

The Living Church

The State Historical Society
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MILWAUKEE, WISCONSIN, AUGUST 28, 1920

NO. 18

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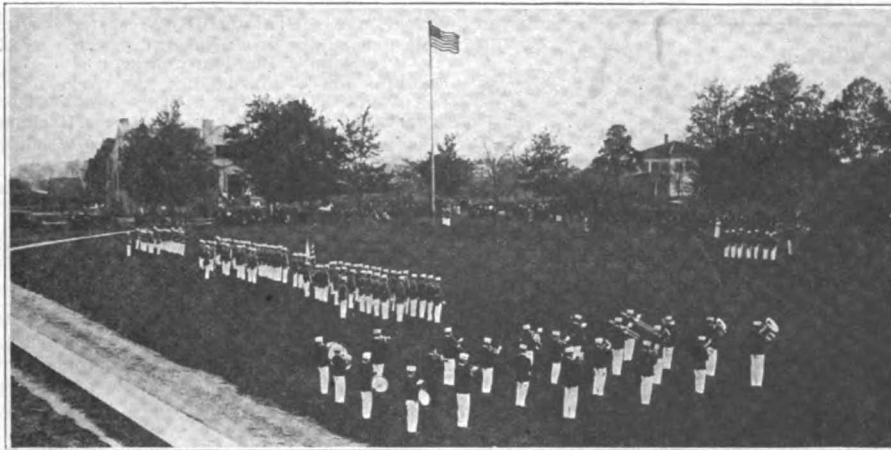
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A Weekly Record of the News, the Work, and the Thought of the Church

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WE MUST approach the fundamental problems of life, which are always the spiritual ones, first on our knees and in the spirit of complete surrender: then, and only then, shall we be secure and safe against offering the choice fruit of our life on the altar of gain. Then, and only then, shall we be strong enough to resist the temptation to bow down to gold as our hope, and to silver as our confidence.—Rev. Henry Loundes D.

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VOL. LXIII

MILWAUKEE, WISCONSIN, AUGUST 28, 1920

NO. 15

EDITORIALS AND COMMENTS

Protestant and Catholic: An Eirenicon

ON another page we are printing the letter of the Bishop of Southern Virginia expressing dissent from the Preliminary Statement of the American Commission addressed to the ecclesiastical authorities of the east European Churches, as printed in *THE LIVING CHURCH* of August 14th, and criticising some details of the Terms of Agreement.

We are always anxious to try to find a basis on which the American Church may present a united front in this difficult matter of negotiations with the great Eastern Churches. In spite of our differences at home, it must be possible to frame comprehensive official statements of our position, both doctrinally and historically. This, the Joint Commission has sought conscientiously to do. We believe they have done it adequately. Bishop Tucker dissents from the statement. He expresses his dissent with such marked courtesy, he writes with such care to avoid personalities, he is so punctilious in his recognition of the good faith of his associates, that he makes possible the discussion of the points on which he registers his non-concurrence on the same high plane as he has himself reached. Because it is of the utmost importance that the American Church should act as a unit in dealing with its foreign relations, we shall try, not to criticise the views expressed by the Bishop of Southern Virginia, but to harmonize them with the position taken by the commission.

At the outset we would express our sense of the misfortune to the Church that the Bishop should not have been able to attend the meeting of the commission that framed or adopted these important papers. His personal conference with his fellow members might very easily have resulted in such changes in the text of the documents as to enable him to give assent to them. Comparing his present letter carefully with the papers as printed, we do not believe the differences between the two are irreconcilable. The commission has undoubtedly tried to state the Anglican position accurately and to interpret Anglican history adequately. We are confident the Bishop of Southern Virginia has no other desire. Obviously the Greek ecclesiastics are not interested in our local differences but rather in the position that may be set forth as being official.

As to *THE* Preliminary Statement, which the Bishop mentions not having seen until it was before him in the pages of *THE LIVING CHURCH*, we confess to some uncertainty whether this was adopted by the Joint Commission or only by the "Commission" that actually carried the concordat to Europe, on which, according to Bishop Tucker's letter, he was himself invited to serve. In any event, though important—and we should be far from minimizing its importance—this paper is, on the face of it, much less formal than the paper containing the Terms of Agreement. Bishop Tucker's criticisms are chiefly, though not wholly, directed

toward the former, and he does not intimate that the latter, and more important, document had not been submitted to him. Let us see whether we can harmonize his criticisms specifically with the terms of the two papers.

I. "*I find myself unable to disagree with the definition, and what I feel to be the limitation, of the number of Sacraments given in the Book of Common Prayer and the Thirty-nine Articles of our own Church.*"

But is it not legitimate to recognize that other branches of the Church have the same right to define the word and to count the rites that accord with their definition of the word *sacrament* as we have? Is it not legitimate to say, "In one sense there are two sacraments; in another sense seven sacraments; in a third sense an indefinite number of sacraments"? Does not such a statement adequately express the history of the use of the term during the centuries of Christian history? We have ourselves said that we would have preferred a slightly different treatment of the subject by the Commission; but, in general, does not the Bishop concur with the desire to correlate the several senses in which the term is used? The commission is not repudiating any one of these historic uses of the term, but rather explaining the sense in which we understand two sacraments to be differentiated from any other rites that theologians of any land may account to be sacraments. Surely there need be no necessity to affirm that, *in the sense that Greeks account them to be sacraments*, Anglicans deny that quality to Orders, Confirmation, and the rest.

II. "*I cannot join in the apology . . . for the English Reformation, nor share the regret expressed for the Protestant atmosphere in which the Anglican Church was compelled to set forth its liturgy and its foundation of doctrine.*"

"Apology" is a difficult term to define, and it is not used in these papers. This criticism deals only with the Preliminary Statement, and if there be infelicity of explanation, as the Bishop believes, it does not affect the Agreement itself. But is it not true that the policy of comprehending all Protestants in the communion of the Church of England was tried faithfully from the time of the accession of Queen Elizabeth until it resulted in absolute failure in the establishment of the Commonwealth, followed, after the Restoration, by the creation of the several independent religious bodies outside the limits of the Church? Nothing more than that seems to us to be implied in this "apology", and that is simply a statement of fact. The Thirty-nine Articles, and all the sixteenth century standards and revisions, undoubtedly proceed from that policy, yet Presbyterians, Independents, and Anabaptists finally withdrew from the Church because they refused to agree that the attempts of the Church to state her principles so as to include them were satisfactory. Surely the Bishop will agree that "great care was taken to avoid

any statement contrary to the Catholic Faith and Order". Will not the Bishop read this paragraph again, and, though perhaps believing that its phraseology might have been improved, recognize that it does, in general, state accurately the conditions under which the Anglican Churches have reached their present position?

III. "Nor can I share in the hope that . . . the Church will be thoroughly de-protestantized."

Surely this is only a play on words. The Church will never be "de-protestantized" in any sense that will mean recession from its position of independence with respect to the Papacy or of repudiation of mediaeval accretions to Catholic theology. The commission has suggested no such possibility. The Greek Church would have no interest in such a disastrous retrogression. There is, however, a constant growth in the Church in appreciation of the Catholic position. Is not this a statement of fact? And we cannot believe it to be a fact that the Bishop regrets. Surely he would not have the Church revert to a practice of annual or quarterly communions, received by a mere handful of people; of general disregard of the sanctity of the church building; to "an age"—we are quoting McConnell's characterization of the early nineteenth century—"when the spiritual life of the Church was well-nigh extinct" (*Hist. Am. Ep. Ch.*, p. 316). We are not willing to believe that Virginian Churchmen desire to restore that age. It was out of that condition that the Tractarian movement lifted the Church. The Bishop of Southern Virginia will not wish to be a partisan in his explanation of our history to the Greeks. Can he not accept, as fact, the explanation that the commission has made?

IV. "Nor am I ready to accept the decrees of the seventh Council and to lend my sanction to the worship of relics and icons."

Does the Bishop believe in the "worship" of women? At every marriage solemnized in the Church of England this belief is made an actual practice, for the man says to the woman whom he is marrying, "With my body I thee *worship*, and with all my worldly goods I thee endow". "Your worship" is still the customary title for magistrates in the mother country, and Shakespeare uses the expression, as it had been used for centuries before him. The word is only the Anglo-Saxon *worship*. What the Bishop undoubtedly feels is that the word *reverence*, or some equivalent, better expresses the attitude that we should take toward sacred images. We agree; but surely a language that permits one to say that a man "worships the ground" upon which his loved one treads does not justify the demand that the word should not be used in its ancient, Anglo-Saxon sense, which, at least in England, is far from obsolete even to-day; much less that Greeks should conform their language to our present-day, but not very old, usage. It is very modern to confine the use of even the English word exclusively to its application to deity, and there is no such limitation to the equivalent Greek term.

And just where does the Bishop find the commission's statement of the Anglican policy on this subject defective? "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." Which part of this statement does the Bishop reject? The first? Let him read it again. The second? Let him do the same. Surely he has been hasty in assuming that our commission has lent any "sanction" whatever to the "worship" (in the modern English sense) "of relics and icons".

THESE ARE THE CRITICISMS and reservations that the Bishop makes. We regret that he did not try more effectually to accept the language used by the commission. It was a loss to all of us that any circumstance should have prevented his presence at the meeting at which the language was authorized. Yet it must be remembered that the commission was attempting a most remarkable feat—the undoing of a portion of a schism that has lasted a thousand years. The attempt demands, not that we simply re-assert ourselves, but that we show sympathy and appreciation of the position of the other party to the schism, by mutual explanations, and

mutual sympathy, and mutual willingness to do justice to the other's history and standards.

Words mean what their use in literature has read into them. We cannot restrict their meaning to a particular sense in which we, personally, prefer to use them. Practically, the Bishop's criticism of these weighty papers stands or falls with the issue of whether the three words *Sacrament*, *Protestant*, *Worship*, can legitimately bear a meaning other than that which he chooses to put into them when he uses them himself. He will not maintain that there have been no other uses of those words than his own; it would be strange, indeed, if he should deem it necessary to demand that *nobody* henceforth use them in a sense different from his, on penalty of refusing the intercommunion that a more comprehensive usage might permit. He is not asked to give up his own use; he is asked only to recognize that these words may legitimately be used in a different sense by men who speak a totally different language.

That the Bishop has deemed this divergence from the view presented by the commission so weighty as to justify him in cabling his refusal to allow his name to be used among the signatures to the papers is a matter for keen regret. A signature to a formal document does not imply indorsement in every detail, or complete satisfaction with language used, but rather a general acquiescence; there could be joint signatures to few reports on difficult subjects if more were involved. In connection with the Bishop's comments there is not one in which his position would seem to us to make it impossible for him to sign the document as it is expressed, not one in which his view may be held to have been excluded from the Anglican position as stated by the commission. He has the right to demand that that position be so stated as to comprehend himself and his theological associates; he is not justified in demanding that it be so stated as to comprehend nobody else. His use of the three mooted words is a legitimate use. It is not the only legitimate use of them. It would be absurd to demand that Greeks abandon their use and accept his, when theirs has at least as many centuries of authority behind it as has his own.

It is a matter of distress to us to find the Bishop of Southern Virginia assuming this position. Yet we believe that the Anglican position has been adequately stated—not always in the most perfect form—by the commission in both these papers, but especially in the formal Terms of Agreement. We could wish that the Bishop might be willing to reconsider the whole subject.

WITH this issue the always interesting papers of Mrs. Pratt under the heading of Woman's Work in the Church come to an end. Mrs. Pratt feels the necessity of being relieved from duties that she has admirably filled during many years. She has seen woman's work in the Church gradually pass from a position deemed very subordinate, though always in fact the largest part of the Church's activities, to a recognized, dignified, official status, which has culminated now in the Church Service League and the Church School Service League.

When THE LIVING CHURCH opened this department, and especially when, in 1910, it sent Mrs. Pratt as its representative to report the proceedings of the Triennial Convention of the Woman's Auxiliary, it was the recognition by the Church press of what had never been recognized before. Only casual reports of the deliberations of the women at their triennials had previously been printed. Almost nobody treated them seriously. And the very fact that THE LIVING CHURCH reversed this policy and provided reports comparable with those of General Convention gave greatly increased dignity to the women's conventions themselves. So much was the late George C. Thomas impressed with the importance and the value of the undertaking that he caused Mrs. Pratt's reports of the Triennial of 1910 to be reprinted for wider circulation.

Woman's Work in the Church is no longer reckoned a subordinate activity. It is officially recognized and is a part of the official machinery of the Church.

Not that it shall receive less recognition, but rather more, it has been determined that, at least for the present, the department will be discontinued. Correspondence relat-

ing to woman's work should hereafter be addressed to THE LIVING CHURCH office, rather than to any department editor, and it will receive careful attention.

It remains only for the editor to express his grateful appreciation of Mrs. Pratt's long services to the Church through the editorship of this department; an appreciation which he ventures to express in the name of the readers of THE LIVING CHURCH quite as truly as in his own.

WE have now learned that the picture described as that of the Archbishop of Rupert's Land, among the Anglo-Catholic Congress illustrations in THE LIVING CHURCH of July 24th, was really that of Bishop Smythe, formerly of Lebombo, East Africa, now warden-elect of the Church Hostel at a new college for natives in South Africa. The Archbishop of Rupert's Land did not participate in the Congress.

Our apologies are due both these prelates for the confusion.

ACKNOWLEDGMENTS

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

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421. J. H. Law, Asheville, N. C.	36.50
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Total for the week	\$ 109.50
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* For relief of children.

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Rev. John L. Short, Buffalo, N. Y.	\$ 3.35
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ANSWERS TO CORRESPONDENTS

A. W.—The obscure reference to "Baptism for the dead" (I Cor. 15: 29) has perplexed the commentators of all ages and it may be safest to say simply that we do not know what it means. Evidently there was some practice or teaching then known to the Corinthians such as made the phrase intelligible to them but which has not come down to us. We need hardly cite the very varied speculations of current commentaries, most of which agree that the interpretation is simply unknown.

I. L. S.—The American Church has no formal laws respecting the use of vestments by the clergy. Custom and good taste prescribe the surplice and cassock for funerals and weddings in private houses and at least the cassock at a service of interment in a cemetery.

A. G. B.—The Mission Hymnal is fully authorized for use in churches. Presumably it is not included in the advertisements of the Church Pension Fund because it is not published by them but by a private publishing house.

I BELIEVE the feeling of true penitence would express itself in such words as these: There is a righteousness, though I have not attained it. There is a purity, and a love, and a beauty, though my life exhibits little of it. In that I can rejoice. Of that I can feel the surpassing loveliness. My doings? They are worthless. I cannot endure to think of them. I have something else to think of. There, there; in that Life I see it. And so the Christian—gazing not on what he is, but on what he desires to be—dares in penitence to say, That righteousness is mine.—F. W. Robertson.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

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

THE LAW AND THE PROMISES

The Covenant

Sunday: Galatians 3: 10-29

"Is the law, then, against the promises? God forbid"

IN the epistle for the day is discussed the underlying theme of the Bible: *the law and the promises*. A peculiar richness of references makes selection difficult. The central thought of the Bible is the redemption of man from the power and guilt of sin through Jesus Christ. In a narrow sense the Law refers to the Ten Commandments; in a broader sense to all the agencies through which the Hebrew people developed their three great institutions of the Prophetic Order, the Priesthood, and the Monarchy. Gradually these were concentrated into the ideal of the Messiah, and embodied in Jesus Christ, our Prophet, Priest, and King. Man is created in God's image, and the *law* for the image is likeness to the original. When that image was impaired through sin, a family was selected, "Abraham and his seed", to whom the *promise* of victory was given.

The Law of Works

Monday: Exodus 20

"God spake all these words"

The Ten Commandments form a covenant of love and fidelity involving both promises and responsibilities. As obedience is best motivated by love, so Christ sums up the Mosaic law in the saying that we are to love God with all our being, and our neighbor as ourselves. In the first four commandments are embodied the rules through which God is acceptably worshipped: exclusively, spiritually, continually, systematically. In the last six are contained the laws expressing the religion of the family, of society, of the heart, the hands, the tongue, and the mind. As the essence of every law has both its negative and its positive side, so some of these commandments are in the form of a prohibition; others, an injunction. Each one enjoins the opposite of what it forbids, and forbids the opposite of what it enjoins. The commandments lie at the root of all religion, and as interpreted by the Master involve not only the law but the promises.

Obedience and Disobedience

Tuesday: Deuteronomy 8

"Beware lest thou forget"

It was a long experience of discipline through which Israel passed: prosperity and disobedience, adversity and obedience, run through the sacred narrative like the recurring waves of the sea. "Beware lest thou forget" was one of the outstanding lessons Israel had to learn through many falls and frequent chastisement. They had to learn that it was not simply a human standard they were violating but eternal laws. These laws are both personal and social, for the individual and society. There are national sins to-day which have the unbroken history of the ages to warn us will not go unpunished. And when these laws are divinely interpreted by the Master Himself, when to the Hebrew experiences we add the light of the Christian centuries, and when to the fear of penalty we add the constraining motive of love, how much greater the force of the divine injunction: "Beware lest thou forget".

The Law of Faith

Wednesday: Romans 3: 19-31

"But by a law of faith"

The Epistle to the Romans is perhaps St. Paul's greatest writing, consciously designed to stress the contrast between the unavailing law of works and the prevailing law of faith. New light is shed upon the entire epistle for anyone willing to read it through in one sitting, noting carefully the contrast. It is beyond the power of human nature to keep the entire law, and to stumble in one point is to become guilty of all. "By the works of the law shall no flesh be justified." The law brings the consciousness of sin, but not the sense of pardon. That comes through faith in Jesus Christ, so certain that it becomes a law, the law of faith, "through the redemption that is in Christ Jesus". It is the experience of those burdened with the sense of sin, that looking up to

the Master in faith, confessing the sin, the burden is rolled away, and like Bunyan's it falls into the empty sepulchre of the risen Lord. Vitalized by an enduring faith, this becomes one of the greatest blessings of the Christian religion.

The Law of Life

Thursday: St. Luke 24: 36-49

"I send forth the promise of My Father upon you"

What was that promise? It was to grant that which the law could never give; the abiding presence of the Holy Spirit; daily strength for daily needs; the promise of the Incarnation, with a new vision of God's eternal purposes. In our Lord's day as now, men were craving for the Father. The leaders tried to fill that craving with the law, and when the law failed they fell back upon the fixed idea: "God heareth not sinners." They did not realize that God also hungers for His children. "Your heavenly Father knows." The promise standing at the head of the selection was made with Calvary past and death vanquished.

The Law of Deliverance

Friday: Romans 7: 7-25

"Who shall deliver me?"

With the commandment came the consciousness of breaking it, and of sin. Of what avail if the Apostle and every Christian is willing to do good and lacks the power? How account for the tendency in the best and sweetest of lives to sin? It is a carnal law written in our members, differing from the law of the mind, and bringing the soul into captivity. We all know of the law of bondage to sin. What we want to know is how to overcome it. "Who shall deliver us?" In the Apostle's answer is our hope: "Through Jesus Christ our Lord". Through the prayer life, and sacramental grace, and daily fellowship with Him, steadfastly purposing to be Christ-like in spite of sin. In this way only can we rise from the failure of the law to the victory of the promise.

The Letter and the Spirit

Saturday: St. Luke 10: 21-37

"What is written in the law? Which was neighbor unto him?"

In the gospel for the day a "certain lawyer" asks of the Master how to inherit eternal life. The Hebrew lawyer was concerned with the interpretation of the Mosaic law, moral rather than civil. Our Lord's answer was another question: "What is written in the law?" Is pure religion a system of truth, an experience, a practice, or all three? By an exquisite parable the spirit of the law is so clearly brought out that the lawyer admits its interpretation is in its spirit rather than in its letter, and he went away with the injunction sounding in his ears: "Go thou and do likewise."

NOTES ON THE NEW HYMNAL—XXXV

BY THE REV. WINFRED DOUGLAS

HYMN 50. "Saviour, again to Thy dear Name we raise". This has been the most popular of John Ellerton's many hymns. It has been subject to several revisions by the author. The version here adopted is that which appeared in the *English Hymnal* in 1906. I have been unable as yet to ascertain whether the last couplet of the third stanza and the first of the fourth are Ellerton's: but strongly suspect that they are the work of another hand: which is regrettable, if true.

HYMN 51. "Lord, dismiss us with Thy blessing".

It is strange that the hymn traditionally ascribed (with high probability) to John Fawcett, the Baptist minister of Wainsgate, Yorkshire, should be so wedded to the tender melody of the Sicilian fishermen's evening hymn to the Blessed Virgin, *O Sanctissima*; Catholic and Protestant joining in a hymn for all. May this unity of praise, which so often occurs, foreshadow the deeper unity of God's Church for which we all pray. So we rejoice at our Lady's supplying the tune for the old man's *Nunc Dimittis*.

The organist may well play Liszt's beautiful organ arrangement of *O Sanctissima* as the postlude when this hymn is sung.

HYMN 267. "From all Thy saints in warfare".

Lord Nelson, who modelled this hymn on the form of a

similar one by Dr. Monsell, was a grand nephew of the famous admiral. Many of the special stanzas were written by personal friends of his: but he revised the whole series to its present form.

The tune has been attributed by various editors to the famous German composer Von Weber, or to a less known Franz Anton von Weber; but it is by Frederic Weber, an English organist who recently died at the ripe age of ninety. HYMN 268. "Jesus calls us".

It is to be fervently hoped that this fine hymn will in time be associated with a fitting tune. With this end in view, Thorne's setting, already widely known, has been given first place. The other tune, at its best, when sung slowly, is a little German waltz; at its worst, when raced through uproariously, I prefer not to characterize it. It is vastly popular, because its rhythm is strong, its intervals easy, and its range small. Why will not some of our own excellent composers write a setting which has these three merits, and at the same time avoids the shocking fault of blatant vulgarity? HYMN 269. "O Thou who didst, with love untold".

The famous Scotch tune *Dundee* was so called by the English editor Ravenscroft in his *Psalter* published in 1621. The Scotch had called it *French Tune*: but it has not as yet been traced to France, as has *Old Hundredth*. The very great merits of the tune only appear when it is sung slowly and solemnly, with well sustained tone. It is not rare, unfortunately, to hear it sung twice as fast as it should be.

HYMN 272. "Lord, who fulfillest thus anew".

This, the first new addition to our *Sanctorale*, was taken from *Hymns Ancient and Modern*, where it appeared in the third edition. It was originally written in 1866 for a compilation called *Evening Rest*. Mr. Mozley was then a fellow of King's College, Cambridge, and later a master at Eton.

The tune, while reminiscent harmonically, is melodious, and an excellent example of the conventional Victorian type.

HYMN 273. "In His temple now behold Him".

Written by Henry John Pye for use in his parish of Clifton-Campville, Staffordshire, England, in 1851, the year following his ordination. The fourth stanza was added two years later by Canon Cooke of Chester Cathedral.

The old tune, harmonized by a son of the great Bach, has one of the freshest and most delightful melodic closes in the book.

HYMN 274. "Hail to the Lord who comes".

Ellerton wrote this as a hymn for children and it was first published in Mrs. Carey Brock's *The Children's Hymn Book* in 1851. One stanza is omitted here.

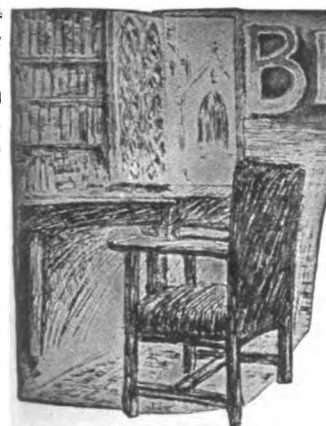
It is a pleasure to have the fine old tune associated with the words in England. Although the precise form is that of Est's *Psalter* of 1592, the tune occurs in the 1570 edition of Sternhold and Hopkins. It is classed by Ravenscroft in 1621 as an Italian tune. This may be the case: but comparison with *Old Eighty-first* in the first English metrical psalter, 1:62, shows it to be a redaction of that melody; of whose previous history we have no trace. Do not sing it slowly and heavily; but at a moderate pace, in simple, flowing style.

HUMILITY

THE BEGINNING of strength is to know our weakness: and yet we must not dwell on it. The worst thing possible would be, of course, to hover over the thought, "How very weak I am; I am always going wrong;" to excuse ourselves because of it. "I cannot help this or that," or to moan over it. We thus let humbleness itself canker or choke like a weed the springs of life. Yet we *must*, from time to time, take one honest look at our weakness; we must have a solid, sensible conviction as to what it is, or we shall not find the remedy for it: we must, on the other hand, never acquiesce in it as a necessity of our constitution. And then, if that Accusing Spirit taunt us with our weakness, as he will in order to keep us weak and low; if some of those who ought to strengthen us "cast the same in our teeth," as the sons of the prophets told Elisha that his influence was passing away from him with the departure of Elijah, . . . we have but to answer as he answered: "Yea, I know it, hold ye your peace—I know my weakness, but it concerns you not—me and my Lord it does concern; and He out of weakness will make me strong."—*Archbishop Benson*.

BLUE MONDAY MUSINGS

By *Presbyter Ignatius*



A RECENT copy of the *Irish Times* affords terrible evidence of the anarchy prevailing in Ireland now. Open warfare, dreadful as it is, has certain rules of its own only disregarded by savages: but campaigns of assassination, midnight raids of masked

men, arson, mutilation of cattle, assaults on women, and the terrorism of secret "committees" is not warfare at all, and can never bring a definite conclusion. I know not which is baser, the spirit that incites such crimes and applauds them from the safe distance of three thousand miles, or the whining yellowness that complains of "brutal soldiery" when such crimes are met with severity.

Certain characteristic incidents may perhaps be republished to advantage, that American readers may appreciate better the "chivalry" of Sinn Fein. I quote this from the official report of the trial at Wexford Assizes early in July:

On February 14th, seven young men, from 18 to 30, masked and armed with revolvers, forced their way into the house of an old cobbler named Morris, and ordered the inmates to hold up their hands. The aged wife, Ellen Morris, thought it was a rough joke, and bade the raiders leave the house, threatening them with a spade; whereupon John Lacey, leader of the raiders, shot her with a revolver. She fell, crying, "I'm shot!" Her cousin exclaimed, "I'll go for a priest," whereupon one of the raiders said, "No priest; no one must leave the house for two hours."

The murderer confessed that "his revolver went off by an unconscious movement in an accidental manner." Another of the gang gave evidence that on the Sunday previous a meeting had been held at which a series of such raids had been planned, "as the neighborhood was backward in that respect".

The prisoners' lawyer declared that they were all of good character, and had no criminal intentions. They had arranged that force was not to be used. Father Maher, the parish priest, and his curate, testified as to the good character of the murderer and the rest of the gang; and Father Maher indignantly repudiated the statement of the informer that it was upon the priest's advice he gave evidence against his fellows.

Is any comment needed?

It is interesting to note that 52 out of 100 jurors summoned failed to appear when called, and were fined each £5, their absence being due to intimidation.

IN CARLOW, five girls were held up by high-minded patriots, and their hair cut off, because they had been on friendly terms with soldiers. A similar outrage was committed at Youghal on a young girl bicycling, "political motives" being assigned.

In the long list of murders wrought, one finds such names as Cullinan, Ryan, Tobin, and McKay—not Saxon oppressors, surely!

AS TO THE RELIGIOUS ASPECT of this campaign of crime, one reads of the burning of Clare Castle Irish Church. James Dobbin, a carter, was held up by six armed and masked Sinn Feiners, on June 21st, as he was going to work. He was kicked, beaten, and dragged to the quay, where he was shot in the lung and flung into the river. He knew none of his assailants, and gave no provocation, being attacked because he was a Protestant. Railway workmen (including one Roman Catholic) dragged him out of the mud and left him in a boat. A constable, finding him there, asked other railway men to help him, but they refused on the ground that they had already been shot at for attempting to go near him. His back was broken, and he died a few days later.

Meanwhile, the R. C. Bishop of Cork denounced "the guardians of the law" for their violence.

Cardinal Logue, however, at the Pope's bidding, spoke more plainly; and I commend his words to our American Sinn Feiners:

"The Pope was in a state of anxiety about the present deplorable condition of Ireland. They need never expect to regenerate their country by crime or bloodshed, or any conduct which would bring God's curse upon them. They must place their confidence in the providence of God; they must have resort to prayer and the intercession of the Blessed Oliver Plunkett, lately beatified, and the saints to secure the recognition of their just rights, and the fulfilment of their aspirations, and to secure the spiritual and temporal welfare of their beloved country. The Pope was most anxious that Ireland should have her rights and her full share of national prosperity, but, at the same time, he was most anxious that Ireland should abstain from anything contrary to the law of God, and not allow themselves to be led by evil disposed persons to commit crimes which did not contribute to the welfare of the country. If they wished for peace and the welfare of their country, they must trust more to prayer, and less to the questionable devices to which politicians resorted. His Eminence warned parents and others charged with the custody of the young that they should impress upon them their obligations to the law of God, and remind them that, even if by unlawful means they secured the triumph of Irish rights, the loss of their own souls would be too heavy a price to pay therefor. There was extreme danger in Ireland at the present time that a number of souls had been sacrificed by this mad epidemic that was passing over the country. Numbers had been sent to death without time to say—'God have mercy on me'."

For comic relief, the action of the Dublin city council regarding James Larkin, convicted as an anarchist and now serving his sentence in an American prison, may be instanced. A resolution was adopted, declaring that in the judgment of the council Larkin's sentence was excessive, and calling upon the minister of foreign affairs to secure his release. The town clerk thereupon said he did not know who that official was; whereupon the Lord Mayor said: "We of the Irish Republic, having an ambassador in America, must have a minister of foreign affairs in Ireland!"

Another city council transmitted a similar "demand" to the American consul in Dublin, who returned it with a stinging rebuke for such insolence.

Observe: All these facts are recorded in one paper. Do you like the picture?

"CHRISTIAN SCIENCE" circles are doubly perturbed nowadays—not by the legal proceedings only, but by the assertion of Mrs. Carrie B. Galyon that she has been "revealed as the successor of Mary Baker Eddy" and that this "disgraceful wrangle would have been avoided if the officers of the Church had obeyed Mrs. Eddy's law". She is said to have a large body of adherents. The authorities repudiate her claim, declaring that there can never be a successor to "the Discoverer and Founder of Christian Science". It will be interesting to follow the development of the schism.

A PATHETIC Church notice from a Methodist congregation in Iowa calls upon people to "Breakfast with us at the church Easter morning, after an imaginary pilgrimage to the empty tomb of the risen Christ," at 6 A. M. If only they knew how much better a real pilgrimage to the altar-throne of the present Christ would be!

THE CHAMBER OF HORRORS is crowded, alas! But there is still room for such a Church notice as that of the Centennial Baptist Church, Seventh and Eye streets, N. E., Washington: "Cool house; large, free chairs (men like them); enlarged organ and cathedral chimes; songs composed by the pastor. Men can attend coatless. E. Hez Swem, pastor, tells: 'A pretty young woman surprised a policeman.'"

No doubt about the "enlarged organ"!

The Problem of the Church College

By Kenneth C. M. Sills

President of Bowdoin College: Chairman of the Commission on Church Colleges
of the Department of Religious Education

IT is a very healthy sign that the Church is inquiring about its responsibility to Christian education, not only in Sunday schools and parishes but in day schools and colleges. And it is not too soon. So far as the so called higher education is concerned we are facing a very definite problem. Shall those colleges which have had official or historic relations with the Episcopal Church continue under Church auspices, or shall they become entirely independent and make their appeal for support to the general public or to their local constituencies?

There are, of course, anomalies to be faced and complications to be unwound either way. Suppose that the Nation-wide Campaign had been in every way successful, and that the Presiding Bishop and Council had at disposal generous funds for the support of higher education. Would it be wise for such funds to be voted to institutions over which the National Church had no direct control? On the other hand it would be the height of folly to attempt to found a new university, and very doubtful if the Church could properly oversee and direct educational policy.

We must deal with the situation as it exists, not forgetting that the General Convention of last year by unanimous vote commended the so called Church colleges to the Church. I should like to suggest a plan of administration that would not only be practical but free from vexatious questions of control and regulation.

Let there be established, among other funds collected by the National Church, a fund for higher education, to encourage and strengthen higher education, particularly the colleges and seminaries that are connected with the Church or doing her special service. Let such a fund be administered by the Presiding Bishop and Council acting for the whole Church either directly or through a commission. Each year, from such a fund, grants should be made to the different institutions either for maintenance or for increase of salaries for the teaching staff or for any means that would strengthen these institutions along educational lines in accordance with individual needs.

The grants would be made on somewhat the same principle that actuates the General Education Board in assisting the colleges of the country. Under such a system, both from a legal and a moral point of view, it would be fitting to give grants to colleges under the control of dioceses or provinces and to colleges like Hobart and Trinity which do not have perhaps such close relations to the Church legally but which have done and which are doing good work for the Church.

Unquestionably not only the Church but the country needs the kind of education that is being given by the Church colleges; an education with a sincere religious background, that produces men of scholarly instincts, gentlemanly conduct, and Christian habits of thought and action. The student body at all of these colleges is of a very fine type indeed. The colleges have long had a reputation for maintaining scholarly faculties. And no one who has been present at a chapel service can doubt the effect of devout and reverent worship upon the spirit of youth.

But admirable as all these things are, it cannot be denied that our Church colleges, like other institutions, are facing critical times financially. As a large percentage of the alumni consists of clergymen, they cannot receive in money such generous support from their sons as comes to other colleges. As they are known as "Church" colleges, they cannot appeal with confidence to the public; for the first question asked is: "If you are an Episcopal college, why does not your Church aid you?" It seems clear, then, that they must rely more on the Church in the future than they have done in the past; or else cut loose from the Church altogether.

Parenthetically, at the present moment there is a real debt due to some, at least, of these colleges from the Church;

for in loyal support of the Nation-wide Campaign plans for increasing the endowments were definitely postponed so as not to interfere with the success of the campaign and so as to avoid duplication.

The proper support of the Church colleges has also a very important bearing upon the question of recruits for the ministry. A very appreciable number of our present bishops and priests have obtained their college training at Hobart or Kenyon or St. Stephen's or Trinity or the University of the South. We ought to be very much more concerned than we are about the quality (not to mention the quantity) of future candidates for orders. Nearly every one who is at all acquainted with our colleges and universities agrees that fewer and fewer men of parts are going into the ministry. If the supply of candidates from the Church colleges is seriously diminished, we shall be much worse off than we are to-day. The training of the future ministry is only a part of the work of the college; but to the Church it is a very important part. Men who go later to the seminaries ought to have their collegiate training under congenial conditions where only a relatively few are studying for orders. In this respect the atmosphere of our Church colleges is ideal. Boys who have made up their minds in early youth to take orders often have that resolution strengthened when they go to a Church college; and it not infrequently happens that others there receive their inspiration.

In many places to-day Church people are awake to their responsibilities and eager and generous in their support. The splendid campaign in the southern dioceses for the University of the South, the increased interest in St. Stephen's College, the support of Hobart by the diocese of Western New York, with the great interest shown by its chancellor, Bishop Brent, the election of a splendid young clergyman to the presidency of Trinity, the increasing influence of Kenyon as a small college of the highest ideals—all these are very hopeful tendencies. When I was asked by the Presiding Bishop and Council to form a commission to survey the Church colleges, such busy Churchmen as Dean Fosbroke, Dean Jones of Yale, and Professor Baldwin of Columbia immediately consented and have given much time and thought to the problem. More significant still, perhaps, was the acceptance of a place in the commission by President Thwing, of Western Reserve University, who replied that although he was not an Episcopalian he would gladly serve because he regarded the work as of value to the cause of American education.

If we can then work out some sort of a policy that would not seek to restrict or control but that would be formulated on broad and generous lines by establishing bonds of sympathy and cooperation between college and Church, we may be able to do something for the cause of education and religion. Of course many other institutions of learning do much for the Church; but we have a very special obligation to our men. The president of a large university in talking the matter over with me recently said: "It is serious that the Episcopal Church, with all its wealth, takes less interest in education than does any other large religious body. Methodists, Baptists, Congregationalists, Roman Catholics, support education and missions much more liberally than do Episcopalians."

What I am pleading for in this article is recognition of the service of these five Church colleges to the whole Church; and the need of awakening on the part of the Church the sense of national responsibility. Like former President Taft I am neither a prophet nor a son of a prophet; but one does not have to possess much imagination to foresee that unless the Episcopal Church, acting through its authorized agents, assumes its responsibility, it will, before long, have no Church colleges to nurture. These admirable institutions will not perish; but the Church may lose precious opportunities.

Reunion of Christendom

The following Appeal to all Christian People has been issued by the Archbishops and Bishops of the Anglican Communion, assembled in Conference at Lambeth Palace

AN APPEAL TO ALL CHRISTIAN PEOPLE

WE, Archbishops, Bishops, Metropolitans, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the Universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the worldwide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty, and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians", within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now

separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that, for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should

repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, whose call led us all to our several ministries, and whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

THE WAY TO JERICHO

BY B. MERCER HARTMAN

*Executive Secretary Laymen's Service Association,
Diocese of Washington*

EVER since the day of the Armistice—that solemn, glorious day when “the stone was rolled away”—Christian men and women have been taking an inventory.

There has been a universal survey. The soldiers have been quizzed; the chaplains have given evidence: men of God have sought in anxious prayer for the meaning of a condition universally recognized; and large organizations have been formed and financed to locate the cause and to apply the remedy to a condition that is generally admitted to be critical.

The Church has not functioned as she should have functioned, and there seems to be no material improvement in this condition since the war.

The Church *had* not functioned as she should have functioned before the war. She was powerless to prevent the war, and she seems powerless to stabilize conditions now that the war is over.

These statements, I take it, are true; and the very first step in alleviating any condition is the frank acceptance of that condition.

What were the causes that produced the war? Most men are agreed as to this: The best thought tells us that commercial greed not only provoked the war, but prevented all diplomatic efforts to prevent it. The flag of commerce had always preceded the flag of Empire. The fluttering flag that called forth the patriotic fervor of the multitude was also the surest protector of organized greed. This organized greed supplied all the propaganda necessary to transmute a lofty patriotism into colossal armaments and vast battalions. It has its most insolent example in the German philosophy, but it is foolish to charge the Teuton with a monopoly of this commercial ambition. It is far more sensible to recognize the fault as one held in common, though not in so extreme a measure, by the Englishman, the Frenchman, and the American as well.

This selfishness was not born over night. It was evolutionary. It formed a national and international consciousness very gradually and it formed while the Church was functioning (or pretending to function) and within the circles where the Church was most influential. Is it fair to say that the Church failed to appreciate this *thing*; this type of mind; this organized anti-Christ? I think in common justice the Church should take what comfort she can extract from her sheer ignorance of the Enemy within her gates. This power has appealed, with the flag of patriotism, to the priest at the altar. In many cases it has subsidized an impoverished clergy, and by immemorial usage monopolized most of our vestries. In most cases it is an honest greed. The average man with no human vision; with no Christ-like love for his brother, who has amassed, by selfish industry and organized intelli-

gence, a great amount of wealth and property, is absolutely sincere in his belief that, by projected organization, he has a right to control, not only his wealth, but the fate of the men who must protect his wealth. His perspective, we would say (should he chance to be a German), is bad. His sense of values is wrong. No amount of wealth can equal the cruel suffering of fifteen millions of bodies; the deaths of seven millions of men; the suffering of untold millions of women and children!

And while this peculiar psychology was evolving, where was the Church? Why—may I say it?—she was helping to form it! She was dealing with sin. She was convicting the world of sin. She was indicting the exceptional murderer; the occasional thief; the intermittent drunkard; the adulterer.

Remember the young man who went away sorrowful: the one whom Jesus loved?

The Church would have embraced that man, and we know it, but he found no place in the flock of our Blessed Lord. He was selfish. He kept inviolate the law of man, but he failed to catch the gleam of fellowship with Christ.

It is so obvious, this Sin that Christ calls sin. This Sin does not consist in a number of decalogue violations. It is a state of mind: a state of soul: and as long as ninety per cent. of the “Members of Christ” spend ninety per cent. of their waking thoughts upon self: as long as Churchmen concentrate the great bulk of their time and energy upon organized or individual gain, just so long will inter-church movements take on an element of the humorous, while the devils laugh at our failure to see the obvious. Humanity has fallen among thieves. There are many Samaritans ready to pour oil upon his wounds, and they are among the fifty-five per cent. that the Nation-wide Survey tells us are not connected with organized Christianity. Will the Levite pass by?

The next ten years, will, perhaps, tell the story. The present order is certainly doomed. It will be interesting to watch the progress of the Church. There is really but one way: the way of the Nazarene; and His most earnest followers will, through these next ten years, follow with prayerful interest the progress of the Church.

STUDYING THE WAY OF LIFE

GENERAL SMUTS said in his remarkable address upon leaving England, “The greatest hurricane in history is raging over the world, and it is idle to expect that we shall be able to shelter ourselves from its effects.” Can it not also be said that we do not want to shelter ourselves from it? Have not the past few years so brought us all into the deep currents of life that none of us shall want to live such a cloistered life that we shall not share in the world's sufferings and work? But how can we help? In the first place, by recognizing the seriousness of the situation. It is possible for us now to see that the hundreds of strikes now in process in the country are simply the outbreaking in symptoms of some deep-lying disease. Something is organically at fault. The whole spirit of our social and international life is wrong and must be exorcised. As one of the speakers at the Northfield Conference declared, “The time is past for social service or any other palliative.”

The vastness of the difficulties in the present situation call us first to *hard study*. In no other way shall we come to apprehend the iniquity of our present social order, because most of us are living sheltered lives far from the grim of the life of industry. In no other way shall we find out the real meaning of the Gospel and be able to evaluate its social implications. All the confusion around us in which the leaders in every phase of life to-day are involved calls to students especially for a fresh thorough-going study of the mind of Christ in relation to the problems of to-day. For we come back to Him. All other foundations are vain. If He does not hold the key to the future, there is no hope for the world. The president of one of the best known colleges in introducing a secretary of the Student Association Movement for a chapel address recently remarked: “I do not like to have men of my own generation speak from this platform; my generation has been to blame for leading the world into the mess it is now in.” He then went on to challenge the students of that college to an original search for the way of life for themselves and for the world.—*The Intercollegian* (Y. M. C. A.).

COMPUNCTION layeth open much good, which dissoluteness is wont quickly to destroy.—*Thomas à Kempis*.

About Thrift

By Clinton Rogers Woodruff

SEVERAL years ago one of the present-day agitators was a professor in a well-known educational institution notorious for its small salaries. The professor in question was becoming increasingly irritating in his methods of teaching. He seemed to be going on the principle that the greater the truth the greater the need to present it in a disagreeable way. It then became necessary to get rid of him—not so much because of what he taught, but because of the way he taught it. The papers were constantly quoting him in such a way as to obscure his real message, for at that time it was a real message that he had. Then the break came and the trustees “fired” him, taking a leaf out of his own experience. That is, they went the wrong and irritating way of doing the right thing. Just what would have been the proper method is not pertinent to our story. A cynical friend in commenting on the incident said: “If they had given him a living wage the problem would have been solved.” This man was not a student of social problems, but he knew something of human nature.

No small amount of present-day extreme radicalism is due to poverty or a too narrow margin. A bolshevik is, briefly, a man without a bank account. There are exceptions—note the parlor bolsheviks for example—but as the *Union of Indianapolis* (the oldest labor paper in the United States) says:

“Dress him as you like, in the filthy blouse of the Russian moujik or in the pot hat and frock coat of the parlor-socialist spell-binder, if you get through the outer shell and at the little soul of him he will stand exposed as a compound of avarice and lust, with a shifty eye that is only fixed when it views the accumulations of the thrifty and judicious man who has conceived the idea that he has a right to what he has earned and saved.”

And, as the *Union* points out, this United States is a strong fort against which the forces of disorder will beat in vain because it has an army of thrift composed of more individuals than were included in all the armies that were put into the field by the warring nations—an army of savings depositors, stubborn-minded persons who have no disposition whatever to divide what they have earned in toil and self-denial with the shiftless mob that denies the right of property.

We can earnestly and wholeheartedly join in its injunction:

“Now blessings be upon the head of him who invented the savings bank! He did more to make secure the foundations of human society than all the philosophers that ever spoiled paper and all the statesmen that ever split the air with rhetorical proofs of a copper-riveted scheme to set the world right. His identity is not fixed; he may have been the celebrated and unknown party who discovered the fact that two and two make four, but he was, more likely, some kindly friend of man, the product by evolution of a few million ancestors who had lived and died in practical slavery because they did not grasp the truth that the buried talent does not fructify. Whether he was a Chinese, a Phoenician, Roman, or Hebrew, or a mere barbarian, we do not know; but we do know that when he evolved the idea that the prototype of the old stocking was not a safe place of deposit and suggested, by implication, the savings bank of the moderns, he began the erection of one dependable barrier between organized society and bolshevism and other forms of social unrest.”

That right of property—the favorite theme of the extreme radicals, whose hands are against every government save their own—is really vested in this army of savings depositors; great aggregations of wealth are not to be compared—in their importance to the sustained prosperity of the nation—with the vast sum accumulated in the names of the producers and represented in the savings deposits. It is wealth in tangible form that is immune from attack, it cannot be wiped out. Each individual account is protected by the power of the whole mass. It is not subject to the vagaries of fortune that might affect isolated accumulations, and behind each individual account there stands a man or woman, each a unit as potentially powerful in the social organization as the millionaire. The citizen with a savings account, representing, as he does, the mass of the people, moved by a

common impulse, is more effective in shaping the destinies of this country than any combination of capital or policy in the world.

Civic bodies and financial institutions do well to stress the need for thrift. In commenting on this need the Women's Municipal League of New York emphasizes the fact that there was never a time when the exercise of thrift was more imperative on all classes. The principal reason for soaring costs and prices of the necessities of life is the unparalleled demand for luxuries and non-essentials. No stability of wages or living cost is possible while this state of things obtains. In the judgment of the League the result of this economic trend is tragic to that proportion of the population which has not felt the thrill of soaring incomes, and it is little less than that to many others for whom the new wage scales are supposed to raise living standards. The family of five with one wage earner—the usual unit considered by social economists in determining a living wage—in spite of a wage doubled and re-doubled is worse off than ever. Its rent has advanced without providing any of the additional comforts and decencies which were an important phase of the dream of high wages. The new wage will purchase only what the old one purchased and in poorer quality.

Living standards have gone lower instead of higher. The Philadelphia Bureau of Municipal Research has done well to devote much of the time of a portion of its staff to a study of the *Workingman's Standard of Living in Philadelphia*, which is the title of the book containing the results of an extensive study of 260 workingmen's families in that city. It undertook the pioneer task of expressing a workingman's standard of living in terms of actual goods and services instead of merely in terms of dollars and cents, which so quickly lose their meaning in these days of fast changing price levels. The practical value of this standard is necessary at any given time to enable a workingman's family to live in a manner befitting the citizens of a great democracy. The book is of especial interest to employers, both public and private; to members of organized labor; to social workers and students of economics, and to all persons who are interested in labor conditions. Some of the subjects discussed are: The Living Wage Principle Accepted; An Obstacle to Its Application; How to Remove This Obstacle; Facts from 260 Families; Views of Specialists; Size of Standard Family; Total Income Necessary; Application of Findings; Collections and Analysis of Data; Membership of Families Interviewed; Where They Lived; Their Occupation; Their Nationality; Their Income; Their Expenditures; General Outline of Standard; Health; Furniture; Taxes, Dues, and Contributions; Education and Reading Insurance; Miscellaneous Expenditures; Housing Requirements of a Fair Standard; Supporting Data; Fuel and Light; Food; Clothing; Carfare; Cleaning Supplies and Services; The Unspecified Standard.*

For the wage-earner without dependents, as the Women's Municipal League points out, present wage scales spell undreamed prosperity, and it is this large class, without the pressure of necessity and the traditions of thrift, which is responsible for much of the extravagance that is a cause of the rising cost of living. One can scarcely grudge to wage-earners, however, the satisfaction of their desire for the luxuries which they find for the first time within their reach, particularly when every urge is in the direction of extravagance. The very newspaper which editorially exhorts retrenchment devotes over 72 per cent. of its thirty-two pages to advertisements, loudly bewailing the scarcity of white paper the while. And these advertisements, for the most part, sing the praises of high class wares, furs from \$50 to \$10,000, automobiles of every grade of luxury except the lowest, jewels and bargains in evening gowns at \$100 “and upward”. The suggestive power of such advertisements must be enormous, or, in spite of the excess profit tax laws which

* William C. Beyer of the Bureau's staff prepared the report with the assistance of Rebekah P. Davis and Myra Thwing. The Macmillan Company of New York is the publisher.

are, in a measure, the reason of their prolixity, the shops could not continue to run them. The wiles of the business psychologists are all at work at cross purposes with public weal to induce what is, under present-day economic conditions, not only personal extravagance and waste, but a mis-carriage of national resources, a national waste. Our country is likely to find itself involved in a serious economic situation unless we can, at least for a time, dam this torrent of expenditure for non-essentials and turn back the course of trade into its normal channels.

To quote again from the *Union*:

"We of the savings account army really accomplish the big things—in the ultimate. We bought the Liberty Bonds—not the banks nor the great organizations of capital. The progressive increase in the number of Liberty Bond buyers for all the past issues demonstrated the increased activity and interest of the savings depositors in the financial operations of the government. The seventeen million buyers of the fourth issue consisted very largely in savings depositors—of people who had been induced to adopt habits of thrift by the example of their fellows in putting money by. Their purchase of the bonds was made possible very generally through the good offices of the financial institutions with which they had formed a connection, but, in the long run they absorbed the bonds and paid for them out of their savings—not with money suddenly acquired through judicious speculation or merchandising, or financing."

While all this is well founded we in America have never appreciated the necessity for thrift as a national virtue. Invested capital, in the words of the League, is only a name for accumulated savings, the chief stepping stone by which we have attained our present position of national greatness. Unless as a country we are to go backward instead of forward, the industrial developments of the future must be financed by the small savings of the many rather than the large savings of the few; and "to this end, aside from the personal one, thrift becomes an habitual patriotic duty, and not a spasmodic virtue to be exercised only under the stress of war conditions. It becomes a duty not only to one's self but to his fellow men. In France more than one person in three has a bank deposit. In this country the proportion is about one in ten. We must educate ourselves to think of thrift in the larger sense and then to practise it even in our petty expenditures."

If, however, and here we reach the crux of the whole situation, thrift is to become a popular and a settled national policy, it must have its social standing, as a virtue. This means that it must be preached and practised more earnestly, by the well-to-do as well as by the wage-earner. If not from necessity, then as a duty, it behoves all good citizens to take more thought as to their expenditures; to insist even in small transactions on value received; and for the immediate present, until the balance of trade is restored, to restrict their purchases to the simplest necessities. Wearing last year's clothes may be a more constructive contribution to the restoration of equable living conditions than direct philanthropy, for the act releases not only raw material but labor as well for the production of goods sorely needed by that larger part of our population which, when it can make shift to pay current prices, is getting but the poorest and shoddiest return for its outlay.

And it is right here that our clergy and our social service commissions can do a great work, for upon them rests the burden of propaganda and the establishment of sound habits of social practice. If it is the plain duty of the wage-earner, as the *Union* insists, to join this army of thrift; of every head of a family and housewife to take the first step toward that complete independence that will secure the future of each man, woman, or child who possesses a savings account, it is the equally plain duty of every priest and social service commissioner to serve as a recruiting officer.

For those who want to study thrift in its various phases I commend the January issue of the *Annals* of the American Academy of Political and Social Science. It is edited by Roy G. Blakey and it is entitled *The New American Thrift*. In his foreword Dr. Blakey (who is assistant professor of political economy at the University of Minnesota) assures us that we are awakening to a realization of our plight. We are still groping, he says, to find our way out, but we are getting new ideals of industrial and social efficiency. We are coming to see that for a nation to prosper, to thrive in the

true sense, thrift must mean much more to us than it has in the past:

"We are coming to learn that the essence of thrift lies in seeing the present and the future in their true relations, and then using all available means in such ways as to attain the greatest sum total of human welfare. This implies foresight, an appreciation of relative values and consequently of things most worth while, as well as some conception of practical methods of attaining them. We are coming to appreciate as never before that, 'Where there is no vision the people perish'. And so America has a new conception of thrift. Her people are less concerned about saving *per se*, but they are more concerned about conservation and proper utilization as a means to greater service, greater welfare, and greater happiness."

SEED SOWING

BY WILLIAM C. ALLEN

A FARMER-FRIEND of mine in Australia, a few months since, showed me some splendid wheat and spoke of its ancestry. The first year he planted 64 grains, which yielded one pound thirteen ounces. The second year he had forty-three pounds; the third year, fifteen bushels; the fourth year, two hundred eighty bushels; the fifth year, over two thousand bushels. Then I had a vision of how our Lord wants us to sow the wheat of His Kingdom. If we would sow and harvest it with equivalent earnestness there would be a mighty fruitage to His praise and to the joy of His workers. Why do we fail—what is His seed?

There are many kinds of seeds in the world—they may be large or they may be small. Some are homely and some are beautiful. Some are rich in color and some the reverse. Some are almost imperishable and others easily destructible. But whatever their exteriors may indicate all possess one vital quality: they carry the life—they are the life!

In the glowing pages of the psalms we read: "A seed shall serve Him". How true has this been in all the ages! How full is the promise! This spiritual seed of the Kingdom has been manifested in every generation. God committed the custody of it into the hands and hearts of faithful Abraham and his descendants. Many of them proved totally inadequate to their trusteeship, but there were always a loyal few, who, amidst afflictions and persecutions, bore witness to God. The passionate words of the prophets burned like fire. They spake and sang of the coming of an Anointed One—of His redemptive love. Then Jesus came!

Jesus taught us more about this seed. He told us that it is the word of God. He likened the smallest seed to the fadeless Kingdom of Heaven. From the mysterious germ, with the human intellect cannot duplicate nor create, spring forth beauty, strength, life. Even so is the hidden operation of the Spirit of God on the reason and affections of men. When this little seed has been planted in the soul—and all have some of it—there is given us a sacred treasure which, if cultivated, will develop into a more precious harvest than the finest wheat. Are we fostering this spiritual life within us? Do we pray that showers of blessings may descend upon it? Do we ask that the overflowing waters of divine love may be poured over it, that it may germinate and yield bloom and fruit to Jesus' praise?

Our Lord requires more than this. He desires us to carry joy to every race and clime. He wants us to become distributors of this seed—to tell others of the pardon there is with Him and of the love ineffable that hung upon the Cross. He wants us to tell of the gracious Comforter whom men and women need so much to-day. Are we ready to do this? Is not arable soil all around us, and is not the sweet-scented seed within our grasp? Shall we be prompt to sow by all waters, as the prophet bids? Shall we cast abroad the fluttering, falling seed into the fragrant fields, as the Teacher taught?

Let us commence to-day!

THE RELIGION of Christ is, after all, shown to be a divinely natural religion. It is the love of God and the love of man: a love not conditioned by chances of time or place, but universal, good for the Gentile as well as for the Jew; nay more, specially good for the Gentile, because he appeared more ready to absorb and to distribute it.—H. R. Haweis.

The Spell of Isaiah

By Roland Ringwalt

IN the mountains of South America there may be travelers who feel that Humboldt was there before them. John Ruskin tells us how the masters of art won their way to his inner soul. Washington Irving could not think of Scotland without remembering that he had been in the companionship of the wizard of the North, and there are many now who could not enter Westminster Abbey without a hope that they might see it through Irving's eyes. There are men and women who through life bear the impression of a strong character or a great mind, who look back to early memories as Gladstone turned back to Homer or as Berkeley's thoughts reverted to Plato.

With the Prayer Book lessons of Advent, of Christmas, and of the Epiphany Sundays before us, it is easy to believe the story of Bossuet. Americans have been told and retold that when Daniel Webster was called on to prepare for a difficult case he sharpened his wits by solving a few problems in geometry. France is equally familiar with the statement that whatever the subject on which Bossuet was to preach, he read a chapter or more of Isaiah, and that affected him as the touch of the harp affected the last minstrel—it brought out the poetry that was in his soul, it kindled his enthusiasm, it was as though his lips had been touched with a coal from the heavenly altar. The spell of Isaiah was upon him.

Through many centuries names have come and gone, but each generation says "the evangelical prophet", and that title is never given save to the man who told of the Virgin Birth, who beheld afar the One who was despised and rejected, who foresaw the kings coming to the brightness of the rising. In his saddest words there is yet a note of triumph, and the wondrous combination of prediction and poetry has riveted, even though briefly, the attention of restless children and worldly-minded men. At intervals, however, the reader to whom Scripture is a well ever yielding fresh water feels that Isaiah has over him an influence he cannot define. Isaiah was inspired, so were the other prophets. He forecast events, so did they. He had a divine message for coming generations, and so had the rest of the goodly fellowship of the prophets. But Isaiah seems to have a power beyond even that of superhuman prescience, and it may be that we read familiar chapters over and over until we look toward him as we are bidden to look toward Melchizedek, and consider how great this man was.

As a deep note echoes and re-echoes in an oratorio, so the voice of Isaiah sounds from the New Testament. We know that in the rush of the most hurried term of court there are lawyers who in every day meditate on Blackstone, and that there are mathematicians who are constantly reminded of Newton or La Place. In a far deeper sense the New Testament writers felt the power of the noblest of all the prophets of the by-gone centuries. They did not do so at the outset—they had too many other matters before them—they wished to slaughter the Romans, and to divide the spoils—they had their rivalries as to who should be the greatest. While the grievances and the graspings of life were in the ascendant the veil was on their eyes, and they could not receive what the prophet had foretold.

But the publican who wrote the life of his Lord remembered how the words of Isaiah had fallen from the Saviour's lips. As we recall the earnestness of the words a devout priest at the altar, with a devotion we may never reach, listens again as if to hear the Redeemer quote from the prophet of prophets. It was Isaiah who had foretold the wandering by the sea, in Galilee of the Gentiles; it was Isaiah who had declared that He took our infirmities and bore our sicknesses; it was Isaiah who had given warning of the hypocrites whose lips gave homage that was far distant from their hearts. One has not read St. Matthew unless he sees the man aghast at his own blindness, until he sees that the repentant publican felt that the holy life, the

sacrificial death, and the accounting therefor, were all in the pages of Isaiah.

St. Luke—and we speak of him as the Evangelist and the first historian of Christian missions—draws for us the picture of the Saviour rising in the synagogue of His home town to read Isaiah's words and to claim their fulfilment in His own Person. He also tells us of the Ethiopian treasurer who in his chariot read the prophet, although he knew not the meaning until St. Philip explained it to him. He, in closing his narrative, repeats the words of St. Paul to the unbelievers at Rome, and those words echo the language of the prophet unto whom all the promises and all the warnings of the Gospel were foreshadowed.

On the dark nights, with unknown waters before him, and mutinous sailors threatening his life, Columbus remembered that wise old Greeks had foreseen land to the westward. Did anyone ever read St. Paul's epistles without noticing how the melody and majesty of Isaiah stirred his innermost being? After a hard day's work at tentmaking or a rough voyage, or a toilsome walk, he could get new strength and courage from Isaiah's message that all that was in the highest thought of Israel was to be given to the Gentile world. Saul of Tarsus was not one to be satisfied with the cheap pleasure of apparent novelty. His was the far higher joy of translating into actual life what the noblest of prophetic minds had recognized must sometime come to be. Isaiah had forecast a revelation to the Gentiles, and St. Paul was willing to be despised and rejected by his own nation if he could bear the highest of all wisdom to Athens and to Rome.

When the last of the Apostles wrote the life of the Redeemer, he was overpowered by a sense of what had been revealed to ancient prophecy. "These things said Esaias, when he saw His glory, and spake of Him." Blindness of mind and heart were common enough, and no man more vividly recalled them than St. John, but his leading thought passes from the multitude who saw not to the inspired eyes that saw. "When he saw His glory, and spake of Him" lets us into the inner chamber of St. John's soul. What he had failed to recognize; what he did not, even on the morning of the Resurrection, believe, had been floating before the greatest of the prophets of ancient times.

In a convict island, with little earthly comfort and no learned companions, St. John could think over Isaiah's words. All his sublime visions recall, reproduce, or in some way remind us of, the evangelical prophet. Isaiah's thought, feeling, diction, came to his mind as a favorite hymn comes to the lips of a devout woman, as the Constitution drops from the tongue of a jurist. The spell of Isaiah was on him, the victory of right, the downfall of evil, the judgment on rebellion, the comforts for the sorrowful, the beauty of land and of water—in all there is quotation or similarity, and he prizes the heavenly city more because the nations of them which are saved shall walk in the light of it.

We have known those who never failed to bring out a timely reference from Shakespeare. They may unconsciously have helped us to see how the New Testament repeats and re-echoes the words of the poet-seer who saw our Saviour's glory and spake of Him.

ALL WHO ARE waiting for the full glories of the sight of God to be vouchsafed to them after an intermediate time of training in what Scripture calls "paradise"—they surely will see Him. The spirit of man, we cannot doubt, will be conscious of the spirits around—conscious of the presence of Him who is the Father of Spirits—as never was possible while it was encased in the body. God will no longer be to it a mere abstraction, a first cause, a first intelligence, a supreme morality, the absolute, the self-existent, unconditioned being. . . . None of us will any longer play with phrases about Him to which nothing is felt to correspond in thought or fact, for He will be there before us. "We shall see Him as He is."—*H. P. Liddon.*



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.

DISCLAIMER OF THE BISHOP OF SOUTHERN VIRGINIA

To the Editor of *The Living Church*:

I HAVE read in *THE LIVING CHURCH* of the 14th instant "The Proposed Terms of Agreement between Eastern, Orthodox, Old Catholic, and Anglican Churches" and "The Preliminary Statement of the American Commission".

As a member of the Joint Commission to confer with Eastern Orthodox Churches and Old Catholics, I wish to make, through your courtesy, the following statement.

It was with great regret that I had to decline the earnest and courteous invitation of the Bishop of Harrisburg to accompany the members of the Commission to Europe. I was not present at the meeting of the Commission last winter, as the notification did not reach me, and therefore the Preliminary Statement was not seen by me until this week.

I have the highest respect for the members of the Commission and recognize their ability and their pure consecration to the cause of Christian Unity. In both the Preliminary Statement and the Proposed Terms of Agreement, however, there are expressed positions which I cannot take conscientiously with my sense of loyalty to the Church of which I am a member.

I find myself unable to disagree with the definition, and what I feel to be the limitation, of the number of Sacraments given in the Book of Common Prayer and the Thirty-nine Articles of our own Church.

I cannot join in the apology, which is made in the Preliminary Statement of the American Commission, for the English Reformation, nor share the regret expressed for the Protestant atmosphere in which the Anglican Church was compelled to set forth its liturgy and its foundation of doctrine. Nor can I share in the hope that in the near future, when "the Catholic movement of which the Tractarian movement beginning in 1833 is an example", has reached its zenith, the Church will be thoroughly de-protestantized. Nor am I ready to accept the decrees of the seventh Council and to lend my sanction to the worship of relics and icons.

For these reasons I have cabled to the Chairman of the Commission not to sign my name, as a member of the Commission, to either the Preliminary Statement or the Terms of Agreement. I do not desire to enter into controversy. For my associates on the Commission I have a feeling of affection and of sympathy in their desire to promote Christian Unity. Their judgment may be better than mine, but I am compelled to follow my convictions and do my duty as God seems by His Holy Spirit to indicate it to me. I shall reserve the right to express my views, as a member of the Commission, when its report is presented to the General Convention. With high respect,

Yours faithfully,

BEVERLY DANDRIDGE TUCKER,

Bishop of Southern Virginia and Member of the Joint Commission to confer with Eastern Orthodox Churches and Old Catholics.

DRIFTING FROM THE CHURCH

To the Editor of *The Living Church*:

DURING a two weeks' tramp in the foot-hills of Mount Hood, the writer had the singular happiness to visit a number of isolated farms and camps. A great number of men and women had been baptized and even confirmed in the Church. But many had drifted to other moorings or had simply given up their faith.

The reason of this great loss is evident: lack of letters of transfer, which could be sent to the bishop of their new diocese. Lack of real interest in their old parish when they leave is another point. Some time ago the Bishop of London complained that many of his people, on going to the United States or Canada, drifted from the Church. The writer ventured to urge the utmost importance of issuing *Church passports*. These could be endorsed at stopping places, and on final settlement the local priest would only be too glad to give the stranger a welcome.

This is not a trifling matter. Here in Oregon there are thousands of men and women who were brought up in the Church. Figures are dry, but some of my findings would make angels weep. Of twenty-five persons known to us, all communi-

cant members of old days, only two are at present faithful. Some "worship God in the woods"; some put in Sunday on the links. Most have gone to the Methodists or the Presbyterians "because there is a more genial welcome, and more social life".

It is time for us to wake up. We are tackling the whole question here by making up lists of isolated Church people. These we shall supply with lessons and literature. Gradually we should make them points of contagion for their neighbors. Do not let us close our eyes to this arresting question.

Portland, Oregon, August 12th. JOHN W. LETHABY.

OLD LONDON CHURCHES

To the Editor of *The Living Church*:

MILLIONS of people in the Seven Nations mourn over the impending fate of the nineteen beautiful old London churches, and it will be a lifelong regret to them and a great loss to civilization and history if their beauty and all that they stand for shall perish from the earth.

In order to save them, may I suggest that wealthy dioceses in the Empire and the United States might consider the removal of these edifices, taking them down, after carefully marking every stone, brick, and timber, and erecting them in their new location!

This has been done with very large churches in this country, and surely the sentiment with respect to these century-old buildings should make the idea of their preservation in this manner well worth while.

No doubt the governments of the Dominions and the Great Republic would waive anything in the way of duties in order that these works of art in stone and wood should find a new and lasting home within their boundaries. These old churches would be shrines for people of every faith, objects of veneration in an age of all too little reverence for such heritages of the past.

I should be glad if you would publish this, and give it any editorial comment worth while.

147 Kent Street,
St. Paul, Minn.

Very sincerely yours,
T. W. HAMILTON.

THE BOYS OF ST. LUKE'S, EVANSTON

To the Editor of *The Living Church*:

THE interesting criticisms of the new choir policy adopted at St. Luke's, Evanston, are—all of them—based upon a misapprehension. We have not given up our boy choir: it will sing every Sunday at the Church school service, and upon the great festivals, and will be under the direction of our choirmaster, Mr. Herbert Hyde, whose rehearsals of this junior choir begin the first week in September. The proposed plan was fully explained in the parish magazine for June, but only part of this article was included in the Chicago letter of your correspondent. This no doubt accounts for the assumption that we were giving up our boy choir. The change we regard as a valuable factor in our progressive programme of religious education.

Very sincerely,
Northport Point, Michigan, August 20th.

"YE SHALL FIND REST"

BY THREE CHIEF ways, I think, peace comes to men from Him who lived and died to make it possible. By His example first. For His example ever holds before us that one manner of thought and speech, of acting and of suffering, in which peace is found. Not thinking of ourselves, refusing to attend to the thought when it arises; not troubling about our own rights, or wishes, or position; never fancying that we are slighted; not dwelling on our own success or failure, nor even on our own mistakes and misdoings, save with the one thought of doing better in the future. . . . So shall we keep clear of vexing, miserable thoughts that wreck all inward peace whenever they prevail. And secondly, by the great disclosure that He came to make, His peace is given. For He made men sure that God is Love; and in His life and death we see how God loved and loves the world. As we watch Him in the Gospels, we know whom we have believed; and we are certain that He never can betray us, or despise us, or be weary of us. And lastly, by the forgiveness of our sins for His sake.—*Francis Paget*.



Six Thousand Churches. By Charles O. Gill and Gifford Pinchot. New York: The Macmillan Co. Price \$2.00.

This is a survey of the country churches of Ohio, with maps of the state and of each county on which the locations of rural churches are marked, and with tables of statistics setting forth the deplorable condition of these churches and of their clergy. "In rural Ohio the worst moral and religious conditions are found where there are the largest number of churches in proportion to the number of the inhabitants" (page 19). The book proves the failure of Protestantism and would lay the blame for that failure upon revivals as practised by all the denominations, and especially upon the excessive emotional type of revivals instituted by the Holy Rollers. As the Holy Rollers, according to the statistics of the book, constitute less than one per cent. of all the rural churches, they should not be made to bear seventy-five per cent. of the blame, but rather, because Holy Rollerism is an outgrowth of evangelistic revival services, the blame should rest upon the denominations which encourage that sort of thing and neglect the teaching, the training, and the pastoring of the people. But do not think that the Protestant Episcopal Church is blameless; its sin is one of omission, for it represents less than one per cent. of the rural churches of Ohio, and had our Church done its duty the situation might have been very different.

The situation is not nice to contemplate. "Officials, of denominations to which more than two-thirds of the churches belong, encourage or permit the promotion of a religion of the excessive emotional type, which encourages rolling upon the floor by men, women, and children, and going into trances, while some things have happened in the regular services of a church of one of the largest denominations which cannot be described in print." "In some districts a considerable portion of the preachers have no more than three or four grades of common school instruction. Some cannot write their own names." Eighty-three per cent. of the rural churches have one-half or less of a minister's time; fifty-seven per cent. have only one-third or less; sixty-five per cent. of the smaller villages have no resident minister.

The book proves the lamentable failure of sectarianism in one of its greatest strongholds, and should be placed on the book-shelf next to Dr. Ewer's *The Failure of Protestantism*.

The remedy suggested is the federation of Churches, and the introduction of gymnasiums, dining halls, lectures, and coöperative trading societies in the place of revivals. These without doubt would be an improvement, but what the rural districts of Ohio need and what the whole country needs is Church Unity and the Gospel of Jesus Christ our Blessed Lord taught by faithful ministers who will be true pastors of the people.

P. W. M.

Religious Aspects of Scientific Healing. By Donald Kent Johnston, formerly of Emmanuel Church, Boston. Badger. 94 pages. \$1.75.

In a brief introductory note, Dr. Worcester points out the special value of this brief essay on psycho-therapy written by a former assistant in his parish. The combination of the rational and religious treatment of the subject is the particular contribution which Mr. Johnston makes; "its most original thought is the transference of the Freudian wish to Christ".

We have read the book carefully and find its four short chapters very suggestive. Every priest and pastor could see in them a great deal to aid in spiritual direction and pastoral care. Almost any priest of really forceful personality could aid a depressed, morbid, or neurotic invalid by a study of the principles set forth in the first chapter. Teaching on this line, however, should be supplemented more than it actually is, in practice, by sacramental aids, and therefore the full Catholic system of the Church gives the best of environment for the exercise of the healing art. There are several expressions in the book that need revision. In chapter three the reference to premonitions, warnings, and guidance as the result of "ether vibrations", etc., would seem to be likely to lead to morbid fears and forebodings rather than assist to spiritual and nervous health. And while it is quite clear what the author means in suggesting that if the patient cannot pray to God as a personal Spirit, he can "at least pray to some symbolic idea of Him, as, for instance, the Cosmic Harmony, the Soul of the Universe, the Spirit of All Good", the statement is hardly straightforward and sincere.

The King's Daughter, A Book of Devotion for Girls. By Julian M. Boys, M. A., with foreword by the Bishop of London. Mowbray. Morehouse Publishing Co., \$1.00.

A very sane, healthy manual of devotion, in no way "extreme", with morning and evening prayers, short meditations, prayers for daily use and for special occasions, devotions for confirmation candidates, and the Order of the Administration of Holy Communion (after the English use), with prayers of preparation and thanksgiving, etc. Would not any one but an Englishman, however, have chosen a different sub-title, or published the book anonymously? Did the Bishop of London smile when he wrote a preface to a *Boys' Book on Devotions for Girls*? Did he think of the famous headmaster of a famous English school who published a volume of school addresses under the disquieting title, *Sermons to Harrow Boys*? The curious combination of names on the title page does not, of course, detract from the usefulness of the book. We commend it heartily.

A More Christian Industrial Order. By Henry Sloane Coffin. Macmillan, 86 pages. \$1.00 net.

An exceedingly thoughtful and suggestive series of addresses on the Christian attitude towards business and industry. Dr. Coffin is not attempting to declare what industrial order is necessarily the Christian order; unlike the socialist propagandist, he is not declaring a final economic organization for mankind. Rather, he tries to show what the true Christian spirit must create out of the existing social system, if we are to be led into a more Christian industrial order. The book is a concrete proposal as to what Christians should do as producers, consumers, owners, investors, employers, employees; how, in daily contact with their fellows, they are to exemplify the principles of their Lord. In a popular and readable way the book applies to present day life the social principles of Christianity much as Prof. Peabody presented them in his scholarly work.

The Inspiration and Authority of Holy Scripture. By George Duncan Barry, D.D. S.P.C.K.

This is one of the S.P.C.K. handbooks of Christian literature. All that it attempts is an examination of the writings of the early fathers and of prominent Church teachers as typical of the general mind of the Church. This means that it is wholly lacking in popularity of style, that it does not deal with modern difficulties, and that it develops no theory or defense of inspiration, save as such may appear incidentally in the explanation of the teaching of the theologians of other days. It is a thorough catena of early authorities, but nothing more than this.

The Plain Man's Book of Religion. By B. W. Randolph, D.D., Canon of Ely. Mowbray. Morehouse Publishing Co. (paper, 65 cents.

It is quite remarkable how much Canon Randolph has packed into this little book of hardly more than a hundred small pages. The statement of the faith is clear and exact, though of course it suffers from the defect of most manuals of the sort—the effort to compress great truths into small compass leads to a dryness of statement. One could ask for a lightening of the text by the use of a little of the illustrative method. For an adult Bible class or Brotherhood study class it would be a useful text book in these days when there is need of more definite teaching.

Councils and Directions. By the Rt. Rev. Henry J. C. Knight, Bishop of Gibraltar. S.P.C.K.

This book of directions and instructions for the clergy, church-wardens, and congregations of his diocese shows the Bishop as a real teacher and "pastor pastorum"; but there is little in it of use or value for American Churchmen.

A NEW EDITION (the fourth) of the Rev. Henry B. Wilson's *The Revival of the Gift of Healing* has been issued, in which the opportunity has been taken by the author to re-write the book, in the light of his own added experience of the past few years, and the added thought that has been given to the subject by other writers. The little book has proven very useful, and the Society of the Nazarene has grown out of the movement which was chiefly inaugurated by it. The subject continues to be of absorbing interest and Mr. Wilson's book is among the most valuable contributions toward it. [Morehouse Publishing Co., paper, 50 cts., cloth, 90 cts.]



SARAH S. PRATT, Editor

SITTING at my pleasant writing-table at "The Ripples", my pen pauses every few words that I may drink in deep draughts of pastoral beauty. The spirit of peace bides here and bespeaks her presence in so many lovely ways. I can easily understand why continued peace breeds decay in a land. It is so easy to let things take their course, to do the easiest thing, to let the mind run in grooves of ease and beauty. Just now over tree and shrub, over wildling plant, over river and farmland, over wheat and oat-field, over orchard upland, over resting farm-house and broad-roofed barns, there broods the August dreaminess. In one of James Lane Allen's books there is an exquisite chapter on "August". We used to read it alone up here, but now we seem to live August without having to read it.

But, as I say, how far aloof from us is the seamy side of the world! What an intrusion on our selfish deliciousness is it to get a letter, for instance, about starving children and neglected heroes! Truly this life of peace and beauty might soon make one prone to forget the woes of human kind. And yet one can see that for a quickened sense of God's goodness, for easier approach to Him, for meditation, for the gentler things of life, such a retreat offers a haven.

Much is said about men being proud of their "broad acres of land". We are proud of our 500 feet of Tippecanoe River. Through a combination of events it has come to be ours and we look about complacently over "Our Ripples", study up what "Riparian Rights" mean, and discuss whether the four men hunting mussels on our side of the river have any right there? If they should find a \$500 pearl—as one did recently—could they honestly claim that pearl? Or should they as honest Hoosier citizens come up and lay their pearl on our pier? We can't decide many of these points.

When it became known that we were the real possessors of this three-acre demesne (river extra), the natives hastened to welcome us. Flavia came to the kitchen door with a warm raspberry pie, while Joe, handy-man and real friend, whizzed up in his Ford, bearing a half-gallon of Jersey milk from his own cow and two dozen bantam eggs too pretty to be eaten. Flavia has figured on this page in other seasons. She is more of a figure than ever. Huge and imperturbable, she goes about the enormous duties of a farm-wife, thirsting sometimes, I am certain, for something a little different, thirsting to step out of her rut just long enough to have a bigger view if only for a minute.

A great interest went through the countryside when we roofed the kitchen and a greater when we painted the house. Green or white, they thought, should have been the color and painstakingly did we explain to various groups that green was not suitable amid so many large trees and that white would expose the deficiencies of the cottage. We apologized for selecting brown but after listening patiently they agreed (seemingly) to our choice. I am invited to play the organ some Sunday in the little church at Yeoman. I know not what creed it is, but I believe my repertoire will adapt itself to anything but Christian Science.

My mail is brought by a barefooted boy and in a seat overlooking the river I opened a lot of letters yesterday. In one of them was a four-leaved clover. It came from Texas and the letter was running over with a pleasant and social Churchliness. Then I opened another: it too was full of kindness and appreciation. I laid it down without opening the other and got to thinking of the pleasure THE LIVING CHURCH had brought me in these ten years in which I have served it. Memory recalled the earlier years when these kind letters and messages began to come; letters of joy and sorrow, of brimming fun, sometimes of conservative dignity; letters from clergy and laymen and deaconesses and Sisters

for ten years have come in a steady stream of cheer, stimulating, heartening, inspiring whatever of good may have appeared on this page. What a precious spot in a life-time have these letters made! And not letters alone but flowers and poems and music, too; one had only to wish for something and in a few days it came in the mail. A veritable Aladdin's Lamp has this page been.

And this led on to deeper thoughts, more serious ones: thoughts of the golden thread of friendliness which binds so many of us of the Church. Is it our religion, is it the way we are taught, is it clannishness, as is so often said? Or is it that we are exclusive and extend our friendship only to those having the pass-word "The Church"? I do not think it is any of these. I like to think of it as the living interpretation of the "Communion of Saints". True, we are not saints but some of us are trying to be, and this electric, magnetic element of friendliness which responds to the slightest approach, this is a part of that communion. This may not be theological—but it is what I was thinking as I gazed over the rippling river and into the corn fields without really seeing any of them. "This," I thought, "might be called manifestation of God." And then somebody said: "Here are three letters you haven't opened." And I opened them and they were exactly the same kind.

THE LITTLE TOWN of Delphi, adjoining, was a favorite haunt of the Poet Riley. Coming up here once to give a reading, he was overcome by a malady not unknown to genius, through which he was carefully nursed by a handsome and talented physician, Dr. Smith. A devoted friendship ensued and Mr. Riley used to run up to this pretty green hamlet to be with Dr. Smith. Just yesterday we drove over the roads to Camden, which drive Mr. Riley made into a pretty little poem. This eight-mile drive over a fine pike was made at night with Dr. Smith via horse and buggy. Riley's quick fancy peopled the silence and darkness with all sorts of fanciful folk; and at the end, as they came into the little town, he realizes that there was nobody after all "but me and Dr. Smith". Dr. Smith was killed in a railway accident and Mr. Riley never came again. "Deer Crick", a little stream here, was also the theme of one of his poems.

MRS. A. DAVIS TAYLOR, Memphis, Tennessee, president of the diocesan Board of Religious Education, has sent out a leaflet showing how, in that diocese, the Junior Auxiliary was merged into the Church League of Service, at the diocesan convention, through the cooperation of the Woman's Auxiliary, the Juniors, and the diocesan board. The leaflet is a plain statement of the principles of the League and may be helpful to other dioceses. The plan was formulated at the request of the Rev. W. A. Jonnard and was worked out during three experimental years between the General Conventions of 1916-1919. Mrs. Taylor's address is 563 S. Orleans street, and we believe she will be glad to send the leaflet.

THE R. L. M. MISSION STUDY CLASS alumnae offers its Missionary Calendar for the year 1921. This has been a labor of love for many years. The special features of this one will be articles by Bishops Rhinelander and Gailor, The Human Side of the Survey, presented in each missionary district by the Bishop. The article most eagerly sought by Churchwomen, however, will be on The Church Service League, by Miss Elizabeth Matthews. The editor of the

Calendar is Mrs. Henry A. Pilsbry. Orders may be sent to Mrs. F. W. English, 12th and Walnut streets, Philadelphia.

MANY ANSWERS have come to the last three charades. "Rubric", "Deacon", and "Fraternity" are correct. Answers to the following interesting pentagram may be sent to the author, the Rev. Edmund Banks Smith, D.D., at Governors Island, New York Harbor.

"A PUZZLING PENTAGRAM"

"How active are these Letters Five! They almost seem to be alive! With many a cunning turn and twist they seek your interest to enlist, And while you follow in a daze they lose you in their wordy maze. There's only one way out I know: Pick up a thread and—don't let go!

- " 1. Although of flesh and blood I'm made, My life is not My own: Yet part of Me no man can claim, for that is God's alone.
- " 2. In festive scenes I enter in when all is bright and gay: I make men start and seize a friend and quickly glide away.
- " 3. In hospitals, on battle fields, My aid is freely given: I sooth the wounds of head and heart and smooth the path to Heaven.
- " 4. God ordered much for sacrifice but did not order Me, Yet all His laws were broken when men worshipped one of Me.
- " 5. What Pharisee and Moslem: yes, and many a Christian too, Performs each day with zealous care I plainly tell to you.
- " 6. A Castle *not* in Spain am I, of Moorish-Gothic line: My name you'll read between the 'Lines' of 1659.
- " 7. You often have Me on your lips when coming guests you greet, Tho' guests in entering once were wont to spurn Me with their feet.
- " 8. The Bible has but few of Us and in one of Us are pent Some living things that make one think of a Biblical ascent.
- " 9. Old-fashioned children loved to see Us dance from tree to tree, Now Webster quotes our name as obsolete—and so are We.
- " 10. How oats, peas, beans, and barley grow is a mystery: can you doubt Us? For barley heads and Santa Claus cannot get on without Us.
- " 11. The Ancients thought the Golden Fleece a quest of high emprise: Now by Our aid their little Ship is lifted to the skies.
- " 12. In Gotterdammerung our Hero shines and meets the foe, And by His power avenges Balder slain by mistletoe.
- " 13. Farewells come last. Good bye! Peace be to your enquiring mind: Last but not least, when We are guessed the answer you will find."

Five letters are transposed into ten different words and thirteen different meanings, all of which are found in Webster's Unabridged Dictionary.

TRUE HAPPINESS

He truly is the happy man
Who strives with all his quiet might
To govern well his daily deeds,
And order e'en his thoughts aright.

Whose mind is stayed in humble trust,
Because he knows that God doth rule;
Who shares God's gifts of grace and gear,
And counteth earth and heaven a school.

True happiness is Love in Life,
The love that never knows its fill;
The love that finding good in good
Can also find the good in ill.

DONALD A. FRASER.

"GO NOT FROM HOUSE TO HOUSE"

By THE REV. A. L. MURRAY

INDIA has fifty million outcasts. Are we cynical or sympathetic about these brethren of ours? Possibly only indifferent, for we have in the countries of the allies fifty million of our own who are houseless and homeless. The house is the body of the home and the home is the heart of civilization. Over two thousand times the Bible refers to the word house. The home spirit is inherent in man. The homing instinct is highly cultivated. Without housing and home life man is restless and weakened in morale.

To-day America is in turmoil largely because the eternal hunger of the heart for established home life goes unsatisfied.

If democracy cannot house her people and establish them in homes she loses all her ventures. America must be housed and gathered up into homes.

Travelling facilities, the telegraph, the telephone, the postal service, the opening of the resources of the world for adventure, have made it easier for man to live apart from established home life.

Industrial and other conditions with the social undoing of the war have conspired to augment significant changes in population. The magic lure of the city and other forces have changed our social life to an alarming extent.

Our changing social life has absorbed new elements and become fluid. The keen contest occasioned by the high cost of living leaves us without social solidarity and grouped in unsympathetic fragments.

All the while humanity like mercury seeks unity, and social fellowship, and home life. Our ultra civilization has superimposed upon us an environment that has undone us.

We must face the fact that we can have no settled healthy social order with an outcast people—a houseless—homeless majority.

The houseless man is down in his morale and the unsettled family is a menace to itself and to the entire social order.

Nothing strikes deeper into human efficiency than a shortage of houses. Nothing is more damaging to posterity than the decadence of the home. Our present housing situation forbids even a near approach to any satisfactory home life for the vast majority of the people.

The housing problem is more than a personal problem even in a civilization based on private ownership and individual initiative.

Whatever our political and religious creeds the housing problem is fundamentally social.

No people can flourish who ignore fundamentals of their social well-being.

The present situation challenges democracy to manifest her power to perpetuate herself. If democracy cannot house herself in homes she loses all her ventures.

Neither our educational system nor our religious institutions can do even moderate service in an unsettled and constantly changing population. Industrially and commercially we are at present weakened by our pitiable housing situation. We are making a social failure of a prime necessity. The political horizon is always dark with uncertainty for a people prone to go from house to house and who cherish no love for settled abodes or who find it impossible to establish themselves with an element of permanency.

Considerable immediate relief would be effected if speculators, profiteers, and sundry who through greed of private advantage capitalize the shortage of houses could be restrained if their sense of patriotism, their regard for posterity, and their allegiance to humanity do not restrain them.

Both capital and labor must recognize the social responsibility of the housing problem.

From the home with its inspiration, its guidance, its restraint, and its social spirit have sprung forth the finest of our art, our poetry, and the loftiest of our prose writings.

The greatest factor in keeping adults socially fit for the corporate life of humanity is the Christian home.

What may we expect of a people who are fast slipping away from the influences of the home and going from house to house with only brief abodes in each?

Shall the Church whose ideals are all woven around the home, the family, the Father, and the Father's House, be indifferent to this urgent and vital problem?

Shall the Church hold aloof from democracy while democracy flounders and fails to meet this fundamental need?

Shall the Church bring her spirit of love and her sense of right and face the situation squarely and save us from building a doll's house when we should be building the house of humanity and the home of all good life?

America must be housed. America must be established in home life. We must meet the challenge. Humanity waits for social healing and rebuilding up by the ancient power of religious home life. Posterity demands of us the performance of this task. He who had not where to lay His head looks to those who know Him and have His spirit to see that His people have houses and homes.

The Board of Inquiry

By Louis Tucker

WHO left the door open?"

"Maria, widow of Alphaeus Clopas—your own mother, Jude, and in her own house. She was so pleased and proud that the great rabbi came, she went upstairs to the guest-chamber with the first of the delegation and left the last of the Pharisees to shut the door, and he didn't."

"He certainly didn't. Upstairs, downstairs, and the courtyard are all so packed with strangers that we can hardly move; and half of them are ill."

"We ought to be very proud, Jude. Yeshua's fame has spread through all Syria. There are sick here who have crawled from Tyre and Sidon and Damascus, and have waited for weeks till Yeshua came back to Capernaum. The sick are almost desperate. They have spent all their money, begged Capernaum bare, and are starving."

"Yes. Someone has just stolen all the food off the kitchen table—and most of the dishes. Listen. There is John calling!"

"The Master, Yeshua Bardawid, awaits all the brethren, with Simon and Thomas and Andrew and Philip and Nathanael, in the upper guest-chamber. Pass the word, pray, good people."

"Coming, coming. Here are James Zebedee and Jude. Let us through, please."

The time was the year 26 A. D., the place the Bethsaida suburb of Capernaum, and the occasion the trial of Yeshua Bardawid, lately of Nazareth, for flagrant violation of the national quarantine laws. When James and Jude reached the great upper chamber, they found order already crystalizing out of chaos. James, the son of Alphaeus, and Simon the Zealous, with John Zebedee, all three of them Yeshua's cousins, were rapidly arranging the priests, scribes, and rabbis of the delegation in long rows seated, tailor-fashion, on the floor of the guest-chamber and of the rear veranda. The Master took His place, standing in the doorway between veranda and guest-chamber, and the crowd in the courtyard buzzed as they saw Him. Then the Twelve seated themselves at His feet and the trial began.

There were delegates there from every city and town in Judea and Galilee. The oldest rabbi of the Jerusalem delegation rose and said so, recited the order of the Sanhedrim authorizing the investigation, and went on:

"A man came to Meri Bar Meri, a priest on duty at the temple, saying that You sent him to report that he had been a leper, and that You had cleansed him by touching him, thus breaking the leper-law and becoming legally a leper Yourself, until cleansed."

"True."

"You then obeyed the law, ceased to enter synagogues, houses, or walled towns, withdrew into the waste lands, and camped there until You received word from the Sanhedrim to meet us here, at Your legal domicile, for trial. Your disciples remained with You, thereby breaking the law and becoming legally lepers."

"True."

"The deaf, dumb, blind, lame, sick, and demonized, in crowds, companies, and regiments, resorted to You, contrary to law, and You cured them. By that association they became legally infected. You have disregarded the laws of ritual purity, and half Galilee is unclean by Your means. More than a million Galileans, breaking through the shattered fragments of our sanitary law, now stand legally as lepers, by Your means. Moreover leprosy, by our theology, is held to be a deserved punishment, sent by God upon the leper for his sins."

"True."

"We speak by the authority of the High Priest and the Sanhedrim. Yeshua Bardawid, called sometimes Yeshua Natzri, I summon you to show cause why You, and Your disciples with You, should not be declared lepers and outcast, and banished to the wilderness for interfering with the just punishment of God and for breaking the leper-laws of Moses."

There was a dramatic pause. The fate involved was far worse than death, and there was ample power and authority to enforce it. Then the Master spoke.

What He said had nothing to do with the matter of the leper. He did not even mention it. He told them the good News: that God is the Father of man and that His Kingdom was at hand. Then, speaking of Himself in the stately Aramaic third person, He said that the Son of Man had come to found that kingdom; and so was still.

The speech had no direct bearing on the violation of the leper-law. Indirectly, of course, it was a perfect defense. As this defense, through all the glamor of its matchless eloquence, unfolded like a flower, the priests and older rabbis grew more and more restless. Something definite had to be reported to Annas and Caiaphas, the High Priests. It was, of course, ridiculous to try a man who could cure lepers for disregarding the infection of leprosy; but that was the mistake of Caiaphas and the Sanhedrim. The commission had been ordered to try the Master, in unspoken but evident hope that they would dispose of Him before He could break up the financial equilibrium of the nation by again cleansing the Temple of the money-changers; but Annas had overreached himself by putting a majority of country rabbis on the commission. Eminent men from every town and city of the nation would not condemn the Head of the House of David, and their rightful king, for breaking leper-laws by curing lepers; especially when they suspected that the motive back of the prosecution was to keep the private income of an unpopular prelate undisturbed. Yet, if not condemned, on what ground could the Master be cleared? The real reason, that the whole trial was ridiculous and based on personal enmity, must never be acknowledged.

It was in this frame of mind that the leaders of the commission grasped the phrase, "Son of Man", in the Master's speech. It was a quotation from Ezekiel and a definite claim to be a prophet; much as the title "Centurion" would have implied a definite claim to be a soldier. But, if a man be a prophet and can cleanse lepers, he can also cure other diseases; and eminent men, men picked for learning and importance from the cities of a nation, are mostly elderly men and not free from aches and pains. One grave Rabbi, looking like a white-maned old lion, rose and said as much.

"What is your trouble?"

"My eyesight is dim."

"Have you faith?"

"Yes."

"Then see!"

The man clapped his hand to his eyes, took it away, looked upward, and began to intone a psalm of thanksgiving. A few rapid questions and answers, and the assembly knew him cured, and shivered in hope and awe. The power of the Lord was present to heal them. They rose, and man after man came to the Master. A question, an answer, a word, and each was made whole. Jude and James Zebedee found time to speak again.

"This settles their verdict, James."

"There will be no verdict, Jude."

"How so?"

"Look at the crowd in the court-yard."

It was true. Word had gone out that Yeshua Bardawid was even now curing cases, and the crowd had gone wild. There were men there who had tramped a hundred miles and waited a month for such a moment, and they would not be denied. Commission or no commission, they would reach the Master if they could. By the inner stairway and along both ends of the veranda they forced themselves upward, mingling with the members of the commission and pressing towards the doorway where Yeshua Natzri, surrounded by His disciples, cured all who came.

Suddenly a tile fell. The whole multitude was startled, for so great was the press that it could easily happen that the whole house might fall. The flat-roofed two-story Galilean houses were covered with clay or cement; but the

veranda roofs, outside the parapet, were tiled. It was on the veranda, therefore, that the tile fell, and the people made way at once, leaving an open space. Heavy blows, as of a pickaxe, sounded on the veranda roof; another tile fell, then another, then a whole mass of them, leaving space through which one could see a couple of men with mattocks. In less time than it takes to tell, so desperately they worked, there was a great ragged hole. Through this, still in desperate haste, was lowered a light cot-mattress, bunched together and swung on ropes, and with a man on it. A dozen willing hands received him, for in a flash the crowd realized that this was the reckless expedient adopted by a bedridden man to reach the Master. Unable to force a way through the crowd into the house, the man had caused his bearers to take him up the outer staircase to the unoccupied flat roof, and to make a hole in the veranda tiling.

"Such great faith should be rewarded, Jude."

"True, James; but who will mend our tiling?"

"Hush; the Master speaks."

"Son, be of good cheer. Thy sins be forgiven thee."

A murmur went round the guest-chamber and veranda. The men of the commission were accurate theologians, and understood to a nicety the religious implications of language. There was an answer to the whole problem of curing sinful sinners. Their sins were forgiven too. Yet, only God can forgive sins. For a man to claim the power, except as an agent, is for that man to claim to be God. The Master had said nothing about acting as an agent. He was guilty either of blasphemy or of Deity.

"Why do you think evil in your hearts?" said the Master, addressing the members of the commission. "Which is easier: to say to the sick of the palsy, Thy sins be forgiven; or to say, Arise, take up thy bed, and walk? But that ye may know that the Son of Man has power on earth to forgive sins"—here He turned to the shaking sick man lying, with clasped hands, at His feet—"I say unto thee, Arise, take up thy bed, and go to thy house."

There was a moment's pause. Then the sick man tried to rise. To his own amazement, he succeeded. He stooped again, rolled up his mattress, swung it over his shoulder, and backed off; thanking and praising, not the Master, but God. The crowd made way for him as he backed through, then it surged forward. Wild before, it was now frantic. The veranda was already as full as it could well hold, but a mass of men charged up its stairs; and, as the news spread into the house, pressure at the inner door showed that the inner stairway also was invaded. The disciples formed around the Master to protect Him, and Jude spoke:

"End this, Yeshua, or the house will be about our ears."

"Very well, Jude. Cephas, we will go to the marketplace, and teach and cure the people there."

Simon Stone, the captain of the fishing-boat belonging to the firm of Zebedee and Jonasson, called to his men:

"Andrew, Thomas, Philip, Nathanael, precede the Master to the market-place. James and John Zebedee, Jude and James and Simon Bar Clopas, His cousins, follow Him. Make way, good folk."

The crowd turned and surged out of the doors, and so the house was cleared.

THE CHURCH SCHOOL SERVICE LEAGUE IN ACTION

BY EDITH H. JAMES

IT has become increasingly evident that if the Christian Nurture ideals were to be fully realized the Church must be given more of the pupil's time than is possible on Sunday and the pupil in turn must have additional opportunity during the week for expression work resulting from the Christian Nurture lesson. The need is paramount and out of that very need has grown the Service League and the week day school of religious education. Part of the programme adopted by the Department of Religious Education consists in the continuance of the Church's experimental week-day schools coöperating with the public schools where children can be excused by local boards of education for religious instruction, one hour a week. Another part of the programme is to make all "organized work among the boys

and girls" as far as possible "an expression of their religious instruction".

Let's make a flying visit to a Church school where both parts of this programme are being tried out, that we may see how vital a place in the life of the child from Monday to Saturday the Church school may eventually hold, winning his respect first of all, training him in Christian service day by day, and slowly but very surely teaching him to know and love the "Church and her ways".

From the nearest public schools has come, running and breathless, a group of some thirteen or fourteen boys and girls from various third grades. We hear that the story has been told in the Christian Nurture lesson on Sunday and the memory work introduced. True. But who did most of the work? The Sunday teacher. It is the child's turn now and he knows it. By a new approach or a skilfully arranged introduction the story is launched and each child is on tip-toe to contribute his share. Perhaps the retelling may take the form of one pupil acting as narrator with the rest of the class for audience, or it may be an informal dramatization, without costumes or scenery, as the child's imagination is also able to supply both accessories. The action of the story may be worked out by means of the sand-table, cutouts, or by using puppets dressed to represent the characters which are moved about by the children while the story is being told. Drill on the memory work occurs naturally in the retelling or grows out of the story. At the end of perhaps half an hour comes a quiet fifteen minutes of written expression work, the pasting of the pictures, and the very brief written summary of the lesson. Fifteen minutes of games and guessing contests follow and then, the class being ready, the question comes, "What are we going to make to-day?"

So the group becomes a part of the School Service League, and the boys are soon busy making paper soldiers for sick children in the hospital, while a group of girls fills scrapbooks with bright-colored pictures.

The next day a class of eighth grade boys and girls, excused from the day school, come, not quite so breathlessly, for an hour's religious instruction. The aim of the lesson is to show how God spoke to the Church through King Alfred, and the "club" method is the order of the day. A chairman and a secretary for the hour are quickly elected, the class called to order, the purpose of the lesson defined by the chairman, and the discussion is begun, each pupil contributing a short talk on that part of the subject assigned to him and prepared in the study-recitation with the Sunday teacher. Each talk is followed by questions, additions, or corrections, as the case may require, and the whole by a written summary in the note books, illustrated with pictures and maps. At the close of the period we find the boys hurrying away to a room especially fitted up for their use, where they are soon absorbed in making wooden toys or models for mission study, while the girls carry some flowers to a fellow pupil who is sick in the hospital.

On our way to visit the boys at their manual work we discover some half dozen others, about twelve years of age, joyously preparing to assist in the distribution of the weekly parish calendar, for "Service Day" with the Five Fields' Chart is not far off and competition with a class of girls of equal age is keen.

Returning to the parish house another day a little later than usual, we find a lively rehearsal for a mystery play in progress, and we remember an incident which occurred upon one of our visits to a class in the week-day school. A child had given some information which surprised the teacher, who, upon inquiring the source of the unexpected knowledge, received the following reply: "Don't you remember in our last mystery play that was one of the things 'Mother Church' told the 'Burden Bearer'?" Unconsciously, the children absorb bits of the Church's teaching which they will never forget as long as they live.

What does it all mean, this glimpse of the part a Church school may play in the life of the child, although what we have seen are but a few of the many interests the school may hold for boys and girls to-day?

It means the dawn of a new day, when religious training and secular education shall march side by side.—*Oregon Churchman.*

Church Kalendar



- Aug. 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.

CALENDAR OF COMING EVENTS

- Sept. 29—Synod of the Pacific, Trinity Church, Seattle, Wash.
 Oct. 3—Synod of the Northwest, Davenport, Iowa.

Summer Addresses

THE Very Rev. CARROLL M. DAVIS, Dean of Christ Church Cathedral, St. Louis, is spending August at Grand Lake, Colo. The Rev. J. H. GEORGE is preaching at the Cathedral.

DURING August Bishop DU MOULIN is in charge of all services at the American Church of the Holy Trinity, Paris, France.

THE Rev. EDWARD HENRY ECKEL, rector of St. Andrew's, Fort Worth, Texas, is spending most of August at the University of the South, Seawane, Tenn.; leaving the Rev. E. H. Eckel, Jr., rector of St. Paul's-on-the-Hill, St. Paul, Minn., in charge till the 12th, and the Rev. Otway Colvin, rector of Holy Comforter, Cleburne, Texas, the remainder of the time.

THE Rev. EDGAR VAN W. EDWARDS should after September 1st be addressed at Marion, S. C. At that time, having resigned his curacy in Philadelphia, he becomes rector of the Church of the Advent, Marion, and Christ Church, Mullin, S. C.

THE Rev. II. P. HAMES, rector of the Church of the Redeemer, Cairo, Ill., is spending his vacation with friends in Southeastern Alaska, Victoria, B. C., and the Pacific Northwest, returning via the mountains, San Francisco, and Colorado, and home after September 3rd.

THE Rev. HENRY SWINTON HARTE, rector of St. Paul's Church, New Haven, Conn., is spending a vacation in the White Mountains.

THE Rev. JOHN D. McLAUCHLAN, Ph.D., rector of the Church of Our Saviour, Chicago, is spending the summer at Zenith, Washington.

THE Rev. R. L. BAIRD is rector of the Church of the Epiphany, Urbana, Ohio.

Personal Mention

THE Rev. C. E. BEACH, for the past six years traveling missionary to the Indians in southwest Oklahoma, has accepted a call to St. Paul's Church, Carondelet, St. Louis, Mo. He will also serve as chaplain for Brittain Hall, a home for boys which is a branch of the St. Louis Orphans' Home, and will reside with his mother at the Hall.

THE Rev. ADAM Y. HANUNIAN, recently appointed assistant priest at the Church of Our Saviour, Chicago, is in charge during the absence of the rector, the Rev. J. D. McLauchlan, Ph.D.

THE Rev. NORMAN INWOOD has returned from England and may now be addressed at 11 Wadsworth avenue, New York City.

THE Rev. IAN ROBERTSON is curate at St. Paul's Cathedral, Cincinnati, Ohio.

THE Rev. ANSON PHELPS STOKES, since last December touring the world in the interests of Yale University, has returned home.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has been elected a charter member of the Charleston Rotary Club.

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.*

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 Sunday School Commission, 73 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, 386 Main St.
 St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

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BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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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.

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

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

MARRIED

HARRIMAN-TOWNSEND.—On August 20, 1920, at her home, Smithtown, Long Island, N. Y. CHARLOTTE, youngest daughter of the Rev. J. H. and the late Charlotte Cox TOWNSEND, to CHESTER KARL HARRIMAN of Florence, Colorado, the bride's father officiating.

DIED

BARTON.—Entered into rest, July 30th at Suffolk, Va., GEORGE LLOYD BARTON, aged 57 years. Son of the late Rev. John C. Barton, D.D.

MARVIN.—At his residence, 361 Matjes avenue, Albany, N. Y., on St. James' Day JOHN N. MARVIN, priest, for many years missionary of the diocese of Albany, entered into life eternal.

May he rest in peace!

PERRY.—JAMES BOYNTON PERRY entered into rest on the morning of August 16th at his home in Fond du Lac. Born in Green Bay August 25, 1834.

"Father, in Thy gracious keeping
 Leave we now Thy servant sleeping."

MEMORIALS

WILLIAM WADDELL CONNER

The Rev. WILLIAM WADDELL CONNER, late rector of St. Paul's Church, Fort Benton, Montana, died very suddenly in Palo Alto, California, on August 5th. He had suffered from aneurism of the heart for some time past, and excitement over the expected return of his daughter, Mrs. F. J. Williams, from Constantinople, was undoubtedly the immediate cause of his death. Mr. Conner was a graduate of Princeton in the class of 1885, and before receiving holy orders in 1911 had served in the ministry of the Dutch Reformed Church at Belleville, N. J. For the last nine years, till his enforced retirement from active work a few months ago, he had charge of an extensive missionary field in Montana, as rector of the parishes of St. Luke's, Belt, and Fort Benton. Mr. Conner was a man of broad culture, rare personal charm, and transparent sincerity, and his death is widely mourned. In Churchmanship he was intensely evangelical. His wife and three children survive him, together with his three sisters, Mrs. J. B. Buchanan, Mrs. Patrick Buchanan, and Miss Jane Conner. The funeral was held in All Saints' Church, Palo Alto, August 7th, the rector of the parish, the Rev. David Evans, officiating, assisted by the Rev. W. A. Brewer and the Rev. Bertram Cook.

ETHEL HEATH NIEDE

In loving memory of my devoted friend
 ETHEL HEATH NIEDE, who entered life eternal
 September 1, 1919.

"May light perpetual shine upon her!"

JACOB WHEELER PAUL

At a meeting of the vestry of St. Thomas' Memorial Church of Oakmont, Pa., held Wednesday, August 11, 1920, the following Minute was ordered spread upon the minutes, and a copy sent to THE LIVING CHURCH for publication.

"Know ye not that there is a prince and a great man fallen this day in Israel?" So lamented David, when there came to him the

dings of the death of a soldier and a friend, whose loss was a blow indeed.

And so exclaims this vestry, sitting in the shadow of its recent loss. For when, on the 1st day of July, 1920, our Senior Warden, COB WHEELER PAUL, after dwelling in this life for 91 years, passed from time into eternity prince among men—a great man—fell as falls a tree that long has towered above its companions of the forest; and we, while bowing in submission to the Divine Will that has wrought this honored life to its inevitable close, are impelled to place upon our parish record the testimony of the sense of our bereavement, and of our appreciation of all that this man has been to this parish, since its formation forty-six years ago.

From that day of its birth to the day of its death Jacob Wheeler Paul was the Senior Warden of St. Thomas, Oakmont. To him more than to any other man, this parish owes its existence. Every step in its growth was followed by his watchful eye and aided by his energetic hand. The beautiful edifice in which we worship was presented by him to the parish as a memorial to the beloved wife who preceded him thirteen years ago. Our Sunday school—our choir—our missionary work—have all felt the impulse of his helpful, Christian spirit; and this helpfulness we rejoice to say has not been limited to this parish, nor to the diocese, but has been extended to numerous Christian bodies within a wide radius of his dwelling place. And his other benefactions, many of them known to but a few, have been poured forth in an unending stream.

Of Mr. Paul it may be truly said that he was of that highest type of manhood and citizenship well described by that fine, descriptive term—a Christian gentleman; for he was kind, sympathetic, considerate of others, unassuming, devout, public-spirited, a tower of strength in time of trouble—in every way a strong and good man. We may say of him that "take him for all in all, his like we never shall see again". To the last of his stay with us he had those possessions that Shakespeare tells us are the choicest heritages of age: "Honor, love, obedience, and troops of friends"; and departing, he leaves behind him the memory of a life that made this world better for his having lived in it. May he rest in peace!

(Signed) DR. GEORGE H. SCOTT, Secretary.

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MISCELLANEOUS

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POSITIONS WANTED

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PRIEST, 29, MARRIED, REQUIRES parish; sound Churchman, good preacher and organist, musical, and can play pipe organ. East for preference, not essential. Write X-210, 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.

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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.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

MISSOURI.—A retreat for Church women will be held at St. Stephen's-in-the-Hills, from September 27th to 30th, under the auspices of the deaconesses of St. Louis. St. Stephen's is the summer camp of St. Stephen's Church, and is twenty miles from St. Louis. The retreatant will be the Rev. George L. Richardson, D.D., Vicar of the Diocesan Church of St. Mary, West Philadelphia, Pa. A conference for deaconesses of the Middle West will follow the retreat, which will be addressed by Miss Elizabeth Matthews of Philadelphia, president of the Church Service League.

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.

BOOKS RECEIVED

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

Thomas Y. Crowell Company. New York City
Uncle Squeaky's Country Store. By Nell M. Leonard. Illustrated by Carl Misch. Boog.

Burse & Hopkins. New York City.

Boy Scouts on the Trail. By John Gatt. Published with the approval of the Boy Scouts of America.

E. P. Dutton & Company. 681 Fifth avenue, New York City.

Tamarisk Toton. By Shella Kaye-Smith, author of "The Challenge to Sirius", "Sex Gorse", "The Isle of Thorns", etc.

CHURCH MUSIC

The Sotarian Publishing Co. 105 Florida street, Buffalo, N. Y.

The Christmas Song Book. Containing Seventy of the Best Christmas Songs. Compiled and edited by Adolf T. Hanser. Sixth Enlarged Edition, 75th Thousand. 25 cts. per copy, postage 3 cts. additional; \$2.50 per dozen.

The Children's Hosanna. An Order of Service for a Children's Celebration. By Adolf T. Hanser.

LAMBETH CONFERENCE ISSUES APPEAL FOR CHRISTIAN UNITY

Holds Closing Session — Intercessions in Southwark Cathedral for Suffering East — Possible Government Control of Monuments

The Living Church News Bureau }
London, August 13, 1920 }

THE sixth Lambeth Conference concluded its sessions on Saturday last, when the bishops completed their consideration of the encyclical letter to be issued in connection with the resolutions formally adopted by the Conference. At the close of the morning session a presentation was made to the Archbishop of Canterbury of a beautiful primatial cross of silver and silver-gilt, with an ebony staff and medallions of SS. Augustine, Anselm, Theodore, and Dunstan. The thanks of the Conference were expressed by the Archbishop of York, the Bishop of Tennessee (who made the presentation), the Archbishop of Armagh, and the Metropolitan of India.

On Sunday morning the prelates who have been attending the Conference took part in a solemn celebration of the Holy Eucharist at St. Paul's Cathedral, the sermon being preached by the Bishop of Tennessee. The preacher referred to the appeal made by the Conference to all Christians on the matter of Reunion, and said that, whatever the response might be, they might take comfort that they had prayed and studied and taken counsel in order to search out and forsake whatever in their presentation of the Gospel might seem to stand in the way of the vis-

ible reunion of the Universal Church. The wonderful unanimity with which 250 bishops from many lands reached an agreement upon essential principles of Catholic reunion must live in their memories as a blessed experience, and as they separated to return to their distant ports they would carry with them a clear, a wider vision, and a deeper and more confident assurance of the reality of their service.

At the close of the service the Archbishop took an affectionate farewell of the assembled bishops, and addressed them in these words:

"My brothers, in the name of God I bid you an affectionate farewell—farewell after five weeks of such converse as we shall not forget while life lasts, converse and endeavour which, we humbly hope and believe, may, under God's good hand, be fruitful of abundant good. Our gathering has been a fellowship of steady effort in unbroken harmony. We shall not all meet again face to face on earth. May we meet hereafter in the larger fellowship of the great world beyond, in the immediate presence of the Lord."

Some interesting notes have now been officially issued bearing upon the work of the Conference. The subject which overshadowed all others was that of the Reunion of the Churches. If the world is to be reunited in a League of Nations, the Church must not lag behind. On the contrary, every consideration demands that it should lead the way. Not least the fact that many plans and projects for reunion had already been mooted in many parts of the world, as to which the Conference was asked for its

counsel and advice. The Conference met, therefore, burdened with a sense that their first and chief responsibility was, if possible, to take some step forward towards the reunion of the Churches. This, they know full well, was expected of them by the world at large, and by this, in the main, the work of the Conference would be judged.

The subject was introduced in the first session. Subsequently a committee was appointed to deal with the matter, by far the largest and most representative committee ever appointed by a Lambeth Conference. This committee worked for five or six hours every day for a fortnight. The result was a careful report, which will shortly be published, in the forefront of which is the appeal printed on page 589. The full report containing the appeal, together with the Encyclical Letter and resolutions on all the subjects before the Conference, will be published immediately. Appended to the appeal and published with the report are certain very important resolutions, which deal with the practical steps which may be expected to follow. But the appeal itself is one which challenges thought, and which will command widespread attention. Its scope, in the first place, is only limited by the limits of the Christian Churches of the world. It is directed both to the Orthodox Church of the East and to the great Roman Communion of the West, no less than to the Free Churches which have grown to maturity among the Anglo-Saxon races.

The bishops summon all Christians to look not for an extended Anglican Church, but for a truly Catholic Church of the future, to which every Church should bring its own contribution of life and organization. They do not contemplate any loose federation of independent Churches, but rather a real organic unity, based on the fundamentals which the appeal describes, within which there should be ample room for groups with their own outlook and their own methods, such as John Wesley originally contemplated as forming part of the Church of his birth.

LONDON, August 6, 1920.

INTERCESSIONS IN SOUTHWARK CATHEDRAL

A service of great interest was held at Southwark Cathedral last night, advantage being taken of the presence in London of the Greek delegates to the Lambeth Conference to offer a solemn intercession for the final liberation of the Greek, Armenian, and other Christian peoples who are still in danger of massacre at the hands of the Turks. Intercession was also made for the Church in Russia, which is showing such heroic fortitude in its terrible trials. The Bishop of Southwark welcomed the delegates, and the Greek Metropolitan delivered an address. The solemn litany of intercession was sung to its Eastern music, and the large attendance was both a manifestation of the sympathy of the English Church with the sufferers, and a welcome to our guests on their unprecedented visit.

GOVERNMENT CONTROL OF MONUMENTS

Those Churchmen who are acquainted with the admirable work that is being done by the various War Memorials Advisory Committees are not altogether pleased to hear of the appointment of a government committee to advise the First Commissioner of Works as to whether the existing Ancient Monuments Commission should have their powers extended to the protection of Cathedrals and parish churches. It is generally felt that the intervention of a government department may bring with it those evils of official control which have been sufficiently indicated during the war. At the same time, it has been often pointed out that if Churchmen do not display more interest

and energy in looking after their ancient buildings, there is sufficient excuse for State interference. It is suggested that the National Assembly should be asked to express its views on this subject at their autumn meeting. Possibly, too, now that attention has been drawn once more to the matter, the new Parochial Church Councils may be disposed to claim a large measure of control over their churches, and show an adequate regard for their requirements and sacred character.

THE LIVING AT HAWARDEN

To the rectory of Hawarden, Cheshire, so long associated with the Rev. Stephen Gladstone, son of the great Prime Minister, there has been appointed the Hon. and Rev. C. F. Lyttelton, son of Viscount Cobham. It is interesting to note that Hawarden is one of what are considered the five most valuable "livings" in the Church of England. It is nominally "worth" £2,338 gross value, but its actual net value is under £600. The other four best livings are: St. Botolph, Bishopsgate, gross value £3,000, actual value £1,100; Prestwich, gross £2,600; Rugby, gross £2,400; and St. Luke's, Chelsea, gross £2,100.

The appointment of Mr. Lyttelton revives the historic connection between the living of Hawarden and the Gladstone and Glynne families, the new rector being a descendant of Lord Lyttelton, who was mar-

ried to Miss Mary Glynne, a sister of the late Mrs. Gladstone. He is also a nephew of the former headmaster of Eton, and was last year appointed head of the Eton Mission at Hackney, London.

SCOUTS AND CHURCH SERVICES

The Boy Scouts "jamboree" at Olympia is perhaps one of the most momentous weeks in the history of the movement founded by Sir Robert Baden-Powell some thirteen years ago. It has been a great opportunity for the many Catholics, priests and laymen, who have become associated with the various troops, and the many high celebrations arranged for the Scouts last Sunday showed that there was a great desire to make a definite united witness to the faith that is in them. Over two hundred Scouts were assembled on Sunday at St. Cutbert's, Kensington—a votive mass of St. George, specially sanctioned by the Bishop of London—its sacred ministers all scoutmasters or commissioners, its servers and choir all officers, rovers, or scouts. It was an inspiration to hear once more an echo, as it were, of the Anglo-Catholic Congress in the same hymns sung by the lusty voices of the Scouts. It is to be hoped that the "jamboree" may be a great incentive and inspiration to many to help on the work of the Scout movement in Catholic parishes, and to start troops in parishes which do not already possess them.

GEORGE PARSONS.

CANADIAN FORWARD MOVEMENT TO BE CONTINUED THIS FALL

In Many-Sided Effort—A Memorial Dedicated — Mrs. Barnett Will Explain Housing Scheme

The Living Church News Bureau }
August 20, 1920 }

PLANS are already being made in many directions for the vigorous continuation during the coming autumn and winter of Forward Movement work, especially along devotional and educational lines. The diocese of Toronto is likely to make a special effort of this kind during October and November.

A city-wide mission to be held in every Anglican church in Winnipeg during Lent is a proposal which will be placed before a combined meeting of the deaneries of Winnipeg and St. John's in the near future. The matter has been under the consideration of a special committee for some time, and a report has now been made strongly endorsing the idea.

The original proposal that the mission should be held during Advent was not favored, as it would not leave sufficient time for preparation. As a preparatory step it has been urged that the two deaneries meet for a "quiet time" early in the autumn, the place suggested being Faxe. The last event of this character in the Anglican Church in Winnipeg was the "mission of help" held in 1912.

As the financial canvass for the Forward Movement enlisted the service and sympathy of a vast number of men, it is felt that a similar campaign for bringing their fellow men and women to the Church service would be an excellent means of conserving interest and continuing the work already accomplished. The Brotherhood of St. Andrew in Canada has therefore drawn up a programme for such a campaign which can be adapted to local conditions and used in

any parish. The scheme provides work not only for the Brotherhood men, who would take a lead wherever there was a chapter, but for every member of the congregation who is willing to help.

Educational Work in China

Russell Thurston Hickey has just left Toronto for Kai Feng, Honan, China, where he will occupy a post as instructor in St. Andrew's Boys' School, going as a missionary under the auspices of the Mission Board of the Church of England in Canada. For the past ten years he has been engaged in educational work amongst Oriental children in Honolulu, where for three years he has been superintendent of the Boys' Industrial School, a government institution. He came in touch with Bishop White in Honolulu, when the latter was on his way to the Lambeth Conference, and as a result he volunteered for service in China.

Memorial Window at St. John's, Port Arthur

Over five hundred people gathered in St. John's Church, Port Arthur, in the diocese of Algoma, on a recent Sunday evening to take part in the service of dedication of the window and memorial tablet placed in the church by Winchester Lodge, No. 99, Sons of England, in memory of the brethren who fell in action in the great war.

The window occupies one of the lower lights on the southeast wall of the church, and is a fine representation, in most delicate colors, of England's patron saint, St. George. The tablet, of brass, mounted in oak, is lettered in two colors.

Mrs. Barnett to Visit Toronto

Mrs. Barnett, widow of Canon Barnett, who worked for many years in the Whitechapel district of London, England, will give several addresses in Toronto during October, explaining the housing scheme that she devised and which was responsible for founding the Hampstead Garden Suburb. The

residents are shareholders in the community and share its advantages. The houses are planned so as to have sunlight, air, and gardens. There are community parks, tennis courts, and recreation centres.

Memorial Services at Greek Orthodox Churches

A special memorial service was held last Sunday in the Greek Orthodox Church, Jarvis street, Toronto, at 11 A. M., in memory of the allied soldiers who fell in the war, in commemoration of the victory of Great Britain and her allies, and in honor of Premier Lloyd George, ex-Premier Clemenceau, Field Marshals Foch and Haig, and Sir Robert Borden, and all other allied authorities who held office during the war. The services were held at the request of his Lordship, the Archbishop of New York, who has issued a request that all Greek communicants in Canada and the United States observe this day as a memorial service.

In addition to the regular service the new Greek consul and others gave addresses.

Miscellaneous Items of Church News

At a meeting of the vestry of the Church of St. Martin-in-the-Fields, Toronto, it was definitely decided to go forward at once with the building of a new church. The new structure will cost \$100,000, and \$50,000 will be needed for the buildings to be erected this year.

The Rev. E. P. Laycock of Vernon, British

Columbia, was presented with a purse of \$300 by his parishioners before leaving for England.

The Mothers' Allowance Act passed by the last session of the Ontario Legislature goes into effect on October 1st. It was earnestly supported by the Council for Social Service.

At the annual meeting of the Grand Lodge A. F. and A. M. of British Columbia recently held in Nelson, the Rev. F. A. P. Chadwick, rector of St. John's Church, Victoria, B. C., was unanimously chosen as grand chaplain of the Grand Lodge of British Columbia.

The Rev. T. G. Beal, secretary of the Archbishops' Western Canada Fund, has been appointed by the Archbishop of Canterbury rector of Sandhurst and rector of Newenden, Kent, the two parishes to be held in plurality. Mr. Beal is an honorary Canon of Qu'Appelle Cathedral.

W. H. Gizzle, who has been a member of the staff at Forest Glen School, Roche Perceé, Sask., is returning to the Indian work as head teacher at St. George's Indian School, Lytton, B. C., his health being now completely restored. Mr. Gizzle will begin his new duties on November 1st, after a visit to England.

The native Christians in the Canadian diocese of Mid-Japan contributed 90,000 yen to the Church last year, a good increase upon the 75,000 which they gave in the same way the year before.

mercial world, and on the other hand, unpaid and unconscious "drummers", he has opened up millions of dollars' worth of profitable export trade to the countries he has visited.'

"Trade doesn't follow the flag, trade follows the missionary. Before his influence makes itself felt on a savage people they are mere consumers of fodder; afterwards, they become consumers of salable goods.'

"But just the same, you can't beat the missionary as a business getter and a sales agent for world commerce.'

"I have read this with a sense of amazement and dismay, and, I am glad to say, not I alone, but all those with whom I have discussed this matter. Are these allegations true? I very much fear they are, for this is by no means the first time the charges have been made. But if they are true then Mr. Sullivan has launched a fatal indictment against the entire system of foreign missions. Granting that the missionaries have indeed done what he says, and played the part attributed to them, then every man who in the past has contributed to foreign missions must feel that he has made himself *particeps criminis* in the process that has substituted a false civilization for one that was righteous, and in the end brought that false civilization to destruction, while any one who might be disposed to contribute funds for further missionary work must feel his hand halted in the act of signing a check.

"Let me call your attention to the process that has taken place. In the latter part of the eighteenth century, through that application of thermo-dynamics to industrial production made possible by the discovery of coal, and the sudden and violent development of mechanical inventions, there came into existence a mass of so-called labor-saving machines, the number of which has increased by geometrical ratio ever since. These machines did not result in the saving of labor, instead the number of industrial workers was enormously augmented and the hours of labor were in many cases doubled. The result was the production of manufactured articles enormously in excess of the normal demand. In order that this vast excess production might furnish attractive remuneration to invested capital it was necessary that markets should be created or found. This was accomplished in two ways, (a) by stimulating the covetousness of the people of the civilized portions of the world for articles which they had not known, which mostly they did not want, and would have been better without, (b) by opening up and exploiting the countries of the so-called barbarous peoples in Africa, Asia, and Oceanica, and stimulating their covetousness along the same lines. The process was carried out to admiration and all the so-called barbarous countries were used as a dumping ground for the excess product of intensive industrialism. By 1914 all these markets had been preempted. The production of manufactured goods was increasing rather than diminishing, and in order that financial returns might be adequate it was necessary that the nations of the world who could not control sufficient markets should fight the others who did control them, in order that they might gain possession. The result of this process has been, first, the building up of industrial civilization; second, its total destruction now in process.

"That Mr. Sullivan should charge Christian missionaries not only with a prominent part in this production, but with a chief part, is explicable if the facts are as he states, even though a charge of

THE NEW YORK NEWS LETTER

New York Office of The Living Church
11 West 45th Street
New York, August 23, 1920

RETURN OF BISHOP BURCH

BISHOP BURCH arrived on Friday morning at the port of New York on the *Celtic*. He was accompanied by Mrs. Burch. Fellow passengers were the Bishops of New Jersey, Ohio, Southern Ohio, Western Michigan, and Olympia.

The Bishop of New York was met by representatives of the daily press. The interview was variously reported.

Dr. Burch has been working continuously for more than a year. He has left the city for a brief period of rest and relaxation.

DEATH OF H. A. NORRIS

Homer A. Norris, formerly organist at St. George's Church, Stuyvesant Square, died on Saturday afternoon, August 14th,

in Roosevelt Hospital from injuries he suffered when knocked down by a taxicab in front of Carnegie Hall on June 20th. Blood poisoning weakened his condition and pneumonia set in.

Mr. Norris was born in 1860 at Wayne, Maine. He studied in Boston and afterward with Alexandre Guilmant in Paris.

After a successful career at St. George's he retired from this charge in 1913, and devoted himself more especially to the writing of vocal compositions. More than fifty of his songs were published and are well known on recital programmes. He wrote several cantatas, the best known being entitled *Nain*.

St. George's Chapel was filled on Tuesday afternoon when the burial office was read by the Rev. W. H. Gibbons of the clergy staff. A large choir of men and women assisted in the service. Familiar hymns were sung.

Interment was made at Wayne, Maine.

RALPH ADAMS CRAM SEES EVIL SUPERSTRUCTURE IN MISSIONS

Which Has, However, Been Erected
by Commercialism — Death of
Rev. Dr. Hutchins and of Rev.
F. D. Budlong

The Living Church News Bureau
Boston, August 23, 1920

MISSIONARIES AND BUSINESS" was the heading given by the Boston *Herald* last Saturday to a letter on the editorial page, written by Ralph Adams Cram. A better heading would have been "The Business of Missionaries". The successful alliance of the capitalistic class and sellers of selfishness under names spir-

itually venerated is increasingly apparent.

Mr. Cram wrote as follows:

"In the report of a sermon said recently to have been delivered in St. Paul's Cathedral, Boston, by the Rev. Edward T. Sullivan, which appears in the Boston *Herald*, Monday, August 16th, certain statements are made with regard to the material and commercial effectiveness of missionary activity. Subsequently, in an interview with a *Herald* representative, Mr. Sullivan elaborated what he already had said, and amongst the statements credited to him are these:

"On the one hand he (the missionary) has made discoveries of commodities which have proved invaluable to the com-

is nature must mean a complete condemnation of the whole system. That he should, however, attribute complicity in this conspiracy by Christian missionaries as a glory and a credit, is inconceivable. If he is correctly quoted, I am utterly at a loss to understand how he can harmonize this attitude with his well known enthusiasm for righteousness of thought and action. The only explanation that offers itself is that he also has yielded to the process now universal in society, whereby all standards of value are not only confused but reversed, a condition of things which offers little encouragement to those who had hoped for a spiritual regeneration of society through the sequence of catastrophes that began in July, 1914, and is still proceeding with increasing rapidity toward an end the nature of which is not yet wholly revealed."

DEATH OF DR. HUTCHINS

The Rev. Charles L. Hutchins, D.D., widely known in the Church as the editor of the *Hutchins Hymnal*, died at his home in Punkatasset Hill near Concord, Mass., last Tuesday, August 17th. The burial service was read in Trinity Church, Concord, on Friday by the rector of Trinity, the Rev. Smith O. Dexter. The body was taken to Sleepy Hollow cemetery.

Dr. Hutchins was born in Concord, N. H., and was in his eighty-third year. He was the son of George and Sara Rolfe (Tucker) Hutchins. On his father's side he was descended from ancestors who did good service in the Colonial and Revolutionary wars. On his mother's side he came from the Tuckers and Barnards, who were known as among the ablest ministers in Eastern Massachusetts.

He was educated at Kimball Union Academy and at Phillips Academy at Andover. Entering Williams he was graduated with the class of '61. He began his studies for the ministry at the General Theological Seminary in New York and was graduated in 1865. Following his seminary course he spent a year in a voyage around the world.

He was ordained deacon and priest by the late Bishop Chase, served his diaconate in the Church of the Holy Communion, New York City, and was rector of St. John's Church, Lowell, and at the same time in charge of All Saints' mission at Chelmsford, from 1865 to 1869, when he became assistant at St. Paul's Church, Buffalo. Here he remained for three years. In 1880 he was elected rector, but declined. He was rector of Grace Church, Medford, from 1872 to 1890, and in charge of St. John's Church, Arlington, for part of the time.

Dr. Hutchins served as third assistant secretary of the House of Deputies in the General Convention of 1871 and 1874, and was elected secretary in 1877. He was warden of the Massachusetts Choir Guild for a great many years, and was a trustee of the General Theological Seminary and a deputy to the General Convention. Always interested in Church music, he edited a number of musical books, the best known being the *Hymnal* that bears his name.

He was one of the first to become interested in the boy choir, and largely through his instrumentality these choirs gradually found wide favor. At various times Dr. Hutchins was recognized by colleges for his work, and academic honors came to him from Trinity College, Hartford, and the University of the South, as well as from his alma mater, Williams.

In 1866, Dr. Hutchins was married to Miss Mary Groom of Boston, who survives him. He also is survived by a son, Gordon Hutchins, and a daughter, Mrs. Walter K. Shaw, who also resides in Concord.

DEATH OF REV. F. D. BUDLONG

Word was received in Boston last Friday that the Rev. Frank Door Budlong, rector of St. Mark's Church, Dorchester, after a brief illness had died at Traverse City, Mich., on August 16th, in his 66th year. He is survived by his daughter, Miss Edith H. Budlong, and by two sons, the Rev. Dr. F. G. Budlong, rector of St. Peter's Church, Chicago, and the Rev. C. M. Budlong, at present serving in Port Chester, N. Y. At the time of his death he had been visiting his eldest son, who has a summer home at Leland, Mich.

Born in Clinton, N. Y., in 1854, the son

of Philander and Amelia (Gollop) Budlong, he was graduated from Hamilton College in 1877. After several years in law, and in educational work, he studied at the Seabury Divinity School and in 1899 and 1900 received holy orders at the hands of Bishop Whipple. While studying for orders and until 1902 he was assistant rector at Shattuck School, Faribault. After serving as rector of St. Martin's Church, Fairmont, until 1907, he assumed charge in that year of his final parish.

Mr. Budlong married Sarah Elizabeth Grandy in 1878, and her death preceded his by not many months. RALPH M. HARPER.

DR. HOPKINS INVESTIGATES
EMMA GOLDMAN'S NEW VIEWS

Of a More Familiar Bolshevism —
St. Mark's Parish, Evanston —
Anderson Memorial Windows

The Living Church News Bureau |
Chicago, August 23, 1920 |

FROM the Rev. Dr. John Henry Hopkins' August letter to his parishioners we quote the following of general interest. Dr. Hopkins says:

"Many of us probably noticed that the *Chicago Tribune* published a statement from Emma Goldman, in Russia during the latter part of June, to the effect that this well-known anarchist described the present government of Russia as 'rotten'. I wanted to check that up, and so I wrote to Mr. Upton Sinclair, in Pasadena, asking him if he thought that Emma Goldman really had made that statement, or whether her remarks had been 'doctored' in transmission. He replied that he did not know, but that he supposed that Miss Goldman would not like the regime of Lenine and Trotsky. I then called up Dr. Ben Reitman, our Chicago citizen, on the phone, and he assured me from his long acquaintance with the lady in question that she probably 'said it', and that she had been correctly reported. This is an interesting item inasmuch as we hear a good deal from certain headquarters about the attractiveness of bolshevism, and its supposed superiority to the present principles and practices of Americanism."

ST. MARK'S, EVANSTON

St. Mark's parish, Evanston (Rev. Arthur Rogers, D.D., rector), still stands foursquare as one of the solid leading units of the diocese. Some interesting matter is found in the financial report just issued. Speaking more particularly of the sums given by members to outside objects, the treasurer, Mr. T. Rex Allen, recounts that in the Nation-wide Campaign the parish subscribed \$16,639.68 a year for three years, and gave to the Evanston Hospital this year \$1,913.47, thus contributing to extra-parochial activities an amount slightly in excess of that given for parish support.

St. Mark's was one of the conservative parishes that had the courage at its last annual meeting to abolish pew rents. Naturally, says the treasurer, everybody will wish to know whether revenue has suffered by reason of making all seats free, and also what effect the high cost of living has had upon parish finances. He reports the income not materially decreased. At the annual meeting, when pew rents were abolished, it was stated that free seats did not mean a free church: and it was urged that those who had heretofore rented pews or single sittings should increase the amount

of their pledges by the amounts formerly paid for pew rents. The response has been both general and cordial, and the loss in pew rents has been substantially covered by substituted contributions. The experiment of making all seats free has therefore proven a success.

The high cost of living, however, is presenting some real financial problems. The high cost of living is no respecter of persons. The cost of service and materials to sustain the church has increased just as this cost has advanced in homes and in business. The vestry has practised economics whenever it seemed feasible, but the increase in expenses cannot be prevented and must be met by an increase in revenues.

The Sunday school of St. Mark's has received a letter from Bishop Burch, in acknowledgment of the episcopal seal sent him in recognition of his election as Bishop of New York. He writes:

"I am delighted to have the beautiful episcopal seal just received from St. Mark's Sunday school. I have been wondering for some time to whom I was to be indebted for the seal which Spaulding and Company were preparing for me.

"I assure you that it could come from no more gracious source, nor be more valued by me than it is coming from my first Sunday school. I shall treasure the seal all the days of my life and shall make use of it constantly."

PAT ANDERSON MEMORIAL WINDOW

The congregation of Grace Church, Oak Park, where Bishop Anderson spent his Chicago parochial ministry, have placed a beautiful window in the baptistry of the church, in memory of Charles "Pat" Anderson, only son of the Bishop, who died at the front in the aviation service. The window depicts the baptism of our Lord by St. John. It will be recalled that 'Pat' Anderson was born and brought up in Oak Park, and was baptized at Grace Church. The window is a fitting, popular tribute of a loving congregation to one of their number, who fought a daring battle for his country, and counted not his life to the death.

H. B. GWYN.

DEATH OF REV. HIRAM
VAN KIRK, D.D.

THE REV. HIRAM VAN KIRK, Ph.D., until recently rector of St. Luke's Church, Darien, Conn., died after an illness of some months at the rectory of that church on Friday evening, August 13th.

Dr. Van Kirk was born in Washington, Ohio, February 13, 1868, graduating from Hiram College with the bachelor's degree in art in 1892, receiving the divinity degree

from Yale in 1895 and the degree of doctor of philosophy from the University of Chicago in 1900. Educated for the ministry of the Disciples of Christ, otherwise known as the Christian Church, Dr. Van Kirk held pastorates in Buffalo, N. Y., Nevada, Mo., and Jefferson City, Mo. Later he became Dean and professor of Biblical Literature at Berkeley Bible Seminary in California and secretary of the Christian Church Missionary Society. In later life, after extensive reading and conviction, he came into the Church, became a candidate for holy orders, and was admitted to the diaconate on December 19, 1909, by Bishop Greer of New York, being advanced to the priesthood in the following year by Bishop Lines. He was assistant in St. Mary's Church, Manhattanville, N. Y., from 1909 to 1911.

Dr. Van Kirk went to Connecticut in 1911 and was for two years instructor in Biblical History and Interpretation in the Berkeley Divinity School, thence going to the triple cure of St. Paul's Church, Windsor Locks, Calvary Church, Suffield, and Grace Church, Broad Brook. On February 1, 1913, he became rector of St. Luke's Church, Darien, which position on account of ill-health he had recently resigned, although continuing to reside in the rectory.

Dr. Van Kirk was a scholar, writer, and lecturer of some note, and had recently issued a *Source Book on the Life of Christ* which is used in connection with the Christian Nurture Series of Lessons. He is survived by his wife, who was Miss Augusta Smaletic, of St. Louis, Mo., to whom he was married in 1900.

Funeral services were held in St. Luke's Church, Noroton, Conn., on Tuesday afternoon, August 17th.

SEWANEE SUMMER TRAINING SCHOOL

THE TENTH annual session of the Sewanee Summer Training School for Workers, from August 3rd to 12th, was both in numbers and in serious work accomplished distinctly the most successful so far held in the history of this now widely recognized Southern institution. About 225 actually took the courses, besides a number not officially registered.

This school has ceased to be a mere "Sunday school institute", and is a carefully organized institution for training laymen and women of the South for more efficient leadership in religious education, missions, and social service. This serious purpose is reflected in the nature and scope of the programme as well as in the character and ability of the faculty.

In religious education, teacher training courses were given on The Teacher, by the Rev. C. H. Boynton, D.D.; on The Pupil, by Miss Mabel Lee Cooper; on The Christian Year, by the Rev. H. W. Starr, Ph.D.; on The Prayer Book, by Miss Charlotte Forsythe; on Church History, by Prof. C. L. Wells, Ph.D.; on The Catechism and Church Doctrine, by the Rev. W. A. Jonnard, who also gave the course on The Sunday School under Scientific Management. In addition to these courses prescribed by the Department of Religious Education, credit courses were also given on each of the fourteen courses of the Christian Nurture Series, the instructors being Mrs. F. H. G. Fry, Miss Cooper, Miss Gladys Fry, the Rev. I. M. Noe (who also gave a course on The Life of Christ), the Rev. H. W. Starr, Ph.D., and the Rev. W. A. Jonnard.

The Church School Service League was presented by Miss Withers, its executive secretary, whose five-hour course on methods of organization had the largest attendance. Miss Withers also led a five-

hour conference on a programme for Cycle V, and other courses on the Cycles were given by Mrs. Fry, Miss Elizabeth Slocumb, and Miss Nettie Barnwell.

In social service a teacher training course was given by the Rev. H. W. Starr, Ph.D., and a course for field workers by Mrs. Mary J. Van Hook of the National Red Cross.

In the field of missions two courses were given by Miss Nannie Hite Winston, one on Missions, the other on Reorganization of the Woman's Auxiliary and the Church Service League. Miss M. P. Ford also conducted a ten-hour normal class for Auxiliary leaders.

Each day began with Holy Communion in All Saints' Chapel. There was also a very largely attended daily Bible Study class, conducted by the Rev. W. L. DeVries, Ph.D., The subject of these studies was The Beatitudes, and no course aroused a wider interest.

The afternoons were largely given to special conferences and to organized "hikes" to the many "views" in the neighborhood for which Sewanee is widely famed.

The evening hour, from 8:30 to 9:30, was given over to the "open forum", which has now become an important feature. The outstanding subjects discussed at these evening meetings were The Race Problem, led by the Rev. Gardiner L. Tucker, with a subsequent discussion of the American Church Institute for Negroes, led by Dr. Robert W. Patton; Nation-wide Campaign Follow-up Work, by the Rev. W. H. Milton, D.D.; Americanization of our Immigrants, by the Rev. Charles T. Bridgeman; The Church and the Mill Community, by the Rev. T. P. Noe; The Church and the Mountaineer; The Church in the Rural Field, by Miss Cooper. A fine day's conference at a morning hour was also held by those interested in training the clergy for conducting "preaching missions". Dr. Milton was the preacher at the morning service and the Rev. Robert W. Patton, D.D., at the evening service on Sunday, August 8th.

In spite of the recent burning of three important buildings at the University, the authorities of Sewanee, under the able leadership of Dean Baker, were able to make adequate, if not always convenient, arrangements for rooms and board; and the altogether admirable facilities for class rooms, lecture halls, recreation centers, and public services were generously put at the disposal of the school.

An illustrated lecture on his recent trip through Armenia by the Rev. Dr. Boynton made a profound appeal to a large audience gathered in the Sewanee Union, and resulted in a generous offering, later shared in by all members of the school, for the Near East Relief Fund.

Two pageants were given under the direction of Mrs. Taylor, of Memphis; one in illustration of Course 10 of the Christian Nurture Series, and one on Americanizing Our Immigrants. Both helped to demonstrate how easily and with what brief preparation such simple pageants can be given by any well-organized Church school.

As usual, play was mixed with work, one entire evening being given over to a well ordered programme of general hilarity, which, on account of the temporary absence of one of the leading characters of the "Court", was given as a substitute for the usual meeting of the "Honorable and Transcendental Order of the Cloud Capped Mountain Heights".

The school was characterized by a general friendliness and spirit of good fellowship, and equally by a deep spirit of devotion which manifested itself in the very large attendance at the early Communion and at daily evensong. The Rev. Mercer P. Logan,

D.D., director of the school, had emphasized "consecration to service" as the "key-note" of this session at the opening service.

AMERICAN-EASTERN DEPUTATION IN ENGLAND

THE DEPUTATION from our Commission to Confer with Eastern Orthodox and Old Catholic Churches arrived in London from Bucharest three days after the beginning of the Lambeth Conference. The chairman of the Commission attended a special dinner given to the Greek deputation from Constantinople at the Liberal Club, at which Mr. Athelstan Riley presided. There were present the Archbishop of York, the Greek Ambassador, the Rev. H. J. Fynes-Clinton, the Marquis of Salisbury, and others, when speeches were made.

Later, Bishop Darlington attended a meeting of the Archbishop's Committee in the Jerusalem Chamber of Westminster Abbey, when the deputation from Constantinople was in conference and the Bishop gave an account of his experiences at Berne, Athens, Constantinople, and Bucharest, and read the propositions of the American Commission put forward as the basis of agreement and union.

The deputation called officially on Archbishop Philaret, Archimandrite Pagonis, Dr. P. Comninos, Professor of Theology, and Archpriest Calimens, at the rooms provided for them in the King's College Hotel, Westminster, and also attended service at the Greek church, Bayswater, on Sunday morning, July 18th, when Archbishop Philaret officiated and members of the Commission were guests of honor.

On Monday, July 26th, the Commission gave a formal dinner to the deputation from Constantinople. This was attended by Archbishop Philaret and his associates, by M. Polychroniades, representing the Greek Ambassador, Bishop Gailor, of the American Church, the Rt. Hon. William Cecil, the Lord Bishop of Exeter, the Lord Bishop of Gloucester, Bishop Roper of Ottawa, Bishop Plunkett of Meath, Bishop Vincent of Southern Ohio, Bishop Brent of Western New York, Mr. Robert H. Gardiner, Bishop Darlington (who presided), and Bishop Burch of New York, the Rev. Messrs. Nichols, Darlington, and Emhardt, members of the Commission. Small American flags were given as souvenirs. The deputation and the bishops present prophesied a coming union between the Orthodox and Anglican Churches.

On Sunday, August 1st, in the ancient Church of St. Mary-le-Bow, Cheapside, which has been loaned recently by the Bishop of London to the Russian refugees, a service was held at eleven which was participated in by the chairman of the Commission. This was a special thanksgiving service at which Bishop Darlington was the guest of honor, as he was also later at a reception in the hall of the Russian National Union, Queen's Gate Place, at which a large number of Russian people were present. A Russian flag and ikon were given as a token of appreciation for the work of the Commission for the Russian Church and people.

FORWARD MOVEMENT IN JAPAN

RESULTS ACHIEVED by the Forward Movement in Japan, which is the outgrowth of the Nation-wide Campaign, are beginning to make themselves felt, according to a report received from the Bishop of Kyoto, giving a detailed account of the "Record Day" attendance on June 20th.

"The numbers will probably seem very small to one accustomed to American congregations," Bishop Tucker writes, "but

Considering the fact that the third Sunday in June is the most difficult time that could have been chosen to get people out in Japan, the figures demonstrate a very gratifying degree of interest and enthusiasm on the part of our lay people. I, myself, was at Christ Church, Osaka, on that Sunday. The new church was filled with a splendid congregation. There were over 150 communicants, some of whom had been out of touch with the Church for quite a long time."

The figures are for the morning and evening services and for the Sunday schools in all the missions, and the totals show an increase of nearly one hundred per cent. above the average attendance. There were 1,447 present at the morning services, compared with an average attendance of 718; at the evening service there were 1,023 present, compared with an average of 582, and the Sunday school attendance was 2,775, compared with an average of 2,082. The attendance at Christ Church, where Bishop Tucker had charge, was 580, compared with an average attendance of 181.

CITY MISSIONARY FOR DETROIT

THE REV. JOHN N. LEVER, for the last seven years city missionary in St. Louis,

goes to Detroit next month to organize a similar work there. His work in St. Louis has been among the city institutions, and during his term of service the number of institutions visited has increased from five to nine, and the number of paid workers from three to seven. He is chairman of the diocesan social service commission, delegate to the provincial synod, and special preacher at the Cathedral.

DEATH OF CHARLES S. KNOX

ST. PAUL'S SCHOOL, Concord, N. H., lost its oldest master on August 16th in the death of Charles Sigourney Knox. Mr. Knox commenced his work at St. Paul's under its first rector, Dr. Henry A. Coit, continued it under Dr. Joseph H. Coit, and was himself a preëminent exemplar of the spirit of the early school, having begun his association with it in 1872.

Funeral services were conducted on Thursday the 19th in the Chapel of St. Peter and St. Paul at the school, Bishop Parker officiating, with the Rev. Godfrey M. Brinley of the school assisting him. Also taking part were the Rev. Prescott Everts, who read the lesson, the Rev. Hugh Birchhead, D.D., the Rev. A. Walter Saltus, the

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- Class 1. Graduates of a college or university.
- Class 2. Non-graduates.
- Class 3. Older men—over 32 years old.
- Class 4. Men of other Race and Speech.
- Class 5. Men for a localized Ministry.
- Class 6. Ministers from other Christian Bodies whose orders are not recognized by this Church.
- Class 7. Ministers ordained by Bishops in communion with this Church.
- Class 8. Ministers ordained by Bishops not in communion with this Church.

The pamphlet will be a necessity to every Bishop, every examining chaplain, every theological professor, every student or aspirant for Holy Orders. It will also be a convenience to every clergyman and layman who has the opportunity of guiding or advising men thinking of Holy Orders.

FORMS

The canonical Forms are bound with the pamphlet, perforated so that they may be detached if so desired. [But the pamphlet would be left in incomplete state without them.] The Forms—blanks for required signatures—may also be obtained separately, price 3 cts. each, postage additional, as follows:

- Form A. Certificate from Minister and Vestry. [Canon 2, § I.]
- Form B. Certificate from Presbyter and Four Laymen. [Canon 2, § III.]
- Forms C, D. Certificates from a Presbyter and from Minister and Vestry. [Canon 7, § IV. (c) (d)]
- Forms E, F. Certificates from a Presbyter and Six Layman. [Canon 7, § VI. (i)]
- Form G. Certificate from Minister and Vestry. [Canon 8, § IV.]
- Form H. Certificate from Presbyter and Laymen. [Canon 8, § VI.]
- Form I. Certificate of Eight Adult Laymen. [Canon 2, § IV. (i, ii)]
- Form J. Certificate of Two Presbyters. [Canon 2, § IV. (iii)]

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Rev. William Porter Niles, and the Rev. W. Stanley Emery.

On the morning of the burial a requiem celebration was held in the school chapel, the Rev. Edward D. Tibbits, D.D., officiating.

Interment was made at the school cemetery at Millville, Bishop Parker officiating.

Mr. Knox is survived by a brother, also a master at the school, a sister-in-law, two nephews, and a niece.

nothing could stand against her, and most of these problems we are worrying and disputing about would solve themselves."

More than once Archdeacon Neve's poetry has appeared in THE LIVING CHURCH. This is his

"SONG OF THE THOUSANDFOLD

"Knight of the Order of the Thousandfold,
What is it God wants done thou canst not do?

The mighty deeds of faith once wrought of old
Thou canst to-day renew.

"Why wait for some 'far off divine event'?
The present hour doth claim thine utmost zeal.

Go forth with the belief that thou art sent
To make Christ's promise real.

"His promise: that by faith thou mayest do
As mighty works as He Himself hath done,
And greater works than these; go prove it true
And glorify God's Son.

"Not by thy power or might, but bowed in prayer
Thou shalt prevail as Jacob did of old,
Princes with God to be. His gifts to bear,
And bless a thousandfold."

THE ORDER OF THE THOUSANDFOLD

ARCHDEACON NEVE, whose headquarters are at Ivy Depot, Virginia, is devoting much of his time to a society of spiritual purpose which he calls the Order of the Thousandfold. The society is based on Christ's promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to My Father." The condition of membership is that one use the prayer of the order:

"Almighty God, our Heavenly Father, who with Thy Son Jesus Christ hast given unto us all things in heaven and earth; We beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine, to Thy honor and glory, for Jesus Christ's sake. Amen."

The Archdeacon writes that the order "is making rapid headway; in fact, some of the members are interesting friends in distant countries." The June number of *Our Mountain Work in the Diocese of Virginia* was given up to the order. Archdeacon Neve also presented the order to the last diocesan council.

"If all praying people," he writes, "would earnestly seek, day by day, to be made a thousandfold more useful than ever before, a great wave of enthusiasm would sweep through the Church, and nothing would seem impossible. If we only knew our own God-given strength, the Church would go right ahead, with such a victorious onrush that

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SPECIAL SESSION OF THE HOUSE OF BISHOPS

THE PRESIDING BISHOP has called a special session of the House of Bishops to meet in Christ Church Cathedral, St. Louis, on Wednesday, October 27th, at 11 A. M., to take action upon the suspension of the late Bishop of Delaware; and upon the proffered resignation of the Bishop of Honolulu; and upon vacancies in missionary districts; and upon any other matter that may lawfully come before the meeting.

CHURCHMAN CANDIDATE IN WISCONSIN

WISCONSIN CHURCHMEN will be interested in learning that William J. Morgan, a candidate for the Republican nomination for Attorney General of the State, is a leading member of the Cathedral congregation and of the Cathedral chapter and is director of the Brotherhood of St. Andrew at the Cathedral. Mr. Morgan consented to seek the nomination on the urgent solicitation of competent advisers, who felt that there was no satisfactory candidate for the nomination in the field and urged that it was his duty to permit his name to be used.

CHAPLAIN TO SISTERHOOD

THE REV. LEICESTER C. LEWIS, Professor at the Western Theological Seminary, has been elected Western Provincial Chaplain of the Community of St. Mary and will assume that position upon his return from Europe in January. Prior to that date the Chaplain General will continue to act for him.

DEATH OF REV. J. N. MARVIN

THE DEATH of the Rev. J. N. Marvin is reported as occurring at his residence in Albany, N. Y., on July 25th.

The Rev. John N. Marvin was made deacon in 1879 by Bishop Doane, who six years later advanced him to the priesthood. In the last year of his diaconate and until 1891 he was in charge of the Church of the Good Shepherd, Canajoharie, N. Y., and for the ensuing four years he was rector of St. John's Church, Johnstown, in the same diocese. He also served as rector of St. Luke's Church, Cambridge, N. Y. For a long term of years he was editor of the *Diocese of Albany*, now the *Albany Church Record*, a position he was the better able to fill because he was diocesan missionary for a number of years.

DEATH OF REV. A. D. WILLSON

THE REV. ALBERT DANIELS WILLSON, rector of Christ Church, Bronxville, N. Y., passed to his rest on Friday evening, August 20th, from Bronxville Hospital. He had been seriously ill for about five weeks, but in poor health for some three years, when the work of the parish was carried on largely by the associate rector, the Rev. C. W. Robinson.

The Rev. Mr. Willson was ordered deacon by the Rt. Rev. H. C. Potter, D.D., in 1893, the same bishop advancing him to the priesthood in 1895. He first served as assistant at the Church of the Annunciation, Philadelphia, and later as assistant in Trinity parish, New York City.

Funeral services were held from Christ Church on Monday morning, the associate rector officiating. Interment occurred at Canandaigua, N. Y., the home of his family, on Tuesday.

MEMORIALS AND GIFTS

AN UNUSUAL memorial window recently dedicated in the Church of the Epiphany, Los Angeles (Rev. Edwin S. Lane, rector), was placed by the men of the parish who were in the national service during the war. It commemorates the supreme sacrifice of one of their comrades, Wilfred Winnett, and is a thankoffering for their own safe return. The dedication was held on Sunday, July 18th, the anniversary of Marshall Foch's successful counter-attack in which some of the men took part. The sermon was preached by the Rev. W. J. W. Bedford-Jones, rector of St. James' Church by-the-Sea, La Jolla. Mr. Bedford-Jones was rector of the Epiphany at the time the men entered the service and was welcomed back by a large congregation. The window, made by the W. H. Judson Art Glass Co., of Los Angeles, matches the windows already in place. The variations occur in the three upper panels and in two small panels between them. In the middle of the large center panel appears a service flag, in colors, containing one gold star surrounded by twenty-eight blue stars. At the top of the same panel in a rounded enclosure are the wings of an aviation pilot, Mr. Winnett having been killed in a crash of his machine. In similar enclosures at the tops of the other two panels are placed victory buttons in bronze, exact replicas of those issued by the government. In the two small panels lying between are exquisite shields of the army and navy, the appropriate colors being carefully executed. The inscription reads:

"To Commemorate the Supreme Sacrifice of WILFRED WINNETT and the War Service of the Men of Epiphany Church, 1917-1919."

The entire cost of the window was cared for by personal contributions of the men themselves.

AT GRACE CHURCH, Lockport, N. Y. (Rev. Henry F. Zwicker, rector), on the Ninth Sunday after Trinity, a bronze tablet was dedicated in honor of the forty-four young men and three young women who served in the world war, and have now returned to their homes—and were present at the service so far as they are still resident in Lockport. After Holy Communion the choir marched from the chancel to the rear vestibule, singing *The Son of God Goes Forth to War*. Dedicatory prayers were recited by the rector, the national anthem was sung, and the procession returned. On the same occasion the service flag of the parish, which had been suspended in the building since mobilization, was lowered by two of the service men. The rector's brief patriotic address maintained the theme that if one were not true to his God he could not be true to his country.

ASHEVILLE

JUNICE M. HORNER, D.D., Miss. Bp.

Church Schools

THE NEW building to replace the one burned down last winter at Christ School, Arden, is rapidly going up. Every detail is receiving the watchful care of the faithful rector, the Rev. R. R. Harris.

PATTERSON SCHOOL, Legerwood, a real agricultural school, is under the care of the Rev. Hugh A. Dobbin. The property, in Caldwell county, was bequeathed to the district by the Hon. S. L. Patterson, a former commissioner of agriculture of this state, and his wife. The new Gard Memorial Hall, now being erected, has the basement half finished, delay in the receipt of material, owing to railroad congestion, preventing

more rapid progress. An abundant wheat harvest is anticipated. The school has two reapers and binders, a two-row corn planter and cultivator, as well as tractor and truck, electric motor, and other up-to-date time-saving machinery. The school term began August 10th. Only thirty boys can be taken until the new dormitory is ready. A gift of \$1,000 has been offered towards making the new dormitory a three-story building, conditional on the securing of another equal sum. A worthier work, solely for mountain

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boys, would be hard to find. Christ Industrial School ranks first in what has been accomplished in this direction—work among mountain boys and Patterson School in the agricultural field.

VALLE CRUCIS SCHOOL, now heavily burdened, may some day have an encouraging report to make. The apple trees grow larger, year by year. The dairy produces milk and cheese. Large profit must accrue, later, to the pecuniary advantage of the diocese. And, eventually, the spiritual work begun in this beautiful and romantic valley of the Cross must come to fruitfulness. The need of a resident chaplain is very real.

CONNECTICUT

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

At Branford—West Haven—Greeks at New Haven

THE SURROUNDINGS of Trinity Church and parish house, Branford, are to be immediately improved by the laying of concrete walks by the parish and the placing of necessary curbs by the town authorities.

ENERGETIC EFFORTS are being put forth by Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), in the hope of soon building the much needed gymnasium annex to the parish house. The fire left the end of the parish house unprotected, and to give the necessary protection the "gym" becomes a necessity. Probably \$5,000 will complete the building and a considerable part of this amount is now in hand.

THE COLONY of Greeks which has for some time been using the basement of Christ Church, New Haven, for its services, is in a fair way to have a church building of its own. Plans are being prepared for remodeling a two-family house of fourteen rooms recently purchased for Church purposes. This will be the first Greek Orthodox church in New Haven, the nearest one at present being in Waterbury. The New Haven congregation numbers some two hundred souls, but there are fully six hundred Orthodox Greeks in the city, the greater part of whom it is hoped will be reached when the new building is ready.

THE GUILDS of St. Peter's Church, Milford, have a novel way of sustaining interest. Birthday parties held at stated intervals include all who have had anniversaries since the last one was held, and a recent one was held for all whose birthdays fell within the past three months.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

The Ranger—A New University Parish

ST. PAUL'S CHURCH, San Diego, has what is probably one of the most unique parish papers in the country. Published by the St. Paul's Rangers, an organization of young men, and bearing the name, *The Ranger*, it contains sixteen pages monthly, is now in its third year, and the vestry recently adopted it as the official parish paper.

TRINITY CHURCH, Los Angeles, without a head for some time, is coming into vigorous life under the recently elected rector, the Rev. A. F. Randall. An adult Bible class and a Young People's Fellowship are filling special needs. The parish has recently become one of strategic importance because the nearby State Normal School has been converted into a southern branch of the University of California. During the summer session just finished there were some 1,400 students in attendance.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Bishop Bury in Maine

THE RT. REV. HERBERT BURY, D.D., Bishop for Northern and Central Europe, recently visited the Island of Mt. Desert, and, besides preaching at St. Saviour's Church, Bar Harbor (Rev. W. E. Patterson, rector), and St. Mary's-by-the-Sea, Northeast Harbor (Rev. Canon Lee, priest in charge), made a number of week-day addresses, at private residences, in the latter of which he related his experiences at the front, and also behind the German lines as a chaplain to English prisoners, during the great war. The Bishop received a very hearty welcome on every occasion and generous contributions in aid of his work were made. Both on Sunday, August 1st, at Bar Harbor, and on the following Sunday at Northeast Harbor, he was listened to by large congregations. On the latter occasion the American and British flags were carried in procession and, as indeed on every other occasion on which he spoke, he was made to feel that he was welcomed as a representative of the Mother of English-speaking peoples and of the Mother Church of England.

MISSOURI

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

Nation-wide Campaign

THE DIOCESE will commence a Nation-wide Campaign "drive" on October 1st, to complete its quota which was only partially raised last spring.

RICHMOND'S MONUMENTAL CHURCH

ONE of Richmond's most notable buildings and interesting memorials is the Monumental Church.

This historic church is, in a very real sense, a public building, and was built by the City of Richmond, not by any denomination. The story is familiar to Richmonders of the older generation.

On the night after Christmas, 1811, the first Richmond theater, which stood on the site now occupied by "old monumental" was destroyed by fire, and sixty persons, including Governor George William Smith and other prominent and useful men and women, were burned to death. Richmond, though the capital of Virginia, was but a small town then, and sixty of its citizens made a big group. The whole town was in mourning.

At a mass meeting held in the capital

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building to arrange for a memorial to those who had perished, it was decided to erect over their ashes a church, to be known as "The Monumental Church". All creeds and classes subscribed to the building fund and a vote of the subscribers gave the proposed church to the Episcopalians, with the condition that if they should ever move from it or give it up it would become city property.

The names of those buried beneath it are inscribed upon a cenotaph in the porch.

At the time of the fire the company of which Edgar Poe's mother had been a member when she died in a lodging house was laying *The Bleeding Nun* a popular tragedy of the day. Poe's foster parents, the Allans, were members of the, then new, Monumental Church, and a pew there bears tablet to their memory. My grandmother used to tell me of seeing Poe himself in the Allan pew during his boyhood. The great Chief Justice John Marshall was a devoted member, and of course, his pews among those which have been marked.

With its unique and impressive exterior and its beautiful interior, where visitors find what many of them have described as an "old world atmosphere", added to its interesting story, old Monumental is an asset to Richmond entirely independently of its value as a church. For more than a hundred years it has been one of the objective points of the intelligent tourist which have made Richmond a "worthwhile" place to visit.—MARY NEWTON STANFORD, in Richmond *Times-Dispatch*.

RECENT RESULTS OF PROHIBITION

IN MASSACHUSETTS the State Department of Public Welfare reports that for the year ended July 1, 1920, alcoholic insanity cases had decreased within the year 4.55% and that the number of patients designated as insane had decreased 6.18% in the same period of time.

Dr. Burdette G. Lewis of Trenton (N. J.) State Hospital, is authority for the statement that the number of alcohol dementia cases in the first year under the prohibition law decreased 75%.

The chief of police in Washington, D. C., reports a decrease in arrests of 58% for the first eight months of prohibition as compared with the number of arrests for the corresponding time one year previous.

In San Antonio, Texas, the Lone Star Brewing Company has changed its brewing plant into a textile plant employing three hundred more workers than formerly.

A former brewery in Toledo, Ohio, which employed 78 men, is now making malted milk and is employing 278 men.

The police report for the city of Providence, Rhode Island, shows a decrease of arrests of 31% in the first six months of 1920 as compared with the same period in 1919.

A newspaper in Hoboken, New Jersey, says that the number of ice cream parlors has doubled in that state since the dry law went into effect.

For the year ended July 1, 1919, in the State of Massachusetts, there were 93,445 arrests for drunkenness. For the year ended July 1, 1920, there were 29,608, or a decrease of 70%.

In Dayton, Ohio, the number of arrests for the first six months of 1919 was 4,480. In the corresponding period in 1920 the number was 1,133.

In the first year of prohibition in Chicago the average number of accidents per month decreased 95%.—*Intercollegiate News Service*.

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