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VOL. LXIII

MILWAUKEE, WISCONSIN, AUGUST 14, 1920

NO. 16

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HOLY SCRIPTURE does not furnish any loftier description of the happiness of eternity than that it shall be spent before the throne of God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. If our evils on earth are like those of exiles who are suffering exclusion from the joys of home, our restoration to the lost blessedness of Paradise must consist in readmission to free Communion, a nearer than that which Adam lost, with our once grieved, but now reconciled, Father and Lord.—*Malcolm MacColl.*

The Living Church

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EDITORIALS AND COMMENTS

Anglo-Eastern Unity in Sight

WE are publishing in this issue the text of the Concordat embracing terms of corporate unity and intercommunion between Anglicans, Old Catholics, and Easterns, the cordial reception of which at Athens and at Constantinople was related last week.

As an event in Church history this has had no equal in the last four hundred years; nor, as a forward event, in ten centuries. It means that, if the present hopeful indications shall be crowned with success, there will no longer be in Catholic Christendom three great "Branches" of the Church, each going its own way regardless of others; that the Great Schism of the ninth century will be healed in so far as it affects Easterns and Anglicans, with a small body of Latins associated with these in intimate fellowship. Once more there will be a really world-wide unity in the Catholic Church; not, indeed, embracing the Churches of all lands, those of the Roman obedience being self-excluded, but yet paralleling the Latin communion with a united Catholic Church in which East and West are intermingled as they have not been in more than a thousand years.

Should this step be successful, the American Church will have been the Church of the reconciliation. And such it should be. Here the hatreds and prejudices of the old world have no place. Over American soil the temporal sovereignty of the Pope never has been exercised or actively claimed; democracy, indeed, has ground such papal claims into powder. Here also Greeks and Anglicans have been brought into intimate relationship, which has developed into friendship.

This Concordat, with the accompanying explanation, was the work of very careful theologians. Presented at a meeting of our Joint Commission held in the winter, it was carefully considered and was accepted, we understand, by the unanimous vote of the members present. A committee from that body was then deputed to take the instrument in person to the official representatives of the Old Catholics and the Eastern Church and finally, if these were sympathetic, to the Lambeth Conference, seeking to obtain the formal assent of the three parties, and so to be able to report to the next General Convention that intercommunion had been established. The Bishop of Harrisburg, chairman of the commission, with one or two of its members, then proceeded, with proper credentials, on this important mission. Its success with Old Catholics has been complete, the Concordat having been signed; though whether the signature of Bishop Herzog commits the entire body of that communion, or only those of Switzerland, has not been made clear in the reports that have come to us. The cordial reception by Greeks at Athens and Constantinople was reported in last week's issue; its full acceptance and signature

by the Armenian representatives in the latter city is chronicled in this issue.

It is not strange that the representatives of the great Greco-Russian communion were not able to signify immediate assent. They, rather than any others, have borne the brunt of the worldwide battle for the Orthodox position. Moreover, they are a race of theologians. Precision of statement means vastly more to them than to the Anglican. The issues of the ecumenical councils were waged in their very midst, and, with them, those issues are still alive. The precise nature of the Spiration of the Holy Spirit, and the unauthorized introduction of the *Filioque* into the Creed, the "worship" of images (the expression becomes unhappy only in its English translation, as Anglicans are bound to recognize), and the precise definition of the sacramental value to be attributed to Holy Order and the remaining mysteries of the Church—these are matters of primary importance to them, while the less precise Anglo-Saxon mind is not only much more hazy concerning them but is apt to be impatient of the importance that is attached to them.

The Greek Church sent one of its learned theologians, the Metropolitan Philaret, with other clergy, to confer in person with the Anglican bishops at Lambeth. The conference so arranged will have been one of the great turning points of history—forward or backward—but no indication as to its details or results has come to us.

There are still two grave questions to be determined: the final answer that will be given—probably has been given before this—by the Greeks, and the final action that may be taken by the Lambeth Conference. Back of both questions lies the prior question of whether among both Greeks and Anglicans there is the firm desire to cultivate oneness in spirit along with diversity in usage. Greeks are not glorified Anglicans, neither are Anglicans poor imitations of Greeks for whom apology must be made. Such as our respective and exceedingly diverse histories have made us, that we are; and this applies to both parties. Greeks have the older civilization and scholarship, the primary Christian tradition, the greater continuity of worship and of Christian practice. Anglo-Saxons have appeared much later in the counsels of the world, have a newer and less refined civilization, are impatient of exact thought, were historically allied too closely to the Roman see, the age-long enemy of the Greek, and then, in their revolt from Rome, created such a break in the continuity of practice as necessarily to arouse the suspicions of the Catholic world. The Anglican has passed from one extreme to the other and is much less precise than the Greek in his standards of teaching. The Greek is not so much worried because Romans reject Angli-

can orders as because Anglicans are so often hazy as to what those orders involve.

THE CONCORDAT itself is probably as satisfactory an instrument, on the whole, as could be devised, with recognition of the varying interpretations that prevail among us. A stronger presentation of the Anglican position could be made if the Catholic interpretation of Anglican standards was everywhere accepted by our own people. It ought to be possible for all Anglicans to agree upon a more comprehensive use of the word *sacrament* than that which has chiefly been accepted in post-Reformation Anglican history. We are not asked to move Baptism and Holy Communion from their high preëminence among sacraments, but only to agree that in a lesser sense the five "commonly called sacraments" do partake of a character which rightly justifies the use of that term in connection with them. The Concordat agrees, on behalf of Anglicans, that these "are means of grace bestowed by the Holy Spirit; and in this sense we confess that there are seven Sacraments or Mysteries". Yet, according to the Anglican reservation, "it might be inexpedient and impracticable, at least previously to an ecumenical decree on the subject, for the Anglican Churches to make an official declaration that the term Sacrament ought to be applied to these Rites", while yet rightly maintaining that "there does not appear to be any vital divergence between us and the Eastern Orthodox and Old Catholic Churches as to their meaning and value". If a stronger statement of the Anglican position would not be warranted by the differences existing among us, we should yet have preferred a statement, not that "there are seven Sacraments or Mysteries", but rather that *these seven* are such, and recalling that none of the seven ecumenical councils has formally defined the exact nature of a sacrament nor has given an exact enumeration of them; wherefore Anglican opinion, though accepting these mysteries as sacramental in the common acceptance of the term, has not deemed it necessary formally to define the precise limits to which the term should be applied or the final enumeration of the rites to which it is appropriate. This, in our judgment, would be a more exact statement of the Anglican position as it really is than the statement that appears in this instrument, and it is a statement that justifies that position historically. Both the Roman and the Greek communions have slowly come to the conclusion that seven rites, and only seven, are to be esteemed as sacraments, and the independent agreement upon the same conclusion by both parties after the Great Schism had made an ecumenical pronouncement impossible should be of great weight among Anglicans in establishing their own position; but yet Anglicans need not admit that their own failure to make a similar formal pronouncement has involved them in an unwarranted departure from the formal decisions of the Catholic Church. So much depends upon this statement of the Anglican attitude toward the sacraments, the possibility of reunion with the Greek Church probably standing or falling with the willingness of that Church to accept the Anglican explanation, that we should have desired for the latter that it should be the most careful statement of our actual position that could be framed. In our judgment it is not.

ARE WE, INDEED, on the verge of accomplishing the greatest advance in Christian history since the ninth century? It really looks as though we might be. Upon the Anglican episcopate assembled at Lambeth there is a responsibility such as has devolved upon none of the earlier Conferences. If the cordial reception of the Concordat at Berne, at Athens, and at Constantinople foreshadows its full acceptance by the Churches centering in those capitals, then it rests with the body of Anglican bishops to say whether this large measure of Catholic reunion shall be accomplished in our day.

Such reunion and intercommunion, established before the World Conference on Faith and Order shall convene, would immeasurably strengthen the hands in that Conference of those who must present the Catholic position to the Christian world as the only possible basis of unity. So also will

it strengthen us in seeking at home to lead bodies of Protestant Christians into the unity of the Church.

Earnestly must all of us pray that the Holy Spirit will guide these deliberations both of Greek and of Anglican bishops, and inspire in them the power to arrive at right conclusions.

THE Milwaukee Association of Commerce is advertising this city through its varied industries by suggesting to its members appropriate "slogans" for use each day in their correspondence. For August 21st the Association has recognized the prestige given to the city by the publications of our publishers, the Morehouse Publishing Company, by framing the slogan, "Milwaukee—a World Center of Book Publishing."

That some prestige has been given to the city by these publications is an undoubted fact. Wherever, in the English-speaking world, religious and other serious literature is read, the Milwaukee imprint on a considerable part of that literature associates the name of the city with that dignified product. Nor is that all. In England and throughout the British colonies the combination of London and Milwaukee on the title page of all the Mowbray publications, whose circulation reaches very large figures annually, indelibly associates the name of the city in the minds of thousands upon thousands of serious-minded Englishmen, Australians, Canadians, and Colonials with serious literature. It is an association of ideas which no other American city, unless it be New York, can claim on any similar scale.

If one had ventured to prophesy fifty years ago that eventually it would be serious literature that would "make Milwaukee famous" the prediction would have been greeted with derision. Yet it is a simple fact that among great numbers of English-speaking people throughout the world the name *Milwaukee* is now chiefly known for its association with books.

THE announcement of the death of Dr. McKenzie, founder and rector of Howe School, will cause widespread sadness. To a great number of "old boys" it comes as a personal loss, for his influence over the boys who were under his care was very fine. To a still greater number the loss is that of an expert in Christian education, the successful head of a Church school for boys, an able executive, and one whose sympathies extended to all the varied work of the Church. He was a trustee of *Ashtatah* and much interested in that work; a deputy to General Convention through many sessions, and probably the foremost priest of his diocese.

God grant him eternal rest!

ACKNOWLEDGMENTS

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

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ANSWERS TO CORRESPONDENTS

H. B.—A St. Julian is commemorated in Church Calendars on January 9th and another St. Julian (of Cilicia) on March 16th. The first of these is the subject of extravagant legends told in the Roman martyrology from which it appears that he was tortured and killed probably in Egypt in the year 313 together with Antony, a priest, and Anastasius, whom he had converted to Christianity, together with others. The second saint of that name, commemorated on March 16th, was the subject of revolting torments and finally, sewed up in a sack containing scorpions, serpents, and vipers, was thrown into the sea at Aegea, where he perished. The year is uncertain, but it was one of the persecutions of Diocletian.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Twelfth Sunday after Trinity)

THE KINGDOM OF HEAVEN

The Inauguration of the Kingdom

Sunday: St. Mark 1: 1-15

"The time is fulfilled, the Kingdom of God is at hand; repent, believe"

HERE is no phrase in the gospels so constantly recurring as "The Kingdom of Heaven" and its equivalents. With the coming of Jesus the Kingdom was inaugurated. St. John Baptist proclaimed that it was at hand. But it was the mission of our Lord to establish that Kingdom, define its laws, describe its subjects, promise its rewards, and proclaim Himself its King. Read with these thoughts in mind the gospels will yield new treasures of illumination. The Kingdom is a spiritual one, and the qualification to enter it is a radical change described as being born anew. In this Kingdom the deepest heart-hungerings are satisfied, and the soul finds peace.

The Appropriation of the Kingdom

Monday: St. John 3: 1-21

"Ye must be born anew"

How, remains a profound mystery. According to God's law, everything living brings forth after its kind. "That which is born of the Spirit is spirit." This boon of appropriating the Kingdom is bestowed upon every one who believes in His Son and is baptized: "born of water and the Spirit". It is difficult to understand how any one who reads with open mind our blessed Lord's teaching to this cultured Rabbi can lightly regard the sacrament of Holy Baptism. "Ye must be born anew" describes a moral change of quality not quantity in the human soul. The Kingdom of Heaven is appropriated and our citizenship in it maintained through sacramental grace, and obedience to God's laws.

Acceptable Service in the Kingdom

Tuesday: St. Luke 16: 1-13

"He that is faithful in a very little is faithful also in much"

It is not so much that we are possessors of divine things as that we are stewards of them. Who is represented by the steward in this parable except you and me and every believer in all time? Whose goods did the steward waste? His, or his lord's? No person is excluded from this trust. Our faculties, opportunities, influence, positions, means of grace, are the "goods" entrusted to us in the Kingdom. And just as truly will the Master require an accounting of your stewardship and mine as of the man who wasted his lord's goods. Our faithfulness must always include small things, for it is the spirit of service which counts in the Kingdom. Who could measure the loss of one so dismissed! "The Mansion" by Dr. Van Dyke has an illuminating relationship to this parable.

Similitudes of the Kingdom

Wednesday: St. Matthew 13: 1-52

"The Kingdom of Heaven is like—"

In the teachings of Jesus the parable was a word-picture of the familiar to explain the unfamiliar. Searches for truth found it under these forms, while enemies of the Lord could not use a simple story as the basis for His destruction. Some had ears to hear; others, not. "Unto you it is given to know the mysteries; to them it is not given." No other form of teaching was so easily remembered in after years: so simple that a child could understand, so profound that their meaning has not yet been fathomed. In this chapter are eight parables of which the first six group in pairs. In the

first two are hindrances to the extension of the Kingdom; in the Mustard Seed and Leaven, extensive and intensive growth; in the Hid Treasure and Merchantman, the priceless value of the Kingdom; in the Drag-net the mingling of good and evil in the Kingdom to the end of the world.

Extension of the Kingdom

Thursday: St. Mark 16: 14-20

"Go ye, and preach the Gospel"

Who? Every believer. Where? In all the world. To whom? Every creature. What? The Gospel of the Kingdom. To extend the Kingdom of Heaven is the solemn obligation resting upon every one who calls himself a Christian. The ways are many, the purpose is one. We are taught that in God's sight that life counts for most which honestly strives to do some Christian service, to set forward the Kingdom.

The Rewards of the Kingdom

Friday: St. Matthew 25: 31-46

"Inasmuch"

Between "come" and "depart" yawns a great gulf. The divine standard is "Inasmuch". We like to think of ourselves among the sheep. Our place will be decided by our own acts. We can be on His right hand or His left as we will it now. Which shall it be?

The King Coming Again in His Kingdom

Saturday: St. Matthew 13: 14-37

"Watch, for ye know not when the Lord cometh"

The second Advent has both a cosmic and an individual significance. Here we touch only the latter. The time is indefinite, the coming certain. To some He comes "as the evening shadows lengthen"; to others when life's forces are spent and it is midnight; He comes to the infant in the early dawn of the cock-crowing; and He comes in the morning of manhood and womanhood.

PSALM XXIV

A PSALM OF DAVID

The earth is God's, and all it holds;
The world and all its kindred bloods;
For He hath set it on the seas,
And 'stablished it upon the floods.

Who shall ascend Jehovah's Hill,
And in His Holy Place stand still?

Whose hands and heart from guilt are free;
Nor lifts his soul to vanity,
And hath not sworn deceitfully.

The Psalmist declares the earth to be God's Kingdom,

and wonders who can be worthy to inhabit His Capital City.

The Pure in Heart and Life

is that blessed

and holy

citizen.

He adjures this city to welcome her Heavenly Sovereign.

He from Jehovah shall receive a blessing past relation,

And righteousness in mercy from the God of his salvation.

This is the generation true of them His paths who trace,

That seek, O God of Jacob, thy just and holy face.

Lift up your heads! Ye gates wide swing!
And be lift up, Eternal Doors!
And then shall enter Glory's King!

Who is the King of Glory, say?
Jehovah, mighty and strong to slay!
Jehovah, mighty in battle array!

Lift up your heads! Ye gates wide swing!
Yea, lift you up, Eternal Doors!
And then shall enter Glory's King!

Who is the King of Glory, say?
Jehovah, God of Hosts, always,
He's Glory's King for aye and aye!

DONALD A. FRASER

NOTES ON THE NEW HYMNAL—XXXIII

BY THE REV. WINFRED DOUGLAS

HYMN 29. "The day Thou gavest, Lord, is ended". This very useful hymn is new to our Hymnal. Originally written for use at missionary meetings, it now supplies a novel and beautiful thought for evening devotion. The melodious tune is of popular character. Sing it quietly and not too fast; otherwise it will have a somewhat secular effect.

HYMN 30. "As now the sun's declining rays".

The Hymnal of 1874 contained this hymn, but that of 1892 did not. It was written in Latin for the Paris Breviary by Charles Coffin, rector of the University of Paris, and published in 1736; and was assigned in that book to the Office of None. It is peculiarly appropriate to Lenten use, or for a Friday evening service.

The second tune is generally sung much too fast. It should breathe a sustained spirit of meditative calm.

HYMN 31. "Tarry with me, O my Saviour".

This is preëminently a hymn for the evening of life. It was entitled by its author *An Old Man's Prayer*. She was the wife of Charles Smith, pastor of the South Congregational Church at Andover, Massachusetts. She wrote as follows concerning it:

"In the summer of 1852, I heard the Rev. Dr. H. M. Dexter preach a sermon on The Adaptedness of Religion to the Wants of the Aged. I went home, and embodied the thought in the hymn, 'Tarry with me'. I sent it to Mr. Hallock of the *Messenger*. He returned it as 'not adapted to the readers of the paper'. Years afterward I sent it, without any signature, to a little Andover paper." So near did we come to losing a hymn almost unique in its purpose.

It has been generally sung in recent years to the melody of "Days and moments quickly flying". But the first tune now given, *L'Emmanuello*, so well expresses the tender but grave feeling of the words that it seems likely to become permanently associated with them. It was composed for a small parish by the Rev. Lorenzo Perosi, director of the Papal Choir at Rome, and one of the most distinguished of modern Italian composers; whose numerous oratorios and masses have given him a world-wide fame.

HYMN 34. "Inspirer and hearer of prayer".

I should be grateful for any information regarding the source of the tune *Devotion*, which has hitherto proved elusive.

HYMN 36. "Lord, for to-morrow and its needs".

The Sisters of Notre Dame, an educational community founded at Amiens, France, in 1803, have long conducted a "Training College for Catholic School-mistresses" at Mount Pleasant, Liverpool. The system of concentrated instruction for pupil teachers in use in practically all of the larger English cities originated at this institution. Sister Mary Xavier, one of the community, wrote this hymn on *Strength for the Day* for the use of the students. It has been widely circulated in an altered form, in which the last line of the first stanza, "Just for to-day", is made a constant refrain; which weakens and sentimentalizes the hymn badly.

The simple and effective tune, which should be sung quietly and quickly, without retards, was composed by Tertius Noble, for many years organist of York Minster, but now of St. Thomas' Church, New York.

HYMN 42. "Guide me, O Thou great Jehovah".

William Williams, author of the original Welsh text of this hymn, as well as in part the translator into English, was a deacon of the established Church in Wales, who became an enthusiastic Methodist preacher. He was a prolific writer, and his numerous hymns (some eight hundred) became a mighty force both for religion and education. Their intense popularity, which remains to this day, was the greatest single factor affecting the revival of Welsh education in the middle of the eighteenth century. This is a portion of the most famous of them. He himself translated the second and fourth stanzas, Peter Williams the others. John Keble later

made slight changes. But the hymn was originally of six lines, the first stanza ending with the words

"Bread of heaven,
Feed me till I want no more."

These and the corresponding lines in the other stanzas were dropped when the hymn was introduced into the *Prayer Book Collection*, our Hymnal of 1826.

The second tune is really a somewhat unfortunate modification of one of the noblest tunes of Louis Bourgeois, the great melodist of the Reformation in France—his setting of the forty-second Metrical Psalm. But it is so alien to the spirit of the original tune that it seemed kinder to assign it to the amiable French violinist Barthélémon, who seems to have made the alterations.

THE COUNTRY

BY EMILY B. GNAGEY

GOD gave all men all earth to love"—and there is one part of the earth accorded universal affection. It is an indefinite place because of all places it is firmest fixed in the greatest number of hearts. It belongs to no one because it is the common possession of all. It lies nowhere because somehow it is just beyond every other place. No one has ever measured its expanse or evaluated its worth; for it stretches farther than the eye can scan, and the golden store of the imagination would be exhausted, were one to purchase it.

It is of all places most vague and yet most real, most familiar and most alluringly unknown—the place we mean when we say "the country". We pronounce the very syllables fondly, *the country*. The confidence that marks the words, "my country", is wanting in their accents. "My country" is a natal shrine and envisages a flag. That other-world beauty implied in the words, "a country", is not signified; for *the country* is a pathetically human objective, not the creation of faith guarded by a winged sentry.

Somebody, all the time, wherever greed or ambition has crowded human habitations, is dreaming of *the country*. Perhaps to-day it is a man whom many envy; he has let his cigar go out and he is looking through a window; not at the skyscrapers—he does not see them. He sees a cross-roads and fields and a gentle stream and a clump of woods; he watches a barefoot boy let down the bars in a meadow and shade his eyes to the emblazoned sky whither a lark is soaring in an ecstasy of song. An auctioneer once called all this his father's farm; but the man is thinking of *the country*. Yesterday another man in a machine shop, a square-built, rugged fellow, saw a load of hay drawn down the city street. He remembered a field of golden grain swathed by the wind and an orchard redolent with fragrant bloom, and he resolved that he would spend his week-end holiday in *the country*. To-morrow a pale, tired girl in a "store" will lean against a marble column to dream of climbing a hill at sunset. She will see the dark woodland on the horizon tinged with gold and a solitary star set above it in lonely glory. She will be wondering whether she can go to *the country* for her vacation.

The sea may bewitch earth's poets or summon the world's adventurers. The majesty of the mountains is for exalted spirits and their peace for the disquieted. The wilderness calls to the untamed and the desert beguiles the mystic. The fearless seek the forest, and the sportsman dares the jungle; while the explorer follows the trail of the savage or ventures upon the white silences of the tractless snows. Through devious ways we find the charms that enchant and the hardships that challenge; but the magic of *the country* compels us all. Not fervor but familiarity, not adventure but love, lead us thither. The soil that sustains us is there; the fields that nourish us are there; the kindly breast of the earth that shall receive us is there. In *the country* there is room for life and time for love; there is joy for childhood and romance for youth and peace for age. Like children who are weary of their toys, we at last turn our inconstant steps toward the true home of the Father's designing.

DO NOT CONSULT with yourself; look to God, it is His presence you need.—Fénélon.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



I NEVER have been able to understand the desire some people boast of cherishing: to "get away from church" in summer. You have not forgotten the little girl's last prayer in town, "Good-bye, God, we're going to the country". Of

course unbelievers will be consistent in their denial; but why Christians should suppose themselves fled from God's presence just because they are in the mountains, or by the sea, is indeed a problem. Here at the Cove, there is a dear little rustic church, all shingles and silver-birch and Douglas fir, where Christ's altar-throne is meetly adorned, garments of glory and beauty are prepared, and a wonderful sixteenth century chalice and paten are set out for the Divine Mysteries. St. Anne's, we call it, as overlooking the basin named for that Stuart Queen whose patron-saint was our Lady's mother. Sixteen miles up-stream Annapolis Royal stands, where first the worship of God in the English tongue ascended from Canadian soil, 210 years ago; Port Royal, the Sieur Imbert called it a century earlier, when the white flag of the lilies was planted there. Only Bear Island and Goat Island break the vista, as we look up-stream; and across the placid waters the Granville shore stretches its wooded heights as far as the eye can reach. Twice a week the little railway over there breaks the silence; otherwise, all is still, dreamlike, as if under some spell of Glooskap the mighty hero-magician of the Indian folk long ago.

On this side the Basin, however, we have two trains a day each way, though only one mail. The Boston papers come a day late, the New York papers two days late; and we discover that life goes on as smoothly if they don't turn up at all. There is always the changing sky to read, and the shadows on the fields. Mid-July here is like mid-June in New York or New England; and the air is ineffably sweet with the scent of clover and wild strawberry. "The smell of my son is as the smell of a field which God hath blessed": that ancient saying has a fresh significance here and now.

Then one rejoices in the opportunity to re-read old favorite books, as well as to make the acquaintance of new ones, fiction for the most part, but travel and biography, politics and history not ignored. Have you read *The Wind in the Willows*, by Kenneth Graham, now published a dozen years? It is worth all the "nature-faking" since first that began. New novels are seldom worth much; but St. John Ervine's *Changing Winds* (a study of the life of a young Irish gentleman from his boyhood, through his schooling at England, his colleging at Trinity, Dublin, and his experiences up to and including the abortive Irish "rebellion" of Easter 1916) is admirably done. I wonder why the author, like Compton Mackenzie, finds it necessary to pepper his pages with preposterous profanity. If some people do forget decency and reverence, it really isn't necessary to be continually recording the fact. One might as well emphasize *ad nauseam* the uncleanness of their teeth as of their speech.

George Moore's new book of personal opinions, *Avowals*, is speciously authoritative, and rather tedious; but now and then something glitters that is not paste. I found Oppenheim's *Great Impersonation* much better than most of his recent stories, with a mystery really concealed till the end. In quite another field, I am grateful for a new, slender book of verse by the Rev. R. L. Gales (author of *David in Heaven*), called *Skylark and Swallow*, from which I venture to quote the last:

"THE OATH

"By these unnumbered foully slain
We will not rest, we swear,
Till Freedom, unto eyes that weep
That sight so fair,

Arises deathless from the deep
Of our despair;
Till night falls on the dotard lords
And vampire kings,
Till all the sceptres and the swords
Are broken things;
Till babes are born into the world
Not cannon-food from birth,
Till all the mirage of our dreams
Is solid earth."

SPEAKING OF NEW BOOKS, let me praise one which has no claim to be counted literature, but which contains boundless enchantment for the discerning eye; the new "Times" *Atlas of the World*. Between its splendid scarlet morocco covers are loose-leaf maps of a beauty and clarity heretofore unknown. Color is used to show contour; place-names are extraordinarily legible; and it is better than "up-to-date", because the final maps to be inserted still await the determinations of that World-Court whence, alas! we are self-excluded. It is a great credit to Lord Northcliffe and his co-workers.

PEOPLE OFTEN ASK ME how to obtain out-of-print English books referred to in these columns; and I think I may fairly share with you the knowledge which for twenty years and more has served me well. Messrs. B. F. Stevens & Brown, 4, Trafalgar Square, London, are the ideal agents for bookish Americans. They have access to all the second-hand book catalogues, are represented at all auctions, are painstaking, unfailingly patient, reliable, and courteous. Mr. H. Brown, head of the firm now, is a Churchman and warden of a good Catholic parish. A list of *requirenda* put into his hands will be secured as promptly and cheaply as possible. He does not know that I am writing this about him; and I hope he will appreciate my grateful appreciation.

HOW FAR A NEWSPAPER should exercise censorship over its advertising pages is a question still in doubt. But one is a little surprised to find in a recent issue of the *Detroit Free Press* a quarter page display advertisement, as blasphemous, as it is lunatic, by "Archbishop Justus J. Evans, D.G.G., Founder of the Almighty Church", a colored man (it is understood) who has figured before in our Chamber of Horrors. This is really worse than patent medicine advertising. This cheerful "Archbishop" admits that he is wiser than Solomon, and "ten times wiser than the founder of any Church known to men." If you doubt it, write to him at—an address which I forbear to record.

THE *Century Dictionary* defines "brutal" as "pertaining to, or resembling, a brute; brutish: as, *brutal* nature; *brutal* kind, Milton, P. L., IX. 565." Follows this quotation from Emerson, *English Traits*, p. 299. "In Irish districts, men deteriorated in size and shape, the nose sunk, the gums were exposed, with diminished brain and *brutal* form."

Will it be believed that the school board of Boston has referred to the board of school superintendents a resolution demanding the banishment of the *Century Dictionary* from Boston schools because of this quotation? Singularly enough, they do not demand that the works of Emerson be excluded! I wonder whether the school board is afraid of hurting the feelings of Englishmen by this allusion to the consequences of English misgovernment in Ireland. But how incredibly foolish such action! Imagine New Englanders demanding that some reference-book be barred because the word "Yankee" was used with a sinister significance.

A SIDE-LIGHT ON PROHIBITION shines from Boston, where a recent letter from the Episcopal City Mission announces that "prohibition has astonishingly reduced the number of those for whom the Church Rescue Mission has worked" through a quarter of a century, and therefore the mission is closed permanently.

Anglo-Eastern-Old Catholic Concordat

THE Concordat drawn by the Commission of General Convention to Confer with Eastern Orthodox and Old Catholic Churches, having been officially proposed to each of these bodies, is now given to us for publication and, with the explanatory statement of the Commission, is printed below.

The Concordat was accepted and signed by Bishop Herzog on behalf of Old Catholics on June 4th. [Our information has not made it clear whether this subscription commits all the national bodies of Old Catholics or only those of Switzerland.]

On June 24th it was signed at Constantinople by the Armenian Patriarch of that see and the Vicar Apostolic of the Armenian Patriarch of Jerusalem.

On June 18th and 19th it was formally proposed to the Greek and Russian ecclesiastics at the Synod of Athens, and the report of its cordial reception was printed in THE LIVING CHURCH last week (pp. 510-512). According to that report a commission was appointed to make an immediate reply on

behalf of the Greek Church and to send a more extended reply to the members of the commission at the Lambeth Conference. "It was agreed," says our report, "that a confederation of Churches might be formed immediately, but for real unity of the Church the American proposal and the Greek reply would have to be supplemented by several further exchanges of papers, so that all matters of detail would be answered to the satisfaction of both Churches."

The Lambeth Conference will be asked to ratify this Concordat on behalf of the Anglican episcopate.

The American commission consists of the Bishops of Harrisburg (President), New York, New Hampshire, Southern Virginia, Fond du Lac, the Rev. B. Talbot Rogers, D.D. (Secretary), Rev. Thomas J. Lacey, Rev. Wm. H. van Allen, D.D., Rev. Francis J. Hall, D.D., Rev. Herbert J. Glover, Rev. Richard D. Hatch, Rev. H. V. B. Darlington, Messrs. Samuel F. Houston, A. DuPont Parker, George A. Armour, Haley Fiske, Samuel Mather.

Terms of Agreement between Eastern Orthodox, Old Catholic, and Anglican Churches, Proposed as Basis of Restoration of Corporate Unity and Intercommunion

IN general, we accept with common mind the traditional and ecumenically received Faith, Ministry, and Sacramental Order of the historic Catholic Church; acknowledging, however, that subject to the requirement that these vital things should be carefully preserved and administered, without alteration or compromise, each particular autonomous part of the Catholic Church has authority to regulate its own internal government, ritual, and spiritual discipline in adjustment to its peculiar racial, national, and modern conditions and circumstances.

In particular—

(a) We accept the authority of the Catholic Church over all the faithful to teach what is necessary to be believed and practised for salvation, and to enforce by spiritual means such holy discipline as may be required for the protection of the Church's Faith and Order, and for the guidance of souls in the way of eternal life.

(b) We accept the canonical Scriptures as being the veritable Word of God, as given for the upbuilding of believers in the Faith which they have received from Christ through His Church, and as confirming and illustrating all doctrine and practice which is generally necessary to be believed and fulfilled for salvation. In controversies as to the meaning of Holy Scripture, we accept the Catholic Faith as affording a true summary of the fundamental and divinely inspired teaching which is progressively unfolded in the successive parts of the Bible.

(c) We accept the Nicene Creed, the decrees of faith put forth by the ecumenically accepted General Councils, and the sacraments as means of grace.

Questions having arisen in connection with these matters, we agree to accept the following mutual explanations as sufficient, until such time as the questions referred to can be determined by a truly Ecumenical Council.

1. With regard to the insertion of the phrase *filioque* in the Nicene Creed:

We, the Westerns, acknowledge that such insertion was canonically irregular; and that, even if it were lawfully made, it is open to a certain misunderstanding unless either enlarged or explained. We acknowledge further that, if it were not for the reasons herein stated, the phrase ought to be abandoned and the Western text conformed entirely to that of the Ecumenical Councils. These reasons are: (a) that the purpose of its original insertion, which occurred in Spain in the sixth century, was to fortify the Orthodox doctrine of the Son's true Godhead by affirming the Son's participation in the Father's eternal spiration of the Holy Spirit; (b) that it was not intended, nor has the West in subsequent use of the *filioque* intended, to assert two processions, but one unique procession of the Holy Spirit through the Son, the ultimate source of the procession being confessed to be in the Father alone; (c) that in modern days the *filioque* has served as a useful and needed reinforcement of the *ἁμοούσιον* [homoousion] because of a Unitarian practice of interpreting this word in a novel and pantheistic sense, and of accepting it as meaning that Jesus Christ is *ἁμοούσιον τῷ πατρὶ* [homoousion *to* Patri] because all men are, their calling Him this being

explained by their belief that He is the ideal man, not by any intention of confessing His distinctively super-human Godhead: (d) that it would obscure the Orthodox faith of the Nicene Creed under these circumstances for us to omit the *filioque*, unless and until some ecumenically authorized substitute for it has been adopted that will help to shut out this Unitarian heresy.

We, the Easterns, maintaining the canonical irregularity of the insertion of the *filioque* in the Nicene Creed, believing that even if it were lawfully done a clearer phrase is needed to shut out the error of two processions in the Godhead, and asserting the need of restoring the universal use of a common text of the Nicene Creed sanctioned by ecumenical authority, do none the less accept the explanations above given by the Westerns as showing their orthodox meaning in using the *filioque*, and as justifying their retention of the phrase until a truly Ecumenical Council can determine the question. In conceding this liberty we maintain our right in the meantime to use the original Nicene Creed without the *filioque* in our own Churches.

2. With regard to the Councils that have been accepted as Ecumenical subject to an explanation by the Anglicans which is accepted as satisfactory by the Easterns and by the Old Catholics, we agree in accepting seven Councils as truly Ecumenical, viz., those of Nicea, 325 A. D., Constantinople, 381 A. D., Ephesus, 431 A. D., Chalcedon, 451 A. D., Constantinople, 553 A. D., Constantinople, 680-681 A. D., and Nicea, 787 A. D. The explanations referred to are as follows:

In view of an impression of many English speaking Christians that the decree on image worship set forth by the Council of Nicea, 787 A. D., which sanctions prostration, *προσκύνησις* [proskunesis], before images, is equivalent to a sanction of such adoration as is unlawful when paid to a creature, we, the Anglicans, do not feel justified in accepting that Council as Ecumenical without explanation, and without assurance from the Easterns and Old Catholics that our explanation is satisfactory. The Anglican manner of showing honor differs from that of the Eastern in confining such a ceremony as *προσκύνησις* to acts of adoration or *λατρεία* [latreia]. We do use and honor representations of Christ and His saints, but in less ceremonious ways. Therefore it would be misleading and contrary to any meaning that the Eastern Christians and Old Catholics would wish to maintain if we should without explanation describe the relative honor which we regard as lawfully paid to relics, images, or pictures by the term *προσκύνησις* or its literal equivalent, "prostration".

In accepting the seventh Ecumenical Council, therefore, we feel it to be our duty to explain that we interpret and accept its decree as commending no higher honor to be paid to relics, images, or pictures than is involved in using them as creaturely adjuncts of devotion to God. All adoration or *latreia* being due exclusively to the Divine Being.

We the Easterns and Old Catholics, in view of the difference in customary methods of external expression of devotion above described, and the consequent interpretation by many English speaking Christians of the decree of the Seventh Ecumenical

Council as sanctioning an idolatrous adoration of relics and images, do utterly disclaim for ourselves any such interpretation; and we accept the above defined sense in which the Anglicans express their readiness to receive the decree in question as being orthodox and consistent with its true meaning.

3. With regard to the Sacraments or Mysteries of Grace, subject to the following explanation, we agree that Baptism, Confirmation, the Holy Eucharist, Penance, Holy Order, Holy Matrimony, and Holy Unction are means of Grace bestowed by the Holy Spirit; and in this sense we confess that there are seven Sacraments or Mysteries.

We the Anglicans, however, need to explain that it is customary among many of our writers to use the term Sacrament as meaning a visible means of Grace the outward sign of which is appointed and fixed in the Gospel and which is generally necessary for salvation. Using the term in this more comprehensive sense, these writers say that there are only two Sacraments, viz., Baptism and the Holy Communion. It is in this sense also that our *Church Catechism* answers the question, "How many Sacraments hath Christ ordained in His Church?" by saying, "Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord." Under such circumstances it would be misleading to many of us, or for the Anglican Church, to say without careful explanation that there are seven Sacraments. Our *Articles of Religion* constitute an Eirenicon designed to quiet controversy, rather than a definite Confession of Faith. But in the twenty-fifth Article concerning the Sacraments, while a sharp distinction is made between the two Sacraments as above defined and the other "five commonly called Sacraments", which are said not to have had their visible signs ordained of God in the Gospel, and to have been corrupted in their ministration from the "following of the Apostles", yet care is taken not to deny that they are true means of invisible grace. Such denial, indeed, would be inconsistent with our official *Book of Common Prayer*, in which express provision is made for the administration of all of them except Holy Unction, and this Rite is not only reviving in use among us, but seems likely before long to have an office of administration officially provided for it. Furthermore the official Rites referred to are framed according to ancient Catholic precedents, and in each case imply that the Grace of God is conveyed by means of the Rite. Therefore, while it might be inexpedient and impracticable, at least previously to an ecumenical decree on the subject, for the Anglican Churches to make an official declaration that the term Sacrament ought to be applied to these Rites, there does not appear to be any vital divergence between us and the Eastern Orthodox and Old Catholic Churches as to their meaning and value. Furthermore a large and increasing number of Anglicans do not hesitate personally to acknowledge that there are seven Sacraments or Mysteries of Grace in the Church. Still further, and in view of the peculiar importance that our Rite of Holy Order should seem to be inadequate, we explain that the forms which are prescribed in our Ordinal for use in ordaining Priests

and in consecrating Bishops explicitly confer the Holy Ghost upon the person ordained for the Office and Work of these several Orders. Thus the form for ordaining priests reads, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father and of the Son and of the Holy Ghost. Amen." Such a prescribed form is plainly sacramental, whether we call Holy Order a Sacrament or not.

We Easterns and Old Catholics, recognizing the difference in meaning of the term Sacrament as used by us, on the one hand, and by many Anglicans, on the other hand, accept the explanation above given as showing that there is no vital divergence between us in receiving and using the seven Rites which we call Sacraments or Mysteries, as true means of Grace.

4. With regard to the claim of the Papal See to rule the Universal Church by divine right, and to be infallible in the exercise of the Church's dogmatic office, and his disregard of the autonomy of particular Catholic and Autonomous Churches, we the Anglicans affirm our agreement with the Eastern Orthodox and Old Catholic Churches in rejecting these claims and in maintaining the supreme authority next to Christ Himself of the Catholic Episcopate in the earthly government of the Church. Our forefathers in Convocation assembled, in 1534 A. D., put forth the solemn declaration that "The Bishop of Rome hath not according to the Scriptures any greater jurisdiction in this realm than any other foreign Bishop." The Anglican Churches remain true to this declaration, and have never weakened in the position thus adopted.

Impelled by consideration of the Saviour's prayer for the visible unity of all those who should believe in Him, by recognition of the present work of the Holy Spirit in many lands for the fulfilment of this prayer, and by realization that the saving and sanctifying mission of the Church must be seriously hampered so long as its shameful divisions continue, we have agreed to the statements and explanations above given, as affording a reasonable and sound basis of mutual recognition and intercommunion, and one which involves no surrender or compromise of the things given us by the Lord to preserve and administer for the benefit of souls.

IN ACCORDANCE WITH THE PRECEDING AGREEMENTS WE DO SOLEMNLY DECLARE OUR ACCEPTANCE OF THE SACRAMENTAL ACTS EACH OF THE OTHER, AND THAT THEY ARE TRUE AND VALID. AND, HOLDING FAST THE TRUTH ONCE DELIVERED TO THE SAINTS, WE PRONOUNCE THAT INTERCOMMUNION IS DESIRABLE AND AUTHORIZED FOR ALL OUR MEMBERS WHEREVER AND WHENEVER IT IS DEEMED CONVENIENT AND PRACTICABLE BY THE PROPER LOCAL ECCLESIASTICAL AUTHORITIES.

In token whereof we hereunder affix our hands and seals
 this day of
 In the year of our Lord nineteen hundred and.....

Preliminary Statement of the American Commission

To our Orthodox Eastern and Old Catholic Brethren
 Dear Brethren:

WE submit herewith for your consideration a draft of agreement, which we earnestly hope may prove acceptable as a basis of mutual recognition, sacramental intercommunion, and visible unity between the particular portions of the great Catholic Church which we severally represent. In so doing we beg to add some statements, which have no appropriate place in such Concordat, but which may well be had in mind in considering it.

The Previous Attitude of Anglicans

Toward the Orthodox Eastern Churches there has never been any hostility on the part of the Anglican Churches. The separation between us originally grew out of questions between the Easterns and the Papal See in which our forefathers had no part except as belonging to what was then a remote province of the Western Church. The English Church owed its national organization to Archbishop Theodore, who was consecrated by the Bishop of Rome, and thus accidentally inherited rather than formally adopted the subservience to papal government which then prevailed in the West. It seems significant, however, that Archbishop Theodore was a native of the Eastern city of Tarsus, and neither under him nor under his successors did the Anglicans acquiesce in papal rulings without some reserve and occasional resistance.

It is also significant that the official definition of the English attitude towards papal claims, when it was finally undertaken in 1534, took the form of an explicit denial that the Bishop of Rome had a greater jurisdiction in England than any other

foreign bishop. To this declaration the Anglican Churches have adhered with some emphasis to the present day. Furthermore, our writers in controversy with the Roman Church have been accustomed to draw support and comfort in their stand from the example of the Orthodox Easterns in consistently rejecting papal claims. Accordingly there has been an increasing respect for the Holy Orthodox Churches, and a growing realization that these Churches and the Anglican Churches should draw closely together in united protection of the Catholic Faith and Order against papal usurpations and additions to the Faith.

II. Previous Efforts for Reunion

It is not a new thing for open efforts to be made to bring about mutual understanding and sacramental intercommunion between us; and the Anglicans have given many evidences of their acknowledgment of the orthodoxy and autonomy of the Eastern Churches. They have also exhibited a genuine sympathy with the Old Catholics in their successful efforts to recover a just and proper freedom for their Catholic Episcopate as against Vaticanism.

Important negotiations took place early in the eighteenth century between the English Non-Jurors and Eastern Bishops (see T. Lathbury's *History of the Non-Jurors*, London, 1862, ch. viii). In 1874 and 1875 two notable Reunion Conferences were held at Bonn, attended by Eastern Orthodox, Old Catholic, and Anglican theologians, at which propositions were agreed to, especially with regard to the procession of the Holy Spirit. The Anglican Bishopric of Jerusalem has been administered by Bishop Blyth and his present successor in the interest of restoring Catholic Unity between us. The American Bishop of Cairo, Illinois, Dr. Charles R. Hale, as member for many years of a Com-

mission appointed for the purpose by the American Episcopal Church, journeyed much in the East and devoted his life to labors for reunion between us. Frequent visits have been interchanged between our Churches in recent years, and these visits have been fruitful in growth of better mutual understanding and respect. If we come together now, which may the good Lord grant, we shall be realizing the dreams of our predecessors, and shall be making glad the courts of heaven.

III. Our Relations with Protestants

We have been informed from time to time that the Orthodox Easterns have some difficulty in reconciling certain Protestant aspects of our position and policy with full and genuine orthodoxy—in particular the phraseology of some of our *Articles of Religion*, the laxity of our discipline towards certain Protestant errors, and the existence, even among many of our clergy, of opinions inconsistent with loyalty to the Catholic Faith and Order. For a right understanding of these things care should be taken to allow for the peculiar and providential mission of the Anglican Churches.

When the English reformation took place, those who threw off the papal supremacy were driven by serious corruptions in the lives and administration of the prelates of that day to radical reaction against the system which they administered; and they often failed to distinguish between the necessary elements of Christian Faith and Order and the corruptions with which they were overlaid. The English Church alone among those who at that time abandoned the papal rule succeeded in retaining the Catholic ministry and sacraments, and the Faith which goes with them. But this Church was beset by earnest efforts both from within and from without to go further in the Protestant direction. Accordingly, while the English Church retained its Catholic heritage, it did so under great difficulties, and with the necessity of dealing kindly and tactfully with those who were impatient and wished to go further. The policy of "Conformity" was adopted. That is, the *Prayer Book* was set forth, embodying the Catholic working system, but in forms and language which it was hoped would retain the loyalty of those impatient

souls. To make their conformity easier the *Thirty-Nine Articles of Religion* were adopted as an eirenicon or peace-making platform. In these Articles Protestant feelings were allowed for, and as many things as possible were said in terms that would be pleasing to them, which explains the Protestant flavor that some of these Articles show. But close examination of them, and of the use of language in that troublesome period, will prove that great care was taken to avoid any statement contrary to the Catholic Faith and Order. These are indeed inserted in them. It should be said in this connection that in our Article XIX, wherein the possibility of particular Churches falling into error is illustrated by examples of erring Churches, the Church of Constantinople is not included. Its orthodoxy was plainly recognized by the framers of the Articles. The Protestants were not satisfied, and so arose the dissenting denominations in England, and their subsequent appearance in America and the British Colonies. The political association of the Church with an unpopular crown in England had much to do with this result, so that Anglicans have felt partly responsible, and believe that it is their duty by all means to win Protestants back to the Church.

Accordingly, our discipline has always been tender and sympathetic in that direction, and we are indisposed to drive out these among ourselves who fail to realize the fulness of their Catholic heritage, lest we alienate Protestants altogether and thus end all hope of winning them. This policy has worked as well as could reasonably be expected. Those who fully and loyally adhere to the *Prayer Book* working system do become more and more consistently Catholic; and every revival of loyalty to this working system results in what is called a "Catholic movement" of which the Tractarian movement beginning in 1833 is an example. And each new movement of this kind is more gratifying in its Catholic results than its predecessors.

The sum of the matter is that our history establishes the Catholic nature and tendency of our position and system; and the seemingly lax aspects of conditions show merely that we are adhering to the great work of helping Protestants to recover what they have lost.

With fraternal greetings.

Holy Eucharist

As cloud doth overspread the disk of
sun,
Disclosing him without or fear or flaw,
Upon His brighter Face the Shining One
A veil of common Bread doth mercifully draw.

Of Him we eat, and daily see His light,
And live, and love, and pray, and never
know
Himself; His loving-kindness infinite
Familiar seems and plain, nor doth His
splendor show.

He doth not visit us in cloud or fire,
Nor any shape, nor voice, nor touch is
His;
And yet the Lord doth answer our desire:
Upon His altar He assureth us He Is.

Upon His glory Moses could not look;
His Heavenly Light the eyes of one
could blind;
Yet, in the humble nature He once took
For us, Himself in Food for us we still
can find.

The touching of His Hand, His awful
glance,
We know not, yet in It we know that He
Toucheth our hand; His Holy Coun-
tenance
Is hid from us, and yet, disclosed,
Himself we see.

What mercy doth His love communicate
That from the highest Heaven on us
will bend
To visit us who lowly on Him wait
With blessing only lowliest hearts can
comprehend!

He who once died upon the bitter Cross
For us, who paid thereon His bleeding
price,
Still offers His dear Self: nor is't for loss
He died; He living joins us with His
Sacrifice.

He lives in us, and we in Him; He dies,
But we with Him, to live with Him
again,
To worship Him, await in Paradise
The spotless Lamb, the Lord of
Heaven, for sinners slain. *

From all the earth He gathers this pure
Bread
To feed His Saints in sweet com-
munion: †
The living do participate; the dead,
With those who eat of Him, with His
own Self are one.

* See Keble on Eucharistical Adoration: "to seal us for the Resurrection of the Body and the Life Everlasting."

† "As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom."—*Teaching of the Apostles*.

The vine of him whose glory was to be
His root and fruitful stem, one holy
Cup
Can fill, ‡ whereof do drink in charity
His friends for whom the Son of Man
was lifted up.

With such refreshment will the Lord of
all
Visit the sick, the needy, sorrowing;
To sinners penitent who on Him call
Forgiveness, comfort, love, and life
Himself will bring. §

We wait to see the Lord; His love untold
Will clothe His virtue in that garment
strait,
Nor His own Presence from the good
withhold,
Beneath the covering of white Bread
immaculate.

He waiteth for the words His priest shall
say;
Then, like the sun, the cloud that He
doth wear
He scattereth: night breaketh into Day,
And our hearts' beams do prove our
Sun, our Lord, is there.

HARRIET STORER FISK.

‡ "We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus."—*Teaching of the Apostles*.

§ See St. Thomas Aquinas' Prayer before Communion: "As one sick I come to the Physician of life," etc.

THE NEW WORLD

The greatest of all sculptors formed the world.
 Out of the darkness into light it whirled,
 And man was made at last for good or ill
 To feel the throb of pain or rapture's thrill.
 As ages passed and fair creation grew
 The Sculptor all the wondrous beauty knew.
 He said that it was good. But man so vile
 This Eden devastated with a smile.
 He filled the world with crime and lust for blood
 Until no human strength could stay the flood.
 The Sculptor by His love shall form again
 A world that shall be cleansed from sin and stain.

MARTHA A. KIDDER.

CHRISTIANITY AS AN INTERNATIONAL PROGRAMME

THE "Church and Community" Convention met in Cleveland, Ohio, early in June. The chairman of its Commission on International Justice and Good-will, Dr. Arthur J. Brown, is quoted in the *Bulletin* of the Federal Council as making an illuminating statement of the need for Christian principle in international relations. He said:

"From the viewpoint of international friendship, the situation of the world to-day is indeed distressing. 'God won the war, but the devil is winning the peace.' I do not vouch for the accuracy or the originality of that remark, but surely the devil must be satisfied with the situation a year and a half after the close of the war.

"Last fall I asked Protestant Christian leaders in London, Paris, Brussels, The Hague, Amsterdam, and Berlin, whether in their judgment the moral conditions in their respective countries were better or worse than before the war. Without a single exception they replied, 'Worse—incomparably worse!'

"And are we satisfied with the moral conditions in our own country? We know that during the war our people were held to a high level of altruistic purpose. But as President Faunce of Brown University said, 'The very moment it became known that the armistice was signed, there was a moral slump painfully manifested.' We thank God that we have in this country extirpated the vice of intemperance by our prohibitory law; but are we satisfied to know that the distillers and the brewers of America are transferring their plants to Asia, where, as an Illinois distiller said some time ago, there was an unlimited market without let or hindrance?

"We are concerned by the number of the men that we have called 'Reds' in the United States. But we have found no better way of dealing with the Reds thus far than to send them back to Europe to make a bad matter worse over there.

"Prof. Dewey of Columbia University, now in China, has recently reported that a good deal of the opium that is now going into China, in spite of the earnest effort of the Chinese Government to fight against that curse of opium, is being sent from the United States and is going by way of Japan through the parcel post into China, where it is distributed through foreign post offices over which the Chinese magistrates have no control.

"It may be that some of you occasionally go to a moving picture. If so, perhaps you have noticed upon the screen, 'Passed by the National Board of Censors'. Now a good many films are printed to-day that are not passed by the National Board of Censors. If you were to go to India, to China, to Manchuria, to Korea, you would find what becomes of those rotten films that cannot be exhibited profitably in the United States.

"We said during the war that we were waging a war against war, but when Dr. Atkinson came back from a five-months' tour of Europe last fall, he said that he found more belligerent talk and more military preparedness being discussed than at any previous time.

"Meantime starvation and death are stalking abroad. I saw children in Germany last fall four years of age who had never tasted milk. I heard a lady in Vienna say that 95 per cent. of the children of Vienna have rickets. Sixty per cent. of the children of Austria have died. Out of one thousand babies born in a month in Budapest, nine hundred and sixty-six died. Many of their mothers also died because they did not have strength enough to pass through that awful experience of motherhood. Every child under the age of three in Poland is said to be dead or dying. Eight hundred people every day in Germany are dying of starvation. Mr. Hoover says that two hundred thousand Russians are dying every month of starvation; and here is a report just published from an official commission to

the effect that in continental Europe and in Asia Minor four million children are starving or perishing from disease. Four hundred thousand Greeks in Asia Minor are in destitution. Half the Armenians of the world are dead from slaughter or privation. Pestilence and economic ruin are stalking through the land where of old Hebrew sage and prophet spoke and where walked before men the Son of God. And one quarter of the population of Syria is dead.

"Our alleged statesmen have recently said that Europe ought to go to work. How can those people on the Continent go to work? Who is going to employ them? How can manufacturers give employment when they have not any raw materials, when they have not any coal, when they have not any money to buy them with at the present rate of exchange? What is the use of advising dying women and children to go to work and take care of themselves?

"There are ten new nations that have been formed as the result of that war, not one of them able to stand alone.

"And then this labor upheaval of which we hear so much. It is not peculiar to our own country. We find its manifestations in the continent of Europe, in Great Britain; we find them in Japan and we find them in India. There is one tremendous fact to-day of which we in the Churches should take careful cognizance, and that is that, the world over, the common man has begun to think.

"And what should be our attitude from the viewpoint of international justice and good-will toward our former enemies? Two answers are given; the first is an emphatic negative, that we cannot trust them, that we must crush them, that we must make it forever impossible for them to do any harm again. That policy of vengeance means that indemnity never will be paid, because under that policy it would be impossible for Germany to rehabilitate her commercial life so that she could pay it. That policy would drive Germany to the arms of Russia. That policy would foster bolshevism in Germany, for starving and desperate men will not stop to reason.

"It will promote militarism, for it is idle to think that seventy-seven millions of people in the heart of Europe are going to be boycotted and live as criminals or slaves unless there are huge armaments to keep them in hand. And that policy breeds hatred and suspicion. It means no peace for this stricken world.

"And the other answer is that while we do not abate one jot or tittle of our convictions regarding responsibility for the war or regarding the methods of Germans in conducting it, nevertheless the war is over and we should be ashamed as Christian men to keep on a war of words after the nations have stopped fighting on the battlefield.

"Now these considerations are not altogether pleasant for us, but we in America have been living in a fool's paradise, and it is time that we were facing the situation. It is perfectly easy to say, 'Oh, everything is going to come out all right'. But everything will not come out all right unless we, by the help of Almighty God, make it come out all right. It is futile to expect that we are going to have righteousness in a world composed of men who are unrighteous.

"Now I know there are those—some of the men of the Church, I am sorry to say, many outside the Church—who say that Christianity as an international programme is impracticable; that it cannot be put into operation. Did, then, Jesus Christ preach an impracticable Gospel? Did He tell you and me to do anything that could not be done?

"My brethren, nothing that is right is impossible! It is our task to write the name of Jesus large across the sky of this world, to make the voice of Jesus the deep undertone of human life. It is a time for statesmanship of planning, a time for catholicity of spirit, a time for the splendor of a mighty faith in Him of whom it is said, 'He is able!'"

SANCTUARY

See how they throng, the angry multitude!
 And press on Him, with blows and curses; now
 Enclose Him fast, to thrust Him to the brow
 Of the steep rock: but swift He will elude
 Their hatred, who the stormy winds subdued.
 As startled waves fall backward from the prow
 Of a swift boat, He goes, they know not how,
 To pray within some mountain solitude.
 So, Lord, when cares and sorrows roughly crowd,
 And madly push me to some steep despair;
 When sins, and earth's dull pleasures, cry aloud
 And snatch to hold me in their subtle snare:
 Filled with Thy strength, may I pass through their grasp,
 And find my mountain fastness in Thy clasp!

MARY ALETHEA WOODWARD.

A Great Social Service Corporation

By Clinton Rogers Woodruff

A GREAT Social Service Corporation: So we may with appropriateness call the Metropolitan Life Insurance Company of New York, of which Haley Fiske is the presiding genius. It is a company which aims to conserve human life. An increase in the average span of life adds to the potential wealth of the country; whatever curtails the life span destroys some portion of the national wealth. Public health work during the last fifty years, by cutting the death rate due to malaria, typhoid fever, smallpox, cholera, yellow fever, and tuberculosis, and from accidents, has been in large measure responsible, it is estimated, for the addition of over ten years to the average lifetime of man. In 1855 the expectation of life of a person in Massachusetts was approximately 40 years. According to recent figures, it is well over 50 years. It is estimated that we produce more than we consume each year to the small amount of \$100 per capita. The addition of only one year of life per person is, therefore, equivalent to the addition of more than \$10,000,000,000 to our national wealth.

Then a well man or woman is worth more than a sick one. Illness is a chief source of inefficiency in production. If workers lose on an average of seven days a year from this cause, and that I believe is an inside estimate, that represents a 2% loss of work time. In terms of money lost from wages, the figure mounts to something like \$700,000,000 annually. At the present high wages, the total will more nearly reach one billion dollars, especially if the cost of medical care, drugs, appliances, etc., is included. A large part of all this money could be saved by applying more intensively those public health measures which we know do control disease.

Wisely directed expenditure of money for the conservation of the public health will bring larger returns in dollars and cents than almost any other investment, the wisdom of which communities never question. If, for example, tuberculosis could be entirely eliminated as a cause of sickness and death, an average of two and one-half years would be added to the lifetime of every man and woman in the United States. Our ability to suppress typhoid fever has been amply demonstrated. Yet there are still over thirteen thousand deaths each year, most of which could readily be avoided and, further, we would at the same time stop the double mortality which occurs for at least three years among those who survive an attack of typhoid fever. Diseases such as measles, scarlet fever, diphtheria, and the other infections of children leave defective ears, hearts, and kidneys, which impair efficiency and shorten life. The money value of all these losses is staggering.

No other corporation in the country has done more than the Metropolitan to bring such facts as these home, not only to its great army of policy holders but to the whole mass of the American people. It has done this through the usual educational propaganda but more particularly through what it calls the Framingham Experiment, now in its fifth year.

In 1916 one of the company's vice-presidents (Dr. Frankel, who before entering the service of the company had been a leading social worker) wrote a letter to the National Tuberculosis Association in which he discussed tuberculosis work in general and stated that, in his belief, much might be accomplished toward the eradication of tuberculosis through an intensive experiment aimed at control of this disease. In offering the financial aid of the Metropolitan Life Insurance Company in such an experiment, he said: "To this end we are prepared to place at the disposal of the National Association for the Study and Prevention of Tuberculosis the sum of one hundred thousand dollars (\$100,000) for the purpose of conducting a community experiment over a period of three years in the control of tuberculosis." In outlining the fundamentals of such an experiment and demonstration, he indicated that stress should be placed upon periodic medical examinations for all members

of the community; medical and nursing care for all tuberculosis cases; adequate dispensary and institutional treatment; the coöperation of local and state agencies.

The Association immediately accepted this offer and since January 1, 1917, its energies have been devoted to direction of the experiment. Previous to that date considerable time was spent in the selection of an appropriate community, Framingham, Mass., being finally chosen for the work.

This Framingham community health and tuberculosis demonstration was originally planned for a three-year period. On this basis the demonstration would have ended on January 1, 1920. In view of the fact that many phases of the programme would inevitably have been unfinished on that date, the association took steps, through the national committee in charge of the Framingham work, during the summer of 1919, to meet the following points of inquiry: 1. How much has the experiment or demonstration accomplished thus far? 2. In what measure has the work approached an answer to the problem originally set, as reflected by the essentials briefly referred to above? 3. Would an extension of time for the demonstration be justifiable?

Two methods were used to answer these inquiries. The first was the appointment of a progress committee to study these problems, and to report their findings to the association. The second was the creation of an outside appraisal committee to render an impartial judgment.

Through the coöperation of Surgeon-General Rupert Blue of the Federal Public Health Service, such a committee was appointed to make an unprejudiced and scientific analysis of the Framingham work. This has been done, with the result that the recommendations that the experiment be continued for another five years and that an additional appropriation of \$100,000 be made were adopted by the company.

In the judgment of the committee, the work so far done is worthy of high praise. There has been organized and carried out a community plan for control of tuberculosis along the lines indicated by the best modern scientific knowledge; the first reliable information has been given as to the actual amount of tuberculosis present in a typical American community; and the organization of a tuberculosis consultation service is a contribution of the first magnitude to the machinery of public health protection. In addition, the demonstration has stimulated development of the general public health campaign in Framingham to a degree that goes far to realize the highest ideals of modern sanitary science.

The object of the gift made by the company was not primarily to benefit Framingham or any other local community, but to determine the practicability of the control of tuberculosis by the adequate application of the best known methods. The special committee having the Framingham demonstration in charge has published a series of monographs fully describing the methods and plans of the experiment, together with special monographs describing some features of the work, among these being the medical examination of citizens and the diagnostic standards set up by the committee.

The reader is referred to the monographs published by the company for a more elaborate statement of the work thus far done. It will suffice here to say that apparently the infant death rate in Framingham has been reduced since the demonstration was begun. During the decade 1906 to 1916, approximately fourteen people of all ages died per thousand living; during the first year of the demonstration, this number was reduced. The tuberculosis death rate for the decade 1906 to 1916 was 121 per 100,000. While the data thus far obtained must be taken with reserve, there are indications that the death rate from tuberculosis was reduced approximately 20 points per hundred thousand in 1917, and that a further decrease resulted in 1918. If these figures be confirmed by a careful checking up of the data at hand, it would appear

that, even in the short time they have been under way, the experiment and demonstration have been worth while, and the report of the appraisal committee supports that view.

If the Metropolitan had done nothing else this experiment would have constituted a great piece of constructive social service work. But it is only one of many branches of social work, all of which together go to justify the assertion that the company is a great social service organization, perhaps the greatest in the world.

Men, Women, and Morale is a leaflet which tells in a graphic way what the company is doing for its own employees. It may well be studied by other concerns as one way of helping to improve the relations of employers and employees. As the company wisely observes, of itself welfare work is no solution of the labor problem. It is but a step in the general movement toward recognition of the mutual interests of employer and employees. Because the Metropolitan believes that it is an important step, and because it has devoted so much time, money, and thought to making its welfare work an integral part of its activities, it gives a detailed description of its activities with the hope that it may prove of value to others. The company does not expect that every feature of the Metropolitan's welfare work will prove universally adaptable. It will be content if it succeeds in conveying some practical suggestions as to the details of modern welfare work and something as well of the spirit with which that work should be carried on if it is to result in tangible accomplishment.

Fifteen thousand workers are employed in its agency and field forces and 6,000 in the home office (No. 1, Madison avenue, New York), but all share the benefits of its welfare work. The results of these activities in the care that is given working people will, it is hoped, not only convince employers that welfare work is right and worth while, but will induce them to carry on similar work for their employes, many of whom are policy holders in the company.

To increase the permanency of a working force, and to secure loyalty and interest on the part of employees, all modern concerns must make use of the latest scientific information in the conservation of human material. At the outset, the company contends, any prejudice against making changes in the daily routine and in the facilities of the workshop must be scrapped. This the Metropolitan has done without hesitation when the situation demanded it.

The office hours of the company are from 9 A. M. to 4:30 P. M., daily, and 9 A. M. to 1 P. M. Saturday. This enables employees to use the transportation facilities of the city outside of rush hours; they have time after business hours to attend to their private affairs; they may live in the suburbs. This may seem like a small matter, but it shows a consideration that must mean much in creating a proper *esprit de corps*. There are a score of other things of a similar nature which the company does, all of which are grouped under the general heading of welfare, but with no thought that this thoughtful care shall become a substitute for wages. Efforts made for employees to improve working conditions or to help the worker himself are not substitutes for a reasonable wage, for opportunities for development and advancement, or the right of an employee to live his own life without undue interference.

The company realizes that an employer is responsible for his employees beyond the payment of wages. The cost of welfare work for employees has proved to be an entirely justifiable expenditure, bringing results in increased efficiency, stability of the working force, and, most important of all, perhaps, in individual loyalty. Then again it serves to reduce the labor overturn. The success of the efforts of the company to improve the grade of employees and to retain their services is proved by the fact that, in spite of a rapid increase in the number of employees, 50 per cent. of the employees of the home office have been there five years or more.

Still another highly important phase of its welfare work is the sanatorium maintained at Mt. McGregor (where the lamented Grant passed his last hours) for the special purpose of caring for incipient tuberculous workers. The sanatorium treats employees other than tubercular, although the white plague still remains its immediate concern. The sanatorium accommodates 325 patients. The treatment is free. Loss of

salary is provided for by health insurance. It has discharged 1,003 patients, not all of whom were originally tubercular. That the importance of this work is becoming generally recognized by the employees is evidenced by the steady increase in the number of those in incipient stages who apply for admission. Every inducement is made by the company to encourage these cases to secure treatment as speedily as possible.

Clerks at the home office who are ex-patients of the sanatorium report bi-weekly to the medical division to be weighed. They receive a thorough-going medical examination twice a month for a period of six months after their return. For a year thereafter, a physical examination is made every three months. If there is the slightest sign of the recurrence of the disease, the employee is returned to the sanatorium.

The company protects convalescents from going to work before they are really fit by requiring that they must report to the medical division before working; and thus, incidentally, other clerks are saved from danger of infection. A nurse is frequently sent to a clerk's home in order to determine the extent of illness and to render nursing service, if necessary.

The work of those engaged in supervision of the physical care of the employees is characterized by the absence of any attitude of patronage. The policy of the company excludes all idea of philanthropy. Any other view-point would be fatal to the success of the entire scheme.

Completion of the physical care of employees is accomplished when each employee is furnished, twice a week, with individual towels, especially constructed individual lockers being provided in lavatories. Individual drinking glasses are, in these days, a matter of course. And on stormy days, when it rains after the clerks have left home, umbrellas are provided free, to be returned the following morning.

Still another phase of social work and one of far reaching importance is the instruction of the policy holder and the members of his family in matters of health. The facts and figures which might be presented under this head might easily make a separate article. Just a few figures will give a glimpse of what might be told. In 1917 the nurses of the company made 1,316,319 visits; in 1918, they made 1,431,085; and while the 1919 figures are not yet available they will equal and perhaps exceed those of the previous years. Fourteen million pamphlets on health, food, and living topics were distributed, bringing the grand total up to 200,000,000!

The field force coöperates with clean up and fly campaigns (which have so vital a relation to health) and baby week campaigns. In 1919 an intensive study of the health and sanitary conditions of the city of New Orleans was made, the expenses being equally divided.

The latter investigation was divided broadly into two parts—actual work in the field and the analysis of statistical data at the home office. The first inquiry was into the death rate, to determine whether it was normal or abnormal, and if abnormal, a determination of the diseases or conditions producing the high rate, the effect of these diseases on the death rate, and the methods in vogue for their control. A detailed study was made of infant mortality and many of the more preventable communicable diseases, such as typhoid or tuberculosis. The sanitation of school buildings and the protection of school children from disease were covered in the investigation.

Especial attention was given to problems of municipal engineering—the public water supply, the disposal of excreta and garbage. The purity of the milk and of other food supplies was determined. The commercial and industrial life of the community was carefully studied, as also were the hazards of industrial life, the sanitation of workrooms, adequacy of wages, and the living conditions of the worker in the home. The relationship of poverty to disease was considered and an investigation made of the methods of relief by public and private charities of the city. Finally, a careful scrutiny of the health department itself was made, its methods, organization, and distribution of its budget to provide for all vital health problems.

Conducted not in spirit of criticism, but with a constructive viewpoint, the survey is believed to have obtained valuable data which will be of assistance in solving many

public health problems, not alone for New Orleans, but other Southern communities. With this point in mind, a careful distinction was made, throughout the survey, in the effect of the white and negro population on community death rates. The main result hoped for will be a reduction in the death rate. New Orleans will benefit by having the way to a clean bill of health pointed out, a distinct attraction for a city contemplating the commercial expansion which New Orleans has in mind.

Perhaps I can best give my own impressions of this wonderful work by quoting from an address at a dinner given by the company to its Philadelphia agents and field force.

"In a way I am almost overcome by the wonderful story which your president has told. I think it is one of the great stories of a great age. You men must be proud to feel that you are partners in so great an enterprise. I like the similes which Mr. Fiske used when he spoke of the soul of the company and then described with such telling words and with such great depth of feeling what this great corporation has done. He might with entire appropriateness have rested his case upon the wonderful financial accomplishments which had been achieved by the Metropolitan Life Insurance Company. I really thought as he was going over some of the figures that he had not gotten through the war period yet. They were so great as almost to stagger imagination. They are difficult to understand and appreciate. When he came to that part of his story which dealt with the work you are doing for the community he touched upon the real source of the tremendous growth that has characterized the last generation of this company's existence. It emphasized, if further emphasis were necessary, that you realized your obligations and your responsibilities. I want to do more than pay a tribute to the wonderful work which you have done in this spirit of coöperation in this community's responsibilities. I want, if I may, in a word or two to emphasize the fact which Mr. Fiske all too briefly touched upon when he spoke of the necessity of idealism. . . .

"The greatness of the accomplishments of the Metropolitan Life Insurance Company is this—that it is not only interested in

discharging its community obligations but it is interested in the individual who makes up that community. That is the real secret of the success of your company, that you have seen your duty and your obligation in the large. You have applied it in the concrete. You are not willing merely to be a member of the greatest insurance corporation of the country, to be one of its agents or its representatives in its work, but you are willing to do your full part in that work. Those pictures as they were put upon that screen portray—and I must confess that I am enough of a movie fan to have seen most of them before, but I still like the twice-told tale, the thrice-told tale, yes, and the many time told tale when it deals with a work so large in its conception and perfect in its application—the secret of the work which you have accomplished for the good of the company, for the good of this country, which is your devotion to those principles and to those ideals which Mr. Fiske has so eloquently portrayed in his wonderful speech to you to-night.

"The point I want to leave in your mind to-night is this—the idealism that counts is the idealism imbued in the man who keeps his feet upon the ground and goes about among his fellow men.

"I wish that I might have time to pay a just tribute to the splendid work which is being done under what you call 'Welfare'—the work of your nurses, the work of your sanatorium, the work of your educational department, and the work of your agents or representatives all going about among their fellow men doing good. You have imbued in your every-day activity those principles which have made others great and which have contributed to make this company great. You have a great motto—'The Light That Never Fails'—but you can add to it another motto—'The Effort That Never Lets Up'—and that is another reason why you have succeeded so greatly in this great work."

Not the least interesting part of this wonderful story is the fact that its great-hearted president—Haley Fiske—is a devout communicant of the parish of St. Mary the Virgin in New York.

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

Two Liturgies

By the Rev. H. B. St. George, D.D.

1. *The Eucharist in India*. A plea for a distinctive Liturgy for the Indian Church. With a suggested Form by J. C. Winslow. D. R. Athavale, J. E. Fasting, and E. C. Ratcliff. With a Preface by the Bishop of Bombay. Longmans, Green & Co. 1920. \$3.00.
2. *The Order for Divine Service for Public Worship*; the Administration of the Sacraments and other Rites and Ceremonies, and a selection from the daily Offices compiled from ancient and modern sources; together with an abridged and revised Psalter and Canticles pointed for chanting. Humphrey Milford. Oxford University Press. 1919.

ONE of the subjects to be discussed at the Lambeth Conference is "Liturgical variations permissible to a province or diocese in our Church in different lands to correspond with racial or geographical conditions." From the point of view of the English episcopate, this is evidently meant to limit the discussion to the needs of missionary Churches in foreign lands. Recent articles in *The East and West* have emphasized the fact that "the Book of Common Prayer, and particularly its Service of Holy Communion, has failed to satisfy the needs of the people of China and Japan." The object of *The Eucharist in India* is to show that an analogous condition exists in that country in respect to native Christians and to contribute a concrete solution to the problem by submitting a Rite for the Eucharist which the compilers believe will meet the temperamental and racial requirements of the Indian people.

The second work emanates from an entirely different source, being sponsored by the Rev. E. Orchard, Minister of the King's Weigh House Chapel, London, and who, we may presume, is the compiler, as he signs the appendix giving the sources and acknowledgments of the contents of the book. Dr. Orchard is, we believe, a Congregationalist; at any rate he is the leader of the "Liberal Catholic Movement" in the Free Churches in England.

The purpose of the *Divine Service* Book is set forth in the Preface. "It is hoped that the liturgy here put forward may commend itself to those Churches where the opportunity of free prayer is cherished as a precious heritage, but where also the desire for some common form is beginning to be felt." The writer also makes some very pertinent remarks on liturgical principles. Defending the use of "free prayer" even in common worship, he speaks of it as "the creative source of liturgy itself; seeing that many of the noblest forms, especially in the Eucharist, must owe their origin to spontaneous utterance." While he recognizes the danger of a liturgy composed by a single person, he points to the fact that "the efforts of committees in this direction seem destined to emerge either prolix or colorless", and if this is true of committees or commissions, how much more true of liturgical composition by Councils, national or provincial, either in enrichment or revision. Of liturgical forms the compiler of the *Divine Service* prefers the ancient to the modern, because the older prayers have "passed through a polishing process" in experimental use, and because "modern emphasis passes more rapidly and obviously out of date; while the modern style of expression admittedly does not lend itself to the particular demands of liturgical style." The work is evidently compiled for use in Congregational churches, since the writer of the preface states that such a liturgy (*i. e.*, without any Conciliar or Synodical authority) "can only be used where congregations are free to adopt it of their own deliberate choice and therefore where no dread of 'conformity' need be aroused."

It may, perhaps, be temerarious to suggest that Dr. Orchard has rediscovered a Catholic principle in liturgical expression which has been in abeyance and almost lost sight of in the Churches of Catholic Christendom. Speaking only of the Churches of the Latin and English Rite, rigid uniformity is the law. No room is left for self-expression in

worship or devotion suited to differing races, needs, conditions, temperaments, or emotions. No room is left for what Dr. Orchard designates as "the direct and unfettered utterance of the spirit aware of its need and conscious of the Presence of God", and yet it is true that in those times and places where Prayer Books were not everything, and in everybody's hands, some of the most beautiful and cherished devotions of Christendom arose which are now enshrined in the Catholic liturgies.

Against this rigid uniformity, the Bishop of Bombay, in his preface to *The Eucharist in India*, which is by no means the least valuable part of the work, sets forth some objections. He passes in review the timid action of the Lambeth Conferences and of the Provincial Synod in India, which fails in any way to meet the problem, and proceeds to discuss the value of liturgical uniformity as a symbol of unity on which so much stress is laid by the bishops in their pronouncements. Then, countering the Bishop, there ought to be but one rite throughout the whole of Christendom. "This is the only defence which can be even plausibly set up for the attempt of Rome to impose the Roman mass in Latin on all the world." But as a matter of fact there are already a number of different liturgies in the Churches in communion with Canterbury, and it does not seem to be detrimental to true Unity. All that is needed is to recognize the principle already in existence and to extend to provinces or even to dioceses the same privileges to meet local needs. The Scottish Church has made the advance by permitting the use of either the Scottish or the English Rite for the Eucharist. Demand is becoming more insistent in England for the use of the mass of I. Ed. VI. as an alternative for the present office, but anything to escape the colorless compromise adopted by Convocation as "the oblation" following the consecration, which obscures, almost to point of disappearance the offering of the Eucharistic Sacrifice, so definitely set forth in our and in practically all other Catholic rites.

It is interesting to note how often points of contact are found in these two books under review emanating from such widely differing ecclesiastical environment. The following quotations from the Bishop of Bombay's paper are very similar to principles cited from Dr. Orchard's work:

"Liturgical forms may best follow ancient models which represent centuries of actual devotion." "Liturgies cannot be written . . . they are born, they grow in church. Liturgies are made by being used. Until one has offered a prayer many times in actual worship, one cannot tell whether it is a prayer, or something else; a sermon, a pamphlet, an epigram, or an artificial string of tags. When one has tried to pray a prayer many times, one is led to understand what is wrong, not only in its expression but also in its sentiments. . . . Much more is this true of complete services, where proportion and sequence, movement and rest, the part of the people and that of the priest, have all to be adjusted. . . . Preparatory and experimental stages should be interposed before the definite sanctioning of liturgical forms" (by the Bishop? the Church?).

Such principles and such procedure have found advocates amongst ourselves, in respect to the proposals for the enrichment and revision of our Prayer Book, now before the Church, but the difficulties seem well nigh insurmountable. The bishops apparently act on the theory that they have abrogated their *jus liturgicum* to the General Convention. The General Convention, and especially the House of Bishops, refuses to hurry. This is the result, partly of timidity, partly of the obsession of some that the Church in the United States in the twentieth century, with its adherents drawn from the peoples of every nation and religion, is a party to the religious controversies in England in the sixteenth century, and that the compromise then effected under abnormal conditions is its predominant heritage and must be maintained. There are not wanting indications that pastors and people will revert to the earlier and more Catholic method of liturgical development in finding expression for their devotional aspirations and needs, and the *non possumus* of the American *Curia*, while irritating at the time, may prove a help rather than a hindrance to the cause of adapting liturgical formularies to the times, conditions, and temperaments of differing peoples.

This thesis is not new. The present writer has maintained these views time and again in articles and in addresses. But one cannot but welcome the fact that they are

so cogently reinforced by the scholarly essays which find place in *The Eucharist in India*. Of the four collaborators in the compilation of the suggested liturgy, Mr. Althavale is a native Indian, and is the inspiration behind the undertaking. The Rev. John C. Winslow is a priest and missionary in the diocese of Bombay and writes most interestingly on the need of such a liturgy and why the one proposed is better suited to the religious ideas and habits of the Indian people than that contained in the Book of Common Prayer. He argues convincingly that in order to appeal to their religious instincts, and to correct their false conceptions, the historical facts of our Lord's redemptive work must be kept in evidence (Hinduism has no historical founder), hence the *Anamnesis*; the mystical temperament must be met, hence the *Epiciclesis*, by which "we rise to the contemplation of the mystery in which the Holy Spirit moves upon our Sacrament to make it the means of our participation in the Divine life", and the sacrificial aspect must be emphasized. For religion without sacrifice is unthinkable to the Indian Hindu. Major J. E. Festing has an admirable paper on the Relation of Freedom to Catholicity in Liturgical Development, in which he shows how differences must be allowed for everywhere. There are Western views of life and Western customs which cannot be reproduced successfully in an Oriental environment.

To those who are especially interested in the study of liturgies, the essay by Edward C. Ratcliff, a Cambridge scholar, on The Liturgy of St. James, will be welcomed. The Eucharist proposed for the Indian Church is based on the Syriac St. James which is printed (in English) in Brightman. The history of the liturgy, both in its Greek and its Syriac form, is traced as far as possible from its beginning. After the Monophysite schism in the fifth century the Syriac St. James was adopted by the Jacobites and other Monophysites, but it has undergone much change in arrangement and adaptation at their hands. The *Anaphora*, however, remains practically the same as the Greek. Amongst Orthodox Easterns the Greek St. James has been superseded by the Byzantine Rite and now is only used once a year at Zante. In 1900 it was revived at Jerusalem and celebrated on the Sunday after Christmas Day. If it is not possible to state with historical accuracy that the Liturgy of St. James is the parent rite, at any rate it can be pronounced with little fear of contradiction the most beautiful in Christendom. In its use, it holds in the East a position almost analogous to that of the Mozarabic in the West, and the practical supersession and consequent obscurity of both these liturgies is a distinct loss to the whole Catholic Church.

Of the Eucharist, as arranged for the use of the Church among native Indians, it may be said that it is an adaptation and condensation of the Syriac St. James, with certain Western features introduced. The *Proshomide*, or preliminary service, is much shortened, the Mass of the Catechumens forms a distinct feature and includes the diaconal litany and the Old Testament lesson. The Mass of the Faithful opens with the Creed followed by the *Pax* and the *Lavabo*. The priest, removing the veil, recites secretly the "Prayer of the Veil", the first of the three given in the Greek St. James. Incense is then offered and the *Anaphora* commences in the Eastern form, "The Grace . . .", "Your hearts be on high", etc. The preface is from the English rite somewhat amplified and provision is made for the proper prefaces of the Prayer Book with the addition to those found in the Scottish book. The *Sanctus* is properly followed by the *Benedictus*, because that, in the development of all liturgies, has become the normal use of Christendom. The Eucharistic prayer beginning "Holy in truth art Thou . . ." follows fairly closely the *Anaphora* of St. James, though modified in parts with skill and perspicuity. The provision for the people to make an exclamation after the Narrative of the Institution, "thy death, O Lord, we commemorate . . ." and after the *Anamnesis* "We give thanks to Thee . . ." as in the St. James, is retained. The diaconal warning before the Invocation is emphasized, paraphrased, and expanded so that instead of "In silence and fear stand ye and pray" it reads: "How fearful is this hour, O my brethren, how awful is this time wherein the holy and quickening Spirit descends and moves upon our Eucharist

to the hallowing thereof. Let us fall and prostrate ourselves with fear and trembling."

Here we have an example of a liturgy adapting itself to the devotional instincts of the worshippers. To the natives of India, *standing* in the presence of the Divine Mystery would be unthinkable, *prostration* natural. The Great Intercession immediately follows the Invocation, and includes a commemoration "of the glorious and ever blessed Virgin Mary, the Mother of Jesus Christ our Lord and God. St. Thomas," and others to be named on their Feasts, "that they may share with us in the communion of this our sacrifice and continually assist us by their prayers." The commendation of the faithful departed closely follows that in I. Ed: VI. The manual acts, fraction, consignation, and commixture follow and the Eucharistic prayer is concluded with the Lord's Prayer. The *Agnus Dei*, a distinctly Western devotion, is sung during the administration. A prayer of Thanksgiving, a hymn, and the Dismissal conclude the service.

This brief outline can give only an inadequate idea of the richness and solemnity of the rite as a whole. The Eastern prayers and devotions, subdued though they be, through transference and modification, sufficiently suggest the picturesque mysticism which is associated with liturgical formularies from this source. To criticise the introduction of certain Western features, where their worth has been proved, would seem only pedantic, and particularly does this seem true of the variable collects and prefaces for the Sundays and holy days of the Christian year.

The compilers are to be congratulated, not only for showing in concrete form how a liturgy may be adapted to geographical and racial conditions and needs, but also and particularly for setting forth so cogently in their essays the principles on which their work was based, principles which must be taken into account by those who would give expression to the living devotion of the Church in liturgical revision and reconstruction. Just as the social and economic conditions of to-day cannot be dealt with by the sumptuary laws of the sixteenth century, neither can the growing and moving worship of the American Church in the twentieth century be confined within the limits of the Edwardine and Elizabethan legislation.

It is instructive and interesting to turn to the contents of Dr. Orchard's "King's Weigh House Liturgy". Five variations each of Morning and Evening Prayer are set forth, following broadly the lines of the Prayer Book. Provision is made both for extempore and silent prayer in each office. The Litany is broken up into sections modified, enlarged, and distributed in the various services. Special offices are provided for Christmas Day, including the "Adoration of the Holy Nativity." An adaptation of *Tenebrae* has been arranged for the evening of Maundy Thursday, with the explanation "that the service begins in silence and ends in almost total darkness, the lights being extinguished as the office proceeds." For all the greater holy days a special service is given.

The arrangement for the Holy Communion is unique. A Protestant and a Catholic order are provided. The first is "the Observance of the Lord's Supper" and is nothing more than a significant recollection of the Institution. The elements are distributed to the people. The President reads the narrative, the people partake of the bread and wine as the blessing of each is mentioned, some topics for prayer are suggested, and a benediction pronounced.

The second is the "Order for the Celebration of the Eucharist," and provides for three types of service, Low, Festal, and Requiem! The minister is spoken of throughout as the "Celebrant". The Preparation begins with the *Judicame*, a confession adapted from the liturgy of St. James; the ninefold *Kyrie* ("if sung the original language of the liturgy may be used"), the Absolution from the Prayer Book followed at festal services by the *Gloria in excelsis*. There is a good deal of dislocation in the arrangement of the parts, though not more, or so much, as is found in the Prayer Book rite, but some are difficult to explain, like the dislocations in the Roman canon. For instance the Prayer of the Veil, adapted from the third of the prayers found in the Greek St. James, is placed just before the Epistle when it would liturgically be looked for after the Creed and before the Offertory, while

the collect for the day is moved along with the collect for purity to the beginning of the *Anaphora*. The prayers at the preparation and offering of the elements are taken from the Latin rite, but the "*orate fratres*" is inserted between the *Sanctus* and the *Benedictus*. The opening paragraph of the Eucharistic prayer differs in character from that usually found in this connection in that it contains no reference to the work of redemption; indeed, it is *sui generis*. The second paragraph contains the *epiclesis* following the order of I Ed. VI., "send down thy Holy Spirit and sanctify these creatures of bread and wine that they may become to us the most blessed Body and Blood of Thy dear Son . . . Who". Following the Words of consecration there is the direction in large capitals, SILENT ADORATION. The Prayer of Oblation is an abbreviated adaptation from the Latin rite: "We offer this pure, holy, and spotless sacrifice, the Bread of eternal life and the Cup of everlasting salvation". The Lord's Prayer, of course, concludes the "Canon" and is followed by the *Agnus Dei*. The preparation for communion comes in its logical and liturgical place just before the administration. Proper prefaces are provided not only for the five festivals noted in our Prayer Book but also those now found in the Scottish liturgy and in addition "Upon the Feast of Corpus Christi".

It is refreshing to find in a liturgy emanating from the provenance of the King's Weigh House Chapel no embarrassment as to the implication which may be found in the *Benedictus qui venit* immediately before the Eucharistic prayer, no hesitancy in belief that by the operation of the Holy Spirit the creatures of bread and wine become to us the "blessed Body and Blood", no juggling of words to cover up the reality of the Eucharistic sacrifice, no disguising a reverent adoration of the Holy Sacrament, no meticulous picking of phrases so as not to be too positive and precise in praying for the departed. Dr. Orchard simply buried out of sight the dead past and set to work to make a liturgy of use for the living present. He could move the more easily and choose the more readily amongst liturgical formularies in that he and his people were not hampered by a Prayer Book with a history.

The appearance of these two books at this time is of unusual interest and significance. Neither may gain the recognition it deserves in the immediate future, but both are evidence of a trend of thought and of a movement which will eventually prevail.

IN HIM IS NO DARKNESS

THERE IS a danger affecting faith—worse than any, as it seems to me—and that is, the believing about God things unworthy of justice, things uncompassionate, things arbitrary. I am afraid to say how largely it seems to me such things do enter into the every-day religion of good Christians. Some seem to believe that He cares not for goodness in itself—that a good heathen (for instance) is no nearer to Him than a wicked one—that goodness is hollow if it does not rest on a belief exactly like their own. Others seem to think that He can tolerate and dwell with evil: that He can abide ungenerous hearts and selfish lives and luxurious habits in those who hold Christian Doctrine in pure lives. Others that He can rejoice, or at least consent to, the inevitable ruin, the lasting perdition, of the chief part of mankind, when they have had no chance of being better than they were or knowing better than they did.

The opposite kind of people think that when He has promised to us great blessings of forgiveness and salvation, on certain conditions, He will give them us even if we perform not those conditions. They think He means one thing, and says another. It is the secret hope, the only hope, of many. Many other such things there are which people persuade themselves to believe. As good old Bishop Jeremy Taylor said, "They believe about God things for which they would hate a man."—*Archbishop Benson*.

WHEN YOU FEEL very melancholy and depressed in spirits, or are tried by heat or cold, or any other bodily pain, lift up your heart to the Eternal Will, which has, for your good and happiness, appointed you this discomfort, and has arranged the time and duration of it. Then rejoicing in the manifestation of the love of God, and for the opportunity of serving Him in the way which seemeth to Him best, say in your heart, Behold in me the fulfilment of the Divine Will, which has from all eternity lovingly ordered that I should undergo this trial. Blessed, ever blessed, be my most gracious Lord.—*Lawrence Scupoli*.



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.

HYMNS NOT IN THE HYMNAL

To the Editor of *The Living Church*:

THE Notes on the New Hymnal, contributed to your columns by the Rev. Winfred Douglas, are so able and interesting that they are no doubt widely read, and of great value in promoting the study of hymns and hymnology, as well as explaining the New Hymnal. There is one section of the subject, however, which his present task does not cover. That is, hymns that ought to be in the Hymnal, but are not. Of course you cannot put in everything, however worthy; but room might be found for some of them; and it has occurred to me that because of the interest evoked by Dr. Douglas' articles, it would be a good thing to ask the editor of THE LIVING CHURCH to admit, now and then, some of the old or less known excellencies simply that they be not forgotten altogether. For instance, I would like to ask him to reprint, for his thousands of readers who otherwise will never see it, Dr. Hopkins' magnificent lyric, "Jerusalem, high tower thy glorious walls", and pieces of merit like that, of the past generation. Just now, however, I ask the insertion of the following hymn, which I copied from the *People's Hymnal*, London 1867, because it is so suitable to be sung during the present world trouble:

"The world's rude tempest rages,
Rough is life's stormy sea;
O blessed Saviour, save us,
We perish without Thee.

"Arise, and lay the billows
Around us calm and deep;
Awake and bid the passions
That dwell within us sleep.

"Lift up Thyself among us,
And let Thy presence fill
The void that makes the tempest,
Till every heart be still,

"Till every sorrow slumber
And every passion cease;
Then shall we sing our praises
To Thee the God of peace;

"To Thee who ne'er dost let us
Have needless care, nor yet
In all our sins forget us,
Though we may Thee forget.

"O Holy Father, shelter,
O Holy Spirit, be
Our Comforter through Jesus;
We perish without Thee."

If it were in the Hymnal it would be much used. It is for the Fourth Sunday after Epiphany, when the Gospel for the day is our Lord's stilling the Tempest.

JOHN H. EGAR.

TEMPTING OFFICIALS TO PERJURY

To the Editor of *The Living Church*:

IN a democracy the temptation to adopt sinful methods is strong when a presidential campaign is pending. The evil maxim, "All is fair in politics", is accepted by many politicians. It has seldom led to more flagrant violations of the divine law than it is doing now. The leaders of both parties are urging the Governor of Tennessee and the members of the Legislature of that State to violate their oaths of office. Each of them has taken an oath to support and maintain the Constitution of that State, has appealed to God as a sanction for the observance of the oath. Each one of them has declared—"So help me God" when he took the oath of office.

The Constitution of that State provides as follows:

"No convention or General Assembly shall act upon any amendment of the Constitution of the United States proposed by Congress to the several States, unless such convention or General Assembly shall have been elected after such amendment has been submitted."

The proposed Suffrage Amendment to the Constitution of

the United States was not proposed by Congress until after the election of the General Assembly of the State of Tennessee. According to this section of the Constitution, it is not lawful for this General Assembly to act upon that subject.

The Third Commandment is explicit: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." "The Ten Commandments will not budge". Perjury will continue perjury whatever politicians may say. The excuse is made that the Supreme Court of the United States decided in the Ohio case that the courts would not enforce a provision of the State Constitution which provided for a referendum. This decision of the Supreme Court seems to me irrelevant. There is no question of submitting the ratification to popular vote. The real question is whether the Governor and legislators shall do something which the Constitution of their State forbids.

But, assuming that the effect of the decision of the Supreme Court is that a ratification by the State Legislature would be valid in law without regard to the requirements of the State Constitution (which is the most that can be claimed), the question comes up, is it right for a man to violate his official oath simply because he cannot be punished for it? Lawyers would have told their clients that the laws of this country do not provide punishment by imprisonment for any perjury unless it is committed in judicial proceeding. But is perjury less a crime in the eye of God because human law does not punish it? Long ago it was said by a great moralist that a man is a wicked man who squares his conduct solely by the law of the land. Many great sins—as, for example, lying—are not punishable by human law.

It seems to me that this scheme to gain a point for a party by urging a Governor and legislature to violate their official oath is one of the most dangerous that has ever been brought forward seriously from any respectable source. If sustained, it would destroy the obligation of every official oath and would subvert respect for law and confidence in the executive.

New York, August 1st.

EVERETT P. WHEELER.

SEES THE "GREAT TRIBULATION" AHEAD

To the Editor of *The Living Church*:

SOME words of warning were ventured here months ago against the menace to the Church which threatens her with a débâcle not less grave in a spiritual sense than the ethical and material wreck of the world. They are in the way of verification, despite physical prosperity, successful "drives", and a good deal of business bustle. Forces are rallying like those which militarism gathered for an outbreak, inevitable since each of two "parties" feels that "toleration" and "unity" can not be longer pleaded to hold together groups of religionists who do not simply dislike each other's position but believe it to be "soul-destroying". To make the issue more serious, the larger group in the Church is about to expose her to the temptation to strengthen its own force by "snipping" and "paring" the "Deposit", to harmonize with the Protestant sects and create a technical unity.

The precept of "Old Arkel" in Maeterlinck's *Pelléas and Melisande*, "If I were God, how I should pity the children of men", could have no better illustration than when good men, with good impulses, call all people to follow them down a path (often broad and easy) obviously edged with pitfalls and with a morass looming up in the cloudy end of it—with an invocation to the Holy Spirit as a preservative and the bestower of safe-conduct.

Nowhere is such an appeal authorized, without a consideration of right reason precedent, and it is a sort of sin against the Holy One surely to make it when right reason is defied.

The Anglo-Catholic Congress has spoken with the voice of Catholic Churchmen when it declared that we should "not tolerate any proposals for intercommunion which are inconsistent with the principles of the Church or any experiments which would place obstacles in the way of real reunion with the Churches of the East and West." Yet the reverend champion of our yielding in the essential of the vital grace of Confirmation—in the "Concordat"—and the "publicity agent" of "Faith and Order"—in his statement that "theology must be re-written in modern

terms"—have both committed their followers to the very course condemned in London last month.

Those, however few in number, who stand firm in the humblest way by the knowledge given them, according to right reason, for "defenders of the Faith", must resist all attacks upon it, or the menace of them, however popular and plausible. They may be mocked as pessimists by the world. They can hardly be derided by the brethren of the Christian name. Doing what seems their present duty is none the less incumbent upon those who belie the words of the Lord. His prophecy cannot be limited to the fall of Jerusalem. They plainly predict the "great tribulation" of the "last days", when those now blindly sanguine may see too late the fulfilment of the promise to those that "shall endure unto the end". Those very conditions in the world and the Church which good people minimize or try to ignore are the forerunners, as the Master said, of the great vision of the "Son of Man, coming in the clouds of heaven with power and great glory".

ERVING WINSLOW.

CONCERNING BOOKS IN EMBOSSED TYPE

To the Editor of *The Living Church*:

AS the Church Periodical Club has been authorized to provide some reliable religious literature in embossed type, for the blind, and there is a great deal being said and written concerning the Revised Braille, it may be well to call attention in our Church papers to a few facts in connection with the printing thereof.

The following is in reply to a letter from me urging that our books be printed on smaller pages:

"Yours is a good idea, to turn out smaller books, and is a thought that never occurred to me before. The big books are a nuisance, and are awkward to handle by anyone, to say nothing of the weak as you pointed out.

"It might be well for you to send your observations and arguments for smaller books to the Ziegler and to other libraries, and create a sentiment along this line.

"I sometimes think that it is our duty to make any helpful suggestions that come to us; and there is no telling how much further along we would be if those who are capable of original ideas would give the world the benefit of them."

My arguments in favor of the smaller books are, that those tired from work or weak from illness do not feel equal to stretching their arms to the top lines of the large pages, and, therefore, postpone reading indefinitely; while the constant grazing of the sleeve across the dots on the lower portion of the pages wears both sleeve and dots.

The only argument I have heard in favor of the larger page is the less expense of having them bound. More bindings will be necessary, it is true, but my experience as librarian shows me that the large books, however carefully handled, are hard on the bindings, and long before the book is worn out it is ready for a new binding.

I suggest to the C. P. C. that when it arranges to have printing done in embossed type it demand that the words be spelled out, that they be spelled correctly, and that the pages do not exceed ten inches in depth—from top to bottom.

Seven by twelve or nine by twelve is a good size for the pages; with twenty-two or twenty-four lines on the page.

Memphis, Tenn., July 12th. REBECCA JANE TURNER,

Librarian for the Blind.

"GREER HOUSE"

To the Editor of *The Living Church*:

THOSE who last year joined the Modern Methods Committee of the Churchwomen's League for Patriotic Service, and who at the request of the Rev. Wm. E. Gardner and others devised plans for getting in touch with Church Students, learned, at the "Saturday afternoon teas" organized at the League Headquarters (and learned it with amazed dismay), how great was the number of Church students in New York who were drifting from all Church influence. The members of this committee know that our men and girl students are being—in a wholesale way—lost to the Church; and they felt no surprise when one of our bishops in a letter written less than a month ago stated that "many of the students are drifting away from Church membership, and for some reason which I cannot understand are swept into Christian Science."

This statement does not surprise the members of the Modern Methods Committee, for they are constantly told by students how "motherly" are the Christian Science women, and how "cozy" are their reading rooms, and how many boarding houses are kept by them in places where students congregate. And each week the members of the committee have come in contact with students who have complained bitterly of feeling "outside the Church for the first time in their lives,"—"utterly lonely and miserable in the city of New York".

That these students are outside the Church through their own fault makes the matter no better. That they, coming from all parts of the United States, have no friends, in a city in which there are hundreds willing to befriend them, is cruelly pathetic! That the Church should lose them—young, bright, clever and attractive as many of them are, undoubtedly to be leaders, men and women of influence in the near future—is a tragedy!

So, "Greer House" and the "Greer Club" will open next September in East Twenty-eighth street. This has been made possible by the generous gifts of three Churchwomen, who subscribed \$12,000 to secure a large double house in which this new student work may be born and have a chance to grow. But many alterations are necessary to make this house adaptable and ready for a student's club house: and the very lowest estimate obtainable places the cost of alterations (plumbing, painting, etc.) at \$7,500. Towards this, \$900 has been already subscribed by friends interested; and now we come forward with confidence to ask those who love the Church and value its teachings to give what they can, in large or small sums of money, to help in this new branch of the Church's work. When the house is in running order it will be fully self-supporting; but first year expenses are always heavy. We feel sure that we may trust to the generosity of Americans in this work for our younger citizens; and we are very sure that we may trust to the wisdom, forethought, and generosity of Church people to help in this effort to save those young people who during their student years pass through many and divers temptations.

Checks should be made payable to the "United States Mortgage & Trust Co., Students' Club House Acct." (of the C. L. P. S.) and sent to Miss Warren, 8 West Forty-seventh street, New York City, who will gratefully acknowledge any gift, or give further information if required.

AGNES EMILY WARREN,

Chairman Modern Methods Committee, Churchwomen's League for Patriotic Service.

"CLING TO THE MIGHTY ONE"

Cling to the Mighty One,	Ps. 89: 19.
Cling in thy grief;	Heb. 12: 11.
Cling to the Holy One,	Heb. 1: 12.
He gives relief;	Ps. 111: 9.
Cling to the Gracious One,	Ps. 116: 5.
Cling in thy pain;	Ps. 55: 4.
Cling to the Faithful One,	1 Thess. 5: 24.
He will sustain.	Ps. 27: 8.

Cling to the Living One,	Heb. 7: 25.
Cling in thy woe;	Ps. 86: 7.
Cling to the Loving One,	1 John 4: 16.
Through all below;	Rom. 8: 38-39.
Cling to the Pardoning One,	Is. 6: 7.
He speaketh peace;	John 14: 27.
Cling to the Healing One,	Exod. 15: 26.
Anguish shall cease.	Ps. 147: 3.

Cling to the Bleeding One,	1 John 1: 7.
Cling to His Side;	John 20: 27.
Cling to the Risen One,	Rom. 6: 9.
In Him abide;	John 15: 4.
Cling to the Coming One,	Rev. 22: 20.
Hope shall arise;	Titus 2: 13.
Cling to the Reigning One,	Ps. 97: 1.
Joy lights thine eyes.	Ps. 16: 11.

NOTE.—Mr. Randall Comfort of Pleasantville, N. Y., writes: "I found the subjoined in my mother's scrapbook. It seemed to me so interesting and unique that I thought it might prove so to your readers likewise." We are glad he sent it, and wish he had also found the name of the writer and compiler.

ATHEISM

THE ATHEIST may speculate, and go on speculating till he is brought up by annihilation; he may then return to life, and reason away the difference between good and evil; he may even go further, and imagine to himself the perpetration of the most atrocious acts; and still he may eat his bread with relish, and sleep soundly in his bed; for his sins, wanting as it were substance, having no actual solidity to leave their traces in his memory, all future retribution may seem to him a thing with which, in any event, he can have no concern; but let him once turn his thought to practice—let him make crime palpable—in an instant he feels its hot impress on his soul.—*Washington Allston.*



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

I HAVE had an entertaining hour with a sweet little book called *Tama*, the diary of a little Japanese school-girl. This diary was suggested as an experiment by the teacher, Miss Florence Wells, and is assembled by her and published by The Woman's Press, New York. It reminds one just a bit of Opal Whiteley's diary in the *Atlantic* in its quaint turns of thought and its pains-taking use of English which is very funny. But it is a naive revelation of the heart of a sweet young girl, who has become a Christian and wants to be one worthy of the name. Often I think we American Christians may learn lessons which almost shame us, from these new Christians. Their sincerity, their effort, their consciousness of sin, and their contrition and earnest effort to improve, wemight emulate with profit.

On Saturday, October 1st, Tama writes in her "dialy", as she calls it: "When I heard the hen voice, my closed eyes opum"; which an American girl would express thus: "When I heard the hen cackling, I opened my eyes." On the next day she "went with Jun to Kaigan Church and gave ear for preach of Sasakura minister. I heard about 'Let this mind be in you which was also in Christ Jesus'. It struck my heart very much so I wrote this for memory." On Tuesday, though, we find Tama ill in bed. But she does not neglect her diary. She writes: "To-day is Tuesday but I cannot went to school. When morning was twilight the sky began to redden in the east. I was waked by dreary sounds but I felt so bad I can't get up. When began school worship and piano's tones swelled, the waves of hymnal floated through the fresh air. I was sad for I drew a cold yesterday and very bad spirits. I do not want to spend time in bed but there is no help. I felt lonely. I read some magajines and made Japanese poem about the Day Of An Invalid's Room. I cannot say in English but it saying thus:

"I must stay in bed
Lonely watch the clouds sail by,
Sick alone and sad,
Classmates come to sorry with,
Maybe they will bring some cakes.

"I know foreigner's poetrays has rhyme but Japan's has only steps like this one, five, seven, five, seven, seven."

But after a while little Tama has to entertain a proposal of marriage made by proxy: "To-day I had a letter from Toshi who got married and lives in America. Toshi's husband was doing study many years in America and he has some friend there that wants wife and Toshi asks me do I like to marry him and go to America. I think but I cannot know. I like to study in my school and I like to go to America." Evidently Tama makes up her mind for she soon records: "Now six days pass and to-day come a letter from Toshi. She pour forth how glad she is on my agree with her about join in matrimony with Mr. Wakamatsu. She give me his picture. Now what can I do with that picture? If my friends shall see, then surely I shall get a tease; if I shall carry it in my bosom then surely he shall spill out. Oh, what shall I put him where? Oh, it is anxious to me. I hope my lovely room mates are hibernating in a lovely dream. Just this night, one only, I shall deposit his honorable face in the envelope of my pillow." Later, Tama writes to her mother about this important matter and confides to her diary that "Mr. W. looks very fine gentleman and not so young. He looks like 30 over." Her troubles about hiding her lover's picture increase. On December 16th, about a month after the love affair begins, Tama records that there is nothing to write and then suddenly remembers that there is: "Oh, One More—I lost his picture. I try to think when I have put him where! So I seeked in all places, he is not in my pillow as first time, not in book, box, or desk. My room friends ask what I seek with such energetic? Even

how much I look I cannot find, so I discourage and begin to go to bed. I take my double sash off. Jun saying: 'You drop something', pick up that picture. O Sad! I lost the picture and I got the tease. Both is sorry for me." Here is a lovely Sunday thought for any girl: "To-day is a Sunday, I must keep myself purity', I said when I got up this morning." Later, poor Tama gets a mother's letter telling her that she must marry Mr. Takayama and not Mr. W. Puzzled by the change, she writes: "Not even a little I don't know either, and if I say 'No', each will disappoint. I am too tired to think so I give over hereby."

This is a charming little volume to grace an American girl's library, and impending birthdays might be made happy with it.

THE REVIVAL of interest in the occult and mystic is constantly fanned by a great deal of literature, some of it absolutely silly and some displaying thought and learning.

I have been wondering if this craze will bring into prominence a book written about 1882 by Edward S. Huntington of Boston and published by Lee and Shepard of that city. This book is called *Dreams of the Dead*, and an autograph copy of it lies before me now. The author, who wrote this book under the name of Edward Stanton, was a nephew of the late Bishop Huntington. He was a captain in the regular army and a very accomplished and scholarly gentleman. Toward the close of his life he became interested in many serious things such as sociology, religion, the mysteries of life and death.

Captain Huntington married a daughter of the Hon. Daniel D. Pratt, United States Senator, and for some years lived on a fine farm in the Hoosier State. His conversation, always fascinating, was along thoughtful and unusual topics. However, he returned to Quincy and there wrote this singular book in which he seems, under the guidance of the ghost of a friend named Barton, to journey into unreal lands.

In this book was enclosed a newspaper clipping from a Roman Catholic paper, I think. The reviewer says that the book must prove profoundly attractive to all readers of the marvellous and mysterious. "Its author is a student of occultism, theosophism, spiritualism, and various other isms, who suddenly realizes that he possesses the power to separate his spiritual self from his merely physical organism and thus to wander at will among the spirits and ghosts of the dead in the nether world." At the end of a long and somewhat sarcastic critique, the reviewer says: "The author concludes by saying that his views are not opposed to Christianity 'as it came from Christ', which is indeed a remarkable condescension on the author's part. He believes in a Christian dressing for his home-made theosophical salad. One of the besetting sins of the age, pride of intellect, seems to lurk in every chapter of this remarkable production. If the author would only cultivate assiduously, through prayer, the contrary virtue, humility, grace would be vouchsafed unto him." I am fearful that Edward Stanton smiled when he pasted this notice into this book of mine.

HAVING MORE than three-fourths of its parish branches represented, the twenty-eighth annual meeting of the Georgia branch of the Woman's Auxiliary to the Presiding Bishop and Council was held in St. Thomas' Church, Thomasville, April 21st and 22nd, and reports from officers, district vice-presidents, and chairmen of standing committees showed that there is steady growth and interest by the women of the diocese in the Church's Mission.

The convention opened Wednesday morning with a corporate celebration of the Holy Communion by the Bishop,

assisted by the Rev. W. H. Higgins, rector of the parish. At the business session which followed, the Bishop gave a short address in which he asked that the status of the Auxiliary in the diocese remain unchanged for the coming year, and that instead of considering the new plans for the Church Service League the work continue as formerly, and that a committee be formed to study these plans for the coming year, and, after conference with him, to report at the annual meeting next year. This request was complied with, and Mrs. O. Brownell of Valdosta was made chairman of the committee. The district vice-presidents reported the following contributions for 1919 for missions, special gifts, diocesan expense fund, and pledges to the Bishop for the vacation fund and travelling expenses of the diocesan missionaries: Albany district, \$742.56; Augusta district, \$855.04; Brunswick district, \$359.52; Savannah district, \$1,007.66. These amounts included the valuation of the missionary boxes, and the secretary of boxes reported that nine, sent to missions in Lexington, Ky., Sherwood, Tenn., Amherst, Va., and to a missionary in the diocese, were valued at \$712.04. Mrs. W. N. Pratt of Savannah was made chairman of the committee to study the new box plans and to advise as to the feasibility and advisability of undertaking them in a small diocese. Over \$100 having been collected for repairs on the clergy vacation house in Saluda, N. C., a new committee was appointed to continue this work.

Wednesday evening the Rev. John Moore Walker, rector of St. Paul's Church, Albany, preached the missionary sermon, and on Thursday morning, the delegates heard an interesting address from Sister Elizabeth Mary of England, of the Community of St. Peter the Apostle, Horbury, Wakefield, Yorkshire, on her work for the reformation of young women, and her hospital experiences during the war.

In her annual address, the president, Mrs. A. B. Hull, of Savannah, mentioned that the diocesan contribution to the United Offering at the Triennial was \$2,052.13. Mrs. A. H. Hilsman, of Albany, educational secretary, reported that during the winter seven branches studied *Neighbors* and one *Christian Americanization*, and that there were two institutes. The appeal of Archdeacon Stuck was read, and a resolution passed endorsing the bill to prohibit the wholesale slaughter of salmon at the mouth of the Yukon river, and a copy of the resolution will be sent to every Georgia congressman. Pledges to the amount of \$100 were made for a scholarship fund for the Bishop of Alaska, and this amount will be added to, it is expected, to make the total \$200. Five members of the Auxiliary were elected on the new diocesan committee for continuance of the Nation-wide Campaign, in accordance with the resolution passed at the diocesan convention in Waycross, and the following were elected to attend the Provincial Synod in Louisville in November: Mrs. A. H. Haskell of Augusta, Mrs. F. F. Reese of Savannah, Mrs. J. P. Stewart of Waycross; alternates, Mrs. W. N. Pratt of Savannah, Mrs. A. H. Hilsman of Albany, and Miss Edith Johnston of Savannah. The officers for the ensuing year are: Honorary president, Mrs. W. H. Elliott, of Savannah; president, Mrs. A. B. Hull of Savannah; vice-presidents, Miss Eugenia Johnston of Savannah, Mrs. J. H. Merrill of Thomasville, Mrs. J. C. Hagler of Augusta, and Mrs. J. P. Stewart of Waycross; recording secretary, Mrs. Harrison Watts of Waycross; corresponding secretary, Miss Clair Moore of Savannah; treasurer, Miss Lula Colesbury of Brunswick.

In 1921 the annual meeting will be held in St. Mark's Church, Brunswick, and it is probable that after that time the Woman's Auxiliary of the diocese will hold its annual meeting at the same time as the diocesan convention.

A NUMBER OF WOMEN, who first learned of the Church Prayer League and its quarterly leaflet through the distribution of the latter in Detroit, perhaps are wondering what has become of the little paper to which they subscribed. The paper was issued from All Saints' Convent, Ilchester, Maryland, and for eleven years has filled faithfully an unusual place in the literature of missions. But in April the convent burned to the ground and with it the list of subscribers. Sister Elspeth, who edits the leaflet, would like very much to have the names and addresses of them and requests that until October they be sent her at the address given above.

In October the leaflet will be published by the Church Service League from the Church Missions House. The present number, then, the July number will be the last appearance of this helpful little leaflet in its present form. It has quickly made a place in many lives, extending the horizon of prayer intelligently to those who have had the wisdom to use it. Sister Elspeth writes thus of the fire at the convent:

"The worst thing about a fire is that you are driven to build at the time you would never have chosen.

"You would be amused if I told you that the name of Indianapolis always suggests to us here some kind of electric machinery. We have a magnificent pump which came from that city, and supplies the whole of this estate . . . before the fire used to pump 5,000 gallons daily, and never went out of order in the whole four years. And this spring we have used two electric brooders for our baby chicks, from Indianapolis. I had the first of them indoors in the very room where the fire was first found and had only time to snatch it up in one hand, and the babies in the other (23 of them in a cardboard box), and get downstairs. No one ever went up that stairway again. . . . I heard the timbers fall behind me. But the dear little lives were saved though they had to spend that night out on the lawn with my cloak wrapped round them."

HERE IS one more charade, this time from an island in the Pacific:

"My first is a society
Which is not a sorority!
In it a membership to gain,
Requires some labor to attain!
To it each college youth aspires!
The winner every girl admires!

"My second tells in just one word
Of how he won! You've often heard
How honest toil breaks barriers down,
And leads to fortune and renown!

"My third to which we owe our sight
Of all things beautiful and bright!
The rainbow tints of every hue,
And scenes of life, through it we view!

"My fourth and last, you must agree,
Will rhyme with this line perfectly:
You'll find it is not Z, and yet,
It is the end of Alphabet!

"My whole is what, the preachers say,
The Master taught from day to day:
He serves God best, in God's good plan,
Who loves and serves his brother-man."

Honolulu, June 10, 1920.

MAY L. RESTARICK.

THE INTERPRETER

Thy birth no star announced, no angel train;
Thou didst not tread the ways of Galilee,
Nor still the storm upon the sacred sea;
The stinging scourge, the curse of lips profane,
The crown of thorns, the agonizing pain
Of Golgotha have never tortured thee;
Yet, oh my friend, how clear, how dear to me
Hast thou made Him who trod Judea's plain!

With reverent heart I gaze across the years,
Through thee the widening centuries are spanned;
His gentle voice by faith my spirit hears,
The message thou hast made me understand:
No more shall grief have place, no more shall fears;
I walk with Him and thee on either hand.

ELMER JAMES BAILEY.

WHAT WILL THAT first apprehension of God, under the new conditions of the other life, really be? There are trustworthy accounts of men who have been utterly overcome at the first sight of a fellow-creature with whose name and work they had for long years associated great wisdom, or goodness, or ability.

What must not be the first direct sight of God—of God, the source of all beauty, of all wisdom, of all power—when the eye opens upon Him after death: "Thine eyes shall see the King in His beauty"—they were words of warning, as well as words of promise.—H. P. Liddon.

Church Kalendar



- 1—Ninth Sunday after Trinity.
- 6—Friday. Transfiguration.
- 8—Tenth Sunday after Trinity.
- 15—Eleventh Sunday after Trinity.
- 22—Twelfth Sunday after Trinity.
- 24—Tuesday. S. Bartholomew.
- 29—Thirteenth Sunday after Trinity.
- 31—Tuesday.

Summer Addresses

THE Rev. Dr. FLOYD APPLETON, rector of St. Paul's Church, Harrisburg, spends his vacation in Providence, R. I. During August he is in charge of the Church of the Resurrection, Richmond Hill, L. I.

THE Rev. W. B. CAPERS, D. D., spends August in Columbia and Sewanee, Tenn. His study at Jackson, Miss., presented him with a purse to pay his vacation expenses.

THE Rev. THOMAS DYKE of Edwardsville, Mo., and the Rev. H. H. FIRTH of Carlisle, Pa., have gone to England to visit relatives until September.

THE Rev. JOSEPH A. HOLDCROFT, rector of St. Paul's Church, White Haven, Pa., will be in charge of Trinity Church, Carbondale, Pa., during the month of August; and should be addressed at 109 Salem avenue, Carbondale.

THE Rev. A. B. HUNTER, honorary principal of St. Augustine's School, Raleigh, N. C., is in charge of Emmanuel Church, Geneva, Switzerland, during August and September and will be in charge of the American Church, Florence, Italy, from October 1st. Address, Portofino, Genoa.

THE Rev. A. L. LONGLEY and Mrs. LONGLEY of Grace Church, Nyack, N. Y., are at Worcester, Mass., until the end of August.

THE Rev. W. M. SIDENER, after thirteen years' rectorship at St. Paul's Church, Steubenville, Ohio, has been granted two months vacation and is at Hotel Cabrillo, La Jolla, California, where he may be addressed.

THE Ven. JOHN C. WHITE will spend his vacation during August at Annandale, Minnesota, where he may be addressed until August 15th.

Personal Mention

THE Rev. CLINTON W. ARESON, formerly rector of Trinity Church, Bridgeport, Conn., is called with Mrs. Areson for Constantinople, where he will engage in Y. M. C. A. work.

THE Rev. C. E. BEACH, of Hobart, Okla., is signing to accept a call from the vestry of St. Paul's Church, St. Louis, Mo. His address after August 23rd will be 1900 Louisiana avenue, St. Louis.

IN THE LIVING CHURCH of July 31st appeared: "The Rev. FREDERICK M. C. BEDELL as resigned as rector of Trinity Church, Hamokin, Pa., to accept charge of Christ Church, Houston, Texas." This was partially incorrect. The Rev. Mr. Bedell is on the next Sunday in October to become associated with the Rev. Peter Gray Sears, D.D., who has been rector of Christ Church for a number of years and will so continue.

THE Rev. SIDNEY T. JAMES, secretary for the Diocese of Olympia, wishes that all correspondence for the diocese shall be addressed to him at 601 St. Helen's avenue, Tacoma, Wash.

THE Rev. EDWARD M. H. KNAPP, for a number of years vicar of the parochial chapel of the Church of the Incarnation, New York City, has accepted a call to St. Mark's Church, Augusta, Maine.

THE Rev. H. NEWMAN LAWRENCE, for the past eight years rector of St. Paul's Church, Wickford, R. I., has retired. His present address is Richmond, Staten Island, N. Y., Box 25.

THE Rev. CHARLES A. MARKS should now be addressed at 66 West avenue, South Norwalk, Conn.

THE Rev. FRANCIS MCILWAIN, rector of St. John's Church, Cuyahoga Falls, Ohio, on Sunday, July 24th, celebrated the fifteenth anniversary of his ordination as priest.

THE Rev. A. L. MURRAY acted as chaplain for the Iowa state democratic convention, on July 28th and 29th at Cedar Rapids. He will also address the Cornell short course for ministers at Cornell College, Mt. Vernon, in the third week of August.

THE Rev. JAMES F. ROOT, since June 13th in charge of Emmanuel Church, East Syracuse, N. Y., and the Church of the Good Shepherd, Onondaga Valley, N. Y., may now be addressed at 212 East avenue, East Syracuse.

AFTER September 1st the Rev. BERTRAND STEVENS, Ph.D., Bishop Coadjutor-elect of Los Angeles, will be in residence at 2277 South Hobart boulevard, Los Angeles. His office will be at 523 South Olive street.

THE Rev. LEWIS E. WARD, rector of Emmanuel Church, Elmira, N. Y., took services at the chapel at Sylvan Beach, N. Y., the last two Sundays in July and is in charge of services at St. Peter's Church, Auburn, N. Y., on the first three Sundays in August.

THE Rev. WARREN R. YEAKEL was reported in this column of last week as resigning his post as district missionary in Utica, N. Y. A postal card from the Rev. Mr. Yeakel, however, states that the item was incorrect. He has not resigned.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

THE LIVING CHURCH

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

- NEW YORK:**
 - E. S. Gorham, 9 and 11 West 45th St.
 - Sunday School Commission, 78 Fifth avenue
 - R. W. Crothers, 122 East 19th St.
 - Brentano's, Fifth Ave. and East 27th St.
 - Church Literature Press, 2 Bible House.
- BUFFALO:**
 - Otto Ulbrich, 886 Main St.
 - St. Andrew's Church, 166 Goodell St.
- BALTIMORE:**
 - Lycett, 317 N. Charles St.
- WASHINGTON, D. C.:**
 - Woodward & Lothrop.
- BOSTON:**
 - Old Corner Bookstore, 27 Bromfield St.
 - Smith & McCance, 2 Park St.
- PROVIDENCE:**
 - T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:
 Educational Dept. Church House, 12th and Walnut Sts.
 Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:
 The Cathedral, 117 Peoria St.
 A. C. McClurg & Co., 8. Wabash Ave.
 Church of the Holy Communion, Maywood.

LOUISVILLE:
 Grace Church.

MILWAUKEE:
 Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:
 Grace Church.

PORTLAND, OREGON:
 St. David's Church.

LONDON, ENGLAND:
 A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
 G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

BOOKS RECEIVED

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

D. Appleton & Co. New York.
Government Organization in War Time and After. By William Franklin Willoughby. \$2.50 net.

Thomas Y. Crowell & Co. New York.
The World Beyond. Passages from Oriental and Primitive Religions. Compiled and arranged by Justin Hartley Moore.

Handbook of American Government. By William H. Bartlett.

Cecil Palmer & Hayward. Oakley House, Bloomsbury St., W. C. 1, London, England.
What's Wrong with the Middle Classes? By R. Dimsdale Stocker.

BULLETIN

Seamen's Church Institute of New York. 25 South street, New York.
Seventy-fifth Annual Report. 1919.

CATALOGUES

Union Theological Seminary in the City of New York. 3041 Broadway, New York.
Union Theological Seminary Bulletin. Announcement of Courses of Study 1920-1921.
The University of Chicago Press. Chicago, Ill.
Rush Medical College. Seventy-Eighth Annual Announcement. May 1920.

PAMPHLETS

East Side House. 76th street & East River, New York City.
Twenty-eighth Annual Report, January 1, 1920.
St. Louis Public Library. St. Louis, Missouri.
Motion Pictures. Laws, Ordinances, and Regulations on Censorship. Minors and Other Related Subjects. By Lucius H. Cannon, Librarian. Municipal Reference Library. with a list of books by Melitta Diez Peschke. 25 cts. net.
War Camp Community Service. 1 Madison avenue, New York City.
War Camp Community Service. A Retrospect. How a Nation Served its Sons in Army and Navy through Organized Community Hospitality.

PAPER COVERED BOOKS

California State Printing Office. Sacramento, Calif.
California and the Oriental—Japanese, Chinese, and Hindus. By State Board of Control of California.

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No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

FURBER.—WILLIAM FURBER, for many years actively identified with Christ Church, Green Bay, Wis., and one of its generous benefactors, died on July 25th after a short illness. Educated at Racine College, he planned to enter the priesthood, but ill health prevented. Funeral service July 30th.

May he rest in peace!

LANG.—Entered into rest at her home in Pittsburgh, on Friday, July 30th, Mrs. MARY A. EHRENFELD LANG, widow of the late George Frederick Lang, aged seventy-five years and eight months. The funeral services were held at the St. James' Memorial Church, Pittsburgh, on August 1st, the rector, the Rev. R. E. Schulz, officiating, assisted by the Rev. Messrs. Bigham and Clapp, and the Rev. Dr. Flint. Interment was in Allegheny cemetery. Mrs. Lang was active in the missionary work of the parish until failing health prevented, and was a member of the board of managers of the diocesan Church Home. She is survived by two brothers, John S. Cuddy, of Pittsburgh, and James S. Cuddy, of Los Angeles, and one sister, Jane Cuddy, of Pittsburgh.

PRATT.—Suddenly, at his residence on Wednesday evening, July 28th, the Rev. GEORGE STARKWEATHER PRATT, in the 72nd year of his age. The funeral service was held in All Souls' Church, New York, on Friday, July 30th, at two o'clock. Interment at Greenwood cemetery, Brooklyn.

SEYMOUR.—Mrs. MARTHA A. SEYMOUR, widow of the late Rev. Edward Seymour of Carlyle and Centralia, Ill., died July 7th, at the home of her daughter in Bakersfield, California. Interment was at Newberry, Michigan.

POSITIONS OFFERED

CLERICAL

A PRIEST, SINGLE OR MARRIED, IN parish located in city of 12,000 in Middle West. Good rectory. Good Churchman desired. Advise giving all particulars and salary desired. Address C-190, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

RENT FREE FOR THE WINTER to couple wishing to live in the real country, 70 miles from New York, 6 miles from station. Use of horses, wood, milk, potatoes, eggs, and apples. Duties residence and care of stock. Apply R-204, care LIVING CHURCH, Milwaukee, Wis.

WANTED AT ST. ALBAN'S SCHOOL, Sycamore, Illinois, a woman of refinement and culture, middle-aged, to serve as House-Mother to 30 small boys. One must be capable in helping in seventh and eighth grade school work.

ORGANIST AND CHOIRMASTER FOR small but rapidly growing Western parish and city offering unusual opportunities for development. Address E-193, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, 37, MARRIED, SOUTHERN rector, desires parish in North or East. University and Seminary graduate. Salary desired \$150 monthly and rectory. Has had experience in New York churches. Address H-179, care LIVING CHURCH, Milwaukee, Wis.

WANTED, SEPTEMBER 1ST, PARISH East or South, by priest thoroughly familiar with all branches of parochial activity. Moderate, bachelor, aged 40. Exceptional testimonials. Address E-162, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, UNMARRIED, successful, diligent visitor, experienced organizer, good preacher, highest testimonials, desires parish or missionary work. Address ORGANIZER-187-V, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, TEN YEARS' EXPERIENCE, college and seminary graduate, desires larger field. Young, vigorous, successful. Best of references. Married. Address Box-201 care LIVING CHURCH, Milwaukee, Wis.

PRIEST AND CATECHIST DESIRE parish, both young men, capable of attacking a difficult work. Address S. A. G-182, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, MARRIED, DESIRES parish. Teacher, organizer, preacher, experienced, visitor. Address Box-200, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST, PRACTICAL, thorough, desires a rural parish. Address REV. EARNEST CHURCHMAN, 268 2nd street, Jersey City, N. J.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WISHES position in middle West or South where there is an opportunity for developing and maintaining highest standard of Church music. Excellent recitalist. Fifteen years experience in Boston and vicinity. Boy or mixed choir. Best of references. Address Box-203, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION in some Indian Mission, has worked ten years among Indians, had charge of home for boys, and had a practical medical education. Prefer to teach only lower grades. Address M-197, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND choirmaster, just returned from Europe, desires position. Boys or mixed choir. London graduate, Cathedral experience, recitalist. Address, CHURCHMAN-202, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS TEACHER OF GRADES in an orphanage, settlement school, or Indian school, also position as nurse in same institution moderate salary. Address Miss BARTLETT, 907 Sewall avenue, Asbury Park, N. J.

POSITION OF ORGANIST and choirmaster desired by young Churchman, with practical experience in that line. Good references. Address J-176, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWORKER, WOMAN, TRAINING and experience, desires Church work. Will consider helping in rectory or Church school. "SERVICE-199, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Highest references. Expert trainer all voices. Communicant. Address "ALPHA"-181, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and choirmaster, boy trainer, now open for engagement, good references. Box-198, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An illustrious company of Austin organs in Episcopal cathedrals and churches. A record unchallenged for reliability of firm and for mechanical and tonal perfection of output. Over 900 Austins erected in twenty years. Many of America's organs of great size are Austins. AUSTIN ORGAN Co., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILL, 11 W. Kirke street, Chevy Chase, Md. Thirty minutes by trolley from U. S. Treasury, Washington, D. C.

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

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to HIXNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

PIPE ORGAN WANTED, SMALL, SECOND hand. Address M. C. STONE, 9538 So. Winchester avenue, Chicago.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

COMMUNION WAFERS, ALTAR BREADS. Priest's hosts. Sample box and prices on application. Address CHARLES STOHLMANS, 3001 Liberty street, Erie, Pennsylvania.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EMON'S GUILD, 179 Lee street, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 Serra ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

RESTMORE", MONTROSE, PA. A delightful place to spend the fall months. Beautiful, no mosquitos. \$18 and up.

HOSPITALS—NEW YORK

ST. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey. Under the care of Sisters of St. John Baptist. Open from May to October. For women under 60 years recovering from acute illness and for rest. Terms \$5. Private Rooms \$10 to \$20. Apply to SISTER IN CHARGE.

FOR SALE—MICHIGAN

TWO AMONG THE MOST ATTRACTIVE lots at Canterbury Park, Big Star Lake, Lot 1, Block 10; and Lot 6, Block 6. Cost \$90 each if both taken this month; or \$10 each, monthly payment plan. D. C. BEATTY, Decatur, Illinois.

SCHOOLS FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three year course is \$148 a year. Application blanks sent on request.

SUMMER OUTINGS

HOLIDAY HOUSE (CHICAGO BRANCH Girls' Friendly Society) at Glenn, Mich. Delightfully located on Lake Michigan, north of So. Haven. Bathing, tennis, etc. Good cooking. Apply Miss S. A. TOMKINS, 4611 Ravenswood avenue, Chicago.

MISCELLANEOUS

A HOME AND NURSING CARE, UNDER Church influences, in the Eastern States, for one or more delicate and gentle girls who are mentally crippled. Moderate terms desired. Address G-195, care LIVING CHURCH, Milwaukee, Wis.

ST. ANDREW'S, SCOTTSBLUFF, Nebraska, desires to secure 4 dozen of the old hymnals with music. Address the RECTOR, 1931 First avenue, Scottsbluff, Neb.

FLORENTINE CHRISTMAS CARDS, \$1.00 and \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 9:30, and 11.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue. Sundays: The Eucharist at 7:30 and 11.

ST. BARTHOLOMEW'S CHURCH

Park avenue and 51st street, New York. The Rev. LEIGHTON PARKS, D.D., rector. Special Summer Services. 8:30 A. M. Holy Communion. 10:00 A. M. Morning Prayer and Sermon. Preacher: Rev. Z. B. T. Phillips, D.D. Full Choir. All Seats Free.

CHRIST CHURCH, PORTSMOUTH, N. H.

Services: On Sundays, 7:30 and 10:30 A. M. and 7:30 P. M. Saints' Days: 7:30 A. M., 7:30 P. M. Instruction and Vespers, Fridays, 7:30 P. M. All Church privileges. Tel. Portsmouth, 107.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 708 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an

endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address Miss FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

Headquarters 8 West Forty-seventh street, New York City.

"Afternoon Tea" (free to summer students and visitors. Reading Room open from 9-12 and 3-7 daily except Saturdays.

"Greer House" for Church students (girls) opens September. Application for "Rooms" should be made immediately to Mrs. JAMES HOYT KERLEY, 8 West 47th street. (Church reference required.)

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

APPEAL

"GREER HOUSE"

To those who are "moving" into new homes, a plea for furniture is made on behalf of "Greer House" for Church students. This

House, opening in September, needs Plano, Victrola, Refrigerator, Desks, Chairs, Bookshelves, Cot-beds, etc., also contributions in money for necessary alterations. For further information address Miss WARREN, 8 West 47th street, New York City.

RETREATS

CONNECTICUT.—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at Kent School, Kent, Connecticut, under the auspices of the Priests' Fellowship of the diocese of Connecticut. The retreat will begin on the evening of Monday, September 6th, and will close with a corporate Communion on Friday morning, September 10th. Freewill offering, no charge. Notify the SECRETARY of Kent School, Kent, Connecticut.

TENNESSEE.—Retreat for priests, at St. Andrew's, Tennessee, conducted by FATHER HARRISON, O. H. C. Retreat begins Tuesday night, September 21st, and ends with corporate Communion Friday morning. No charges made for attendance, but a voluntary offering will be made. Those wishing to attend will please notify the GUESTMASTER, St. Michael's Monastery, St. Andrew's, Tennessee.

WEST PARK, N. Y.—The annual retreat for priests and candidates at Holy Cross will begin in the evening of September 20th and close after mass September 24th. Conductor, the Rev. C. S. Hutchinson, D.D. Address GUESTMASTER, Holy Cross, West Park, N. Y.

AMERICANS AT THANKSGIVING IN WESTMINSTER ABBEY

They Visit Sulgrave Manor — Proposed Change for Easter Date—Eastern Re-ordination?

The Living Church News Bureau } London, July 23, 1920 }

THE Society for the Propagation of the Gospel, taking advantage of the presence in London at this time of so many American bishops, arranged last Friday evening a special service of thanksgiving on their behalf at Westminster Abbey. Prior to the service, the chairman and members of the standing committee of the S. P. G. held an "at home" at their headquarters at Tufton street, when some fifty bishops, Home, Dominion, and American, were entertained at tea.

The large congregation which assembled in the Abbey included many Americans resident in and visiting London. Though there was no direct intention to suggest the meaning of the Abbey to the English-speaking world, a clearer indication of their share in its history could hardly have been given. To all, the venerable building must have made a confident appeal, as it stood, radiant within and without, in the soft sunshine of a lovely summer evening. When the Bishop of Tennessee referred in his sermon to its "memoried beauty", no emphasis was needed to enforce, even in the least imaginative mind, the glory of the heritage and the duty of the inheritors.

The service was conducted by the Dean (Bishop Ryle) and the Precentor. The choir sang as an anthem Sir Frederick Bridge's setting of Shakespeare's lines:

"God's goodness hath been great to thee. Let never day nor night unhallowed pass, But still remember what the Lord hath done."

For the procession Psalm lxxiii was sung to Plainchant, and, long as it is, it proved scarcely long enough for the time occupied by the progress through the Abbey. In the thanksgivings and intercessions thanks were given for the "spirit of adventure which sent forth men to discover new worlds",

and for the wonderful growth of the Church in America.

Dr. Gailor, in his address, said that two hundred years ago the S. P. G. was founded by a band of Christian men who determined to send the Gospel to the North American Indians. In the first eighty-five years of the eighteenth century they sent out more than four hundred missionaries; and the Episcopal Church in the United States to-day was largely due to their untiring, faithful, and unselfish efforts. Of that Church, there were now three and a half million baptized members. The preacher added that the hearts of those present were thrilled with the memories that crowded upon them in that place. Its walls, arches, storied windows, and vaulted roof conspired with the monuments of heroic achievement to lift them out of national interests and prejudices and to carry them up into the very light and life and service of Him who tasted death for every man.

The service was deeply impressive throughout, although possibly more from the historic than from the devotional aspect. There seemed to be something lacking in a thanksgiving service in which neither *Magnificat* nor *Te Deum* found a place. Moreover, with the recent inspiring Anglo-Catholic Congress services fresh in mind, the thought would suggest itself, how superb would have been the pageant of such an assemblage of bishops walking in procession vested in copes and mitres, and attended by their deacons of honor, as on the memorable occasion at St. Alban's, Holborn. That this added dignity would have been more to the minds of the visiting bishops cannot be doubted. As it is, there remains the uncomfortable conviction that our American friends found the Abbey service, with all its accessories of historic surroundings and exquisite music, somewhat lacking in warmth and the beauty of worship.

BISHOPS AT SULGRAVE MANOR

Last Wednesday, a contingent of the American bishops visited Sulgrave Manor,

the old British home of the Washingtons, as guests of the Sulgrave Institution. The history of the place was explained to the visitors by Mr. H. S. Perris, secretary of the Sulgrave Institution, who stated that it was intended to make of the Manor House and grounds a counterpart of Mount Vernon, and a rendezvous for all Americans visiting the old country. The visit was suggested by Bishop Darlington, of Harrisburg, who was present with his wife and members of his family. The company also included the Bishops of Virginia, North Carolina, Newark, West Virginia, Sacramento, and Western Nebraska, and Mr. Martin Vogel, Assistant Treasurer of the United States. A very enjoyable time was spent, and much interest was aroused by an inspection of the principal rooms of the Manor, which have been recently restored to their original sixteenth-century condition.

TO FIX A DATE FOR EASTER

In the House of Lords last Wednesday, Lord Desborough moved a resolution questioning the Government to summon a conference to consider the question of establishing a fixed date for Easter. As Lord Desborough points out in the *Times*, this matter is primarily one for consideration by the Churches, for upon Easter Day depend all the movable feasts and holy days. That there are many inconveniences attached to a varying date for the Queen of Feasts cannot be denied, and there would seem to be no general hostility in the Churches to making Easter immovable. The Roman Catholic Bishop of Southwark, writing on this subject to the *Tablet*, says: "I am delighted to see that the *Tablet* has taken up, and with approval, the idea of a fixed Easter. That is a reform that has long been needed. . . The dogmatic dangers and difficulties involved in a change of the Paschal calculation are no longer existent, and there can surely now be no objection from the theological point of view. Of course, for the Catholic Church, the Holy See could make the change with a stroke of the pen; but I do not anticipate that there would be any difficulty in negotiations to induce the governments of the various nations to agree, as the advantages are so very obvious."

Many of the clergy of the Church of England are strongly in favor of the change. It is hoped that the Eastern Churches will also concur, though this is perhaps more doubtful. The Easter of the Orthodox Church already falls on a different date from that of Western Europe and the rest of the world, if it were to fall into line it might have to adopt the Western Christmas also. Should an agreement be arrived at, the second or third Sunday in April is suggested as the most appropriate date.

CONDITIONAL REORDINATION FOR ANGLICANS

As I ventured to prophesy in a previous letter, the Rev. G. H. Clayton's courageous proposal at the recent Congress, that Anglo-Catholic clergy should seek conditional reordination from Eastern sources, has led to much animated discussion in Church circles. Mr. Clayton then explained that such reordination would cast no slur upon the present orders of our clergy; it would place their position beyond any dispute; it would prove their earnestness in seeking communion with the rest of Catholic Christendom.

A correspondent of the *Church Times* points out that certain necessary precautions must be taken if a scheme such as that outlined by Mr. Clayton is to bear fruit. These are: (1) That conditional ordination must be universal and not in-

dividual, deliberate and not spasmodic. (2) It must be open and above board, not following the example of certain priests, who, if rumor be correct, have received secret and irregular consecration from Old Catholic sources. (3) It should be administered by a bishop who holds unquestioned jurisdiction in his own diocese, and with the sanction of the Anglican bishop in whose diocese the ordination is to take place. (4) No loophole must be given for future suggestions that holy orders can be conferred by any other than a bishop holding the Apostolic Succession. (The writer explains that the Lutheran Churches of Norway and Sweden have an episcopal constitution; the orders of the former are more than doubtful, while those of the latter have a considerable degree of probability.) (5) Such conditional ordination should be carefully withheld from all who do not accept *ex animo* the entire sacerdotal system. To meet the scruples of any priests

who feel that even conditional ordination would cast a doubt on their present orders, the writer has a suggestion to make. "Let our Catholic-minded bishops," he says, "invite an Eastern prelate to conduct their ordination services, they themselves giving the necessary permission and standing by as witnesses. Or, when episcopal consecrations take place, let an Eastern archbishop or bishop be invited to take part as co-consecrator, with the proviso that he, as well as the presiding archbishop or bishop, should repeat the words of consecration. This need offend no one's scruples and should certainly meet the case."

Mr. Clayton's proposal is an event in the history of Anglo-Catholicism, and it will certainly not be allowed to sink into oblivion. It should be widely and carefully considered; such an act of corporate self-sacrifice might save generations yet unborn from countless controversies.

GEORGE PARSONS.

THE NEW YORK NEWS LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, August 9, 1920 }

BISHOP LLOYD BECOMES RECTOR AT WHITE PLAINS

IT was announced this week that Bishop Lloyd has accepted the rectorship of St. Bartholomew's Church, White Plains, and that the new rector would go into residence immediately. This parish was recently organized and admitted into union with the convention.

NOMINATIONS FOR SEMINARY TRUSTEESHIP

Nominations for trustees of the General Theological Seminary have been asked from members of the alumni whose years of graduation ends in "0" or "5". One bishop, one presbyter, and one layman are to be elected. The terms of Bishop Rhineland, the Rev. Dr. St. Clair Hester, and Dr. Ralph Adams Cram expire on December 31st. Nominations from classes or individuals will be received by the Rev. John Keller, recording secretary, at the Seminary or at No. 2 Clark street, Glen Ridge, N. J., on or before Wednesday, September 15th.

THE NATION-WIDE CAMPAIGN HELPS PENNSYLVANIA FINANCE

Seven Months' Receipts Overcome Last Year's by 65%—Events on a Church Farm—Summer Exchanges

The Living Church News Bureau }
Philadelphia, August 9, 1920 }

THE assistant treasurer of the diocese states that the financial receipts during the past seven months, since the beginning of the Nation-wide Campaign, have amounted to over \$360,000.

When we compare this amount with the total receipts of last year, \$218,000, we see the stimulating effects of the Nation-wide Campaign in Pennsylvania.

Mr. Hubert-Jones, assistant to Mr. Reynolds D. Brown, Executive Secretary of the diocese, who has rendered valuable service in connection with the Nation-wide Campaign in the diocese during the past seven months, has accepted a position as president of a lumber company in Florida.

He will leave Philadelphia on September 1st.

ON A CHURCH FARM

The Rev. Dr. Steele, rector of the Church of St. Luke and the Epiphany, officiated at an old-fashioned country wedding last Saturday afternoon on the Church Farm at Broomall, Delaware county.

The ceremony took place in the orchard in the presence of upward of 500 parish-

ioners of St. Luke and the Epiphany, and farm people from the countryside.

Dancing under the apple trees and a straw ride were features of the quaint ceremony.

Following the wedding, the bride and groom were the recipients of an old-fashioned serenade, marked by banging on tin pans and other primitive music.

More than \$1,000 has recently been spent in renovating the farmhouse and big barn of the Church farm.

Young persons from South Philadelphia spend week ends there. Services are held at the farm Sundays. In this way a downtown parish provides recreation for its parishioners during the summer months.

EXCHANGE OF PARISHES

Many Philadelphia clergy are away on their summer vacations. Some are taking duty in other churches, and in this way enjoying a change although not a rest. Some are exchanging parishes with other clergy. For instance the Rev. C. Herbert Reese, rector of St. Matthew's Church, Philadelphia, is exchanging with the Rev. J. Henning Nelms, rector of the Church of the Ascension, Washington, for a while.

These clergymen occupy each other's rectories and administer each other's parishes.

The present exorbitant rates at Summer resorts make it impossible for many of the clergy to take their families away for an outing as they have been accustomed to do

THE BISHOP'S RETURN

The Bishop of Pennsylvania, who has taken a prominent part in the Lambeth Conference, is expected to return to America

about August 16th. He will take his family to Maine for the rest of the summer, returning to Philadelphia at the end of September.

THOMAS S. CLINE.

ST. CHRYSOSTOM'S PARISH, CHICAGO, FINDS SUMMER WORK

In Its Fresh-Air Camp — Cathedral Shelter — Community Services at Libertyville

The Living Church News Bureau }
Chicago, August 9, 1920 }

IN the current number of the parish magazine, the Rev. Dr. Hutton tells of a new venture at Camp Oronoko, Michigan, which this summer is being used for philanthropic purposes as well as a holiday center of organizations of the parish. Dr. Hutton says:

"At the request of the Central Free Dispensary of Chicago the parish fresh-air camp this year undertook the project of caring for a group of under-nourished women and children. The season opened on June 14th with a party of twenty four children and two mothers, and the entire expense was borne by the parish subscription fund, the persons coming by boat and returning by train. Except for two Scouts, all members of this camp were strangers to Oronoko and the individuals were strangers to each other. Nevertheless, they quickly formed one family and worked into the plan of the camp.

"This two-week period was different from others, in that the persons to be served were not expected to engage in too strenuous exercise. But they volunteered for service and the various tasks were performed with the same system that obtains when the regular campers are here. The boys formed a group that became responsible for a daily programme and soon were firm friends of the campmaster and of the camp. Already one of them has written to bespeak a place for his mother and sister later in the season and all are looking forward to becoming regulars in the years that are yet to be.

The camp director is Mr. F. C. Spalding, the active leader of boys' work at St. Chrysostom's.

CATHEDRAL SHELTER

The Rev. E. J. Randall, rector of St. Barnabas', Chicago, gives typical testimony to the value of the Cathedral Shelter:

"Last Monday night (July 26th), a man came out to see me. He has had positions of responsibility, but had been on a spree, and wanted money to go South. I took him down to the Shelter, and put him in charge of Mr. Slifer. He has straightened up, taken his suitcase away from the pawn-brokers, and went to work in a good position on Friday, and is planning to have his wife come to Chicago. It was very fortunate that we had a place like the shelter to which he could be taken, and in which he could be cared for."

COMMUNITY SERVICES AT LIBERTYVILLE

The different congregations of Libertyville have united in a series of Sunday evening vesper services, held during the summer in the park, and said to be very successful. The Rev. G. A. Mac Whorter, priest in charge of the Mission of St. Lawrence, has joined with his fellow clergy and townspeople in promoting the services, which

are largely musical. On Sunday evening, July 18th, the splendid choir of Emmanuel Church, La Grange, camping in the neighborhood, sang. The choir is an unusual one, having eighty members, forty-six of whom sang at this vesper service. The leader is Mr. William Ripley Dorr, who has been most successful in his training of boys and men, and is especially zealous in his support of retaining boys for our church choirs, when some parishes are dispensing with them.

H. B. GWYN.

ARRANGEMENTS FOR THE BROTHERHOOD CONVENTION

"ON TO ST. LOUIS" clubs are framing their arrangements for the convention of the Brotherhood of St. Andrew, to be held in St. Louis from October 6th to 10th. A recent announcement is of great importance to men and boys planning to attend this annual gathering.

For travel within the territory of the Central Passenger Association the railroads will grant a fare and a third for the round trip, provided 250 tickets are issued with certificates. Every one going to the convention should secure from his ticket agent at home, when purchasing his ticket, the certificate that provides for one third fare returning.

Hotel accommodations in St. Louis are ample. At the Statler, the convention headquarters, as well as at a number of other hotels, single rooms may be had for \$2.50 a day and up; double rooms, \$2.00 for each person. Church boys attending the Junior convention, sessions of which will parallel those of the main convention, may lodge at the Y. M. C. A., the charge being fifty cents a night.

Church people of St. Louis will extend hospitality to the clergy. The chairman of the convention clergy committee is the Rev. Killiam A. Stimpson, rector of St. John's Church, 3666 Arsenal street, St. Louis. Clergymen communicating with him will be cordially provided lodging and breakfast in St. Louis homes during the convention period.

The convention registration fee for clergy and laymen is \$2.00; for Church boys, \$1.00. Registration fee entitles the man or boy to a ticket for the Churchmen's opening dinner at the Statler or the Boy's Banquet at the parish house of the Church of the Holy Communion.

A LEAFLET OF PATRIOTIC WOMEN

"THE FIRES of patriotism must be lighted upon the altars of God." With this quotation ends a leaflet issued by the Churchwomen's League for Patriotic Service from its headquarters at 8 West Forty-seventh street, New York City. The leaflet was prepared at the request of the Rev. Dr. Gardner of the Department of Religious Education, who believes that "there is no safe patriotism which is not founded upon the Christian religion."

On the first page of the leaflet one finds the statements that 1,318,000 young people under twenty-five are not reached by the

educational programme of the Protestant Churches, and that 26,000,000 young people are growing up in this country without definite religious training. On the following pages, a declaration that "righteousness, personal, and civic: a true belief in the Brotherhood of man based on the Fatherhood of God through Jesus Christ our Lord, makes for justice, peace, and the perfect freedom of a safe democracy", is followed by an invitation to all women who believe in the religion of Jesus Christ to "unite to teach the faith of our fathers to our children and so prepare them for a citizenship which shall work out on earth the principles of the Kingdom of Heaven." The League then presents its ideals in a series of questions.

The League desires additional members, for Americanization and hospital work, as well as other activity. It has a large programme for next winter, and can use many women who were trained as Red Cross workers during the war, as well as many other women who are willing to be trained in short courses under professional workers. It needs "motherly women", debutantes, high school girls, women "of leisure"—"we need them all". The dues are from \$1.00 annually.

MARVELLOUS SOCIAL WORK DISCONTINUED

FOR YEARS the social settlement at La Grange, Ga., has been winning a name for itself as among the most valuable works of its kind known to the Church in America. The past year's work, in spite of epidemic and cyclone, has been exceedingly satisfactory. The activities of the settlement were attended by 40,000 people, and the Good Shepherd Hospital in connection handled a larger number of patients than in any year but one of the fourteen years of the settlement's life.

Now, however, the executive committee of the board of trustees of this La Grange Settlement has decided to discontinue its community social work, including that of the hospital, from August 1st and pending readjustments. This action was taken following a preliminary conference of representatives of the Church and the mill corporations recently held in Atlanta, when after general discussion the temporary closing of the social work as now organized seemed the best policy to pursue. It seems that the necessary readjustments can be made only after the return from England of Bishop Mikell, who is president of the board of trustees of the property.

This action, while apparently sudden, has been under consideration for some months. In a new survey presented to the trustees last spring, it was indicated that within the past few years under the leadership of the mills institutions had been developed to care for the educational and recreational life of the children and the play life of adolescents and adults, and that a health programme recently instituted would supervise the general health of the community. Some of the settlement's ideals being thus cared for, it seemed wise to the trustees to take steps to readjust the work. Resolutions were adopted commending the spirit of human service manifested by the corporations, and appointing a committee to confer with one from the mill management as to changes that conditions seemed to warrant.

The notice of discontinuance states in closing that the "religious" work of the Church will continue, only the "social" functions ceasing.

Incidentally, the letterhead of the settlement shows the following associated

branches of effort: The La Grange Settlement, Hospital of the Good Shepherd, Training School for Settlement Workers, Spinning Mill Branch Settlement, Hillside Branch Settlement. The Rev. Henry D. Phillips was at LaGrange as minister in charge of St. Mark's Church and warden of the settlement from his ordination to the diaconate in 1906 until 1915, when he became chaplain at the University of the South and was succeeded at LaGrange by his brother, the Rev. Robert T. Phillips, who has continued until the present and is a member of the board of trustees.

STATEMENT OF CHURCH SERVICE LEAGUE

THE NATIONAL COMMITTEE of the Church Service League has issued a very lucid statement explaining the origin of this federation of women's organizations, and the method of organization advised for the formation of parochial, diocesan, and provincial councils. The statement is illustrated and clarified by charts, and copies may be obtained for ten cents by addressing the Church Service League, Church Missions House, 281 Fourth avenue, New York City.

In brief, the statement explains that the purpose of the League is "to interest all the women of the Church in the work of the Church as a whole." Less than fifty per cent. of our women are actively working in the Church, and these are divided into various groups and societies too often without correlation of their activities. The Church Service League avoids alike duplication and omission of necessary work. Its method is threefold, spiritual inspiration, education, and service. Its recognized unit is defined as the "parochial organization which coordinates all existing societies in which women work in the parish, and which undertakes each year some definite service in the parish, the community, the diocese, the nation, and the world." The parish organization consists of a council, containing rector, parish visitor or deaconess, one or more representatives from each woman's organization in the parish and from the Church school, and two or more from the parish at large. The diocesan council includes the bishop, representatives of all diocesan woman's societies, and five members at large. The provincial council contains five elected delegates from each of the diocesan councils. Finally, the National Committee organized last winter and actively at work since December—contains three representatives of each of the societies of Churchwomen having national organization, nine members at large, and one delegate from each of the provincial councils. (Only Province II has thus far elected such a representative.)

The last sentence in the statement is: "The Church Service League is held as a trust in the hands of the women of the Church only until such time as the men also join forces, and some further plan is devised by means of which the whole Church may be brought to bear upon the whole task that is before us." Already a number of parish councils report representatives of the men's organizations as members.

DEATH OF REV. A. F. B. BURT

THE REV. AUGUSTE FRANK BARROW BURT, rector of Trinity Church, Wethersfield, Conn., died shortly after seven o'clock on Wednesday evening July 28th, at the Waterbury Hospital, Waterbury, Conn. His death was the result of an operation performed at the hospital on the previous Monday. Born in London, England, in November,

1862, Mr. Burt had spent the greater part of his ministry in Canadian dioceses, coming to the United States in 1916 from the diocese of Fredericton. For a few months during the winter and spring of 1916-17 he was an assistant at St. John's Church, Waterbury, entering upon his duties as minister in charge of Trinity Church, Wethersfield, in June 1917. Transferred to the diocese of Connecticut in January 1918, he became rector of the Church in Wethersfield. Mr. Burt leaves a wife, a daughter, who is a nurse in the Waterbury Hospital, and a son, a resident of Hartford. The funeral services were held in Trinity Church, Wethersfield, on July 30th.

REV. GEORGE SUTTON SINCLAIR

FULLER DETAILS are now at hand of the death of the Rev. George Sutton Sinclair, a notice of which has already appeared in the columns of THE LIVING CHURCH.

He died at the home of his sister, Mrs. John Watkins, in Lansford, Pa., on July 19th, and his body was interred in West Laurel Hill Cemetery, Philadelphia, on July 23rd. The Rev. Mr. Sinclair, being ill, left his parish of Christ Church, Philadelphia, and came to Lansford on December 29th, hoping to recover his health. However, it continued to fail, and on June 1st he resigned his rectorship.

Those surviving him are his aged father, Captain Charles Sinclair, his brother Charles of Lowell, Mass., and his three sisters, Mrs. John C. Kee of St. John, N. B., Mrs. Willis Lewis, the wife of the Rev. Mr. Lewis, of the Methodist Church, now in Philadelphia, and Mrs. John Watkins of Lansford, who during his long illness ministered in loving care to his needs.

The Rev. Mr. Sinclair served for some time as curate of St. Ann's, Lowell, and as rector of St. Paul's, Holyoke, Mass., going from there to the west, where he was one of the Cathedral clergy of the diocese of Missouri. He was also in the diocese of Milwaukee, as rector of Zion Church, Oconomowoc, a member of the standing committee, and one of the Bishop's examining chaplains. The latter years of his ministry were spent in Pennsylvania, as curate of St. John's Church, and later as rector of Christ Church, Franklinville.

ARMENIANS SIGN COMPACT FOR UNITY

FOLLOWING the important meeting of the American Church delegation, headed by the Bishop of Harrisburg, with the Orthodox Greek ecclesiastics in Constantinople, as related in last week's issue, the delegation proceeded to a like conference with the Armenian Patriarch and his Synod, where the Vicar Apostolic of the Armenian Patriarch of Jerusalem was present and signed the Concordat, with the Armenian Patriarch of Constantinople. After discussion of the purposes of the Commission both these prelates, representing two of the most ancient sees in the world, readily signed the paper prepared by the Committee without any hesitation. The Patriarch stated that he hoped all Christians would soon be united by the Holy Spirit, adding that there was no reason why Anglicans and Orthodox should not come together immediately.

On Sunday, June 27th, at 8:30 A. M., at the Armenian Patriarch's palace, the Commission was received by the Patriarch and clergy, and was presented with a copy of the Holy Gospels in Armenian, bound in silver with covers stamped with the ikons of the four Evangelists, also with an omphor of cloth of gold embroidered with many sym-

bolic designs, and with a purple silk cope. At this service were many orphan children, representatives of 4,200 supported by the Armenian parishes of Constantinople alone, and testifying with their thin, sad faces to the dreadful cruelty of the Turk, who had massacred their parents and had tattooed in dark blue the faces of some which would be thus disfigured for life.

Addresses were made by the Patriarch, after which the Vicar General of Jerusalem celebrated the mass.

After this the Deputation was taken to St. George's Cathedral, at Pharar, where Bishop Darlington was solemnly vested in the Patriarch's vestments and seated on the Patriarchal throne, from whence he gave the solemn Benediction; an honor that had not been accorded to a Western Bishop in many centuries.

The Synod and scores in the congregation carried or wore American flags. The American Admiral said that this was the greatest day for America which had occurred during his administration.

The Rev. Lewis Nichols, of the deputation, officiated at the Crimean Memorial Church assisted by Canon Whitehead of the British Embassy chapel.

At 3:00 P. M. the deputation sailed for Constanza by steamer *Princess Marie*. At eight o'clock a brief service was held, with Greek and American hymns. On Monday morning the deputation was met by officers of the American navy, the Y. M. C. A., and the Red Cross. At Dobruja the Danube was crossed on a pontoon bridge.

At Bucharest no rooms were available at the hotel, as the senate was in session.

The deputation was entertained by the American minister and Professor Demitreku. The Metropolitan, who had been elected two months before, received them in conference. As the Synod had just adjourned and would not meet again for more than a month, the Metropolitan personally signed a statement that he agreed with the purposes of the visit, and would bring up the propositions of the Concordat for full consideration and then convey the reply of the Synod by mail. A special service was held in the Metropolitan's chapel and addresses were made by the Metropolitan and Bishop Darlington.

On Wednesday, June 30th, the Bishop addressed the professors at the University. He suggested that Roumanian boys be sent to the United States to be educated, and that English be taught in the public schools. A number of ecclesiastics called on the deputation and some professors. The King received Bishop Darlington and talked freely on subjects of religion and welfare. The Queen is an Anglican, the King a Roman, and the children are being brought up in the Orthodox faith. The Queen plans to make a visit to America before long. As it was impossible to secure transportation to Belgrade or Prague, after a farewell dinner given by Prof. Demetresku the deputation took the night train for Paris via Trieste and Switzerland.

After the Lambeth Conference it is hoped to visit the Serbian Church at Belgrade, the new Bohemian Church at Prague, the Old Catholics of Holland, and the Swedish Archbishop at Upsala.

DEATH OF RECTOR OF HOWE SCHOOL

THE CHURCH has lost an illustrious, able, and devout priest, and the cause of education an advocate of great wisdom and conspicuous success, in the death of the Rev. John Heyward McKenzie, A.M., Ph.D., L.H.D., D.D., which occurred on August 3rd in the rectory of Howe School, over which

he has presided for twenty-five years, and which through his wise direction has developed into one of the most noted schools of the land. Highly estimated by educators far and wide, honored and beloved by all who knew him, of wide influence in the councils of the Church of which he was a distinguished priest, he has left behind him a noble monument to others, his high, pure ideals and the untiring energy which he devoted to their realization.

Born at Bourneville, Ross County, Ohio, May 31, 1862, he was educated in the public schools of Waverly, Ohio, Wesleyan University, Delaware, Ohio, Mount Union College, and Boston University, from which in 1884 he received his degree of A.M. He was also a graduate of the Boston Conservatory of Music. As an educator he began as a lecturer and instructor in music in the Cincinnati Wesleyan College and the Cincinnati Conservatory of Music; then he went to Hillsboro Female College. In 1890 he became head of the Ohio Military Institute, College Hill, where he was ordained deacon in 1892, and priest in 1893, by Bishop Vincent. In 1894 he became the first principal of Culver Military Academy, but in 1895, one year later, accepted the work tendered him by Bishop White and became rector of Howe School, which position he held with marked and wonderful success until his death.

He was a distinguished priest of the diocese of Northern Indiana, beloved and honored by clergy and laity alike; president of its Standing Committee; deputy to the General Convention from 1898 to 1919; examining chaplain from the rectors of the diocese in 1899.

He has been also a trustee of Nashotah Seminary, which in recognition of his great work as an educator and his conspicuous and unique character as a priest conferred on him in 1910 the degree of doctor of divinity, Belmont College having earlier, in 1894, given him the degree of doctor of philosophy; and Kenyon College in 1905 the degree of doctor of letters.

He was a devoted Mason, and had attained the thirty-second degree (Fort Wayne). With whatever he was associated, he exercised great and beneficial influence and was greatly revered and beloved by all who felt the helpful influence of his kindly life.

His burial occurred Friday, August 6th, the Feast of the Transfiguration, from St. James' Chapel, Howe School, under the supervision of Bishop White, who was assisted by the Rev. E. J. Batty, the Rev. Irving Todd, Father Field, and the Rev. E. E. Smith. There were celebrations of the Holy Communion in St. James' Chapel by the Bishop at 7 A. M.; by the Rev. Mr. Batty at 8 A. M. and by the Rev. Mr. Smith at 9 A. M.

His body was borne from the rectory to the chapel at 3 P. M., when the services were said. The music was rendered by the choir of Trinity Church, Fort Wayne, and the Rev. Messrs. Batty and Todd and Father Field were the officials in the service. The Bishop delivered an address after the lesson and said the committal. The place of interment was in the crypt below the Mother's Chapel of St. James' Chapel. There were present a large number of priests, a distinguished body of alumni, and many of the clergy of the diocese, besides the family and incidental friends of the deceased.

BISHOP MORRIS VISITS HAITI

THE RT. REV. J. CRAIK MORRIS, Bishop of the Canal Zone, and newly appointed Bishop in charge of Haiti, arrived at Port au Prince, accompanied by his chaplain, Archdeacon Carson, on July 2nd. On the Sunday following, the Bishop was welcomed to the

district, and introduced to the congregation by the Commissary and the Rev. P. E. Jones, the Bishop making appropriate reply. At this service a large class was confirmed. On the following Tuesday, the Bishop, Archdeacon, Commissary, and the Rev. Mr. Jones motored to Bigoné in the mountains of Leogane, where a large congregation was assembled to meet the Bishop, and confirmation was administered.

In the afternoon the mission of L'Acoul was visited for confirmation and the laying of the cornerstone of a new church.

Wednesday the Bishop and clergy motored to Deslandes, where 83 persons were confirmed, the largest number at one time, it is believed, in the history of Haiti. More people were on the outside than in the interior of the packed church. A confirmation was held at Leogane in the afternoon.

On Friday a confirmation service was held at L'archaie, a small village on the way to Cape Haitien, where the party arrived the same evening at 8 o'clock. No service was held at the Cape owing to lack of a building, but everything pointed to a promising future.

The following Friday Coustard was visited and in the afternoon Trianon, the Rev. E. G. C. Jones being added to the Bishop's party on this trip. There were good confirmation classes at both places.

Sunday morning at Trinity mission, Port au Prince, the Bishop confirmed fifteen, making his second administration of that rite here.

Altogether, in the short space of two weeks, a total of 224 were confirmed, a very large proportion of them being adults.

The Bishop left Haiti on the 22nd.

DEATH OF REV. E. E. COBBS

THE REV. EDWARD ELLERBE COBBS died at his residence in Montgomery, Ala., on Saturday afternoon, July 31st. He was born in Montgomery on September 2, 1876. He received his classical and literary education at the University of the South and took his theological course at the General Theological Seminary, New York City, from which he won the bachelor's degree. He was made deacon by Bishop Wilmer on July 14, 1899, and ordained to the priesthood by Bishop Barnwell, October 28, 1900.

From the time of his ordination to the diaconate, he served as assistant in St. John's parish, Montgomery (Rev. Edgar Gardner Murphy, rector), of which he himself became rector in 1902, remaining there until 1917, when he became rector of Christ Church parish, Nashville, Tennessee. Stricken with a fatal disease, he returned to his old home (Montgomery), in May 1919, where he lived for fifteen months.

Burial took place from St. John's Church on Sunday afternoon, August 1st, the Rev. Messrs. Frederick DuM. Devall, Peerce N. McDonald, and Stewart McQueen being the officiating clergymen. A large congregation was present. He was a member of the standing committee of this diocese from 1910 to 1917, and also a deputy to three General Conventions. He was a thoughtful, painstaking, and far above the average preacher, and a serious student.

A beautiful memorial service was held at Christ Church, Nashville, on the following Sunday. Dean H. C. Tolman, D.D., LL.D., of Vanderbilt University was celebrant at the Holy Communion and delivered the address, a touching tribute to the life and work of the beloved rector, one of the most eloquent preachers in the American Church.

Concluding the service, Dr. Tolman read the prayers of the Church for the departed.

The Rev. Mr. Cobbs leaves a widow and four children.

DEATH OF REV. W. W. CONNER

NEWS COMES of the death of the Rev. William Waddell Conner at Palo Alto, California, on Tuesday, August 3rd.

Mr. Conner, who was a West Virginian, born in 1860, very recently was in charge of St. Paul's Church, Fort Benton, Montana, until a heart affection compelled his resignation and removal to sea level. He had been resident in the diocese since 1911, the date also of his ordination to the diaconate by Bishop Brewer, coming from the Reformed Dutch Church. His first work in Montana was as missionary at Belt, Neihart, and the Sun River Valley field. He was a cultured gentleman, splendid missionary, and a man of marked loyalty.

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BEQUESTS

IN THE will of Mrs. William David Walker, widow of the Bishop of Western New York, and who has herself lately passed to rest, there is a bequest of \$2,500 to the Domestic and Foreign Missionary Society and a like amount to the Church Charity Foundation of Buffalo for the Church Home. The portrait of Bishop Walker is to be given to the Albright Art Gallery of Buffalo.

MR. J. W. PAUL, of Oakmont, Pa., died at his home, July 21st, on the eve of his 91st birthday. For over sixty years he had been a communicant of St. Thomas' Memorial Church, Oakmont, and served with distinguished faithfulness and ability as senior warden for forty years. Under his will his parish is to receive \$20,000. After bequests to members of the family the residue of about \$400,000 is to be divided as follows: 30% to the domestic and foreign missionary societies of the Church, 20% to the pension funds of the Church, the remainder of the Y. M. C. A., Salvation Army, American Red Cross, and the Y. W. C. A. Upon termination of certain life estates, St. Barnabas' Free Home receives \$5,000, St. Margaret's Hospital \$5,000, Episcopal Church Home \$2,500, and \$40,000 goes to other local charities, and also \$10,000 additional for the pension fund, the Cathedral Girls' School, Orlando, Fla., Endowment Fund of the diocese \$500. His home is to be sold and the proceeds used as an endowment fund for the District Nurses' Association of the borough of Oakmont.

MEMORIALS AND GIFTS

THE CONTRACT has been placed for a two-light window for the morning chapel of St. Paul's Church, New Haven, Conn., the subject to be the Nativity. The window is to be a memorial for the late Miss Harriett B. Phelps, a devoted communicant of the Church who entered into life eternal last February.

A FAIR LINEN and other altar cloths were recently presented to the Chapel of the Good Shepherd, Chautauqua Lake, New York, by the altar guild of St. James' Memorial Church, Titusville, Pa. (Rev. Albert Broadhurst, rector). These gifts were blessed and used by the priest in charge for July, the Rev. F. E. Bernard, of Freeport, Ill.

THE BENEDICTION of two costly cruets, the gift of Mrs. Myron H. Sabin, took place in St. John's Cathedral Church, Albuquerque, N. Mex., at the Eucharist on August 1st. The cruets are memorials to Major Arthur Henri Chevalier and Harriet Chevalier Cork, father and sister of Mrs. Sabin. The new cruets complete the set of Communion vessels possessed by St. John's Cathedral.

ST. PAUL'S PARISH, Saginaw, Michigan (Rev. Paul R. R. Reinhardt, rector), has recently received from a member of the parish a full set of white Eucharistic vestments, and a green set presented by a few members of the parish, both sets made by the Sisters of St. John the Divine, in Toronto. A new set of lights presented by a member of the parish is composed of a large candle chandelier for the center, with hanging lanterns enclosed in cathedral glass for the aisles, and a sanctuary lamp to match. The endowment funds have also been increased; a gift of \$5,000 is in memory of an old member of the parish and smaller sums totalling a few hundred dollars in memory of other members of the parish. Among other gifts may be mentioned a new credence shelf, a purple burse

and veil, and a vestment case for the sacristy.

ASHEVILLE

JUNIOUS M. HORNER, D.D., Miss. Bp.

Possible Change in Morganton Field

THE REV. GEORGE HILTON has resigned the rectorship of Grace Church, Morganton, but for the present will continue in charge of all the Morganton missions. On Bishop Horner's return from Lambeth the question will be settled as to whether the missions shall continue under charge of the rector of Grace Church or shall be organized as a separate unit.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Parish Freed from Mortgage Indebtedness

ON FRIDAY, July 28th, the mortgage indebtedness on St. Paul's Church, Harrisburg (Rev. Floyd Appleton, Ph.D., rector), amounting with accrued interest to \$7,700 was paid in full. This is the result of just six months' effort on the part of rector and people. There were a few gifts of \$500, no larger gifts. All along the burdens of this parish have been borne by its people. The 166 separate donations represent gifts from 103 families or parts of families of the parish and 63 friends outside the immediate parish. On Sunday, August 1st, special services of thanksgiving were held.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Interdenominational Coöperation—Dedication of Cemetery

THE WORK of the Interchurch World Movement will be conserved and perpetuated in Iowa by a newly formed interdenominational coöperative organization.

BISHOP LONGLEY delivered the address at the dedication of the Masonic cemetery, Glendale, Des Moines, on Sunday, August 1st.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

New Parish House at Lexington—Renovation at Bellevue-Dayton

AT A mid-summer meeting of parishioners of the Church of the Good Shepherd, Lexington, on July 31st, Rev. T. L. Settle reported progress in building the parish house, which will cost \$25,000, and spoke of the great work possible with the new plant.

THE REV. IRA D. LANG and the men of St. John's, Bellevue-Dayton, are painting the outside wood work of the church, and in the early fall will redecorate the interior, also installing some necessary plumbing.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Course for Teachers

THE GENERAL BOARD of Religious Education, New York City, is planning teacher training classes for the week of September 27th to October 2nd, in New Orleans. The dioceses of Alabama and Mississippi have been invited to join this diocese in attending these classes. Dr. Lester Bradner, will be among the instructors. It is suggested that schools otherwise unrepresented should pay the expenses of a delegate.

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MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Semi-Centennial at St. Peter

ON JULY 27th. the parish of the Holy Communion, St. Peter (Rev. W. L. Johnson, rector), commemorated the semi-centennial of its consecration, which occurred on July 27, 1870. Bishop Whipple being the consecrator. The programme for the day included Holy Communion at 10 A. M., with Bishop Johnson of Colorado as preacher, evening prayer at 4:30 P. M., with addresses by visiting clergy, and a picnic supper and social hour at 6:30 at Masonic hall, followed by toasts given by parishioners and visitors. At the first service the celebrant was the Rev. R. H. Cotton, the gospeller was the rector, the epistoler the Rev. C. W. Baxter. Morning prayer was said by the Rev. Messrs. E. F. Crary and R. H. Cotton. At evening there were addresses by the Rev. C. W. Baxter and the Rev. R. H. Cotton. Letters were read from some of the former rectors. The first services ever held by Churchmen in St. Peter occurred in the Dodd home on October 27, 1854, Bishop Kemper officiating. Five years later a small chapel was built by the Rev. Ezra Jones, and in April of 1860 the Rev. Edward Livermore came to St. Peter to begin a ministrations of twenty-three years. Since his resignation in 1883 ten priests have had charge, the Rev. D. F. Thompson serving twice. A rectory was built in 1887, the Rev. Mr. Thompson being first to occupy it.

OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.

Sale of Church Property

ST. ANDREW'S CHURCH, Akron, about ten years ago bought property on Cuyahoga Falls avenue, North Hill, for \$600. They have just sold it for \$30,000, also being allowed to retain the building on it for a year or more. They have two more lots in a new location, on which they intend building in the near future.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Mortgage Paid

THROUGH THE efforts of Mrs. Emmitt Brindley and the members of St. Agnes' Guild the mortgage on the rectory of St. Matthew's Church, Bloomington, has been paid off and the parish now stands free from debt.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Address on Missionary Opportunity

BISHOP OVERS, recently returned from Liberia, gave a telling address, to a congregation made up of Churchmen and women from all over the country, at the Chapel of the Good Shepherd, Chautauqua Lake, New York, on the evening of July 22nd. His graphic picture of work in the missionary diocese thrilled his congregation with the opportunity which now presents itself to the Church.

The Magazines

THE SEPTEMBER NUMBER of the *People's Magazine*, now on sale, contains an article by M. Addington Bruce appreciative of the work done by Mr. James Moore Hickson in his recent tour of this country. The publishers of this magazine detailed Mr. Bruce to make a faithful and unrestricted study of him and his work of healing.

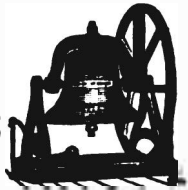
THE OPENING article of the *Anglican Theological Review* for May is a new departure in the study of Creation, by Dr. Samuel A. B. Mercer. The various Babylonian and Egyptian creation myths are not creation narratives at all, for they mention creation only incidentally. Genesis is the first account of creation proper, and, while it has elements common to Babylonian accounts, it "is so superior in system and thought that it stands out preëminent among all ancient Oriental accounts of creation".

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Interesting, also, is the statement that "*creatio ex nihilo* is not to be found in Genesis nor anywhere else in Jewish literature until 2 Enoch 24:2, 2 Baruch 24:4, and Philo". The continued article by Dr. Burton S. Easton on Apostolic Doctrine of the Church shows that the *ecclesia* was simply a Jewish "assembly", whether taken particularly or collectively; "the 'assembly' existed already as Israel, of which the Christian group was the elect nucleus," and there was no independent group known as "the Assembly". Only in the seventh decade of the first century after Christ was it "fully recognized that Christians and Jews were different. The Church, as a separate concept, had emerged." It was no new Church but the old "assembly" which Christ purged. Steps in the Organization of the Early Church, by the Rev. Lefferd M. A. Hangh-wout, gives an account of the rise of the "diocese" and of the transformation of the episcopate from a local to a diocesan office, owing to (1) the subjection of the *chorepiscopi*, and (2) the subdivision of the larger cities into parishes; which came to reflect, in course of time, the original *paroikia* of the Bishop"—both a centralizing and a decentralizing process. The Rev. Frederick C. Grant continues his study of the editorial style of the Synoptics (St. Luke) and, by isolation of the passages taken from St. Mark and by elimination of the words and phrases retained from St. Mark, derives a basis for judging the editorial matter of St. Luke. Dr. Lester Bradner's interpretation of the gospel words "as a little child" shows that the word *paidion* (child) is to be taken substantively as compared with the object of "receive", so that the implication is not that of humility but that of recognizing the smallest factors of life. It is "not the *humility* but rather the *leanness* of the child" which is emphasized. The Five Best Books is a grouping of the year's best works in Old and New Testament, Dogmatic and Moral Theology, Church History, and History of Religion. Dr. Gowen writes an interesting critical note on the Outstretched Arm of Jahwe. Then follow several excellent reviews, of which the Rev. Leicester C. Lewis' review of Dr. Kinsman's *Salve Mater* is keen and timely, showing that Catholicism is bigger than catechetical definition and tridentine forms. The entire number is full of interest.

THE COMMON FAULT

A PROFESSOR in a western college has been making tests in connection with his classes in psychology to find out what is the most general fault among his students; that is, a habit which could not be classed as a sin or a crime or a misdemeanor, but a failure in the sum total of characteristics that mark a successful man or woman.

What do you think he found? Thoughtlessness. His tests were very simple, and even childish.

He left a book lying on the floor where every student saw it as he came into the classroom. Seven students stepped over the book without trying to pick it up. The eighth kicked it a little farther along the aisle. Four students stepped on the book, evidently not even seeing it. The twentieth student picked up the book and put it on the professor's table.

There were three pictures on the walls of the class-room. The professor hung these askew and a week went by before any one appeared to notice it, and then no one straightened out the picture, but one of the students asked the teacher if they ought not to be hung even.

One of the commonest excuses that men

make after some harm has been done to some one or something, is, "I'm sorry; I didn't think." A man runs into another car with his, and causes a smashup or perhaps a tragedy. He is sorry. He did not think he was in any danger. The man fails to be on time for his appointment, wasting valuable time for the man waiting. "So sorry! I did not think it was so late!"

And so it goes all along the line of thoughtlessness. Perhaps the professor was right in his final conclusions.

"Thoughtlessness is not a fault of habit. It is a sin and a crime combined, for it leads almost always to both."—DR. CHARLES M. SHELDON, in *Christian Herald*.

THE COST OF KILLING MEN

COUNTING the total amounts of money spent and property destroyed and the total number of men killed on all sides, an Ohio editor estimated that in the war the average cost of killing a man was \$37,000.

Thus, whatever the various issues involved, whatever the outcome, whatever the triumphs or defeats, the gains or losses, the people have to pay \$37,000 every time a man is killed.

And for years that \$37,000 per man killed will remain as a strangling debt upon the war—shattered peoples, repressing improvement, and halting progress.

But the money cost is not the heaviest cost. The money has not passed out of the world, but these lives have. The destroyed property can be restored, but not these men killed.

War has ever cost beyond all proportions to its doubtful gains—this last one more than any other—and upon the innocent falls the heaviest burden.

Long after the shell-plowed fields shall have bloomed for many seasons, long after the hate and strife shall have changed to friendship and coöperation—still the millions who have toiled and suffered that the war might be sustained must yet toil on and suffer under its shackling burden of the dead, the crippled, the widowed, the orphaned, and of debt and taxes.

Indeed, it costs heavily to break the commandment: "Thou shalt not kill."—*The Christian Herald*.

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THE BURNETH PART THEREOF

MANY YEARS AGO a young married couple Madagascar were going to set up house. No home was thought complete without household god they asked a maker of idols to supply one. On a certain day, pressed in their best, they went to receive it. It was not made. But the idol maker promised it by evening, and asked them to wait. He went to the forest, brought home the trunk of a tree, and set to work, while the young man and his wife sat and chatted with him, and perhaps made suggestions as to what sort of idol they would like. In the evening he asked his visitors to take their meal of rice with him. They watched him brush the chips of wood, left from making the idol, into the fireplace, add the small branches of the bough, and then light the fire to boil the rice. When the meal was over, they paid about two dollars for their new god and returned home well content.

Shortly afterwards, a young Christian visiting at their house was led to read to the wife that part of the forty-fourth chapter of Isaiah, which describes the making of an idol—"with part he roasteth roast, maketh fire, warmeth himself, and the residue thereof he maketh a god." The woman was astonished at the exact description of what she herself had witnessed. She felt that must indeed be a true book, and in time became a follower of the Saviour. In that humble home the daily worship of the true God took the place of idol-worship. Read Isaiah 44: 9-20.—The Arena.

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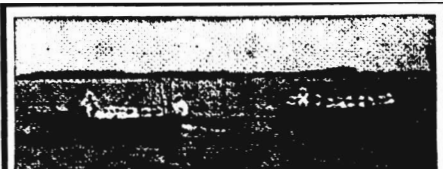
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