houses will be appointed to recommend a place of meeting. Philadelphia expects to extend an invitation to meet there.

Mr. Henry of Iowa made a motion that a telegram of greeting should be sent to the convention of the Disciples of Christ assembled in Des Moines, Iowa. Mr. Henry's motion was passed by a unanimous rising vote.

Several resolutions looking toward the providing of additional episcopal supervision were introduced and referred to proper committees.

A telegram of greeting was received from the synod of Missouri of the Presbyterian Church, and the President of the House was asked to make suitable reply.

**Joint Session to Receive Visiting Bishops**

At half past eleven o'clock a joint session was held in the hall of the House of Deputies to receive the bishops from England and Canada. As the members of the House of Bishops neared the platform the President of the House of Deputies met them; on reaching the platform the English Union Jack and the Canadian flag were lowered amid applause.

Bishop Gailor, the chairman of the House of Bishops, presented the Lord Bishop of Worcester, who made a splendid address in response to the welcome extended, and Bishop Montgomery. The Bishop of Central New York introduced the Archbishop of Algoma and the Bishop of Huron, as representatives of the Church in Canada.

The Bishop of Worcester in his address said:

"Very gratefully and proudly do I accept your words of welcome, given not to me personally (though I shall never forget the personal touch in them), but to the archbishops and bishops of the provinces of Canterbury and York, of whom I have the honor to be the momentary representative.

**The Bishop of Worcester**

"There is one thing which particularly holds me in America and that is your management of Church councils and conventions. Ever since my spiritual father, George Moberly, Bishop of Salisbury, who in my earlier days had taught me to love the Greek poets, put out at Oxford his Bampton Lectures on the Ministration of the Holy Spirit, I have never lost a sense of the importance of the deliberations of the Church in council when it invoked the aid of God the Holy Ghost. He reminded the Established Church of England whence its authority came, namely, not from its establishment, but from the possession of the power of the Holy Spirit of God if invoked in council. It is clear that you have grasped this truth. The presence here of the laity with the bishops and clergy makes you sure of divine guidance in your deliberations, because the promised indwelling belongs not to the episcopate or to the priesthood alone, but to the whole body of the baptized.



**THE BISHOP OF WORCESTER**

"There is one more lesson among many to be learned. It comes from a study of your Church finances. We have our ancient endowments and you have your system of voluntary offerings. With us endowments are both good and bad. Bad when they lead the present generation to forget that it has still an obligation to make sacrifices for the support of its ministry; bad because in most cases miserably inefficient. But good in that they secure an honest teacher against the temptation to play for popularity and fortify him against the arbitrary interference of any strong-willed, strong-purged member of his so-called flock.

"Perhaps in these days one of our greatest needs is a Church which clearly proclaims the truth of God and interprets with definiteness His dealings with mankind in judgment as well as in mercy. If so we need a priesthood forgetful of self, absorbed in its calling, fearless of man, but fearing God. To secure this our clergy must not be too dependent on those whom they have to teach. Human nature is at a disadvantage if it can be starved into smooth prophesying. So we clergy need and must have, if we are to be independent, a livelihood which is independent of pressure. This is the layman's question, because the laity would be the first to suffer spiritually from a subservient clergy. On the other hand there is the danger of too great independence: we clergy must not be lords of God's heritage. We have constantly to guard ourselves against priestly assumptions, against confusing the greatness of the office with the greatness of the man. We have to remember forever that a priest must be lowly if he is to stand before his Master, and that his greatest honor is to be a servant. Thus the problem is how to secure independence and yet guard against the evils of independence. Probably it is best solved by a combination of your system and ours.



**THE BISHOP OF FLORIDA AND BISHOP MONTGOMERY**

"But, Right Reverend Father and you of the laity, I could not stand here to reply to your gracious welcome without touching the things which so deeply move us at home in the Great War which is searching us to the bone. For you have never shown us your brotherliness of blood and faith with such acceptableness as you are doing now in your fellow-feeling for what we have to bear and to achieve.

"I am not here to touch politics for one moment. I can believe that Americans may not have approved of every move which we have had to make in our most complicated issues of war on sea, land, and air. But one thing is clear: you have always stood for justice, for humanity, for freedom. You have stood for the dignity of nations, and these are the principles which we think justify us of the Church of England, who are men of peace, in supporting the cause of war.

"Yet it is to a higher level still that I would reach up to-day. If you were in England now you would be stirred by at least one thing. I mean the real increase of seriousness. Two years ago we had drifted very far. The value of wealth for wealth's sake and for what it could buy, apart from how it was obtained and how our fellow men suffered in the making, had become too dominating. The morals of the home and of society were fast breaking down; facilities for divorce, deplored by those who knew their working, were widely advocated; the root doctrines of faith were being impugned; the sins of the world and of the flesh and the devil were more openly flaunted than in my whole long life I can remember. And God in His mercy has used the horrors of war, which He in His absolute perfection cannot desire, to recall us to the things which made your race and ours great. And what were these? Our determination to do our duty towards God and towards man.

"I do not say that this seriousness has as yet produced any wide returns to definite faith, but it has opened the door. Into this door

the American and English branches of the Catholic Apostolic Church can enter if they will, and they are assured of the guidance of the Holy Spirit. True, as your venerable President said yesterday, the American Church must be American, it must have its 'American flavor'; no one but a fool thinks otherwise. Canterbury has no desire to assume a Papacy, and could not do it if it had. But there is a linking of national Churches in unity of doctrine and in the pursuit of mutual trustfulness, of good will and coöperation, which is stronger than the links of Rome, because unity of purpose is stronger than unity of discipline.

"What might we not do together in the development of Anglo-Saxon-Celtic civilization and progress! Only we must aim together at the perfect ends. In Church affairs we must not look for earthly powers, for popularity or wealth; we must aim at no less than the acceptance by the world of the mind of God, which is the only true ideal. And for this we must be prepared to make sacrifices.

"Reverend brethren and faithful laymen, I must ask your pardon for keeping you so long, but the vision which I see of a world lifted up to its best by the teachings of God and the dream that the agents for such uplift may be the English-speaking race here and with us is of so great beauty, inspires so thrilling a hope, that I thought you would allow me time to raise one corner of the veil.

"Grant then, O God, to the members of our two Churches the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and, in view of judgment to come, the spirit of Thy Holy Fear."

Bishop Montgomery told of the wonderful loyalty that is being shown to England by all parts of the Empire during these days of stress.

The Archbishop of Algoma went right to the hearts of all of his hearers in his response to the welcome extended. In addressing the Presiding Bishop he said: "I had almost called you Archbishop. Certainly the work you have done and the position you hold and

the life you have lived entitle you to the name. But you are not dependent upon the dignity of mere earthly titles; your life is itself so great." The Archbishop's address was full of wit and good humor. He told of the wonderful attractiveness of his own diocese of Algoma, "the summer playground", as he termed it, where so many American bishops love to spend their summers. In closing he impressed on his hearers that the Church in America must stand true to the great trust given into her care, for, said he, "if anything should happen to you to make you untrue to the truth think of the peril to us".

#### The Bishop of Huron

The Bishop of Huron showed how the Church in Canada had been watching the Church in the United States and following in her steps in the organization of her synod, in her missionary organization, in the Apportionment Plan. He, too, told of the great opportunity the Church in the United States had and how it was influencing others, though unconsciously. He said there are three things the Church must stand for, and these are order, freedom, and enlightenment. The same perils confront the Church in Canada and in America and the chief of these are the peril of substituting profit and loss for right and wrong, and the peril of the childless or the one-child home.

Naturally enough each of these English bishops spoke of the war, because, as they said, it is always in their minds and always uppermost.

WE ARE IN the hands of a higher Physician than this world knows, One who cannot mistreat our case, or prescribe wrongly for us. The great cure to be wrought in us is the cure of self-will that we may learn self-resignation; and all God's various dealings with us have this one end in view.—R. A. Suckling.



THE REV. L. N. TUCKER OF TORONTO AND THE BISHOP OF HURON



THE BISHOP OF SOUTHERN OHIO AND THE ARCHBISHOP OF ALGOMA

## HOUSE OF DEPUTIES AFTERNOON SESSION

Lunch was served in the Undercroft. At half past two o'clock the House was called to order and immediately proceeded to the consideration of the report of the Joint Commission on Matters Relating to Holy Matrimony. The question of adopting the first section was discussed throughout the entire afternoon. The section reads as follows:

"No marriage shall be solemnized in this Church between parties, either of whom has a husband or wife still living, who has been divorced for any cause arising after marriage."

This amends the present canon (which provides that the innocent party in a divorce for adultery may marry after a year and after presenting the court records and decree and after having obtained the bishop's consent) by removing the proviso, thereby making it impossible for the Church to remarry any divorced person. As the hour for adjournment was approaching, a vote was taken on the question of immediately voting on the amendment. This was carried by a small majority, the vote being: yes, 245; no, 240. A motion to adjourn was then lost by a vote of 219 to 247. But as the votes were so close it was moved to reconsider. And the whole matter will lie over until Saturday at eleven o'clock. At five o'clock the House adjourned until Friday at ten.

## THE HOUSE OF BISHOPS

Two of the bishops absent on the first day were present on the second, making 106 out of 119.

As in the House of Deputies, a large number of reports, resolutions, and memorials were presented and referred to committees. One report was considered at some length, but no final action taken on it. It was the report of a committee on—

- I. The resignation of bishops.
- II. The transfer of bishops from one jurisdiction to another.
- III. The election of missionary bishops.
- IV. The right of the members of the House of Bishops to vote on different questions.

The Presiding Bishop presented a full report of all his official acts performed during the past three years.

The matter of opening the doors of the House of Bishops was taken up and after some discussion action was deferred until the last Monday of the present session.

## THE BISHOP OF NEW YORK UNABLE TO ATTEND

THE Bishop of New York arrived in St. Louis Tuesday evening, but was taken sick with an acute attack of neuritis, and on advice of his physician returned Wednesday to New York, without attending any of the sessions of the convention.

(General Convention News Continued on page 876)

## ARCHITECTURE OF LIVERPOOL CATHEDRAL

(Continued from page 866)

fitting and very desirable, I think, that the original version of the line should now be restored, surely of more courtly respect and dignity than the present one, as well as of prescriptive right.

The second annual festival of St. David's Catholic Guild, founded especially for the promotion of true Church teaching and practice amongst the people in Wales, was held at Hawarden, in Flintshire, on September 12th and 13th.

On the eve of the festival Solemn Evensong was sung in Welsh, and a sermon in English was preached by the Rt. Rev. Dr. Powell, formerly Bishop of Grahamstown, and Hon. Vice-President of the Guild. On the following morning the Eucharistic Sacrifice was offered in Welsh at 7 o'clock, and in English at 7:50 and 10. At the last mentioned hour the Holy Eucharist was solemnly sung, and a sermon in Welsh was preached by the Rev. E. Lorrimer Thomas, vicar of Holywell. At 3 P. M. was held the annual general meeting at which there was a discussion on How to Teach the Catholic Faith. This was followed, after an interval, by a paper on Reform in Church Music, read by the Rev. W. B. Hargrave Thomas, and accompanied by illustrations. The members of the Guild who were present felt greatly indebted to the rector of Hawarden, the Rev. F. S. M. Bennett, and the warden of St. Deinoil's Hostel (attached to the Gladstone Library), and others who so kindly offered hospitality.

The Bishop of Oxford's new book, *The Religion of the Church as Presented in the Church of England*, which is especially designed as "a manual of membership", is about to be issued by Messrs. Mowbray, either at the end of this month or early in October, so as to coincide with the formal opening of the National Mission. Messrs. Mowbray's autumn publications also include a posthumous work on the Lord's Prayer by that great religious and spiritual writer, Father Benson, entitled *The Divine Rule of Prayer*.

J. G. HALL.



# Opening of the Triennial Session of the Woman's Auxiliary

Again a Large Increase in the United Offering

St. Louis, Mo., October 16, 1916.

**N**O more room for Episcopalians!" was a remark overheard in a hotel office yesterday, but this in no way reflects discredit on us but on the contrary intimates that we are a mighty horde sweeping down on the civilization of St. Louis, and common humanity dictates to these hostilities that a little room must be reserved for the rest of the human race. There is a flurrying through the office of the Marquette of pages and officials hunting members and smoothing out tangles. Auxiliary women—and how well we know their copyrighted trade-mark—are standing in groups, changing from one foot to the other, some of them murmuring, "Do you know I engaged this room a whole month ago and see how I have to wait!" In the meantime, while they are waiting, time is not lost, for there are innumerable greetings. Despite the fact that kissing is unsanitary, women rush into each other's arms, pat each other on the back, and exchange the sweet kiss of friendship. Woe to the day when kissing is taboo! Then there are greetings between the clergy and their old flocks, greetings between the clergy themselves, and over all the pleasantest social atmosphere only moderately tintured with cigar smoke. I am wondering if these big Church meetings are not real object-lessons in sociology, with their politeness, refinement, and moderation.

But to the business of the day.

The first thing we did was to go to Sheldon Memorial, which is to be Auxiliary headquarters, and register. We recall that in

## Registration

New York three years ago the registering crowd was so great that they had to be held back by a woman at the door, and as every woman wore a stick-up on her hat all one could see was a vast acreage of feathers. As each Triennial learns from the last one, this registering business was improved. Four women sat behind a long table and the women were divided alphabetically. Never did I so much wish that my name began with "Q" instead of the letter before it, but finally my turn comes and I receive a small envelope containing a batch of vari-colored tickets as follows:

1. A lavender card showing that one is a diocesan representative of the Woman's Auxiliary. "Please bring this card to all meetings, as it may be called for." ["This card *must* go into my satchel," is what the Woman's Auxiliary delegate says, as she adds it to her over-worked satchel.]

2. A white ticket to the United Offering service, admitting to one reserved seat.

3. A green card bearing in large letters—although nobody would overlook it if it were in small ones—"At the close of the United Offering service you are invited to breakfast at the Mercantile Club."

4. Purple card of invitation to the tea to be given at the Missouri Botanical Garden.

Two more tickets are complimentary to the great Church Pageant to be given at the Coliseum.

Looking about the groups of women who pour in and pour out one glimpses familiar faces that have been seen at many Triennials.

## Familiar Faces

Here comes Miss Emery, business written in large letters all over her, and dressed in a pretty grey suit. She has no time to stop, so one can only touch shoulders with her in the throng, as she hurries on, doubtless stopping her ears as the old Greek did, that she may not hear the detaining song of us sirens. There are Mrs. Baxter of Minnesota, Mrs. Sioussat of Maryland, Mrs. Greely of Chicago, Miss Triplett of St. Louis, Mrs. Stevens of Michigan, Mrs. Letcher of Virginia, and a host more of Auxiliary women who have attended many Triennials. One woman told me to-day she had not missed one since Baltimore. There are others with still longer records.

An interesting person who sat on the stage at one of the meetings was Mrs. E. C. Simmons of St. Louis, who succeeded Mrs. Tuttle as president of the Auxiliary. All of these women, most of whom were seen in the New York meeting, look not three years *older* but three years *more glorified*. They are mellowing in this beautiful work for God, and may many more Triennials await them.

From the registration, everyone went to St. Peter's Church for the quiet hour conducted by Bishop Anderson. The big church was

## A Quiet Hour

full of attentive, worshipping women who were offered, at the very outset of this consecrated two-weeks, a great inspiration and stimulation for the work before them. The Bishop of Chicago sat while he addressed us, his clear voice ringing in this tonic call to service. "With what measure ye mete, it shall be measured to you again," was the recurring thought of his meditation. He reviewed in brief what the Church had done for the heathen and then—very tellingly—

what the heathen had to give to us. He spoke of the elements of happiness and fervor which the African race might inject into our American religion, and of the consistency and truth which the Chinese might teach us in the exercise of their new-found religion. At intervals silent prayer was offered for the great gift of Christianity from the early ages. This effective initial service of the great Triennial was closed by the singing of that glorious and too little used hymn, "Rise, crowned with light, imperial Salem, rise".

In arranging for these letters, the editor of THE LIVING CHURCH assigned his reporters various tasks. To this writer he said: "You

## At the Opening Service

may take care of the 'she' functions. Mr. Brown does the 'he'." Therefore it is not my province to write of the wonderfully beautiful opening service of the Convention. But I may say how we eagerly flocked to Moolah Temple, clutching our tickets and being content to wait a whole hour until that majestic procession of 109 bishops arrived. One advantage in having this meeting in such a place was that everybody could talk, and there was much sociability in that great crowd of women who filled the immense balcony away up to the very ceiling. Below sat the clerical and lay delegates, and wives were straining their eyes to discern the backs of their husbands' heads. Occasionally, I suppose, telepathy would move the husband to turn around, fix his gaze on the gallery, and maybe recognize his wife. Then there would be "nods and becks and wreathed smiles". It is indeed a matter of some pride to see one's husband, brother, or father in such a gathering.

I never before saw a large assembly handled so courteously and so well as this one was managed by the well equipped St. Louis ushers. Each individual seemed to be directed to the most advantageous seat and they "advised" or "suggested" that we take certain seats which would fill the Temple to the best advantage. Taking one of these seats, it was a great pleasure to recognize Mrs. Bacchus of Cleveland, for many years diocesan treasurer of the diocese of Ohio. Mrs. Bacchus belongs to a clerical family, her husband and father having been clergymen and the Bishop of Lexington being her brother. With her was Mrs. Harrison of Atlanta, who is proud of her husband's record, he being the oldest deputy in point of attendance. The question of whether any diocesan officer is really indispensable was being vigorously discussed by the little coterie when the opening peal of the organ assisted by an orchestra told us that the great service was about to begin.

From Moolah over to the St. Louis—one must be sure to say St. Louey—Club for lunch was the next thing. This is a handsome

## Lunch

building, spacious and imposing. It is a men's club, but as there was no convenient place near Sheldon Memorial at which the ladies could lunch, the club provides luncheon for the several days it will be needed, at a modest price. This bids fair to be a very popular place for women to meet for conference or to entertain each other. About four hundred women sat at round tables in the big banquet hall and enjoyed a good three-course luncheon. The air was not only blue with conversation but navy blue. I doubt if that gay hall had ever looked down on as many conversers at one time or heard such a variety of topics. The high cost of living, Virginia corn-bread, ground-gripper shoes, how stout women should dress, were some of the topics which floated to our ears, interspersed with exclamations as one friend recognized another.

Thence to Sheldon Memorial for the first business meeting of diocesan officers! Sheldon Memorial is one of those big, convenient

## Sheldon Memorial and a Business Session

buildings which every city needs. It seems to have a place for everything. Auditorium, small rooms, large rooms, halls, basement, a big room on the fourth floor—and it is just the place for such a meeting as this will be, for there are rooms for exhibits, rooms for classes, rooms for committees. In the big room on the fourth floor the Church's societies will all be represented. At tables placed at intervals the visitor will find representatives who are eagerly waiting to show and explain their work. Here sit several deaconesses at their table to tell of their training-schools and work. The Daughters of the King with a table piled with literature are here, the Girls' Friendly Society, and the Church Periodical Club with its interesting map showing that the Church Periodical Club sends its gracious message over the whole world. The Guild of St. Barnabas and the Church League of the Baptized are also in this room, and the walls are covered with maps, posters, and placards. Here, in this goodly surrounding, the writer has her desk, and here she hopes to meet many of her correspondents.

This pen picture of Sheldon Memorial is elaborated because the women at home ought to know what a big and important thing this Triennial of theirs is; and what a vast amount of thought and detailed execution has gone into the preparation for it and will have to be given it daily by these hospitable St. Louis women.

(Continued on page 879)

## ANNIVERSARY OF ST. PAUL'S CHAPEL, TRINITY PARISH

Important Commemoration in New York

### THE CHURCH AND THE "SUNDAY" CAMPAIGN

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 16, 1916 }

**F**URTHER announcement was made this week as to plans for the celebration of the one hundred and fiftieth anniversary of old St. Paul's on lower Broadway.

The special services will commence on Sunday, October 29th, and will continue until Saturday, November 4th.

The special preachers each day at noon will be as follows:

Sunday: The Rev. Dr. Geer, vicar of St. Paul's Chapel.

Monday: The Rev. Dr. Manning, rector of Trinity parish.

Tuesday: The Rev. Raymond C. Knox, D.D., Chaplain of Columbia University.

Wednesday: The Bishop of New York.

Thursday: The Presiding Bishop.

Friday: The Bishop of Washington.

Saturday: The Suffragan Bishop of New York.

The venerable Presiding Bishop, who is to preach on Thursday and who is now keeping the fiftieth anniversary of his consecration to the episcopate, was a Sunday school teacher at St. Paul's Chapel when he was a young student at the General Theological Seminary.

The actual date of the anniversary falls on Monday.

Invitations have been sent to President Wilson and Vice-President Marshall, to Mr. Roosevelt and Mr. Taft, to many state and local officials, to all the bishops of the Church, and all the clergy in the state.

In the history of the American Church there have been few events of its kind of such significance both from the civil and religious standpoint as this anniversary of the venerable Chapel to which George Washington went, with the members of both Houses of Congress, for the religious services connected with his inauguration as President, and where he regularly attended divine service when he was in New York.

For some months the proposed "Billy" Sunday campaign has been widely discussed in many circles. The press reported a meeting of

some 250 ministers of this city and vicinity, held last Monday to hear reports, and called by the William A. Sunday Campaign Committee of New York City.

The initial paragraph of one of the published articles gave a momentary shock to Churchmen who read: "The majority of the leaders in the Episcopal Church will support the Billy Sunday campaign in this city next April, May, and June."

The article further declared that "it was the Rev. Charles P. Tinker, superintendent of the Episcopal City Mission Society, who pledged the support of ten thousand Episcopalians, although he admitted there would be a minority who could not be won over."

During the week there has been much questioning as to facts, as might be expected after such a statement.

In Friday's issue of the New York *Herald*, there appeared a communication signed by the Rev. Dr. Carstensen, declaring that "Dr. Tinker is the only clergyman of the Church who has displayed any pronounced activity in this direction."

In Saturday's issue of the *Herald* it is reported that "a poll was taken some time ago of all the Protestant clergymen in the city, to learn whether they approved of Mr. Sunday. A great many did not answer at all, but of two hundred who did send replies forty-five per cent. were opposed and fifty-five were in favor of the services here." In this article five of the more prominent Protestant ministers in the city are declared to be standing aloof. As a body the Lutherans will not participate in the campaign.

On Friday, October 6th, St. Faith's Day, a celebration of unusual interest took place at St. Faith's House, Tarrytown, when

a number of friends gathered to witness the burning of the \$9,000 mortgage on the home and join in a thanksgiving service. Addresses were given by Father Huntington, chaplain of the house. Dr. Carroll Dunham, and Mrs. L. F. Pease, secretary of the Church Mission of Help. During the past two years the work has received more adequate support and in consequence of that and by dint of careful management the money was raised to free the house from debt. The work depends for support entirely upon voluntary contributions. About twenty young girl mothers with their babies are cared for at St. Faith's all the time, and these girls are received from parishes in all parts of the country.

The Bishop of New York reached his home on Friday, and is rapidly recuperating. Dr. Greer was suffering from a slight cold when he left New York last Monday to attend the General Convention. The day was warm in and about New York, but on the

Bishop Greer  
Recuperating

journey to St. Louis there was a decided drop in temperature during the night and the Bishop's condition grew worse.

By his physician's advice he returned home for rest, so that he may undertake the arduous work incident to the annual diocesan convention, which meets in the early part of November.

There was a representative gathering of members of the diocesan branch of the Woman's Auxiliary in the Cathedral of St. John the Divine on Thursday morning October 12th.

The special service was arranged to be simultaneous with the presentation of the United Offering of the Woman's Auxiliary in St. Louis. Archdeacon Pott was the celebrant and the Rev. Dr. Howard C. Robbins preached the sermon.

By request of a number of the clergy, courses of lectures have been prepared for delivery in the seminar room of the General Theological Seminary. All clergy resident in or near the city are invited. The Rev. Francis J. Hall, D.D., will lecture at 11 A. M., on The Principles of Christian Unity, while the Rev. Arthur W. Jenks has chosen Modern Sectarianism as his topic, and speaks at noon. The dates are Thursdays, October 19th, and November 16th; Tuesdays, December 12th, January 9th and 30th, February 13th, March 6th and 27th.

The parishioners of the Chapel of the Incarnation gave a reception on Monday, October 9th, to mark the fifth anniversary of their vicar, the Rev. Edward M. H. Knapp. The several societies of the chapel planned the reception as a surprise, and presented a handsome silver tea service to Mrs. Knapp and the vicar.

The reception was held in the chapel of the Incarnation. The Rev. Edward M. H. Knapp, vicar, was the guest of honor. The reception was a surprise, and presented a handsome silver tea service to Mrs. Knapp and the vicar.

### THY WILL BE DONE

Thy will be done. I choose it joyously,  
Not as a slave that must. What seemeth good  
To me, perhaps is ill, misunderstood.  
Thou only knowest what develops me  
Like yonder heavenward-striving tree:  
It utilizes its environment;  
Its mighty roots are darkly downward sent,  
Its top to all the sun's influence free.

Thy will be done! I, too, will drink the cup,  
E'en though in pain I pray that it may pass;  
For still the heartless priest, and jeering mass  
Through sacrifice, are moved and lifted up;  
And whoso grips some truth, with it achieves  
The courage to maintain, to die with thieves.

IDA AHLBORN WEEKS.

### UNITY IN PRAYER

IN HIS new book, *Why Men Pray*, Dr. Charles Lewis Slattery retells one of Henry Drummond's old stories to illustrate his point that prayer unites men, that prayer produces a sense of human fellowship which makes the human race seem as one family. The incident is indeed well worth repeating:

"One Sunday night on an ocean steamer a man spoke of a hymn which had just been sung as having for him peculiarly sacred associations. He was in the Confederate Army in the American Civil War, and was ordered at one time to lonely sentry duty. As the night wore on he felt his danger, and to keep up his courage he began to sing,

"Jesus, Lover of my soul,"

and after uttering the great prayer of this hymn he was comforted, and felt quite safe. A strange expression came over the face of a fellow passenger on the ship. 'I,' he said, 'was in the Union Army that night, and had been sent out with a party of scouts. We saw a solitary sentry, and my men had their rifles leveled to fire; but just then we heard the clear notes ringing out in the stillness,

"Cover my defenseless head  
With the shadow of Thy wing";

and I said, 'Boys, lower your rifles; we'll go home!' The prayer had brought to the enemy a sense of unity which it was impossible to break."—*Zion's Herald*.

WE TALK SO MUCH, and we think so much more, of the trouble we have with others, that we more than half persuade ourselves that if everybody else were just right, we could get on easily in life; but the fact is, that more than half of all our troubles, even of our troubles with others, grow out of our own faults and our own failures, and not the faults and failures of other people. . . . Until we get rid of ourselves, or until we are lifted above all selfish thought of ourselves, there is continual trouble for us, however other people bear themselves.—*Selected*.

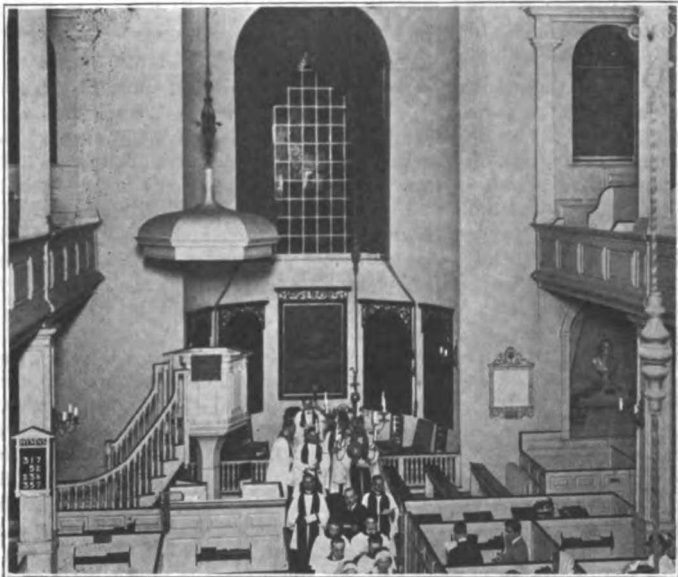
**CORNERSTONE LAID BY BISHOP BABCOCK**

**At St. Andrew's Chapel, Belmont, Mass.**

**BISHOP LAWRENCE WRITES TO THE CLERGY**

The Living Church News Bureau }  
Boston, October 16, 1916 }

ON the Sixteenth Sunday after Trinity, the Suffragan Bishop officiated at the laying of the cornerstone of St. Andrew's Mission Chapel, Belmont. The mission is the offspring of Christ Church, Cambridge. Taking part in the services were the Rev. Prescott Evarts, the Rev. D. R. Magruder, priest of the mission, and the Rev. Messrs. C. F. Howe and P. G. Kammerer, who had formerly been in charge of the chapel. There was a procession from the house of Horace Cunningham to the chapel, led by the dean of Christ Church.



INTERIOR OF CHRIST [OLD NORTH] CHURCH, BOSTON, MASS.

The mission was begun in 1909, meeting at first in a rented shop, and then for the past two or three years in the basement of the new chapel. This building is a story and a half high, will seat about two hundred, and will cost about \$15,000. The laying of the cornerstone marks distinct progress in the work of the mission and as it is in a growing neighborhood the future prospects are bright.

The Bishop has sent a letter to the clergy in regard to the Pension Fund and his work therefor. He is looking forward to resuming his regular diocesan labors on March 1st. Meanwhile he is happy to do as much of this work as he can, and has arranged for some visitations, first of course attending to his official duties as the ecclesiastical authority. In conclusion the Bishop says: "I take up my winter's work supported by your sympathy and prayers."

**Bishop Lawrence**

The *Boston Evening Transcript* comments editorially as follows on the election of the Rev. Dr. Mann as president of the House of Deputies: "The reelection of Dr. Alexander Mann as president of the House of Deputies of the Protestant Episcopal General Convention is even better tribute to him than was his original election to this office voted in New York in 1913. The impartiality and the capability of his service in the position are both clearly shown by his retention in a high place much exposed to conflict, and by the size of the majority which voted at once for his reelection. It was only natural that the original ballot, of 343 for Dr. Mann to 103 against, should be quickly advanced to the status of a formally unanimous vote. Evidently the opinion which Boston holds of the rector of Trinity Church is widely shared in the nation."

**Dr. Mann's Election**

At the same time that the interdenominational Massachusetts State Sunday School Association met in Boston, Churchmen held a Sunday school conference at Trinity Church on Friday, October 13th. The conference, arranged by the Archdeacon, considered three special topics, as follows: (1) *The Christian Nurture Series of the G. B. R. E.*—what it is and how it can be used; leader, the Rev. Malcolm Taylor, who assisted in the preparation of one course. (2) Parents' Associations—their place in a comprehensive scheme of Christian Nurture—how they can be started and fostered; leader, the Rev. H. K. Sherrill. (3) A Service of Installation for Teachers—what should

be the nature of such a service and how it can be made effective; leader, the Rev. C. E. Jackson.

A group of clergymen of the Italian Priests' Association held a conference in the parish house of Christ Church (the Old North) in Boston, during Wednesday, Thursday, and Friday, September 20th, 21st, and 22nd. After celebration of the Holy Communion by Bishop Lawrence, assisted by the Rev. Henry Sartorio, curate of the church, the Bishop delivered an address. The conference dealt largely with the desirability of revising the Italian translation of the Prayer Book. It is claimed that the original translation was not done in a scholarly manner. The Rev. Henry C. Sartorio, chairman of the Committee for the Revision of the Italian Prayer Book, made the committee's first report. A resolution was passed to ask a delegate to General Convention to urge the appointment of a committee which will consider the work done by the Italian Priests' Association.

**Italian Priests in Conference**

This diocese now reports that it has paid \$87,774.44 on its apportionment for General Missions of \$81,891, thus exceeding the amount asked by nearly \$7,000. Indeed, when the final figures are compiled, it will probably be found that the excess is even larger. For the Church Pension Fund, there is now on hand over \$380,000 in this diocese. The three parishes with the largest offerings are: Trinity, with \$82,751; the Advent, with \$82,022; Emmanuel, with \$81,325.

**Apportionment**

The Lord Bishop of Worcester, England, who is attending the General Convention, will be a visitor later this month at Harvard University. The Bishop is a fellow of Emmanuel College, Cambridge, where John Harvard was educated, and at one time was Bishop of Southwark, where John Harvard was baptized. It is expected that he will address the students in Sanders Theater.

**The Bishop of Worcester**

Another vacant South Shore parish (besides that of Hingham referred to recently) is Plymouth. The Rev. Allen Jacobs, rector for several years, has resigned.—By the last will and testament of GEORGE A. KNOWLES, of Lawrence, Grace Church of that city is bequeathed \$5,000, the income to be used for the poor of the parish.—The Church of the Advent has received its bequest from the late Colonel PECKER, a faithful communicant, of \$20,000 less an inheritance tax of 50 per cent., of which half is for the parish endowment fund and half for the poor fund.

**Miscellany**

J. H. CABOT.

**LOSS AND GAIN**

I had a vision once, wherein I saw,  
Plain as the words on any printed page:  
"To live, to love, to labor, and to lose!"  
While pondering on the thought for many weary days,  
I wondered that a God so good could countenance such waste.  
When high above the tumult of the world,  
And din of many wars throughout the land,  
A voice spake to me, and I, listening, heard:  
"Lose life? It is God's gift.  
Lose love? It is His Gift of gifts.  
Lose labor? No fruit of labor ever has been lost."  
And now I know: To live, to love, to labor—  
All is gain.

C. W. H.

THERE ARE THOSE who feel that the time has come to narrow the bounds of usage and teaching in the interests of a purer Protestantism. They think that our standards of doctrines and our formularies are in danger of being impaired. Their remedy would seem to be in a majority vote which would read out from among us a supposed minority or compel submission within narrower bounds. I think there is danger in such a process, danger to the very principle of Protestantism which is held so dear. The narrower bounds might prove to be stronger bonds which fetter.

There must indeed be limits to opinions which are heralded as doctrines imposed on others, there must be limits to interpretations so-called which really deny. But if narrower limits are to be imposed, then we must be prepared to see the principle applied in both directions, in the interests of what some call true Catholicity and in behalf of what others call purer Protestantism. The champions of the latter must not be surprised if others see dangers in an excess of rationalism, and the advocates of the former must expect an outcry against what some regard as superstition. But I cannot but feel that neither rationalism nor superstition can wisely be eliminated from the Church of the living God by a mere majority vote. We have high authority back of the Parable of the Wheat and Tares.—*Rev. George T. Linsley.*

A MAN MAY bestow great sums on the poor and indigent without being charitable, and may be charitable when he is not able to bestow anything.—*Addison.*

**"CORNERSTONE SUPPER" IN  
WEST PHILADELPHIA**

Preliminary to Beginning George C. Thomas  
Memorial Chapel

**CONVOCATION CONSIDERS MISSION WORK  
AMONG ITALIANS**

*The Living Church News Bureau }  
Philadelphia, October 16, 1916 }*

OVER two hundred men, for the most part members of the Chapel of the Mediator, West Philadelphia, were guests at a "Cornerstone Supper" given in the chapel buildings on Thursday evening. The supper was preliminary to the laying of the cornerstone of the new building to be erected for worship as a memorial to Mr. George C. Thomas. Fellowship and universal brotherhood, greater collective and individual responsibility on the part of Church members, and personal service reaching out from the Church and touching upon all the complex problems of the social community, were the leading notes struck by prominent speakers from Philadelphia and other cities. Mr. William Knowles Cooper, general secretary of the Y. M. C. A., Washington, D. C.; Mr. Roy Wallace Smith, secretary of the Society for the Prevention of Cruelty to Children, and Mr. Henry Admit Bull, of Horner, N. Y., were the principle speakers. Shorter Words were given by the rector, the Rev. George Herbert Toop, D.D., the Rev. Asa D. Ferry, pastor of the Presbyterian church, and Mr. Walter H. Thomas, architect both of the present building and the new church. The vicar, the Rev. Phillips E. Osgood, acted as toastmaster.

On Sunday, October 29th, at 4 o'clock, the cornerstone of the new building will be laid by Bishop Garland. The clergy and combined choirs of the mother church and three chapels will take part in the service. The church is to be of Chestnut Hill stone, the contract price being \$133,000.

The convocation of West Philadelphia held its meeting in the parish house of St. James' Church, Kingessing, on Thursday. Among other matters of interest were reports from committees suggested by Bishop Garland at the last session. The report which aroused the greatest interest was that on the Italian work in the convocation. A rather exhaustive report was made showing that there are about eighteen thousand Italians in three sections of that part of the city, and that the Church has no services or Sunday schools there. The report recommended that a building be erected or secured and a resident Italian priest placed in charge to develop this field. The report was referred to Bishop Garland, in whose care this work has been placed. At the evening session the Rev. William R. Turner read a paper on The Present Crisis in the Church.

In the death of Mrs. Charles P. Perot, Holy Trinity parish has lost one of its most faithful and earnest members. Mrs. Perot has for more than fifty years been deeply interested in the charitable work in Holy Trinity parish and other parts of the city.

The United Offering Prayer Group of the convocation of West Philadelphia met in St. Mary's parish house on Saturday morning for prayer and thanksgiving, after which a conference was held.

EDWARD JAMES MCHENBY.

**HEAVEN'S ACOLYTES**

There are who say the pallid moon is dead,  
And all her pulsing fires of life are spent,  
And on her breast lie fearful chasms rent,  
With torrents dry, and yawning ocean bed;  
And over all a lurid light is shed—  
Largess, that by the royal sun is lent  
To cheer her in her dreary banishment,  
A ghostly planet, whence all joy is fled.  
But, even as death's strange smile, her light  
Blesses the world amid a thousand woes;  
So grief-scarred age may be an acolyte,  
And on the altar of the soul disclose  
His cross of earth, with heavenly lustre bright,  
That from the Lord of Life forever flows.

MARY ALETHEA WOODWARD.

YOU GET OUT of the Church precisely what you get out of your dinner—just so much as you can assimilate—no more. A sermon brings you only so much as your own spiritual life gives soil for. The best seeds wither on the stony ground. God comes to us in the Holy Communion so far as we let Him. To him that hath faith shall be given.—Wallace Herbert Blake.

**THE TRAVELLERS' AID SOCIETY  
OF CHICAGO**

Some Account of Its Good Work

**NOTES OF THE DIOCESE**

*The Living Church News Bureau }  
Chicago, October 16, 1916 }*

THE work of the Travellers' Aid Society, one of the most worthy of the non-sectarian societies in Chicago, elicits general interest and support. The society is managed by a representative directorate of clergy and laity of all bodies; Catholic and Protestant, Jew and Gentile, work together in this splendid protective organization, whose object is to "safeguard travellers, particularly those who, by reason of their inexperience, ignorance, illness, or other disability, are in need of advice or assistance". The Rev. Norman O. Hutton, rector of St. Chrysostom's Church, is a member of the board of directors.

During the months of July, August, and September the society has helped 3,682 women, 1,554 girls, 755 children, 128 mothers with babies, and 431 men and boys—a grand total of 6,550 cases. The kinds of aid given are many and interesting. For instance, 1,524 persons were placed in bus, car, taxi, or train; 265 were taken to hotels, homes, or lodgings; 192 were taken to other railroad stations; 361 were taken to rest-room; 378 to friends and relatives; 115 to other social agencies; 161 were met in answer to messages from friends or societies; in 381 cases friends were located in city, at home, or at stations; 36 were sent or taken to hospitals; 297 directed or taken to stores, offices, etc.; 2,469 were given information, advice, or direction; 519 were assisted with their baggage; 75 were given financial help; 408 were given special care at the station; 371 were placed in care of the matron, usher, or railroad official; 149 were put in charge of the conductor on the train; 66 were returned to their station; 873 telephone calls were made to friends; employment was procured for 27; railroad or berth tickets were bought for 246; 259 were taken to restaurants; 166 telegrams were sent; 34 were given cards to the Travellers' Aid in other cities. As indicating special needs with which the society is asked to deal, 1,535 of the cases dealt with were of those passing through the city; 394 spoke little or no English; 480 were not met by their friends as they expected; 278 were ill, blind, lame, nervous, or insane; 10 were runaways; 30 had their tickets, or their money, lost or stolen; 74 had missed their train, or had been delayed by a late train; and 75 had wrong addresses, or had lost addresses. Such a splendid work should have the support of many of our Church people.

The Woman's Auxiliary held its first meeting for the new year on Thursday, October 5th, in the Church Club rooms, Mrs. Hermon B. Butler presiding. There was the usual large and enthusiastic attendance. It was "President's Day", and the programme, an unusual one, was given by Bishop Roots, Bishop Page, and Deaconess Stewart of Hankow. The land is alive with bishops and clergy on their way to the General Convention, and Bishop Page, always dear to Chicago Church people, spoke briefly of his work in Spokane. Deaconess Stewart, who followed Bishop Page, spoke earnestly of the efficient work she is doing as superintendent of the primary work in the Church schools of Hankow. The Deaconess said that a training school for deaconesses had been begun in China with three members and that the Woman's Auxiliary there is well organized and has already excellent mission-study classes. Bishop Roots, the last speaker, gave a fascinating account of his work in Hankow. He told of the success of the newly organized Chinese Church, and of the sending of two Chinese priests into the interior of northern China to begin a mission there, the money being supplied by the Chinese themselves. He pleaded for a deeper spiritualizing of our individual lives as the Church work expanded. The offering was given to Deaconess Stewart for her work. Announcement was made of the institute to be held in the Church Club rooms on November 8th, 9th, and 10th, for all Auxiliary workers.

On Wednesday evening, October 11th, over fifty men gathered in the parish house of Grace Church, Freeport, to attend a dinner. Addresses were made by the Rev. F. D. Butler, rector of the parish, and by Mr. Charles F. Field, a vestryman. Plans were completed and teams appointed to make a special canvass of the parish on Sunday, October 15th. Last spring a very successful every-member canvass was conducted, and the men who took part were so enthusiastic that they now have undertaken a social canvass. No funds will be solicited. This dinner was the first of a series to be given by the men of Grace Church this winter. The next dinner will be on Wednesday, November 8th.

The Church of the Epiphany has secured the services of Miss Grace E. Wilson, a graduate of the Philadelphia Training School

**Men's Dinner  
at Freeport**

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**Church of the Epiphany** for Deaconesses. Miss Wilson is a daughter of the late Dr. William White Wilson, rector for many years of St. Mark's Church, Chicago. She will have charge of the senior girls' class in the Sunday school, will be Sunday school and parish visitor, giving special care to the work among women and girls, and will also act as relief officer.

**Fox River Valley Institute** The Fox River Valley Church School Institute held its fall meeting on Sunday, September 24th, at Geneva, Ill. Fifty-nine delegates were there from seven parishes. Mrs. W. S. Bishop, who is director of religious education in St. Peter's Church, Chicago, and in Christ Church, Winnetka, spoke in the afternoon on The Teacher. She carefully explained the method of teaching in the *Christian Nurture Series*, which has been widely adopted by the schools of the diocese. At the evening service in St. Mark's Church, the Rev. Professor L. C. Lewis spoke on The Challenge of Responsibility.

**Round Table** The meetings of the Round Table were resumed on the first Monday in October at 11:15 A. M. in the Church Club rooms. An outline of the year's programme has been sent out. Twelve meetings in all have been planned, beginning October 2nd and ending May 7th. Professor Foster, the president, gave the first paper of the year, on Controversy in the Church. H. B. GWYN.

## WHERE THEY WENT TO SCHOOL OR COLLEGE

BY ROLAND RINGWALT

HE who contracts a biographical hunger never loses it. It leads him now to a bulky three-volumed book, now to a convenient synopsis; he may hunt long for a pamphlet; it may be that what he wants is in a magazine long out of print; a campaign life may omit just what he wants to know; it is possible that all he can find is a twenty-line item in an encyclopedia. There is also the chance of meeting those who remember the celebrity. Possibly they do not recall any dates, differ about facts, and mention only a few trivial circumstances.

But one thing almost to be relied upon is this: a biographer tells us, if he can, where his hero was educated. It is justly deemed important to know that, and yet in many cases that only shows us how little we do know. Times without number we are not told anything concerning the school or college, whether the lad was diligent or idle, whether the master was a guide or a tyrant, whether the pupil formed valuable friendships or not. On these points biographers often tell us nothing because they have not been able to learn anything. Now and then a vivid personal experience shows, as in Dr. Johnson's saying that at one place he learned nothing from the school, but much from the master, at another nothing from the master but much from the school. The writer has met a man who looked back on four years of college. The indolence and stupidity of his instructors was almost all he could recollect of them, yet he made strong friendships, and regarded his time as well spent.

Great universities have had their powerful teachers and their lazy dullards. The world cannot forget Gibbon's tutor who "remembered that he had a salary to receive and only forgot that he had a duty to perform", nor will it forget that Gray called Cambridge "a silly, dirty place". Yet nobody doubts that Oxford taught Gibbon a great deal, and Gray certainly did not waste all his time at Cambridge. If a man in a fit of the blues or when his temper is out of tune declares that his time at school or college was thrown away, this may be on a par with the nervous woman's cry that she has the worst children in town—an opinion which the prudent bystander does not echo.

Degrees, class-standing, and prizes give us some light. But it may happen that a man who won college honors never did anything else, and that a man who stood low in his class read diligently on subjects outside of the curriculum. We do not even to this day know why Fenimore Cooper was expelled from Yale, but the kindly reception he won at home indicates that his father was not ashamed of him. At times we stumble over a career that was marred because an instructor was prone to take offence, and an impudent youth was not slow to give it. There may be a restlessness or immaturity that makes the classroom almost purgatorial, and yet the lessons of that classroom may bear rich fruit in later years. It is by no means certain that a man's estimate of his instructors is the correct one. Prophecy says, "Thine eye shall see thy teachers"; and we may not see them until we enter another world.

Charles Lamb is a doubtful witness, for at times he took a whimsical pleasure in being inaccurate or in stating facts about one person which belonged to another. Yet he has two

essays on his old school life which are memorable. In one he starts out cheerfully and dwells on the bright side of it, yet before he closes refers to the bullying and other abuses that darken the picture. In the other he begins with the avowed purpose of showing the worst features, and before he ends the more attractive ones are in the landscape. Nearly every man to whom early years are distinct now recalls the pleasing and now the reverse. In one classroom he did his best, in another he did as little as possible. A man in reminiscent mood said: "I used to hate a teacher because she took a switch to me, but now I wonder why she didn't take an axe." The point of view had altered.

In General King's life of Grant there is a stirring account of West Point in Grant's day, and of the ablest instructors who then trained our young cadets. One may read dozens of biographies without meeting with anything to match it. Frequently all we can find out is that Somebody entered an institution and was graduated or did not graduate. Whether the real formative influence was in the school or out of it, whether the mind developed early or late, may be hidden from us.

Another point to be considered is that a school or a college may have widely changed its standards of matriculation or graduation. A biography comes to mind in which we are told that X was admitted to his alma mater when only twelve years old, later it is owned that the entrance test was that candidates had to know a small quantity of Latin and the Greek alphabet. There have been temples of learning that began by graduating anybody who would present himself, just as there was a day in which a number of dinners eaten at stated intervals enabled a man to reach the bart. Yet as the aforesaid temples grew in wealth they raised their standards—a student who passed in 1890 might find that 1900 was a year of far more rigid ordeals. Suppose that research proves that our candidate was an alumnus of 1857, but we do not know whether he was at the head or foot of his class—the records were carelessly kept, we do not know what the list of studies contained, we do not know whether the youth's average was 65 or 93. Cases quite as vague have troubled many a conscientious biographer.

Dr. Adam, though he has long been dead and his book on classical antiquities is forgotten, is yet a man of note because two of his old pupils, Walter Scott and Henry Brougham, were loud in his praise. Arnold of Rugby found a biographer in one pupil, and *Tom Brown's Schooldays* was written by another. A brilliant woman who taught in Ohio found a grateful pupil in James A. Garfield, whose tribute to Almeda A. Booth deserves reading. It was a remarkable schoolmistress who held the lifelong gratitude of Edward Eggleston and his distinguished brother. Occasionally these tributes are paid, yet half of them are so vague that they give little information to the reader. It does not mean much to us to learn that the teacher was benignant or faithful—what we want is the direct influence wrought on the pupil's mind. Andrew Lang's story of the sharp-witted master who kindled in a whole class a fiery interest in Homer is not to be matched every day.

The experience of Jamieson, the lexicographer of the Scottish tongue, merits a reference. He was sent at far too early an age to the University of Glasgow, in which Dr. James Moor then held the chair of Greek. Jamieson was unable to see the real value of the Hellenic tongue, but he sought far and wide for relics of old Scotland. A strong taste for poetry developed. Moor liked the boy, told him stories of the Stuart days, and explained to him the mysteries most tempting to a young Caledonian patriot. The memoir says: "In short, under Moor his pupil seems to have made progress in everything save his proper business, the Greek language." Accepting these facts, Moor was a valuable guide, even if young Jamieson did not learn any Greek. Perhaps there is not a college or a high school that cannot match this: a pupil may attend a class with little profit yet may glean from the instructor's conversation a great deal that is of lasting value.

Biography is like a lottery. We may learn when A or B was matriculated, when he took his degree, and nothing else. Of Lincoln's meagre schooling we know almost nothing, but we find out that one of the important days of his life was that on which he made the acquaintance of a pedagogue from whom he learned mathematics and who pointed out the grammatical errors of his first newspaper articles. We think we have educational meat, and find bones, very dry bones, and no prophetic voice calls them into life. Again, we find in a paragraph what we would have read a hundred pages to learn. It is easy to find out where a man went to school or college—we may never find what the school or college did for him.

## The First Missionary Joint Session

St. Louis, Mo., October 16, 1916

**T**HE first missionary joint session of the General Convention was held in the hall occupied by the House of Deputies, Friday morning at 11 o'clock. The hall with all its galleries was well filled from the beginning of the meeting on to the very end, the people returning after the lunch recess. And all during the meeting a deep interest was manifested in what was being said.

The session was opened with the singing of Hymn 261 led by Mr. Butler of Bethlehem. Every one joined in and it was inspiring to hear that great crowd sing. After prayer by the Presiding Bishop the session was organized.

Mr. John W. Wood, secretary of the Board of Missions, presented the report of the Board, which is printed and is interesting reading. He read extracts from this report and closed by saying:

"We must call ourselves to new heroisms. We must learn to know God. But we must remember that our ability to know God is directly proportioned to our enterprise for God.

**Resolutions from the Board of Missions** "In order that the principles here set forth may be embodied in a definite plan your Board asks that the following resolutions be adopted by the concurrent action of the House of Bishops and the House of Deputies in regular separate sessions:

"I. *Resolved*, That hereafter it should be the unfailing policy of the Church through the Board of Missions to secure each year from its living members such an amount as may be needed each year to provide in full the appropriations for the maintenance and extension of existing work.

"II. *Resolved*, That the Board of Missions should and it is hereby authorized to increase the apportionment for General Missions in each year of the ensuing triennium by such amount as may be necessary, so that by the end of the triennium the apportionment shall be made in such amount as, when supplemented by the income available from the United Offering of the Woman's Auxiliary and from the interest on invested funds, it shall at least equal the appropriations.

"III. *Resolved*, That the Board of Missions is recommended to set aside all undesignated legacies received during the next three years as a fund which it may use at its discretion for constructive purposes of missions at home and abroad."

Bishop Lloyd, the President of the Board, spoke on A Review and Outlook, and in substance said:

"The report of the Board of Missions which has been put into your hands tells of God's kindness. The reports of the Bishops appended show our Lord's graciousness in that He has been willing to bless your efforts. The work the American Church is doing indicates how easy the Church's task will be once its divisions are healed. And the report will give courage to large adventures of faith.

"Since your last assembly some whom you leaned on have fallen to sleep. The death of the Bishop of Liberia brings this convention face to face with a great problem. From its beginning that mission has been led by men of singular devotion. The man who shall succeed Bishop Ferguson should be a strong man and go there for the purpose of carrying out the policy wisely matured in advance.

"To show the vigorous life of those branches which the American Church has planted it is enough to note the courage displayed by the Church in China when it determined to erect a new diocese in the Province of Shensi to be supported by the Chinese National Church.

"That the mind of the American Church has been enlarged and that the realization of the dignity of its task has become more adequate seems to be indicated by the work done for the St. Luke's International Hospital at Tokyo. No doubt the reason why the Church's work in Japan has been mightily blessed is that what has been done is the best possible under the circumstances; but the Japanese could not know that the reason of the poverty of that best was that only a few in America understood. Nor could this remove the distressing impression made on unbelievers that Christians are content to be parsimonious in the gifts they make to the God they worship.

"Perhaps nothing to be reported to this convention brings surer promise for the future than the successful work done by the commission on pensions. Besides providing for the welfare of the clergy in old age, the work done by this commission has demonstrated an important economic principle. By the way in which it has done its work the commission on pensions has given the Church an object lesson. The General Convention entrusted to it the matter of business which is of importance to every one concerned for the Church's welfare. The commission refused to deal with it on any other basis. The result has been the respectful consideration of all intelligent people. The work of missions must be presented in the same business-like way, so that business men will no longer consider missions as beggars.

"The American Church has cause for thanksgiving for what it has been permitted to do towards helping to bring about a spirit of

friendship between the different parts of the Americas. The good return it has received from its work should tempt it to large undertakings. For this reason it is to be hoped that the convention will give favorable consideration to the recommendation of the Board of Missions that a Bishop be consecrated for Panama. This is the day of our opportunity. What it may mean if we miss our chance now, it is just to say, is indicated by the distressing condition in the Republic of Mexico. One might almost dare to say that much of the misery in Mexico to-day might have been averted if fifty years ago the Church could have been able to have availed itself worthy of the opportunity given it by our Lord.

"Any review of the progress of the Church's mission would be superficial that did not emphasize the importance of the task laid upon the Commission on Faith and Order. The question is: Can anything be done to hasten the Conference on Faith and Order, and remove some of the obstacles of success?

"This accomplished, the order and discipline of the Church restored, and the sacraments safeguarded; witness would be borne to the Resurrection, and that blessed sacrament which has been the force dividing would proclaim the wonders of God's power. Men would be able to comprehend the message from the Father. Problems which now seem hopeless of solving would disappear. Maybe all branches of the Church would find out that the disagreements which have worked havoc were born of partial understanding. Christianity would no longer seem an iridescent dream. Have we the courage?"

Mr. George Gordon King, the treasurer of the Board, presented his triennial report, which created a great deal of interest and enthusiasm, because it was more than a mere statement of figures. Somehow even the mere figures seemed to have deep significance as Mr. King presented them. During the three years just past the income of the Board has been \$4,600,000. As the past year began to draw to a close there was grave fear felt that there would be a deficit. The Board had pledged itself to use \$50,000 of the undesignated legacies for equipment for domestic missions within the bounds of the United States. This was a noble venture of faith, but the deficit was staring the Board in the face. But the treasurer reported that

### FIGURES FROM THE TREASURER'S REPORT

The Board's income for three years.....	\$4,600,000.00
Balance on hand.....	31,190.00
Income in 1886, fifteen years before Apportionment....	303,000.00
Income in 1901, when Apportionment was adopted.....	375,000.00
Income in 1916, fifteen years after Apportionment....	1,210,000.00
Total received from Woman's Auxiliary and Junior Auxiliary, 1916 .....	469,147.04
Total received from Sunday schools, 1916.....	193,049.20

there was not only no deficit, but, after paying all obligations, replacing the entire reserve fund, and applying the \$50,000 they had pledged, there is still a balance on hand of \$31,190.

One of the gratifying parts of the report was that which told of the unusually large number of dioceses and missionary districts which had paid up the Apportionment in full during the past year. The *Spirit of Missions* also now has a balance on hand to its credit, being on a better business basis than ever before.

Reference was made in the report to the founder of the Apportionment Plan, the late Bishop of Montana, and to the wonderful results from the working out of that plan. It was adopted in 1901. That year the entire income of the Board was \$375,000. Fifteen years before it was \$303,000. So that during fifteen years under the old plan there had been an increase of only \$72,000. To-day, fifteen years after the adoption of the plan, the income is \$1,210,000, or an increase of \$835,000. This is the result of the Apportionment Plan, and is a splendid memorial to its founder.

Mr. King had a suggestion to make, which he wondered if the Church would be brave enough to use. It is to take hold of two of the weakest of the missionary districts and fully develop them by giving them all the equipment they need, and all the men and women they need, so that the work may be properly done. He said that he believed if this were done the districts would soon become self-supporting dioceses and the Board would be relieved from further care of them. Then two others could be taken up in the same manner, and the work would go on to great things. This is a strong suggestion and deserves attention.

He reported that the Woman's Auxiliary had given in the United Offering this year the magnificent sum of \$352,147.04. And this in addition to \$117,000, which the Woman's Auxiliary and the Junior Auxiliary have already given during the year. "This," he said, "stands especially for personality serving the Master." He then reported what the Sunday schools had given this year as \$193,049.20.

And all this has been done in spite of the many calls for aid for

the war sufferers and flood sufferers and for the pension fund. Surely we have every reason to feel encouraged for the future of the Church.

The report of the Board of Missions was then laid before the session for general discussion. The Bishop of Vermont caused some

**The President's Salary**

little excitement by introducing a resolution requesting the committee which had in charge the deciding on the amount of the

stipend of the president of the Board, to consider whether \$9,500 was a justifiable sum to expend thus. He stated that as the term of the president has expired, and a new one has not yet been elected, there can be nothing personal in the resolution. He said if expenses of living were so high in New York it would do no great harm to move the headquarters of the Board from New York to some less expensive and more central place. He said that the president of the Board was terribly handicapped by a moral impediment when he asked men or women to do hard work on little pay when he himself had such a stipend.

Mr. George Wharton Pepper seriously objected to this resolution of the Bishop of Vermont, and asked that it be voted down so decisively that it would carry a respectful intimation that it should never have been presented. He said if the convention wanted to take any action on this matter it should state the exact amount it wants paid, or else it should leave to the Board the discretionary power of doing what, after careful consideration, it thought best. "May I say that a resolution of this kind would have the effect, to use a phrase of the street, of a side swipe?"

On a point of order raised by Mr. Page of Virginia, the resolution was declared by the chair to be out of order.

A resolution was offered expressing appreciation of the good work of the Woman's Auxiliary, and praying God's blessing on the women in their work. The resolution was adopted by a rising vote. Recess was then taken until 3 o'clock.

At 3 o'clock the joint session reassembled and sat until 5 o'clock. The galleries were again filled with interested listeners. The pro-

**Presentation of Missionary Bishops**

gramme for the afternoon was the presenting of missionary bishops consecrated since the General Convention of 1913. There were

seven of them: The Rt. Rev. George C. Hunting, D.D., Bishop of Nevada; the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico; the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota; the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico; the Rt. Rev. H. H. Hulse, D.D., Bishop of Cuba; the Rt. Rev. Paul Jones, D.D., Bishop of Utah; and the Rt. Rev. Herman Page, D.D., Bishop of Spokane. Each of these was presented to the session by the Presiding Bishop and each told the conditions in his own particular field and the needs as he saw them. And the interest of the hearers was frequently manifested by applause.

The following question was then laid before the session for general discussion, led by the Bishop of Western Nebraska and the Bishop of Idaho:

"Would the General Convention approve of the Board of Missions appropriating the full amount needed for the maintenance of

**Methods of Raising Funds**

the Church's work in the missionary districts with the understanding that no appeals for special gifts would be made and that all

special gifts received would be credited upon the appropriation made by the Board?"

The Bishop of Western Nebraska thought it was a wrong method for the bishops to be making special appeals for their own work alone. He thought all ought to use their talents in collecting money for one fund; that each should make a complete itemized budget of the needs of his particular work; and this should be met as far as the funds allowed. This he said will make the laymen have more respect for the work and the bishops will no longer be looked upon merely as beggars.

The Bishop of Idaho did not agree at all with the Bishop of Western Nebraska. He strongly advocated the special appeals.

The Rev. Dr. Johnson of Minnesota agreed with the Bishop of Idaho. He said that one of the troubles with the Church is that its wealth is not consecrated. The Church is too impersonal with its workings and works too much through boards, he thinks.

Mr. Prince of New Mexico spoke in favor of the special appeals for special purposes, while Mr. Morris of Pennsylvania spoke against them. The Rev. Dr. Whittaker of Tennessee, Dean Massie of Lexington, and the Rev. Dr. Sykes of West Texas all spoke in favor of special appeals.

The debate was one full of interest and well worth the time spent upon it. Undoubtedly the feeling left was that special appeals served a good purpose in the work, not only to the special work being done but by injecting a personal element in the work which does good to the giver.

**HOUSE OF DEPUTIES**

FRIDAY, OCTOBER 13TH

The House of Deputies was called to order at ten o'clock. After prayers the business of the day was taken up and the president announced the members from this House on the committee to suggest the place of meeting for the 1919 convention.

After the report of the Committee on the Dispatch of Business,

the Rev. Dr. McKim of Washington offered the following resolution, which was adopted by a rising vote, and was later concurred in by the House of Bishops.

**RESOLUTION OF SYMPATHY FOR THE MOTHER CHURCH**

"Resolved, The House of Bishops concurring, that this convention embraces the opportunity of the presence among us of several distinguished members of the Anglican episcopate, to give expression to its heartfelt sympathy with the venerable and beloved Church of England in the great tribulation through which she is passing.

"The Church from which we are sprung, and to whose fostering care in our early history we owe so much, must ever be dear to our hearts. We cannot but rejoice in her prosperity and grieve in her adversity. Her burdens and sorrows and losses must of necessity weigh heavily on us also. We cannot be unmoved when her heart is wrung with anguish.

"And so we ask her to accept this utterance of our love and sympathy in this time of her trial; and beg to assure her that our prayers are constantly ascending to Almighty God on her behalf, in humble supplication that in this 'great fight of afflictions' she may be ended with unflinching faith and girded about with omnipotent grace, and that the course of events may be so ordered from on high that she may soon enjoy once more the blessings of peace—a peace deeply and securely founded in Liberty and Justice."

The Rev. Dr. Rogers of Fond du Lac presented the report of the Joint Commission on Faith and Order of which the following is the substance: "Since the General Convention of 1913, twenty-eight additional commissions or committees have been appointed

**Joint Commission on Faith and Order**

to cooperate with the commission. This makes a total up to August 1, 1916, of fifty-eight religious bodies. The various branches of the Anglican community, the Baptists, Congregationalists, Disciples of Christ, the Society of Friends, Lutherans, Methodists, Moravians, Old Catholics, and Presbyterians are now included.

Among the signs of the growing rapprochement among the churches, the commission mentioned the conference for the reunion of American Methodism held in March of this year, and the proposed reunion of the Methodist Church, North and South. The Presbyterian Church in Canada voted to accept the proposed union with the Methodist and Congregational Churches of the Dominion. The South India United Church has been formed by the union of the Presbyterian, Congregational, and Wesleyan Methodist Churches of South India and has appointed a commission on the World Conference. Several other important meetings have been held in Australia of the Congress on Union of Churches. This year representatives of the various Presbyterian churches of the United States met in Philadelphia to confer as to the reunion of their respective bodies. The Norwegian Lutheran Synod in 1916 adopted a constitution for the uniting of various Scandinavian faiths under the title of the Norwegian Lutheran Church of America. The Joint Commission has not yet formally approached the Roman Catholic and the Holy Orthodox Eastern Churches, and those on the continent of Europe, except the Old Catholic Churches. Its correspondence with eminent dignitaries of these bodies, however, gives hope that when peace is established the commission will have the cooperation of most, if not all, of the churches of Europe and the East. His Holiness, Pope Benedict XV, through Cardinal Gasparri, expressed deep interest in the movement and promised his prayers for its guidance.

The secretary has been conducting an enormous correspondence throughout the world. As North America is less disturbed by the war than other parts of the globe, the collection of material which will be of value to our world conference is being actively conducted. The commission asks to be continued with power to fill vacancies and to add to its members.

Many petitions and memorials were presented, among them one looking to such an amendment of the Constitution as will make women eligible for membership in the House of Deputies in the General Convention. Messages of Concurrence were received from the House of Bishops concurring in the election of Mr. Skiddy as treasurer of the Convention, in sending a telegram of greeting to the convention of the Disciples of Christ, and in appointing a joint committee to consider the matter of additional episcopal supervision for South Dakota.

ONE OF THE greatest needs of the day is that Christian men and women should realize for themselves, and exhibit to others, Christ's absolute sovereignty over them, as the supreme Lord of the conscience, the will, the affections, and the life; and should in this way prove not merely their love, to One who has redeemed them, but their surrender also, to One who, because He has redeemed them claims them for Himself, and says, "Follow me".—Rev. G. H. Knight.

# The Debate on Marriage and Divorce

## New Canon Lost Through Non-Concurrence of Orders

St. Louis, Mo., October 16, 1916.

**A**FTER the usual devotions on Saturday morning reports were presented by the various committees, the most interesting of which probably was that of the Committee on Constitution. This committee reported recommending the adoption of an amendment providing for proportionate representation in the House of Deputies. After receiving reports, petitions, and memorials the house proceeded to the order of the day, which was the consideration of the report of the Joint Commission on Legislation on Matters Relating to Holy Matrimony. The discussion of this report had been brought over from Thursday, when it was discontinued to permit the two houses to sit in joint session. The exact question under discussion was the first section of the proposed amendment, as follows:

"No marriage shall be solemnized in this Church between parties either of whom has a husband or wife still living, who has been divorced for any cause arising after marriage."

In presenting the report Thursday afternoon the Rev. Dr. Wrigley of Long Island said he wanted to change the existing canon on this subject in order to bring the action of the Church into harmony with the actions of the early Church, and again in order to help remedy the scandalous conditions of divorce which now prevail in the United States. The change proposed is along Prayer Book lines, since the Marriage Office says: "Those whom God hath joined together let no man put asunder." Referring to the objection that the Bible provided for divorce for one cause, he said St. Paul clearly held to the idea of the indissolubility of marriage. He showed how St. Mark and St. Luke left out all mention of any exception. In connection with the passage in St. Matthew he said this must at least be considered as a doubtful passage, or one wrongly interpreted. As the canon now stands, this Church has accepted the doubtful interpretation of a doubtful passage of the Bible and has given the benefit of the doubt against the Lord.

If the passage is genuine in St. Matthew it only gives permission for divorce. But there is no statement anywhere in the Bible to justify the remarriage of even an innocent party. Again, for three hundred years it was considered as adultery if even the innocent party were to remarry. If it is right for the innocent party to remarry, why not for the guilty? There is no court in the land which grants a divorce to the innocent party while it withholds it from the guilty partner.

Mr. Roswell Page of Virginia rose to oppose the passage of the amendment. He said we were not living in the Middle Ages, nor were we concerned with the conditions of the early days, but are dealing with conditions in the present. He wanted to know why the innocent should suffer with the guilty. And he declared that the passage of this amendment would in no way lessen the divorce evil; because if we refuse to remarry divorced people the other churches will do it.

Mr. Anderson of Georgia agreed with Mr. Page in that this is a most important question. It is of importance because of the effect divorce has on the family. Some step must be taken to lessen that evil and a great step forward would be for this Church to put the ban of disapproval on it.

Mr. Lewis of Pennsylvania was not concerned so much about the passage in St. Matthew, but was greatly concerned in having this amendment passed. He does not believe that religion and remarriage go together. "The Church does not marry," he said, "but solemnizes the marriage. I want the Church to say, to one who has been divorced and comes for remarriage, I solemnized your marriage once. If the civil authority is good enough to separate you from A it is good enough to join you to B. If the Protestant Churches had all taken the stand I now want this Church to take we would not have the divorce evils of to-day. In the interest of ethics and of sound morals, I want this Church to say, 'no matter who will remarry you, be it court or who, this Church will not.'"

The Rev. Dr. McKim of Washington said he stood as absolutely opposed to divorce, and if any one could show him that the proposed canon would stem the tide of divorce he would uphold it, unless he finds it opposed to the teaching of Jesus Christ. But he said he was heartily opposed to the canon because he stood for the Bible. He quoted many ancient authorities to prove that there were differences of opinion in the early Church as to the indissolubility of marriage. As to the passage in St. Matthew, he said if we admit the opinion of critics as establishing that this passage is doubtful, what shall we do when some other critic brings evidence to prove that the Virgin Birth passages are also doubtful? "Do not," he said, "be more solicitous about the sanctity of the marriage service, but be more solicitous over the authority of the Lord Jesus Christ and the integrity of the Bible. I stand for justice. And the rights of one innocent man or woman must be considered."

Mr. Packard of Maryland felt that the present canon was quite adequate to meet all needs. He thinks that the innocent party has rights which should be considered. But if there are any of the clergy who do not care to remarry divorced people they have the right under the present canon to refuse. He thinks the new canon will have the effect of putting all causes, including adultery, on the same footing.

The Rev. Dr. Drown of Massachusetts, in a most concise way, stated the issue at stake and agreed with Mr. Packard in his conclusions.

The Rev. Dr. Parks of New York advocated the adoption of the canon because the Church wants to hold up a high ideal. The marriage service declares the marriage tie indissoluble and the idea of the proposed canon is that this Church should live up to the ideal contained in the marriage service. As to the necessity of divorce under some intolerable conditions, he said he felt that there were conditions under which it was entirely justifiable. But that does not in any way justify remarriage. He is not concerned with the past but with a present in which the conditions are worse than at any time since the fall of the Roman Empire. Some people want to be married by this Church just for the prestige it gives; and especially those who have been divorced. And in order to do this there is often collusion, so that divorce can be gotten on the one ground permitting remarriage. It will be far better for this Church to say there can not be remarriage on any ground. Dr. Parks declared that marriage is the great human sacrament and therefore we must plant in the minds of our young the idea that once married they are always married. If the Church will declare herself and uphold the hands of her ministry she will do much to overcome the great divorce evil.

The Rev. Dr. Parsons of California said Dr. Parks spoke as though the passage of the proposed canon would help us teach our children the ideal of marriage. Under the present canon this can be done quite as well as under the proposed. The proposed canon will not help because you cannot put ideals into canons and laws. He said the innocent party has a right to be married because he or she has not been unfaithful to the marriage vows already taken. He believes that the indissolubility depends upon the parties to the vows taken. It is not that he did not believe in the indissolubility of marriage but because he does believe that our Lord dealt with practical things and not with fictions. "By this canon," he said, "you are endeavoring to legislate morals, to put ideals into canons. And this you cannot do."

The Rev. Dr. Massie of Lexington opposed the proposed canon not as an exegete nor as a historian but as a practical parish priest. He said that if it was clear that Christ set the standard advocated by the canon we must accept it without hesitation, but he does not think this the fact. The present canon does all we could ask the world to do.

Mr. Parker of Colorado advocated the passage of the amendment. He said: "If you lived where I do, in a section of the country where everybody goes to be divorced, you would say the home life is going down and down." He spoke for the child, he said. He told of the conditions of child life where there were so many divorces and remarriages, and showed the spiritual evils arising therefrom. "I believe this Church is the Church of vogue (I am sorry to say it) and every one is looking to us. Our Church is distinctly so far in front, because of vogue, that the other bodies are bound to follow us. And they must find us standing for the child. When there is a statute on our books denying remarriage for any cause people will stop and think. Think of the child and adopt the canon. For heaven's sake stand for morals and decency."

Mr. Dana of Massachusetts opposed the new canon on the ground that the present canon was quite adequate.

The Rev. Dr. Lubeck of New York objected to the new canon on the ground that it left out all humanness. There is danger, he said, of mere academic legislation and this must be avoided.

Mr. Bayliss of New York was opposed to the proposed canon because it would have the effect of driving away from the Church people whom we want in it or keep out of the Church people whom we want in it. It is against the spirit of the time and is reactionary.

In opening the discussion on Saturday Mr. Francis Lynde Stetson read a statement of his views. He said he had written his views so that he might be sure of saying exactly what he wanted to say after careful thought.

"The question now before the House is one of undeniable difficulty and doubt. It is not susceptible of absolutely satisfactory solution by the test either of scriptural authority or of pure reason. For in one way lies the possibility of individual hardship and in the other of scandal to the Church. I prefer to avoid the scandal.

"Taken in its entirety, the commission's report seems to me to offer a solution as nearly free from individual hardship as can be attained without undue concession to the weaknesses of poor human

(Continued on page 881)



## OPENING OF THE TRIENNIAL SESSION OF THE WOMAN'S AUXILIARY

(Continued from page 871)

Well then—understanding the situation, let me further paint this opening picture. Imagine a big room with a stage. On the floor stand the standards bearing the names of the dioceses. Women stand in the entrance seeking their own particular spot. Nice girls in white frocks conduct them to "Oklahoma" or "Southern Florida" or wherever they want to go. On the stage sit a number of women behind tables and with flowers in the foreground. This meeting is the courtesy meeting, when there is much compliment, resolutions of thanks, a sort of routine of politeness which may prepare us for any frictions of later sessions.

The meeting is called to order by Miss Lewis, president of the Missouri Auxiliary. She is to be the presiding officer according to usage, Miss Emery putting through most of the business in a way which no other could do. Miss Lewis uses the gavel presented to the Auxiliary three years ago by Mrs. Frederick Stevens of Michigan. It is made of wood from old St. John's Church, Detroit. Its sides are carved with the emblem of St. John, another side having the monogram of St. John's, the Cross, the Star, and a silver plate engraved:

"Presented to the Woman's Auxillary of the Board of Missions for the Michigan Branch by Anne E. Shipman Stevens, St. Michael's Church, New York, October 8, 1913."

It would be good to report this meeting stenographically, that everything which happened might accurately be made known. But a brief resumé must suffice. Miss Lewis made a brief welcome, turning over to Miss Triplett the gracious task of a fuller one. Miss Triplett said that she had been an officer for thirty-five years. She made a fine little address in which she reminded her hearers that "the city of the Sainly King was the first see city west of the Alleghenies, it being the see city of Bishop Kemper". Miss Emery outlined plans, Miss Lindley also told of her ideas for future Junior work. Miss Lindley was applauded so vigorously she had to acknowledge it with a very clever little speech in which she pretended the applause was for her speech, when it was for her personally. Our English guest of the S. P. G. brought greeting from Mrs. Davidson and spoke a few words of appreciation of things American.

The roll call of dioceses was a fine feature, the delegations were so full, nearly every diocese having five. Every foreign jurisdiction was represented and as these women from Hankow, Shanghai, Kyoto, Porto Rico, Cuba, the Philippines, Tokyo, Mexico, and Honolulu would rise, there was thunderous applause. Numerous resolutions were offered to be acted on next week, various important committees were named, Mrs. Stevens read the report of the committee on rules of order, which was adopted. A committee consisting of Bishops Lloyd and Lines, the Rev. Mr. Sedgwick, rector of Calvary Church, New York, and Mr. Burton Mansfield came over and brought us greetings from the Board of Missions, which they said invited our counsel and advice. A good many women seemed willing to give it on the spot, but the real meaning of this courtesy will be discussed next week. Miss Tiffin of Baltimore told very pleasantly of how the fund for St. Mary's School, Shanghai, started by Mrs. Ely in 1913, had been completed, and Mrs. Pancoast spoke of the hospital in Tokyo, announcing that over \$300,000 of the \$500,000 needed had been given. Mrs. Pancoast has done much in the last triennium by picture-lectures for the Church in China and Japan.

This first business meeting is difficult to conduct as there is a disposition to debate and no time to do it. Debates will come later on some very interesting subjects—not a "change of name", perhaps, but changes of phrases, additions and subtractions.

Tea at Moolah served by the Auxiliary was a pleasant function, and when at the hotel a singer accompanied our dinner with "The End of a Perfect Day", it seemed very fitting.

### THURSDAY, OCTOBER 12TH

The great event for which women have crossed seas and continents is over. The tenth United Offering has been made amidst beautiful, solemn surroundings. They thronged to Christ Church Cathedral from very early this morning until eight o'clock, these thirteen hundred women. For the delegates places had been reserved, but many women came without tickets and stood patiently in the rear of the church through the service. The arrangement was most simple, effective, and—best of all—thoughtful. The mass of that throng had not breakfasted, and so the service proceeded rapidly, directly, but its suitability for this special event could not have been surpassed. No ornate music was heard, but a small choir of young girls, with a few men, preceded the clergy in the processional. These were Bishop Tuttle, Bishop Lloyd, Bishop Johnson, Dean Davis, and some assisting clergymen. The opening Prayer, "Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hidden", had an unusual significance in that vast congregation of single-hearted, rapt worshippers, whose hearts, purged of all the grosser things of life, were lifted to the Christ who from the exquisite reredos spoke to us—in His broken Body. The offering was taken expeditiously by fourteen ushers, while "Holy offerings, rich and rare" was sung. The golden almsbason which

#### The United Offering Service

has been described so often in this department is growing too small. It is as large as a dinner tray, but to-day it was heaped-up, crushed down, overflowing, the precious contents dropping and being picked up by the clergy and placed upon it before Bishop Tuttle raised it to Heaven and "Praise God from whom all blessings flow" was sung. No dramatic episode occurred, as in New York when two women walked the great length of the Cathedral and individually placed offerings upon the bason. While the bulk of this money comes in checks, yet there is much loose money upon the plates; for everybody who is not carrying a diocesan offering gives: consequently there is a vast mingling of checks, bills, large and small coin. This money was quietly removed soon after it was blessed that Mr. King might begin the counting of it to announce in the afternoon.

Before the Holy Communion, Bishop Tuttle read the names of those diocesan officers who had passed away since the last Triennial. The administering of the sacrament to these hundreds of women was done with marvelous and yet unhurried quickness. Ushers designated to the communicants just where they were to go. Bishop Tuttle and Bishop Lloyd were on one side of the chancel, Bishop Johnson and Dean Davis on the other. The long pews of the choir were also used and there was an unbroken line advancing and retiring until all had received. There was no singing; only the murmurous voices of the priests repeating again and again the words of the service.

Christ Church Cathedral has an exquisite chancel to which a magnificent bishop's throne has just been added. The reredos reaching nearly to the ceiling, with its sculptured saints, the crucified Christ in the center, made a background for this great act of thanksgiving, praise and faith of the women of the Church. "It was so solemn," a woman said afterwards, "that I could think of nothing but the Judgment Day—with us all thronging before the great Judge." This solemn thought is very haunting when once admitted to the mind.

From this service the delegates went to the Mercantile Club, where the Missouri Auxiliary gave them a breakfast. About five hundred and thirty were there, enjoying a delicious breaking of their fast. This was eminently social. The tables were narrow and easily bridged by the conversational powers of the guests and perhaps more acquaintances were formed at this function than at anything else thus far. The women of Marquette were handing around patches of an autograph quilt, soliciting names. One patch had some names of distinguished missionaries on it, and I cheerfully paid a quarter to have my autograph embroidered on the only vacant triangle. It may be greatly to my advantage some day to be seen in that goodly company of names. Right glad was I to meet here Mrs. Josiah Evans Cowles, the new president of the General Federation, and to find her an ardent Churchwoman. She was the only delegate answering to the roll call yesterday from Los Angeles, although there are several other women here from that diocese. Mrs. Cowles believes that Churchwomen should give of their best to the Church and—quietly but pervasively—use Church influence. I count it a fine thing that the great body of splendid representative American clubwomen should have as their head a woman of uncompromising religious faith, and I am doubly pleased that that Faith is our own.

Mrs. Robinson, wife of the late beloved Bishop of Nevada, was greeting friends at this meeting. Mrs. Robinson is living in Racine and is bravely trying to take up some of the more urgent interests of her former life.

At this breakfast your correspondent had the pleasure of meeting many women with whom she has become acquainted through THE LIVING CHURCH, and it was a culmination of the pleasure of this six-year work, to hear their words of encouragement.

The meeting at the Odeon in the afternoon was thronged by 2:30 o'clock. Several weeks ago about thirty hostesses, most of them St. Louis women, sent invitations for the boxes at the Odeon. These boxes were filled with visitors who were skilfully chosen for the purpose of extending acquaintanceship. My own hostess was Miss Henrietta Scheetze, a diocesan officer. Miss Thackara of Arizona, one of our best known United Offering missionaries, was in the box, also Miss Gibson, daughter of Bishop Gibson of Virginia; Miss White, daughter of the Bishop of Michigan City; Mrs. Mackay, and Miss Hunter. It was a very animated scene, the great audience of happy women rising and applauding as the various speakers came on the stage. The corps from the Church Missions House sat on the stage, also a number of bishops, and our honored treasurer, Mr. George Gordon King, who was having his "innings" to-day when he outranked all mankind in importance, for he alone could give us that precious piece of information "How Much in the United Offering?"

Space does not permit a detailed report of the stirring speeches made. Bishop Montgomery, of England, told of some English women who had sent a gift of many pounds to the S. P. G., because they had been allowed to give their sons to the war. Bishop Paul Jones of Utah, heard for the first time by the Auxiliary, made an excellent impression with his clear, sensible talk about conditions in Utah. Bishop Brent in his talk on Universal Service begged the

Afternoon at the  
Odeon

The  
Addresses

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women of the land to give their sons to God in the priesthood. The offering made to-day meant self-denial, but it must go deeper until—even as God Himself had done—we must give of our best, our sons, for His service. Bishop Lloyd wanted our religion to have an American trend, "We can't be Americans until we are Christians," he said. Bishop Tuttle presided and interpolated remarks as one speaker succeeded another. A resolution of thanks and congratulations to Bishop Tuttle from the Woman's Auxiliary was read which he acknowledged with deep feeling.

Then stood up Mr. King—a mighty man was he—holding our hearts in the hollow of his hands. His words were not many but rich in quality.

"You have made a splendid offering," he said, "and best of all the two lives which have been presented to God to-day."

He then went on in the late Mr. Thomas' manner to give us our offering backward, beginning with "four cents." When the figures were finally put into their proper order, the announcement was \$352,147.04—and that is the sum which Bishop Lloyd said made him feel like a boy who had nothing to do but play. In spite of War and

\$352,147.04

THE UNITED OFFERING	
In 1910 .....	\$242,110.83
In 1913 .....	307,000.00
In 1916 .....	352,147.04

Red Cross funds, in spite of the One-Day-Income and all the other funds, our United Offering exceeds the last one by about \$45,000. And it is the most representative one ever made; many more women than ever before share in it; this is the general testimony of United Offering officers this year.

Then, after the spontaneous singing of the doxology which always follows the announcement of the United Offering, when the laughing and applause had ended, when the murmur of approval had subsided and we had sung a closing hymn, our presiding Bishop, dignified with his weight of years, held up his hands and blessed us. And that is how we shall remember him, standing—patriarchal with uplifted hands, outlined against the American flag he loves so well.

FRIDAY, OCTOBER 13TH

The fourth floor of the Sheldon Memorial where the societies are represented has awakened to life this morning. Here is great placing of chairs and tables, appeals to the janitor, questions, unpackings of books, and women crossing and recrossing these corridors inquiring "Where Miss Warren's class is," "Where can I find Miss Hunter?" I have concluded that no matter how minutely and carefully things are arranged there is always some disturbance of plans at the last, sometimes through the women themselves. Myself, I came down early to fit up my table. I had to go down the four flights of marble steps and borrow one of the tall standards. Now from its top flames the name of this paper and underneath it, in more modest type, the name and occupation of her who wields the pencil.

My table is so business-like—with its neat piles of books, publications of The Young Churchman Company. I have placed labels on them and hope they may find many readers.

As I write I can hear chance phrases from the study classes. They began about ten minutes since, when a gong summoned them and bade the rest of us be silent, for nothing but their curtains separate their class-rooms from this large room. These leaders of classes are of the Church's most cultured daughters. Eager, trained, skilled in imparting knowledge, they are the great feature of this meeting. As I note many of these elderly, hesitating women inquiring diffidently about classes, I realize what a spreading influence is to go out over our land from these little brown-curtained alcoves.

As has been said, the classes this year are to be on *The New World* and its Junior book, *Manana*, and on the subject of Prayer, lasses are as follows: *The New World*, open class for women who do not take a full course, Mrs. Atkinson, educational secretary of Michigan. Miss Matthews of Ohio, Miss Eva D. Corey, educational secretary of Massachusetts, Miss Boyer of Bethlehem, Miss Mary E. Smith, educational secretary of Minnesota, Miss Griswold, educational secretary of Chicago, all have normal classes. The Junior book on Latin America, *Manana*, is taught in four class-rooms by Miss Hubbard, Miss Hunter, Mrs. Robins, and Miss Ford. Dr. Gray also has a class on *The New World*, held at Bishop Tuttle's home, for educational secretaries alone. The classes on Prayer are conducted by Miss Delafield, Miss Warren, Mrs. Hutchinson. Miss Sturges has the class on General Junior Work. Miss Delafield's is an open class on Prayer. These open classes bid fair to be well attended as many women want to go in for only one or two lessons.

It was amusing yesterday to hear an older woman advising a

younger to "get the real things and not spend time on classes." The "real things" seemed to be the things which were being discussed at the House of Deputies, where it is considered that these things can all be read afterwards and that their splendid teaching is a special privilege and variety, this advice must be regarded as a mistake.

A number of women and some men are making a leisurely tour of this room. Stretched across one whole end is a long poster

Some of the Exhibits

whereon are printed two definitions of the Auxiliary, one of which is "The Silent Partner to the Board of Missions, Anne B. Cushing."

At the other end is a huge map of the United States locating the places where summer conferences are held. Our own Church conferences are marked with red and it is pleasant for once to see that the Church outnumbers the sectarians. We have eight conferences scattered from Cambridge, Mass., to Gulf Point, Miss. The intervening ones are Albany, Geneva, Blue Ridge, Raleigh, Sewanee.

A large banner bears the names of the organizations represented on this floor, the Auxiliary holding the place of honor in the center. The wall-spaces are filled with maps, mottoes, posters, all so legible that one can take in a mighty truth at a glance. All of this means patient work.

Mrs. Baxter of Minnesota has just stopped to say how well the classes are filled. She is in a class of thirty. Mrs. Phelps, president

Those Who Pass By

of the New Jersey branch for the past six years, lingers a moment to tell me that her diocese has adopted rotation in office. She herself feels it to be an excellent move, leading to the enlargement of the circle of competent workers, a circle which has been narrow for many years. "As they are brought into responsible positions," she said, "they learn quickly and each interests her own friends."

Miss Lindley has just come into this room, sounded a bell, and announced very sternly that all talk and all book-selling must cease during the class hour. My table-sharer who represents the Church Missions Publishing House at Hartford, sits regretfully down. Her job is gone for an hour.

This house is showing a fine array of Junior publications. Its *Soldier and Servant* and *Round Robin* series adapted so well to children bids fair to become better known.

There is a pretty green and white quilt stretched in a corner and on it is pinned a printed slip telling that it is made by the Juniors of the diocese of Lexington and quilted by a mountain woman and a young mountain girl. The pattern is the "Sarvis" (service) berry of the mountains and Ada G. Croft of Grays, Ky., has told a pretty story of the mountain woman isolated by the winter and watching for the first sign of spring, the "sarvis" berry. How she cuts out of muslin the leaves of the plant, makes another quilt, and adds it to her precious store, for this is one of the few diversions of the mountain woman. This flower is known as the dogwood flower of the mountains.

The Juniors have two tables full of calendars, scrap-books, symbolic pictures, and ingeniously made things which are quite marvelous. A number of dioceses are included in this display which show the excellent instruction and widening strength of the Junior department.

The Juniors had a large meeting this morning. Mrs. Howard presiding. The speakers were Miss Hutchins, China, Mrs. Nichols, Japan, Mrs. Holmes, South Dakota, and the Rev. Charles Betticher, Alaska. The Juniors are becoming a very important part of our

Meeting of Juniors

Auxiliary.

While the Juniors were in the larger hall, down in the auditorium something of great purport was on. "Distinguished guests" were being introduced. The American flag was on one side and the English on the other.

Distinguished Guests

Miss Emery introduced Miss Forbes of the diocese of Winchester, England, Miss Forbes wore a uniform which has lately been adopted for the women taking part in the Pilgrimage of Prayer, which has been going on in England preparatory to their great Preaching Mission which begins this month. It is a garment which can be put on over the regular dress, and is very picturesque and quite mediaeval. It is simply a front and back, full length, held together by straps across the sides. It is of Soldier blue and on the breast is a very large white cross in applique. A draped head-covering of the same material with small white cross completes the garb. Miss Forbes, in a ringing voice, told of this pilgrimage. Back of it, she said, was a powerful federation of prayer by those who could not do active work. This, she said, was a great sustaining power. There were one hundred pilgrims out for four months, each pilgrimage including four or five villages and lasting about a "twelfthnight." She believed that these efforts, followed by the Preaching Mission, were leading the people back to God. Somehow I thought of Diana Morris all the time she spoke.

Our own Deaconess Knapp, a cultivated, charming speaker, told of her tour in the Orient. She described the great importance and excellence of the work in Manila at the Cathedral. Bishop Brent's jurisdiction is as large as two-thirds of France. Our church hospital outranks the government hospital. Deaconess Knapp made a horseback journey lasting from Monday until her destination was reached on Saturday. The trip was so beautiful that she said she

wished she might ride horseback every day until she died. China made her heart-sick, but in Japan they were so joyous that it was hard to teach their religion—they seemed not to need it.

A quiet hour by Bishop Montgomery, secretary of the S. P. G., will never be forgotten. Were one to be asked to name the salient characteristic of this great priest of God, the answer would be "humility." It was so marked in all he said as he led the sympathetic audience to follow his thought during this hour. It is a pity to have to crowd such things as are happening here into two or three lines. Bishop Montgomery used a prayer by Charles Kingley, then he indicated our prayers and had us rise and sit as seemed suited to his leadership. He asked us to sit in silence awhile, not trying to pray, but just feeling in communion with God, which he said was like the "touch of cool hands on the head." It was an hour of true refreshment.

**A Quiet Hour**

The ending of this service was the gathering of all missionaries present, on the stage. Each announced her name and was allowed to say just one sentence. The final picture of all these consecrated people gathered together was an encouraging one indeed.

The closing social event of the week was the Garden Party at Brownhurst, the home of Mr. and Mrs. Daniel Sidney Brown, in Kirkwood. On Saturday afternoon Mr. and Mrs. Brown offered to their many guests a unique and very beautiful form of hospitality. Perhaps on no private estate of the land are there such wonderful palm and orchid houses as those through which the guests were shown on this occasion. Mrs. Brown amalgamated her guests delightfully and her social tact and charm was thoroughly appreciated.

**Garden Party at Brownhurst**

**THE DEBATE ON MARRIAGE AND DIVORCE**

(Continued from page 878)

nature. Sin is recognized and stamped as sin, even to the prejudice of the sinner and his possibly innocent associates, but he is not punished for life. This may not be strictly logical or theological, but it is not unscriptural. I will have mercy upon whom I will have mercy, saith the Lord."

"The report deals with a condition generally recognized as scandalous. There is no gainsaying the truth of the statement that, because of its supposed higher sanction, this Church's solemnization of matrimony is sought by many whose proposed union is understood by the parties and by the world to be open to question. In many cases it may not be possible to avoid this, but the possible number of such perversions of this holy office of the Church certainly will be reduced by the adoption of the commission's report.

"The report is not directed, as has been powerfully suggested, to a palliation of the sin of adultery by reducing it to the level of desertion and cruelty. Such a suggestion is not made in the canon, nor is it a necessary implication therefrom. The express and sole purpose of the canon is to protect this Church, its holy office, and ministers against what, in effect, is their fraudulent misuse. The regrettable fact that such misuse cannot be avoided without possible hardship to a presumably innocent party cannot be permitted to prevail against the safeguarding of the Church's stewards. Protection of the Church, its office, and its ministers, I repeat, and not the punishment of anyone, is the object of the canon now proposed. The Church and its ministers need this protection by a law of the Church.

"The compromise canon of 1904 exposes the minister and the Church to the charge that we declare remarriage after divorce to be so far wrong that a minister in his discretion may decline to officiate, but also to be so nearly right that, if he thinks best, he may give the blessing of the Church thereon.

"There are instances, which it is not permissible to mention, where this rule or no-rule of purely personal preference has operated to the grave injury of the Church and of ministers legally free but conscientiously disqualified to solemnize such remarriages.

"This condition of scandal should now be ended as proposed by the commission. That such a maintenance of the highest standard will repel accessions to the membership of this Church or induce desertions therefrom, I cannot for a moment believe. But, even so, to paraphrase the words of Washington, let us maintain the standard to which miserable sinners may repair. The event is in the hands of God."

Mr. Shelby of Lexington pointed out a structural defect in the proposed canon, which in his opinion would prevent its accomplishing its purpose. It was a matter of defining terms. It was the difference between a legally existing marriage which has been dissolved and one where the court says no marriage had been performed; this being in connection with the expression, "cause arising after marriage." He declared it was not fair to permit the remarriage of a person divorced for any cause before marriage while prohibiting the remarriage of any for causes arising after marriage. He offered a substitute for the proposed canon, but this was later voted down.

Mr. Dana of Massachusetts, referring to the present canon, said it was all that is needed and that the innocent party in the divorce for cause should be allowed to remarry. He quoted from the Prayer Book that part of the service where the two being married promise

to take each other for husband or wife "until death us do part." He said if either breaks the contract by committing adultery he or she breaks the whole tie and gives sufficient ground for divorce which will set free the other party to remarry. We must not consider the family purity alone, but we must consider the whole American people. We may be a little behind, but that is far better than being too far ahead. He thinks that our Lord realized the danger of belittling the sin of adultery and therefore put in the exception recorded by St. Matthew.

Dean Grosvenor of New York said he wanted to make the confession of a convert. In the past he had voted every time for the freedom of the old canon, but now he was converted and wanted to vote for something more binding. And he takes this stand because conditions are getting steadily worse and worse. It is utterly impossible for Christian people to endure it any longer. The Church standing before the great American people must get rid of debating and quibbling.

Mr. Bacot of South Carolina compared the passage in St. Matthew with the corresponding passages in St. Mark and St. Luke and declared that in St. Matthew our Lord was speaking to the Pharisees while in the other two places he was speaking to the disciples. In the one case it was to Jews standing on the Mosaic Law; in the other it was to Christians standing on the higher law which Christ had come to give. Consequently we, as Christians, are to be guided by those passages which give no exceptions and not by that which does apparently give an exception.

The Rev. Mr. Talbot of Washington agreed that the present canon has worked well, but thought it could be improved. It was the best that could be had at the time of its adoption, but conditions are now getting worse and more drastic measures must be adopted. The present canon does not have the moral effect it should have. It ought to be said that no priest of this Church can bless any remarriage of any divorced person as long as that person's husband or wife still lives. It is true the present canon does permit a priest to refuse to marry any one he sees fit to refuse, but the priest who takes advantage of this runs a serious risk of being branded and therefore should have the protection provided in the proposed canon.

The Rev. Mr. Gamble of Alabama does not believe that Christ meant to base the marriage bond on adultery. It is not a question of whether a man and woman should live together and be faithful, but it is a question touching the children born into the family, who had nothing to say as to whether or no their parents should be mated. The proposed canon will give more justice to the child.

The hour of noon having arrived the House stood while the president said a prayer for missions.

The Rev. Dr. Sykes of West Texas felt that the convention would make the greatest possible mistake if it adopted the report of the committee containing this proposed canon. He thinks that adultery does completely, entirely, and *ab initio* sever the marriage bond, and leaves the innocent party free to be remarried if he or she desires. He said: "If there is any conflict between permitting remarriage and the Prayer Book then change the Marriage Service in the Prayer Book."

At this stage of the debate it was decided that the vote should be taken at 12:30 o'clock, the commission which brought in the report being allowed five minutes at the end to close.

Mr. Saunders of Massachusetts said the discussion was not on an article of faith of this Church, but on a measure of discipline. Whether it be a sacrament or not, the Church merely solemnizes the marriage and does not perform the sacrament. If we as a matter of discipline forbid our priests to solemnize a marriage we are not passing upon the validity of the marriage some one else has performed, or the status of the party married; we merely say our priest shall not officiate.

The Rev. Mr. Melish of Long Island spoke in behalf of the poor and declared that the adoption would work a terrible hardship on some poor women who were compelled to be divorced from their husbands and yet needed some one to care for them and their children. He thinks the excepting clause should be left in for the sake of these if for no others.

The Rev. Dr. Parks, speaking for the Commission, closed the debate and the vote was taken by orders, the deputation from Pennsylvania having called for such a vote.

The result was:

	Yes.	No.
CLERICAL.		
Dioceses .....	37	23
Missionary districts .....	14	7
Dioceses divided .....		8
LAY.		
Dioceses .....	28	32
Missionary districts .....	4	3
Dioceses divided .....		6

As the vote of a missionary district counts but one-fourth, the result was:

Clerical: Yes, 40½; No, 24¾; divided 8.  
Lay: Yes, 29; No, 32¾; divided, 6.

The amendment was lost by the small lay vote of 3¾, through non-concurrence of the two orders. The house then adjourned until Monday at 10 o'clock.



## CORRESPONDENCE

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

### MARRIAGE AND DIVORCE

[ABRIDGED]

To the Editor of *The Living Church*:

IT is certain that Moses never made unchastity a cause for divorce. Both the married woman who committed adultery and the bride who was found not to be a virgin were put to death. When, "for the hardness of their hearts", he allowed divorce, he provided that a lack of "favor" in the husband's eyes, "because he had found some uncleanness in her", should be the cause. Never adultery.

But, contrary to the law of Moses, adultery came to be allowed by others as a cause. It was so at the coming of Christ.

At the same time, the death penalty for adultery—its only lawful penalty—was neglected. It became the exception rather than the rule. This was true when Christ came.

This partial abrogation of the death penalty, however unlawful, was in the right direction, for Christ completed it, as when He forgave the woman taken in adultery, and sent away those who were about to inflict the death penalty upon her.

What, then, is the penalty for adultery at the present time, if there be a specific penalty?

One would think that if He sanctioned the neglect of the ancient penalty, He would likewise sanction that which had been substituted for it. Let us approach the answer in this way:

If, with the Pharisees, we had gone to Christ, and had asked Him if it were lawful for a man to put away his wife: if He, replying, had asked us what Moses had said about it; and if we had said to Him that Moses had allowed a "bill of divorcement", we would and ought to have expected Him to frame His answer only with reference to that bill, for He had narrowed the scope of our rather indefinite question to the bill. And, therefore, when He replied that it is unlawful for a man to put away his wife, we would be compelled to understand by this that lack of "favor" and "uncleanness" are no proper causes for divorce, and that this particular law of Moses was ideally wrong and should no longer be enforced. We would understand that divorce could not be the penalty for lack of "favor" and "uncleanness".

But suppose, before asking our question, we had recalled that the practice had been to allow, however unlawfully, another cause for divorce, viz.: adultery, and had so framed our question as to include this cause also? Suppose we had asked Him whether a man might put away his wife for *any cause* whatever. And suppose that, in order still more clearly to bring under question every cause, those allowed by Moses as well, He had asked us what Moses had said about it, and that we had replied that he had allowed a "bill of divorcement". We would and ought to have expected Him to frame His answer not only with regard to the "causes" of the bill, but also with regard to any possible cause. And we would not have been disappointed, for He did name a possible cause, viz.: adultery, formerly punishable by death. Divorce, then, we would understand to be the penalty imposed instead of death.

It is easy to see that the first question, strictly answered as limited by Christ, would never have brought us to our goal. It would never have gained a knowledge of what this new Teacher who had ventured to abrogate the old penalty proposed to set up in its place.

And if anyone had gone away and reported that we had asked the first question instead of the second, our friends who might have happened to know what information we were endeavoring to obtain would have said that we were not good questioners. And they would have been glad to receive another report in which the question had adequately been stated. In other words, they would have preferred St. Matthew's report because it is manifestly the most accurate and complete. . . .

In order to learn what this new Teacher proposed to substitute for the death penalty, seeing that He had abrogated it, the only precise and effective question we could have put to Him is the one about "every cause", letting the words mean what they express, as Josephus does.

This will not only incline us to think that St. Matthew's report is the true one, but will enable us the more comfortably to leave it to the scholars to debate whether the writer of St. Matthew's Gospel was editing St. Mark from a Judaic standpoint or whether the writer of St. Mark's Gospel was editing St. Matthew from an un-Judaic standpoint—for there is a difference of opinion here. . . .

As for the law of Christian forgiveness and reconciliation, it is perhaps right to say that Christians mindful of its far-reaching thoroughness should be ever ready to forgive and be reconciled unto

reunion with the repentant one. But what if the offender does not repent? What if, for example, he marries again, and by that act renders all hope of reconciliation unto reunion void?

When God gave Israel a "bill of divorcement" because of her "adultery" (a striking metaphor, possibly meant for an analogy), He who is the source of forgiveness and reconciliation must have been willing to be re-united to His "divorced" one. But Israel was wholly apostate; had "married" another. Therefore, God turned only to Judah.

So likewise with a wife when a sinning husband has wholly deserted her in another marriage. To all intents and appearances all hope of reconciliation and reunion has been destroyed. Why, then, should it not be said of her that, henceforth, she is wholly free?

At any rate this much is sure. Those who are proposing to change our canon should remember that they still have St. Matthew's exception confronting them. If He made it, He laid down a *law* for His Church. It is not a matter of ordinary discipline. It is not subject to any change that the Church can make.

If He did not make it, the case is different. But there should be a very general agreement that He did not make it. That agreement does not exist among the scholars of our own communion, much less among those of the whole Church. Surely, no synod nor any group within it should feel at liberty to impose its belief in the form of canon law.

The divorce evil is rampant, but that is not the manner in which to try to diminish it.

Jersey City, N. J.

Respectfully yours,

C. E. C. OSWALD.

To the Editor of *The Living Church*:

IT may interest those who have lately received a request from me to sign a petition to the General Convention, requesting the adoption of the recommendation of the Joint Commission on Holy Matrimony, forbidding the clergy to solemnize the marriage of any person divorced for any cause, to know just what the outcome is.

Twenty-four bishops, 1,557 priests, and 13 deacons have signed the petition.

Five bishops, 123 priests, and one deacon have so modified the petition that it becomes a petition to the convention *not* to adopt the report of the commission.

Several bishops and priests have refused to sign the petition on the ground that they are members of the body to whom the petition is addressed; but all of them have expressed themselves as in favor of the adoption of the report.

The Bishop of one of the large eastern dioceses says: "My views on the subject of the Solemnization of Matrimony are so well known that it is hardly necessary for me to sign a petition to General Convention. I have taken the stand that nothing but death can separate those whose marriage has been solemnized and blessed by the service of the Church."

A clerical member of the New York delegation says: "For twenty years it has been my rule not to solemnize the marriage of any person divorced for any cause. I expect to vote for the adoption of the recommendation of the Joint Commission on Holy Matrimony: nevertheless, I feel that I should not petition the body of which I am a member, and so I ask you to understand the only reason of my failing to sign the postal card which you sent to me."

These are but samples.

One priest, who evidently does not favor the adoption of the report, intimates that it is a party measure. If he could go through the list of signers, he would see how wrong he is.

The Bishops of Southern Virginia, Western New York, Pittsburgh, Michigan City, Sacramento, Mississippi, Quincy, and Milwaukee; Drs. Van Allen, Manning, and Tompkins, have not generally been reckoned as being closely bound together in one party; but they have all signed this petition. Of course we are all glad that it is not a party measure; and the fact that the petition shows that it is not will give it greater weight in Convention.

New York, October 13, 1916.

WILLIAM H. A. HALL.

### THE WORD "OBEY"; THE ATHANASIAN CREED

To the Editor of *The Living Church*:

IN his Notes on Prayer Book Revision, in your issue of this date, while commenting on proposed changes in the Form of Solemnization of Matrimony, the Rev. Dr. Gwynne says that the word "obey" should be deleted because it adds nothing to what is implied in 'love' and 'honour'. In making this assertion Dr. Gwynne ap-



pears either to ignore or to deny the fact that the subjection of the wife to her husband is Christian doctrine. In his monograph on "The word *obey* in the Morning Service", the learned liturgist, Dr. Wickham Legg, by many citations from marriage rites and by arguments based on Holy Scripture and the official declarations of ecclesiastical authorities, proves that the doctrine of the Apostles St. Peter and St. Paul on this subject has all along been, and is to-day, the doctrine of the Greek, Latin, Russo-Greek, and English Churches; and that it was also the doctrine of the early Protestants.

Dr. Gwynne tells us that "'Obey' never occupied any place in the old English Manuals, and in its modern harshness of tone it by no means represents the earlier word 'buxom'." The word in question, as used in the marriage rite, can have no harshness of tone to a woman who has been brought up "in the nurture and admonition of the Lord"; and it does indeed fairly represent this old English word *buxom*, for (as Dr. Wickham Legg says) "'to be buxom' has the same significance as 'to obey'." In the fourteenth century to the end of the sixteenth, we learn from the *New Oxford Dictionary* that 'buxom' meant obedient, pliant, submissive, humble and meek". The same writer also tells us that forms for marriage vows are not found in service-books much, if any, before the fourteenth century, but that "up to the time of the Reformation the English Uses have words of submission on the part of the bride existing almost from the time that the forms of consent began to appear in the services". Dr. Wickham Legg quotes from a York Manual of the fourteenth century the words *obedire et servire* in the Latin interrogation made by the priest, and the words *to be buxom to him, love him, obey him and worship him, serve him and keep him*, in the vernacular form of the same question. This is by no means a solitary instance of the use of such terms. Many examples are given by Dr. Wickham Legg, who also mentions the fact that Mr. F. H. Dickinson when collating for his edition of the Sarum Missal all the printed editions known to him found none in which words of submission were omitted.

Dr. Gwynne pleads for "the great Athanasian Hymn" "a place at least equal to that of the Articles of Religion", but without the warning clauses or anathemas which, he declares, "form no part of the Hymn". Can Dr. Gwynne prove this statement to be accurate and true? The Church of England refers (in Art. VIII) to the said "Hymn" as one of "the three Creeds", "which ought thoroughly to be received and believed". The Rev. W. J. Sparrow Simpson in his monograph on the subject (*The Athanasian Warnings*), declares that "the removal of the warning clauses is structurally and logically impossible". Dr. J. B. Mosely in his lecture on The Athanasian Creed (*Lect. and Theolog. Papers*, 1883), and Dr. Liddon, in one of his University Sermons, express the same opinion. And all three of the said authors demonstrate the truth of the assertion made in the English Article of Religion, viz., that "they" (all three of the Creeds in all their clauses as set forth in the English Prayer Book) "may be proved by most certain warrants of Scripture". Liturgically to ignore the Athanasian Creed as we now do is bad enough, but to mutilate it as is proposed would be vastly worse and practically equivalent to saying that assent to the doctrines of the Trinity and the Divinity and Incarnation of the Son of God is not essential to salvation.

C. P. A. BURNETT.

New York, October 7, 1916.

### "CULTURE AND WAR"

To the Editor of *The Living Church*:

OF course it was clear from the text of my article on *Culture and War* that Rupert Brooke of England was meant, not Rupert Hughes of America. It was one of those slips either on my part or that of the transcriber or even possibly the proof-reader that seem inevitable but are none the less annoying. It did not occur to me necessary to point out the mistake, but as my attention has been called to it, first by a letter and secondly by a newspaper clipping, it is possible that there might be some who would be misled.

These two communications illustrate—if further illustration were necessary—how differently people regard mistakes. The newspaper clipping indicates that the writer of the paragraph knew that a mistake had been made and utilized the opportunity to have some fun with Rupert Hughes, who is, as your readers know, a very live and lively American novelist. The letter intimated that the slip was "unpardonable", and "an injustice to the memory of Rupert Brooke", and suggests that the writer of the article should read the *Collected Poems of Rupert Brooke*. He has already done this and intends to do it again, for he has only the highest regard and respect for that splendid spirit. Attention is also called by this writer to the fact that the sonnet instead of being printed as a unit has been unfortunately divided by a space. I am sure the Editor of THE LIVING CHURCH knows that a sonnet should not be divided and I hope I may claim similar knowledge without undue pedantry or arrogance. Very likely the space was put in after the proof had passed under your eye in order to fill out the column. I submit, however, that neither the spirit of the sonnet nor of the article is really destroyed by the slip any more than was that of the paragraph which slipped into THE LIVING CHURCH a few weeks ago referring to the Bishop of Central New York as the "Bishop Coadjuter".

Philadelphia,  
October 6, 1916.

Yours very truly,  
CLINTON ROGERS WOODRUFF.

### PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IT is obviously impossible that the able and elaborate report of the Commission on Prayer Book Revision should be intelligently considered and acted upon at the approaching General Convention.

With the greatest diffidence I venture to suggest that our commission might select from the report certain specific proposals for discussion and action at St. Louis, which might, if adopted, be enacted into law at the Convention of 1919.

Should the entire report be put upon its passage, not a few of the proposals would arouse very earnest opposition, especially those which disturb the doctrinal balance of the Prayer Book; but it will be recognized, I think, that some of its suggestions would be at once generally welcomed and might be adopted without prolonged debate.

Some preliminary revision is certainly possible at this Convention: and that on points of great practical importance—such as the provision for Reservation of the Blessed Sacrament; the change in the Prayer for the Whole State of Christ's Church, so as to include prayers for the faithful departed; the improvement of the Confirmation office; and the provision of collects, epistles, and gospels, and proper prefaces for other holy days than we have at present. These changes would result in the real enrichment of the Prayer Book, and surely no one would oppose their adoption.

SELDEN P. DELANY.

New York, October 10, 1916.

[As General Convention will have closed its sessions before another issue of THE LIVING CHURCH, discussion here of the matter of Prayer Book Revision is for the time being at an end.—EDITOR L. C.]

### VERSIONS OF THE PRAYER BOOK

To the Editor of *The Living Church*:

PERMIT me to remind Mr. Sydney Cross of Westfield, N. J., that already there are four Prayer Books in the Anglican branch of the Holy Catholic Church, viz.: The Book of Common Prayer of the Church of England, the Prayer Book of the Scottish Episcopal Church, the Prayer Book of the Church of Ireland, and the Prayer Book of the Protestant Episcopal Church of the United States of America. There is no such Church as the "one Anglo-Catholic Church" and there never will be unless we become schismatics. Unless we are prepared everywhere to meet the "national" characteristics of the peoples of the world we should at once call a halt to all our missions. The great struggle of to-day is on behalf of "nations", and the United States of America will never become an adjunct of England or of any other country.

(Rev.) C. A. FFRENCH.

### WHO CAUSED THE WAR?

To the Editor of *The Living Church*:

THE quotation from the *Kölner Volkszeitung* given by Presbyter Ignotus in Blue Monday Musings in your issue of September 9th, which explains the origin of the Great War as due to the Freemasons, reminds me that soon after the war broke out I came across an article in a religious periodical, in which the writer proved to his own satisfaction that the whole European turmoil was hatched and engineered by the Jesuits. It was asserted that some fifty Jesuits left England for the Continent two or three weeks before hell broke loose; and what clearer evidence was needed than that?!!

Yours faithfully,

Dorchester, England, September 26, 1916.

E. S. FIELD.

### A HYMN BY BISHOP BREWER

To the Editor of *The Living Church*:

MAY I call the attention of those interested in Church hymns to a Christmas hymn by Bishop Brewer? It begins, "Long years ago o'er Bethlehem's hills", and is found in the Methodist Church Hymnal, No. 120, with two musical settings. But, please note carefully, another edition of the same hymnal has the same hymn, under the same number accredited to "C. Whitney Coombs". Bishop Brewer himself called my attention to the hymn and it was accredited to him in that book. Those to whom I have spoken of the hymn were surprised; hence this letter.

FRANK DURANT.

Miles City, Mont., October 11, 1916.

### CHRIST CHURCH, PENSACOLA

To the Editor of *The Living Church*:

IN a June issue of THE LIVING CHURCH there is an article about the new chancel in Christ Church, Pensacola, Fla. I was interested, as my grandfather, the Rev. F. F. Peake, was rector of that church from 1842 to his death in 1846, and he was buried under the chancel of that same church, though no mention was made of his being a former rector, or his burial, in the account of blessing the new chancel.

Yours very respectfully,

(Miss) ALICE PEAKE MACMIN.

Elizabeth, N. J., October 5, 1916.

[We are happy to give place to this additional fact in the history of Christ Church, Pensacola.—EDITOR L. C.]



### MISCELLANEOUS

*Under the Apple Trees.* By John Burroughs. Houghton, Mifflin & Co. \$1.25.

John Burroughs hastens to give warning in his preface to the readers of his new book, *Under the Apple Trees*, that the title, which belongs to the initial essay of the fifteen contained in it, may not mislead them. Most of the chapters are devoted to the philosophy of nature rather than to the record of that delightfully keen and sympathetic observation which has made the author so dear to his great host of friends.

Incidentally there is much of the old cheerful spirit of course. Simple as it is, his illustration is worth quoting, told with the heart of a child, of Henri Bergson's postulate that a mainspring of laughter is the action of inanimate objects when they behave like human beings, and *vice versa*. At a residence of Burroughs in the Catskills a jet of water, piped from a spring some height above, fell into a tub with great force, striking the water a few inches from the rim at a sharp angle and diving deeply into it. He says:

"One day I was washing some apples in the tub, and while they were floating about I noticed that they all tended to line up on the west side of the barrel and then move up in a slow, hesitating manner to a point just behind the jet of water. I became an interested spectator. Slowly the apples in procession in close line turned toward the little vortex made by the jet. The one in the lead seemed to hesitate just on the edge of the danger-line, as if it would fain draw back; then, while you were looking, it would so suddenly disappear beneath the plunging jet that the eye could not trace its movements; its hesitation was followed by such a lightning-like plunge that it astonished one. One fancied he could almost see tiny heels flash in the air as the apple went down. Then it came bobbing up in the boiling water on the other side of the tub in a very hilarious manner, and slowly took its place at the rear end of the line, while the apple next in the ranks approached the jet in the same coy, doubtful manner, and made the instantaneous plunge . . . . On the whole it was one of the most human performances I ever saw inanimate objects engage in, and confirmed Bergson's philosophy of laughter completely." Yes, and Burroughs' simple, unsophisticated delight of the eye therein is a complete manifestation of that simple, happy outlook of his which has given so much rest and pleasure to an introspective, questioning, analyzing age.

The old care-free delight in the wonderful ways, the intelligence, activity, courage, and humor, of living things, when one overlooks the tragedies and the fear of them which underlie the superficial aspect of nature, inspires charming stories of the bustling chipmunk and squirrel and the busy, merry birds. But, no longer quite content to be a fascinated spectator and portrayer of the great drama, Burroughs seems to be listening to the hope of the day when man and beast "shall not hurt nor destroy" any more and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." To such a tender nature faith must be craved in something to reconcile what is with what ought to be, as much as by the Christian contemplating a creation groaning and travailling in pain. One cruel agony allowed, in an innocent, sentient being, is as difficult a test of belief in the Ideal as any dogma of the creed.

Thus in his latest word the author is more than the cheerful companion by the way. His eyes are lifted up to the hills and there is in them the wistfulness of the inquiries: Whence? How? Whither?

The venerable nature lover has come now to feel that Bergson's "Creative Evolution" means more to him than the rigid science of Darwin and Tyndall, Huxley, and Haeckel (though a vague consciousness of a mysterious and unknown factor in life betrays itself in them all). Bergson, recognizing like Dante that the loveliest forms in nature are as if made by an artificer with a trembling hand, conceives the creative energy, as it were, struggling with matter towards a goal, determinate, yet in itself not an end, the satisfaction of the Eternal. No denial is attempted of the claim that consciousness, however derived, cannot perish, even when all measures of time and distance are eliminated, the beginning and the end are one, and there is neither great nor small.

Equally true is what Keble and the secular biologist read in the earthly book of nature, to be closed one day when our world comes to its inevitable end; the heavens are rolled up like a scroll and the wonder of it all is declared, to reconcile with His stupendous creation the birth of its Author in physical form, laid in the crib of a stable, in a tiny village, on the surface of one small orb in the universe, of myriad worlds and infinite space.

*If Ye Fulfil the Royal Law.* By A. H. W. (Canada). G. P. Putnam's Sons, New York and London. Price \$1.50.

The purpose of this book reminds one a little of the small publication issued some little time ago entitled *The Archbishop's Test*. Both of them point out the importance of a strict adherence to the law of the Gospel with this difference: *The Archbishop's Test* insists upon the carrying out of the law by means of the organized body of the Church, while this book is entirely concerned with the subjective side of our religious life. The writer gives us abundant testimony in quotations and references from the Old and the New Testament to the importance of a deeply religious life, but it is of that puritanical character which takes no account whatever of the fact that the Church is the Body of Christ, organized and equipped for keeping alive personal religion and developing it to its highest qualities. The author makes no allusion to Holy Baptism or the Holy Communion as the great sacraments of regeneration and grace. Apparently they have no meaning to him as food for the human soul. He treats the creeds in a similar way, almost to the extent of railing at them as tyrannical devices of their compilers to gain sway and power over the hearts and lives of men. Writers on personal religion in all ages of the Church's history have dwelt strongly and insisted constantly on the use of the sacraments for the needs of the soul, but this writer brushes them aside with silence, substituting for them a purely subjective religion which, because it lacks foundations on which the Church is built, has always proved inadequate for the real needs of the human heart. In the last chapter of this book, on A New Heaven and a New Earth, the writer gives us a rather fanciful summary of the history and the development of the new heaven and new earth by what he calls six periods corresponding to the six periods of creation. The seventh period, answering to the seventh day of rest, is to be ushered in about the year 2000, when the writer seems to think Christ will personally reign on earth and the new heaven and new earth will be established here on our planet.

With what the book lacks we have dwelt to a small extent, but at the same time there is an underlying truth in the book which would benefit the world at large if Christians would follow its precepts and so become more Christlike in their lives and actions.

J. R.

*The Mystery of the Holy Trinity in Oldest Judaism.* By Frank McGloin, LL.D. Philadelphia: J. J. McVey. Price \$1.00 net.

The scope of this volume is, to quote the writer's words, "to establish by a multitude of different proofs, taken from the Old Testament principally and also from Rabbinical commentators upon it, that the ancient Hebrews knew the dogma of the Holy Trinity and accepted it".

Dr. McGloin reviews many passages of the Old Testament and some of its events implying plurality in the Godhead, but we cannot follow him in his conclusions. The plural form Elohim and such texts as "Let us make man", "Let us go down", we think are quite insufficient to bear the weight of the dogmatic statements based thereon.

In the Old Testament we trace, of course, with devotion and faith the dim outlines and adumbrations of the personal distinctions in the Divine Being, which were made plain in the Christian revelation of the Trinity. These passages of the Hebrew Bible the author claims to have been to the ancient Hebrews of profound and dogmatic significance and to be the expression of their belief in the doctrine of the Trinity. The argument of the book is, we think, unconvincing. Nor can we accept this conclusion: "It is erroneous to hold that the doctrine of the Incarnation and the Trinity were first introduced into the world by the Christian Church." They are certainly *Christian* and not Hebrew doctrines.

The Roman Catholic Archbishop of New Orleans writes a foreword and reaches several conclusions, one of which is: "The Patriarchs, Prophets, and other great personages among the Jewish people had an explicit faith in the mystery of the Blessed Trinity." We can only marvel at such uncritical and belated biblical scholarship in the Roman Church. Cardinal Gibbons and two Roman archbishops commend and sanction the publication of this volume.

*The Stakes of Diplomacy.* By Walter Lippman. New York: Henry Holt & Company.

A clever exposition of a socialist's conception of war and the settlement of the present one. Interesting but not conclusive, and hardly up to the author's earlier works. Even this fairly "sure" philosopher does not expect his panacea to be a quick one, but merely a compass by which democrats (he always uses democracy and socialism as convertible terms!) can try to steer their course.

# Church Kalendar



- Oct. 1—Fifteenth Sunday after Trinity.
- " 8—Sixteenth Sunday after Trinity.
- " 15—Seventeenth Sunday after Trinity.
- " 18—Wednesday. S. Luke.
- " 22—Eighteenth Sunday after Trinity.
- " 28—Saturday. SS. Simon and Jude.
- " 29—Nineteenth Sunday after Trinity.
- " 31—Tuesday.

## CALENDAR OF COMING EVENTS

- Oct. 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
- Nov. 8—Maryland Dioc. Conv., Baltimore.
- " 8—New York Dioc. Conv., Synod Hall.
- " 15—Quincy Dioc. Conv.
- " 16—Virginia Dioc. Council (special), Lynchburg.
- " 21—Albany Dioc. Conv.
- " 21—New Hampshire Dioc. Conv.

## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

**BRAZIL**  
Rt. Rev. L. L. Kinsolving, D.D.

**CUBA**  
Rev. C. E. Snively.

**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. Dr. WALTER ARCHBOLD will serve St. Paul's-by-the-Sea, Ocean City, and St. Martin's, near Berlin, Maryland, and during October will have charge of St. Paul's Church, Berlin.

THE Rev. EDWIN S. CARSON, rector of Holy Trinity Church, Minneapolis, and chaplain of the University of Minnesota, has accepted a call to Christ Church, Ridgewood, N. J. (diocese of Newark), and will begin his duties on the Feast of All Saints.

THE Rev. JAMES GOODWIN, D.D., rector of Christ Church, Hartford, Conn., has been granted six months' vacation by the vestry, after fourteen years' of almost unbroken service.

THE Rev. EWALD HAUN has accepted a call to become rector of the Church of the Ascension, Middletown, Ohio, and expects to be in residence the first Sunday in November.

THE Rev. ARTHUR B. KINSOLVING, D.D., on October 8th observed his tenth anniversary as rector of St. Paul's Church, Baltimore.

THE Rev. A. H. ROSS will assist the Rev. F. L. Flinchbaugh, rector of Christ Church, Cincinnati, and will have charge of St. Philip's, north side, which is under Mr. Flinchbaugh's care.

## EIGHTEENTH SUNDAY AFTER TRINITY

St. Matthew 22:42—"What think ye of Christ?"

So all day long they urg'd the fierce attack,  
Seeking with talk to trap, themselves entangled  
Deeper with every vain assault. And back  
The wisdom flash'd, confuting those who wrangled.  
Then He the question launch'd, like two-edge'd sword  
Sharp to the severance of joints and marrow,—  
"What think ye of the Christ?", His winged word,  
Clean to the centre 'like the well-aim'd arrow.

Oh, Church, too oft enmesh'd in conflict vain,  
Questions but half sincere, let Him to-day  
From pulpit and from altar make so plain  
This pregnant word that all else fade away.  
And answer each, "What think I? Oh, my Lord,  
Saviour, true Man, true God, for aye ador'd!"

HERBERT H. GOWEN.

THE Rev. AUGUSTUS WALTON SHICK has resigned a curacy in Rosemont, Pa., to accept similar duty in the parish of the Transfiguration, Philadelphia.

A successful preaching mission has been held in St. John's Church, Dover, N. J. by the Rev. J. ATTWOOD STANSFIELD of Denver, Colo.

THE address of the Rev. HARRY LEE VIRDEN is St. Michael's Church, Hays, Kan.

THE Rev. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., has returned home with the Second New York Infantry, of which he is chaplain, and may be addressed at his office, 2165 Fifth avenue. On Sunday, October 1st, he officiated in Christ Church for the first time in over three months.

THE Rev. E. WILSON, recently appointed missionary in charge of Emmanuel Church, Rapid City, S. D., has entered upon his duties.

THE Rev. Dr. WILLIAM COPLEY WINSLOW has returned to 525 Beacon street, Boston, after over four months of vacation at Mattapoisett (on Buzzards Bay), Mass.

## 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.

## ORDINATIONS

### DEACONS

KENTUCKY.—At Emmanuel Church, Winchester, on October 6th, Mr. THOMAS LEVER SETTLE was ordered deacon by the Rt. Rev. L. W. Burton, D.D. The Ven. F. B. Wentworth preached the sermon and the Rev. William G. McCready, D.D., presented the candidate. Other clergymen present and taking part were the Rev. Messrs. W. R. Dye, H. P. Manning, George H. Harris, and H. H. Sneed. The Rev. Mr. Settle has been appointed to the charge of St. John's Mission, Corbin, where he has been lay reader.

KENTUCKY.—On the Sixteenth Sunday after Trinity, October 8th, at St. John's Church, Versailles, Mr. PETER LANGENDORFF was ordered deacon by Bishop Burton. The Rev. J. M. Maxon preached the sermon and presented the candidate. The Rev. Mr. Langendorff comes from the ministry of the Lutheran Church. He has been appointed to the charge of St. John's Church, Bellevue-Dayton, Ky., which he has served during his period of preparation.

### PRIESTS

IOWA.—The Rev. ALFRED LEE JONES, deacon of the diocese of Iowa, was advanced to the sacred order of priesthood on the Seventeenth Sunday after Trinity, October 15, 1916, at St. John's Church, Keokuk, by the Rt. Rev. Harry S. Longley, D.D., Suffragan Bishop. The sermon was preached by the Rev. Edward H. Rudd, D.D., rector of St. Luke's Church, Fort Madison, and the candidate was presented by the Rev. John C. Sage, rector of St. John Church, Keokuk, whose assistant the candidate has been for the past three years. Mr. Jones is a graduate of Yale, and took post-graduate studies at the University

of Pennsylvania. Bishop Morrison has assigned the new priest to work in the western part of the diocese, with headquarters at Des Moines.

MISSOURI.—On Thursday, October 5th, at Christ Church, Rolla, Mo., the Rev. HORATIO N. TRAGITT, Jr., deacon in charge of Bonne Terre, Mo., was advanced to the priesthood by the Rt. Rev. F. F. Johnson, D.D., Bishop Coadjutor. The candidate was presented by his father the rector of the parish. The Rev. F. M. Weddell former rector, said Morning Prayer and preached. The Rev. O. Lindstrom of St. James read the Litany. The clergy present united with the Bishop in the laying on of hands. At the Holy Communion the Bishop was celebrant and gospeler and the rector epistoler.

NEW MEXICO.—On Sunday, October 1st, the Fifteenth Sunday after Trinity, in St. John's Church, Albuquerque, the Rev. THOMAS BULLINGER McCLEMENT was ordained priest by Bishop Howden.

## DEGREES CONFERRED

RUTGERS COLLEGE.—D.D. upon the Rev. ELISHA BROOKS JOYCE, rector emeritus of Christ Church, New Brunswick, N. J., in connection with the one hundred fiftieth anniversary of the College.

## RETREATS

CAMBRIDGE, MASS.—A retreat for priests, at St. Francis' House of the Society of St. John the Evangelist, 38 Winthrop street, will begin on Monday evening, October 23rd, and end on Friday morning, October 27th. Conductor, the Rev. Spence Burton, S.S.J.E. Names should be sent to the address above not later than October 20th.

RALSTON, N. J.—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Friday evening, November 3rd, ending Monday morning, November 6th. Conductor, the Rev. Selden P. Delany, D.D. For information address the ASSISTANT SUPERIOR.

## DIED

HAPGOOD.—Entered into Paradise on the Feast of St. Michael and All Angels, from the New Hampshire Memorial Hospital, Concord, N. H., Miss JANE HAPGOOD, in the eighty-sixth year of her age.

"Written in the Lamb's book of life."

HOLLEY.—At Hackensack, N. J., on October 13th, in his seventy-sixth year, the Rev. Dr. WILLIAM WELLS HOLLEY, rector emeritus of Christ Church. Funeral Monday, October 16th, from Christ Church.

LECHTRECER.—On August 22, 1916, at the family home in Rockville Centre, Long Island, N. Y., JOHN, youngest son of John and Abbie Groh LECHTRECER, aged 41 years.

PICARD.—In New York City, on October 7, 1916, in Roosevelt Hospital, GEORGE HENRY PICARD, after an operation. Funeral services, Monday, October 9th, at St. Alban's Church, Highbridge, of which he was a vestryman. Interment at Nyack-on-Hudson.

PIER.—Suddenly, September 30, 1916, MARY BONESTEEL PIER, widow of Sylvester Pier and daughter of Sarah Newcome and David N. Bonesteel. Funeral service at Brooklyn, N. Y., on October 1st. Mrs. Pier was for years a member of St. Paul's Church, Flatbush. The late Dr. S. V. Pier of the Church of St. John Baptist, Parkville, Brooklyn, N. Y., was a son.

SMITH.—Entered into rest at Brushton, N. Y., October 11, 1916, Mrs. ANN SMITH, for many years a member of St. Peter's Church.

**STALEY**.—Entered into Life Eternal at his residence in Philadelphia on October 5th, FRANK, son of the late Andrew STALEY of Yullgreave, England.

"God grant him the light of His Presence and the peace of His everlasting kingdom."

**WRIGHT**.—Entered into rest on October 4th at her summer residence, New London, Conn., DORA MASON WRIGHT, beloved wife of the late Col. Edward H. Wright. Funeral services at "The House of Prayer", Newark, N. J., on October 7th.

*Requiescat in pace.*

## AN APPRECIATION

GEORGE WILLIAM PETERKIN

When the old prophet wrote the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings", he did not dream that hundreds of years afterwards these words would seem prophetic in these later days of the life of one of God's dear servants, GEORGE WILLIAM PETERKIN, First Bishop of West Virginia. No one who knew him can fail to see the application, as they think of his toll over his West Virginia mountains, counting all weariness and hardship but loss, if he could bring to just one soul the glorious message of the Cross. Some one has called him the "Apostle Bishop". Could any words better describe his life?

Remember the condition of his diocese thirty-nine years ago, when the call came to him there to "Follow Me"; and as we see him fearlessly leave the comfort and devotion of a fine city parish and march breastforward to that mountain state, we seem to see St. Matthew who "left all, rose up, and followed Him". Again we see him ceaselessly going by day and by night, on foot or horseback, never counting distance, or measuring his strength, consumed with the missionary spirit, hearing and heeding the cry, "Come over and help us"; St. Paul is there. "In journeying often, in weariness and painfulness, besides the care of all the Churches." Time passes and the voices of doubt arise on this side and on that; his beloved Church has foes within and without; men wonder where they stand, and turn to this Bishop. His voice rings out with St. Peter in the Great Confession, "Thou art the Christ, the Son of the living God." Then go with him to the homes in his diocese, rich and poor, humble and learned, sinful and sorrowing, and you find you are walking with St. John, who carries love to all on earth from heaven, and ever has on his lips the word that "God is Love". These are the memories that make us call him the "Apostle Bishop", and know we have a right to do so. In the hearts of those who knew this man of God, there is but one feeling to-day when they think of him, thankfulness to the Father above, who so gave His grace to this servant that he by his self-sacrificing life, tender love, and never-failing compassion gave us a blessed glimpse of the infinite care and love with which He encircles us who is the Bishop and Shepherd of our souls.

## MEMORIAL

ROWENA ABERNATHY

After many months of pain and suffering, which she bore with Christian fortitude, Mrs. ROWENA ABERNATHY, daughter of Mrs. Mary H. McReynolds, passed from this life toward the life triumphant.

She was a devout member of St. John's Church, Tusculum, Ala., in which church she was confirmed at an early age.

Her life was an inspiration and a benediction to all who knew her. She possessed a sweet and gentle nature. Her faith was as simple as a child's, and she answered the summons to the great beyond with the confidence that only comes to those who in this life have followed in the Master's footsteps.

She was gently borne to her last earthly resting-place in the beautiful little cemetery, in the city of her nativity, where we left her in the confident hope of "a joyful resurrection"; and with a grateful memory of her life that will be a benediction, and that will abide with us like an after-glow when the day is done.

"For all the saints, who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be forever blest. Alleluia."

## RESOLUTIONS

ST. STEPHEN'S COLLEGE

On motion it was unanimously resolved to include in the minutes of the annual meeting of the board of trustees of St. Stephen's College, Annandale, New York, and also to publish in the leading Church papers, a record of their sense of loss caused by the death on August 23, 1916, of the Rev. JAMES NEVETT STEELE, Mus. Doc. Dr. Steele's service as a trustee of the college was the expression of his generous interest in its welfare, and of his care for the cause of religious education for which St. Stephen's has ever stood.

Always ready to help in maintaining the college, he left a good example of unselfish service.

F. B. REAZOR, *Secretary.*

*Resolved*, That by the death of the Rev. WILLIAM JONES SEABURY, D.D., a member of the board of trustees since 1905, the college has been deprived of the services of a man of great piety, learning, judgment, and strength. His love for the Church and loyalty to her government were inherited qualities, made strong and rich by the practice and devotion of his whole life. His learning, too, was the product of inherited ability and love of knowledge, cultivated with diligence and encouraged by direction toward the same objects to which his heart was given. His judgment was clear and direct, formed by his common sense and enlightened by his learning and experience. His strength was founded upon loyalty and fortified by knowledge. He knew where he stood and was not afraid to stand there, a defender if need be of his Church, her creed, and her authority. That was his position, plain for all to see. But he held it not merely with the force of learning and tradition, but greatly with the aid of their spiritual allies, love, sympathy, cheerfulness, and humor. To know him was to admire him, to trust him, and to love him.

Knowing that God was his refuge and strength, his very present help in time of trouble, we feel sure that we may say of him that he has fought a good fight, he has finished his course, he has kept the faith, and that for him, as for one of them that love the appearing of his Lord, there is laid up a crown of righteousness, which He, the righteous Judge, shall give him at that day.

At the October meeting of the board of trustees of St. Stephen's College the following resolution was unanimously adopted and ordered spread upon the minutes, and published in the Church papers:

The board of trustees of St. Stephen's College hereby records its sense of the profound loss which the college has sustained in the death of the Rev. GEORGE BAILEY HOPSON, D.D., D.C.L., Professor Emeritus of the Latin Language and Literature.

For half a century with unflinching regularity, scrupulous fidelity, and ardent zeal he fulfilled the duties of his office.

On three occasions, during vacancies in the office of warden, the active administration of college affairs was placed in his charge; and during the four years of his incumbency of the office of acting warden he also performed all the duties of his professorship.

His connection with the college was almost coincident with its inception, and he had an intimate personal acquaintance with each one of its graduates and students.

In later years his vacation periods were devoted almost exclusively to making pilgrimages to the homes of his "boys", where he was always a welcome and an honored guest.

This constant application of mind and heart to the welfare of St. Stephen's men enabled him to become a veritable treasury of reminiscences concerning their careers.

Throughout his entire life he was a vital force in the propagation of Christian character. With indefatigable persistence he sought to imbue his disciples with a love for justice, righteousness, and truth. He worshipped God and served his day and generation with humility, sincerity, and conscientious devotion. Cherishing in memory his noble qualities of life, his undeviating loyalty to the college and the rarely equalled services he rendered it, we shall sorely miss the outward and visible presence of one who for fifty years was an exponent of St. Stephen's highest interest.

*Eregit monumentum aere perennius.*

*Requiescat in pace.*

## WANTED

POSITIONS OFFERED—CLERICAL

**A**N UNMARRIED PRIEST required as curate for a city parish. Expert experience in parochial work required. Excellent home assured. Address EPISCOPOS, care LIVING CHURCH, Milwaukee, Wis.

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.

**PRIEST, EXPERIENCED** in city work, desires position as locum tenens or assistant for winter months in city or suburb, East or Middle West. Address URBS, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

**CHURCH HOME FOR GIRLS**, under the care of Sisters, desires a refined young woman to act as organist, and also to teach a small class of

girls; grammar-grade subjects; opportunity for practice and study. Near New York. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG** or middle-aged single man wanted, one wishing to do office-work and typewriting in a religious institution. Good Churchman, executive ability, with reference. Salary \$25 a month. Room, board, and laundry. Address St. BARNABAS' FREE HOME, R. F. D. 1, McKeesport, Pa.

**A NEW YORK CITY RECTOR** seeks a cultured Churchwoman, qualified as stenographer and typewriter, to act as his secretary and to assist in parish work. Expert experience required. Excellent home assured. Address EXPERT, care LIVING CHURCH, Milwaukee, Wis.

**SOPRANO SOLOIST**, expecting to winter in Florida, may hear of good Church position. Ready reader essential. Best music. Address DEACON, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—MISCELLANEOUS

**CHURCHMAN**: Organist and choir director will be at liberty after October 16th, to make contract for Church position. Capable of developing Churchly music, and furnishing recitals. Near New York preferred. References. Address Rev. J. T. LODGE, Rector St. John's Church, Montclair, N. J.

**CHANGE OF POSITION** wanted by experienced organist and choirmaster. Cathedral trained. Recitalist, and recognized authority on choir-training and choir work. References. Communicant. Address ORGANIST, Box 35, Helena, Ark.

**CHURCHWOMAN** of 30, desires position in Church family as Mother's helper. Loves children. Good seamstress. References exchanged. Address GRACE, 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.

**COMPANION**, experienced, well educated young Canadian woman, desires position, city, country, or traveling. References. Address NYDA, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN**, experienced organist and choir director, wishes work. Highest references from present position. Address YELDA, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS**.—The CHOROPHONS is a complete and deal 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.

**THE GO-TO-CHURCH BAND** is a practical and easy method of gaining the willing attendance of young people and children at the preaching service. Information and sample cards mailed free at request. CLINTON ALVORD, Worcester, Mass.

**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.

**HAS ANY PRIEST** or parish Eucharistic vestments which it will sell to a small parish unable to buy new ones? Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

**FOR SALE**: A small, second-hand two-manual pipe organ. Modern, 10 stops, Willis pedal. Ross motor. Address RECITAL, care LIVING CHURCH, Milwaukee, Wis.



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

**A SMALL CHALICE AND PATEN**, suitable for private use, wanted by rector in a poor parish. Address CANON SLOGGETT, Saco, Maine.

**FLORENTINE CHRISTMAS CARDS**. Calendars, etc. 35 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

**UNLEAVENED BREAD—INCENSE**

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

**SAINT 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.

**BOARDING—NEW JERSEY**

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**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 devotional 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.

**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.

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R. W. Crothers, 122 East 19th St.  
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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.:**  
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**WASHINGTON:**  
Wm. Ballantyne & Sons, 1409 F St., N. W.  
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**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.]

**Sherman, French & Co. Boston.**  
*The Essentials of Religious Education.* By Charles William Heathcote, A. M. (Univ. of Penn.), S.T.D. (Temple Univ.) Instructor of Religious Education Theological Department, Temple University. Introduction by Russell H. Conwell, D.D., LL.D. \$1.50 net.  
*Aeonian Echoes and Other Poems.* By Martha A. Kidder.

**G. P. Putnam's Sons. New York.**  
*War, Peace, and the Future.* A Consideration of Nationalism and Internationalism, and of the Relation of Women to War. By Ellen Key, Author of *The Century of the Child; Love and Marriage; The Woman Movement*, etc. Translated by Hildegard Norberg. \$1.50 net.

**Little, Brown & Co. Boston.**  
*Three in a Camp.* By Mary P. Wells Smith, Author of the *Jolly Good Times Stories; The Young Puritans Series; The Old Deerfield Series; The Summer Vacation Series.* With illustrations by John Goss. \$1.20 net.  
*Drake of Troop One.* By Isabel Hornbrook. With illustrations by Sears Gallagher. \$1.25 net.

**Longmans, Green, & Co. New York.**  
*The Vocation of the Soul.* Being Meditations given in the Confraternity of the Divine Love, and put forth there—from Easter, 1916. With a Preface by the Rev. Willoughby Carter, M.A., Vicar of St. Matthias, Earl's Court. 90 cts. net.  
*Studies in the Temptation of the Son of God.* By J. O. F. Murray, D.D., Master of Selwyn College, Cambridge. 75 cts. net.

**Macmillan Co. New York.**  
*The Way of the King's Gardens.* By E. Hershey Sneath, Ph.D., LL.D., Professor of the Philosophy of Religion and Religious Education in Yale University, George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge, and Henry Hallam Tweedy, M.A., Professor of Practical Theology in Yale University. The King's Highway Series. 75 cts. net.

*The Way of the Mountains.* By E. Hershey Sneath, Ph.D., LL.D., Professor of the Philosophy of Religion and Religious Education in Yale University, George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge, and Henry Hallam Tweedy, M.A., Professor of Practical Theology in Yale University. The King's Highway Series. 75 cts. net.

**Houghton Mifflin Co. Boston.**  
*Aspects of the Infinite Mystery.* By George A. Gordon, Minister of the Old South Church, Boston. \$1.50 net.  
*Elders of the Stars.* A Book of Western Verse. By Henry Herbert Kullbbs. \$1.00 net.  
*The Romance of a Christmas Card.* By Kate Douglas Wiggin. Illustrated by Alice Erlic Hunt. \$1.00 net.

**Richard C. Badger. Boston.**  
*Was the Resurrection a Fact? And Other Essays.* By James Samuel Lilley. \$1.00 net.

**PAMPHLETS**

**From the Author.**  
*The Power of Silence in Religion.* A Sermon preached in All Souls' Memorial Church, Washington, D. C., September 30, 1916, by the Rector, the Rev. J. MacBride Sterrett, D.D.  
*Prayer Book Revision.* Let Us have Peace. By L. Bradford Prince, LL.D., Deputy from Long Island 1877, 1880; from New Mexico 1883 to 1916, inclusive. Reprinted, by permission, from *The Churchman* of October 7, 1916.  
*Protestant Liberty and Catholic Loyalty.* Some Considerations on "Liberty and Loyalty", a recent Charge of the Bishop of Vermont. By Rev. S. C. Hughson, O.H.C., West Park, New York. 25 cts. net.

**Yale University Press. New Haven, Conn.**  
*Liberty and Discipline.* A Talk to Freshmen. An Address Delivered to the Freshman Class of Yale College, October 15th, 1915, on the Ralph Hill Thomas Memorial Lectureship Foundation. By A. Lawrence Lowell, President of Harvard University. 25 cents net.

**University of Oregon. Eugene, Oregon.**

*A Rural Survey of Lane County, Oregon.* By Fred G. Ayer and Herman N. Morse. Issued by the Extension Division University of Oregon. University of Oregon Bulletin New Series. Vol. XIII., No. 14, August 15, 1916.

**University of Wisconsin. Madison, Wis.**

*Program of the Wisconsin State Conference of Charities and Correction at Sheboygan, October 17-19, 1916.* Extension Division Bulletin, Serial No. 812; General Series No. 806. October, 1916.

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

*University of Virginia Record Extension Series. Official Syllabus of Bible Study for High School Pupils.* Approved and authorized by the State Board of Education, Richmond, Va., August 29, 1916. Vol. II., No. 1, September, 1916.

**Hebrew Christian Alliance of America. 3719 W. 12th St., Chicago.**

*Papers, Addresses, and Proceedings of the Second General Conference* held in the Chambers-Wylie Presbyterian Church, Philadelphia, Pa., U. S. A. 25 cts. net.

**Colorado Fuel and Iron Co. Denver, Colo.**

*Twenty-fourth Annual Report* of the Colorado Fuel and Iron Co. for the Year ended June 30, 1916.

**PAPER COVERED BOOKS**

**Church Missions Publishing Co. Hartford, Conn.**

*Lending a Hand in Cuba.* By the Rt. Rev. Albion W. Knight, D.D., Vice-Chancellor of the University of the South, Sometime Bishop of Cuba. A Round Robin. Pub. No. 106, October, 1916. 60 cts. net.

**BULLETINS**

**American Judicature Society. 340, 29 S. La Salle St., Chicago.**

*Second Draft of So Much of the Metropolitan Court Act as Relates to the Selection and Retirement of Judges.* Bulletin IV-A (Bulletin IV in part revised). April, 1915.

*Second Draft of a Model Act to Establish a Court for a Metropolitan District.* Bulletin IV-B (Bulletin IV revised). January, 1916.

**LEAFLETS**

**Rev. B. P. Nommensen. 1231 Kinnickinnic Ave., Milwaukee, Wis.**

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□ THE CHURCH AT WORK □



**STREET PREACHING IN PITTSBURGH**

For news account see item in Pittsburgh notes in THE LIVING CHURCH of October 7th

**ST. FRANCIS' HOUSE OF S. S. J. E.**

ST. FRANCIS' HOUSE is the new name of the old frame building the Cowley Fathers have rented at 38 Winthrop street, corner of Holyoke street, Cambridge, Mass. The Father Superior of the American Province blessed it on St. Francis' Eve. The master of novices and three postulants are now living there. The Fathers ask you, a member of the Order writes, to pray that its occupants may, with St. Francis, follow in the footsteps of Christ.

This is the first branch house of the autonomous American province of the Society of St. John the Evangelist. It has been founded especially for the American novitiate of the society. The work of St. Francis' House is threefold, (1) prayer, (2) study, and (3) pastoral and missionary work.

(1) Prayer. The Holy Sacrifice is offered in the chapel daily. The divine office is recited daily. So in another choir the *Opus Dei* is offered. Intercessions and meditations will be made there. Retreats for priests and for laymen will be arranged. The first is for priests, October 23rd to 27th.

(2) Study. Postulants and novices of the society will be trained there for the religious life and for the priesthood. If laymen, who come to us as postulants, have vocations to the priesthood they can go on with their education in Cambridge. The high school, Harvard College, and the graduate school provide for students in every stage of education. It may be that God will bless the Church by raising up there some Catholic scholars. In any case we may expect to produce well-educated priests and religious. But education is not the first purpose of St. Francis' House. Lovers of God, lovers of men, are what the occupants pray God to make them.

(3) Pastoral and missionary work. More Harvard students register as "Episcopal,"

"Anglican," or "Churchman," than as anything else. Hundreds of Churchmen are there. The Fathers hope to supplement the excellent work of the parish church and of St. Paul's Society in caring for the souls of Churchmen. Rectors, schoolmasters, and parents from all over the country are commending young men to their pastoral care. Harvard is the great mission field of America. Five thousand young men from the four corners of the country, and of the earth, come there. They come to learn. Many are hungry for the Catholic religion, without knowing what their souls want. They are at the age of decision. Convert them and they will leaven our whole country and carry the Gospel to the ends of the earth.

St. Francis' House is without endowment. To carry on the work there the Fathers trust in the generosity of the Church, to the alms of the faithful. It is a joy to them to know that General Convention is to consider putting St. Francis into our kalendar. They pray that it may do so. They long to have Christ honored in His saintly member, the Little Poor Man of Assisi.

**HOME FOR MOUNTAIN CHILDREN**

PARADISE HOME, a home and school for the neglected little children of the mountains of Tennessee, formerly located on Paradise Ridge, is now in its third year. The children who come from homes utterly destitute of comfort or convenience, some of them slightly deformed, all under-fed, and only partially clothed, are sent to school, taught to work and play and to become useful men and women, and whenever possible are placed in homes for adoption. There is much work, but the means of the home are limited.

**CHURCH PENSION FUND**

A LETTER has been sent out by the diocesan committee in Massachusetts urging its parish committees to organize immediately a systematic canvass for subscriptions to the Church Pension Fund. The committee makes the following suggestions:

"That your rector preach a sermon on the Church Pension Fund, expressing the wish that the parish would respond to the best of its ability; That the subject be mentioned in your parish paper, if there is one; That a letter be mailed to each member of the parish, briefly outlining the Church Pension Fund, giving the names of your committee, stating the latter would call upon the members of the parish and asking for their hearty coöperation; That your committee meet with the rector or treasurer, or both, and go carefully over the parish list, seeing what people the committee should call on; That the names then be assigned to the various members of the committee for personal visitation."

As a postscript the committee says:

"In some large cities, a few impostors have solicited money which they said was for the Church Pension Fund. While it may not be probable that such would occur in

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this diocese, nevertheless it emphasizes the desirability of having some notice mailed to the members of the committee from your church."

It might be well for other diocesan committees to follow this same precautionary method to frustrate the operations of impostors.

W. D. Vincent of Spokane, Washington, has been appointed by Bishop Page to act as chairman of the committee in the diocese. Mr. Vincent is singularly able, and his acceptance of the chairmanship means the assurance of excellent work. The other members of the committee are J. H. Pelletier and William P. Hopkins, both of Spokane. In appointing this committee Bishop Page gave them the right to enlarge their numbers.

The Rev. W. E. Van Dyke of Smethport, Pa., has accepted the chairmanship of the committee in the diocese of Erie. Mr. Van Dyke's appointment was necessitated by the severe illness of Mr. John Forest, former chairman of the committee, who resigned. The energetic work started by Mr. Forest will be continued without delay by Mr. Van Dyke's committee.

**A FRONTIER MISSION**

ST. JOHN'S MISSION, Okanogan, Wash. (Very Rev. G. H. Severance, Dean), was recently erected at the cost of over \$2,000.



ST. JOHN'S CHURCH, OKANOGAN, WASH.

About half of the funds were raised by efforts of local people and the rest was secured through Bishop Page. The arrangement of the building is quite novel. The sanctuary may be closed off with rolling doors, enclosing the altar when it is desired to use the church room for social or general purposes. The choir room is also provided with folding doors, so that this room can be used on special occasions.

The mission is at the Okanogan county seat, which is practically the last of the frontier and fast becoming a fruit country. Just across the river lies the great Colville Indian Reservation which is to be thrown open to settlement this fall.

**LORD BRYCE ON ARMENIAN CONDITIONS**

A CABLEGRAM from Lord Bryce gives very clearly the terrible situation of the remnant of the Armenian people.

"All civilized nations able to assist Armenians to-day should know need is extremely urgent. Several hundred thousand exiles who survived horrors of deportation now perishing of exposure and starvation in Arabian desert. Latest reports neutral eye witnesses describe terrible conditions, sick people throwing themselves into graves and begging grave diggers bury them; women going mad; eating grass, carrion; parents putting children out of misery, digging own graves and awaiting death. Future of Armenian nation depends on saving refugees in Russia, but this requires world wide assistance for feeding, clothing, housing, repatriation. Book telling whole story just appearing here with

fuller statement by me. Feel sure American generosity will again respond to call of humanity. BRYCE."

By act of congress and proclamation of the president, October 21st and 22nd are Armenian-Syrian relief days.

**BISHOP TUTTLE'S EPISCOPAL LINEAGE**

A CORRESPONDENT sends us the table of bishops, showing the succession from St. John to Bishop Tuttle. As of timely interest, it is reproduced below:

- ST. JOHN.
- |                 |                                 |
|-----------------|---------------------------------|
| 1. Polycarp.    | 19. Licarius.                   |
| 2. Pothinus.    | 20. Eucherius I.                |
| 3. Irenaeus.    | 21. Patiens.                    |
| 4. Zacharius.   | 22. Lucipinus.                  |
| 5. Ellas.       | 23. Rusticus.                   |
| 6. Faustinus.   | 24. Stephanus.                  |
| 7. Verus.       | 25. Venetiolus.                 |
| 8. Jullus.      | 26. Eucherius II.               |
| 9. Ptolemy.     | 27. Lupus.                      |
| 10. Voclius.    | 28. Licontius.                  |
| 11. Maximus.    | 29. Sacerdos.                   |
| 12. Tetradius.  | 30. Nicetus.                    |
| 13. Verissimus. | 31. Priscus.                    |
| 14. Justus.     | 32. Aetherius, Bishop of Lyons. |
| 15. Albinus.    | Virgilius, Bishop of Arles.     |
| 16. Martin.     |                                 |
| 17. Antiochus.  |                                 |
| 18. Elpidius.   |                                 |
- Virgilius, Bishop of Arles, and Aetherius, Bishop of Lyons, consecrated
33. Augustine, first Archbishop of Canterbury.
- Then follows a succession of 86 archbishops to
119. John Moore, consecrator of
120. White, second Presiding Bishop in the United States.
- |                |                |
|----------------|----------------|
| 121. Griswold. | 125. Smith.    |
| 122. Chase.    | 126. Lee.      |
| 123. Brownell. | 127. Williams. |
| 124. Hopkins.  | 128. Clark.    |
120. DANIEL SYLVESTER TUTTLE.

Polycarp was an Asiatic Bishop consecrated by St. John. Pothinus to Virgilius were Bishops of Gaul. Virgilius and Aetherius consecrated Augustine of England; whence the succession passed into the United States through John Moore, consecrator of William White of Pennsylvania.

Bishop Tuttle is the one hundred twenty-ninth bishop from St. John the Divine; and possessing "grace and apostleship".

**NORTH CAROLINA LOSES TWO LAYMEN**

ON OCTOBER 9th, there died in Salisbury, N. C., Colonel John Steele Henderson, for forty years a member of the vestry of St. Luke's, and one of the leading laymen of the diocese. He served on many diocesan committees, and in his own parish conducted a Bible class. The rebuilding and enlarging of the present St. Luke's Church is largely due his efforts. Naturally, as an active Churchman, he was also an active citizen. After the war between the States, in which he fought for the South, he took up the practice of law.

The preceding week, another influential layman passed away, John C. Drewry, a vestryman of Christ Church, Raleigh. Mr. Drewry was active in all matters of civic improvement in Raleigh, which he served as alderman and chairman of the street committee. The loss of these two men will be keenly felt.

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- The subscription price of the Christian Herald is \$1.50 a year. On November 10th it will be raised to \$2.00. Subscribe now before the price is raised.

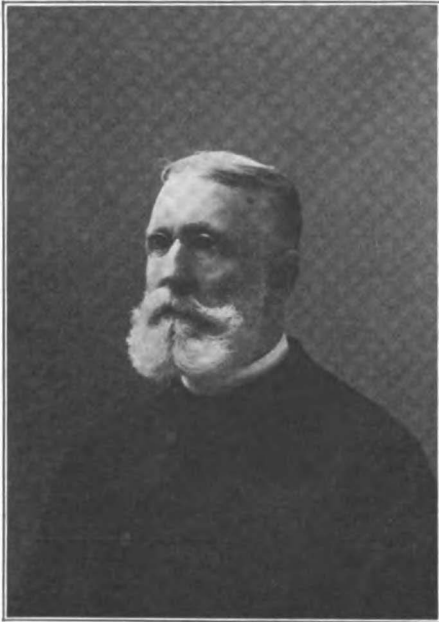
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## THE REV. DR. WILLIAM W. HOLLEY

THE REV. WILLIAM WELLES HOLLEY, D.D., rector emeritus of Christ Church, Hackensack, N. J., died Friday, October 13th, at his home in that place. Dr. Holley had been in charge of Christ Church for forty years. One son, Col. Alfred T. Holley of Hackensack, a veteran of the Spanish War, survives him.

Dr. Holley was born in Geneva, N. Y., March 2, 1841, was graduated from Trinity College, Hartford, in 1861, and then studied law for a year at the Yale Law School. He



REV. WILLIAM W. HOLLEY, D.D.

decided to enter the ministry at this time, however, and, after studying at St. Stephen's College and at the General Theological Seminary, in 1865 he was graduated from the Berkeley Divinity School. The University of Mississippi conferred the honorary degree of D.D. on him in 1880.

In 1866 Dr. Holley was ordained priest, and after serving as rector of churches in Eltingville, Staten Island, and Christ Church, Newton, N. J., became rector of the church in Hackensack in 1870. He was a member of the Standing Committee of the diocese of Newark for twenty-eight years, and was its president from 1896 to 1911; deputy to General Conventions 1898 and 1901; president of the Johnson Free Public Library of Hackensack; was a trustee of Christ Hospital, Jersey City, of the Clergymen's Retiring Fund Society, of the Corporation for Relief of Clergymen's Widows and Orphans, and of the Clergymen's Mutual Insurance League; a member of the Society of the Sons of the American Revolution and of the Society of the Cincinnati.

Funeral services were held in Christ Church, Hackensack, on Monday, October 16th.

NORTH CAROLINA CHURCH  
CONSECRATED

THE CHURCH OF THE ASCENSION, China Grove, N. C., was consecrated by Bishop Cheshire on Sunday, October 8th, the Sixteenth Sunday after Trinity. The clergy taking part were the Ven. William H. Hardin and the Rev. Messrs. Edwin A. Osborne, Walter J. Smith, and Theodore Andrews, the latter being the priest in charge. The Bishop preached.

It is not often that the first service of our Church held in a town is one of such dignity and solemnity. The congregation have heretofore been worshipping at St. Mary's, three miles north, in the country, which will be maintained for memorial services and for burials, the graveyard being hard by.

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## American Church Law

A Guide and Manual for Rectors, Wardens, and Vestrymen of the Protestant Episcopal Church. New Edition. By the Rev. Edward Augustine White, D.C.L., sometime Attorney and Counsellor-at-Law. 318 pp. With Index. Cloth \$2.00.

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structure, has been made possible through the gifts of a few devoted friends. Its furnishings are practically complete. After the service, a meeting was held to organize a Sunday school; and prospects are bright for a fruitful field in this cotton mill town in one of the best sections of the upper Piedmont.

MEMORIALS AND GIFTS

THE GIFT of \$1,000 to St. James' Mission, Westwood, has made possible the purchase of a new site in that suburb of Cincinnati.

MISS HELEN HENDRICKS, a former member of the Sunday school, now serving in China, has given a brass cross to the recently completed chapel in Madisonville, Ky., in memory of her mother.

A TABLET with the following inscription marks the bishop's chair in Christ Church, Waukegan, Ill., of which the Rev. H. E. Gantster is rector:

"To the Glory of God  
"and in Memory of

"THE RT. REV. WILLIAM EDWARD TOLL, D.D.  
"for twenty-six years a faithful  
priest of this Parish. For three  
years Suffragan Bishop of Chicago.  
Entered into rest June 27th, 1915.  
"Requiescat in Pace.

"This Bishop's chair and tablet are  
placed in this Church by a grateful  
Parish."

The chair is a part of the oak wainscoating that has been placed around the walls of the sanctuary and occupies a place on the gospel side of the altar. Mrs. Toll and her daughters of Chicago were present at the blessing of the chair and tablet at a service held last summer.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
New Industrial School Planned

THE BISHOP OF ARKANSAS has undertaken to open a school for boys on Berry mountain, twelve miles from Havana station. The home of the school will be a farm of eighty acres, the cost having been provided by the Winchester Guild of Little Rock. Boys will be taken to board for eight months on such scholarships of \$50 each as may be provided by individuals or societies. The boys will be taught farming, carpentry, the elements of electrical and mechanical engineering, and road-making, as well as the ordinary branches. An experienced principal has been secured.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Teacher-Training—St. Paul's Church, Minersville

THE DIOCESAN Board of Religious Education has just launched a teacher-training campaign. Attention is directed to the dividing of the standard course in teacher training into twenty-four five-hour units, upon the completion of any one of which the General Board of Religious Education will grant a certificate. It is hoped to make the parochial training classes, the summer school, and the teachers' institute all contribute to the securing of the certificates in a manner not heretofore practicable.

ST. PAUL'S CHURCH, Minersville (Rev. A. Osmond Worthing, missionary), has been sold, and a new church will be erected in the central part of Minersville. The present edifice, with the rectory, is at the extreme edge of the town, and the change will render St. Paul's far more accessible.

CONNECTICUT

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

Sunday School Union—New Vicarage—Church  
Advertising Convention

THE FALL conference of the Hartford branch of the Connecticut Sunday School Union was held in St. John's Church, Hart-

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ford, October 17th. The speaker was the Rev. Samuel R. Colladay, rector of St. James' Church, West Hartford, whose subject was Some Lessons from Experience.

THE VICAR of the Forbes Memorial Chapel of the Epiphany, New Haven, is rejoicing in the occupancy of a new vicarage, at 740 Woodward avenue.

ONE OF THE chief features of the recent Church advertising convention in New Haven was a Sunday school parade on October 8th, in which many of our children participated. There were over four thousand children in line.

THE NEW ORGAN for St. Paul's Church, New Haven (Rev. George L. Paine, rector), will be formally dedicated on October 22nd.

**EASTON**

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp. St. Peter's Church, Salisbury—Southern Convocation

ST. PETER'S CHURCH, Salisbury, which has been closed during the progress of extensive alterations, will be opened the first Sunday in November. The interior has entirely new appointments throughout.

THE SOUTHERN CONVOCATION met in St. Stephen's Church, East New Market, October 3rd and 4th. On the evening of the first day the sermon was preached by the Rev. G. M. Galarneau, while the Rev. Walter Archbold, D.D., preached on the following morning and Dean Potter was the preacher at Evening Prayer. Salisbury was chosen for the winter meeting in January.

THE WOMAN'S AUXILIARY of Worcester county will meet in St. Mary's Church, Pocomoke City, on Wednesday, November 1st.

ST. MARTIN'S CHURCH, near Berlin, which has been closed many years, was re-opened for service September 24th with very encouraging results.

ST. PETER'S CHURCH, Salisbury, has just expended nearly \$9,000 in improving its interior.

**KENTUCKY**

CHAS. E. WOODCOCK, D.D., LL.D., Bishop. Dean Craik Convalescent—St. Andrew's Church, Louisville.

DEAN CRAIK of Christ Church Cathedral and his son Charles Ewell Craik, Jr., who were seriously injured in an automobile accident, continue to improve. During the past week the Dean has been conscious most of the time and is slowly gaining strength.

THE QUARTERLY meeting of the executive board of the Woman's Auxiliary, held in the Cathedral House, Thursday, October 5th, was preceded by a corporate Communion. Several new diocesan officers were welcomed and various reports of an encouraging nature were read, particularly that of the custodian of the United Offering, who announced that Kentucky's share at this Triennial would be \$2,400, an increase of 33 1/3 per cent. over that of 1913.

ST. ANDREW'S CHURCH, Louisville, was re-opened Sunday, October 1st, after extensive improvements, including the redecorating of the interior and the installation of a new lighting and heating plant. Bishop Woodcock delivered the sermon and congratulated the congregation upon the improvements. The new rector, the Rev. J. S. Douglas of Huntington, W. Va., is expected early in November.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop Bishop Bratton Celebrates Tenth Anniversary IN A SERVICE at St. Andrew's Church, Jackson, on September 29th, Bishop Bratton

celebrated the tenth anniversary of his consecration.

**MISSOURI**

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

Side Altar Consecrated—Gifts to Bishop Tuttle

SUNDAY, OCTOBER 8th, a side altar was consecrated at Trinity Church, St. Louis (Rev. J. Boyd Coxe, rector), the first ever erected in a St. Louis church. The altar is a memorial to Miss Margaret Prothoroe, for many years a communicant at Trinity Church, and was presented by her father. It occupies a niche to the right of the high altar. Preceding the ceremony the Rt. Rev. Edward Fawcett, Bishop of Quincy, vested in all the insignia of his office, including purple cassock, white surplice, and bishop's cope and mitre, attended by the Rev. George Long and the Rev. J. B. Coxe, cross-bearers, thurifers, candle-bearers, and acolytes, marched in procession from the vestry through the street and up Washington boulevard to the main entrance of the church. A sermon was preached by the Bishop. The altar was used for the first time on Monday, October 9th, for a requiem in remembrance of Miss Prothoroe.

ELBRIDGE T. GEBBY, president of the New York Society for the Prevention of Cruelty to Children, has presented Bishop Tuttle, his classmate at Columbia University, with a gold chalice and paten, which the Bishop used at the corporate Communion at the opening of General Convention. Bishop Tuttle also received from a group of friends a beautiful Packard automobile with a chauffeur provided for one year.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop.

Plainfield Clericus—Organ Dedicated—Cornerstone Laid—Improvements

THE PLAINFIELD CLERICUS met on October 2nd in the rectory of St. John's Church, Somerville (Rev. C. C. Silvester, rector). The principal address was made by the Rev. William W. Bellinger, L.H.D., vicar of St. Agnes' Chapel, New York.

ON OCTOBER 4th, Bishop Matthews dedicated the new organ in Christ Church, Riverton (Rev. John Rigg, rector). Preceding the service a recital was given. The service of dedication commenced with choral Evensong. Bishop Matthews preached. In the chancel, beside the Bishop and rector, were the Rev. Messrs. H. O. Miller, H. B. Bryan, H. J. Cook, D.D., T. J. Bensley, J. H. Ohl, M. S. Stockett, C. B. Du Bell, G. R. Underhill, and A. W. Henzell. A reception was given clergy and laity in the parish house after the service.

THE CORNERSTONE of St. James' Mission, Bradley Beach, was laid by the Ven. R. Bowden Shepherd on the afternoon of October 4th. The Archdeacon was assisted by the Rev. Messrs. Harris C. Rush and Charles H. Kidder. St. James' Mission was organized in October, 1914.

ST. JAMES' CHURCH, Trenton (Rev. W. B. Rogers, rector), has begun the addition of a parish hall, to give additional room for the Sunday school. The cost will be about \$7,000.

EXTENSIVE IMPROVEMENTS are being made in Trinity Church, Trenton (Rev. Hamilton Schuyler, rector). The chancel and church will be finished in stone with a stone altar. The side chapel will be entirely new, and new pews and chancel furniture have been given. It is estimated that the improvements will cost \$20,000.

THE GREATER proportion of the Sunday schools closed on account of the infantile paralysis epidemic have resumed their sessions.

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