



The Living Church

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VOL. LXIII

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

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THE SPIRITUAL LEADERSHIP of the Church is still in the hands of Jesus. The right hand of God is the place of authority and power. From that exalted throne our Lord controls the destinies of His saints upon earth. His great designs are spread upon the map of the ages and His purposes are slowly but surely coming to a perfect fruition. From the excellent glory He watches the fight between right and wrong, and sends His angel messengers to help in the fight. God has committed judgment to Him and we are fast hastening to the time when from His throne He shall offer the final judgment upon the living and upon the dead. If we love Him we need not fear, for He is our Comrade in life, death, and the great hereafter.—Rev. C. E. Coles, Ph.D.

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The Lambeth Encyclical *

To the Faithful in Christ Jesus:

WE, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the great war, give you greeting in the name of our Lord and Saviour, Jesus Christ.

We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this letter we propose to give a connected view of these matters in the hope that it will make our resolutions more intelligible, and lead some to study them, together with the reports of our committees on which they are based.

We find that one idea runs through all our work in this Conference, binding it together into a true unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of fellowship.

The minds and the hearts of men already go out to this idea. Men never prized the universal fellowship of mankind as they did when the great war had for the time destroyed it. For four terrible years the loss of international fellowship emphasized its value. But the war which broke one fellowship created others. Nations became associated in alliances, which they cemented with their blood. In every national army, comradeship, novel and intense, united men of different classes and most various traditions. Thousands gained quite a new impression of what human nature might be when they experienced the fellowship of man with man in danger and death. Comradeship ennobled war. To-day men are asking: Can it not ennoble peace?

But the power of fellowship was prominent even before the war. Through trade unions and other societies it had changed the face of industrial life. It bound together workers in science, education, and social reform. It gave its character to our recreations. In these and many other phenomena of the times there is the same motive taking different forms, the desire for fuller and freer life, and there is the same conviction that it is to be gained by effort in fellowship.

To a world that craves for fellowship we present our message. The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men.

This cardinal truth was emphasized by our Lord in words which can never grow old, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." That is the great and first commandment. It can never yield the primacy to the second, which is like unto it: "Thou shalt love thy neighbour as thyself." For that primacy belongs to order of creation. God made man in His own image, and God is love.

Men to-day are tempted to despair of the world and to blame its design. But this at least we can say: the life of men upon earth was designed to give opportunities for love, and nothing has defeated that design. Those things which most perplex us, suffering and sin, have been the occasion of the most conspicuous triumphs of love. This design is the clue to the labyrinth of life. We lose our way in the maze whenever we let go this clue.

Men lost the clue, and they are always losing it, for they will not keep God in their knowledge, nor love in their hearts. It is ours to recall men to God and to His revealed purposes and His acts which reveal them. It is ours to bid them pause in the hurry and stress of life, in the midst of its trivialities and its tragedy, and contemplate anew the ways of God. He made men for love, that they might love Him and love one another. They rejected His purpose, but He did not abandon it. He chose a nation, and made it in a special sense His own, that within it love of God and men might be cultivated, and that thus it might enlighten the world. Into that nation He sent forth His Son, both to reconcile the world to Himself and to reconcile men one to another. And His Son formed a new and greater Israel, which we call the Church, to carry on His own mission of reconciling men to God and men to men. The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without destroying, the wills of men. And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit He, the one God and Father of all, may win over the whole human family to that fellowship in Himself by which alone it can attain to the fulness of life.

This, then, is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God. But in order to accomplish its object the Church must itself be a pattern of fellowship. It is only by showing the value and power of fellowship in itself that it can win the world to fellowship. The weakness of the Church in the world of to-day is not surprising when we consider how the bands of its own fellowship are loosened and broken.

The truth of this had been slowly working into the consciousness of Christians before the war. But the war and its

Reunion of Christendom

horrors, waged as it was between so-called Christian nations, drove home the truth with the shock of a sudden awakening. Men in all communions began to think of the reunion of Christendom, not as a laudable ambition or a beautiful dream, but as an imperative necessity. Proposals and counter-proposals were made, some old, some new. Mutual recognition, organic union, federation, absorption,

* This is the full text of the Encyclical Letter issued at the close of the Lambeth Conference. The appended resolutions will be printed in next week's issue. Editorial comment is deferred until these have been printed.

submission—these phrases indicate the variety of the programmes put forward. Some definite proposals came from the mission-field, where the urgency of the work of evangelization and the birth of national Churches alike demand a new fellowship. Again, in the shadow of suffering and in the light of sympathy, the ancient Churches of the East drew nearer to our own than ever before. An official delegation from the Ecumenical Patriarchate came to London at the time of our Conference, to confer with our committee on the points which still need mutual explanation between our two Churches. The preparations for the World Conference on Faith and Order had not only drawn attention in all parts of the world to Christian unity, but had led to discussions in many quarters which brought to light unsuspected agreement between the leaders of different communions. The great wind was blowing over the whole earth.

Such were the conditions of the time at which our Conference met. All realized that the subject of reunion was our most important subject. The bishops brought with them into the Conference very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of reunion was entrusted to the largest committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete. It is embodied in our Appeal to all Christian people.

In this Appeal we urge them to try a new approach to reunion; to adopt a new point of view; to look up to the reality as it is in God. The unity which we seek exists. It is in God, who is the perfection of unity, the one Father, the one Lord, the one Spirit, who gives life to the one Body. Again, the one Body exists. It needs not to be made, nor to be remade, but to become organic and visible. Once more, the fellowship of the members of the one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities.

Thus our appeal is in idea and in method a new appeal. If it be prospered, it will change the spirit and direction of our efforts. Terms of reunion must no longer be judged by the success with which they meet the claims and preserve the positions of two or more uniting communions, but by their correspondence to the common ideal of the Church as God would have it to be. Again, in the past, negotiations for reunion have often started with the attempt to define the measure of uniformity which is essential. The impression has been given that nothing else matters. Now we see that those elements of truth about which differences have arisen are essential to the fulness of the witness of the whole Church. We have no need to belittle what is distinctive in our own interpretation of Christian life; we believe that it is something precious which we hold in trust for the common good. We desire that others should share in our heritage and our blessing, as we wish to share in theirs. It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men. So long as there is vital connection with the Head, there is positive value in the differentiation of the members. But we are convinced that this ideal cannot be fulfilled if these groups are content to remain in separation from one another or to be joined together only in some vague federation. Their value for the fulness of Christian life, truth, and witness can only be realized if they are united in the fellowship of one visible society whose members are bound together by the ties of a common faith, common sacraments, and a common ministry. It is towards this ideal of a united and truly Catholic Church that we must all set our minds.

This truer conception of the Church and of the divine purpose disclosed in its history must regulate our aspirations as well as our endeavors. We cannot suppose, indeed, that we have found a way to solve all difficulties in a moment. The vision must become clear to the general body of Christian

men and women, and this will take time. We must all direct our gaze towards it. We must help one another to see what steps lead towards its fulfilment, and what steps lead the other way. The vision points the road to reunion. This road may not be short, but, we believe, it will be sure.

The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we to be to improve and strengthen in every way the fellowship of our own Church. This is one of the most direct and obvious methods of preparing for reunion.

The Anglican Communion

In our resolutions we call upon each Church of our communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete, and the more effective is the life of any one Church, the more point of contact will it find with others. We would also communicate to the Churches of our communion an impression which has forced itself upon us on many occasions in our discussions. Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic, in truth and in life. Our Conferences give us the opportunity of comparing the experience which we have gained in matters of organization, and of bringing together and recording the results for the information of the whole communion. In this connection we may mention that at the present meeting we adopted a series of somewhat technical resolutions dealing with the formation of new Provinces and the constitution of the Central Consultative Body. The subject of the Provinces, though important, we will pass over here. The Central Consultative Body acts, in a certain limited way, for the Lambeth Conference in the intervals between its meetings. It is thus one of the links which bind together our fellowship. The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

For half a century the Lambeth Conference has more and more served to focus the experience and counsels of our communion. But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and of love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our Conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the Conference is to attain such objects it must be because it is itself a fellowship in the Spirit.

The duty of preserving and strengthening the fellowship of the Church belongs specially to a smaller fellowship within it, the fellowship of the ordained ministry. The three orders of bishops, priests, and deacons have always been

The Ministry of Women

assisted in their ministry by many others who at different times and in different places have had different names and positions. In a wider and more general sense these all belong to the ministry of the Church; for the special kinds of service which they have to do distinguish them from the main body of Christians, who are commanded in general terms "by love to serve one another". Thus the great fellowship is throughout cemented by service, which is love in action.

There has been much discussion of late about the admission of women to share in the ministry of the Church, both in the wider and in the narrower sense of those words; and the Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their work. We have thought well to give in a

series of resolutions what we think to be the general mind of our branch of the Catholic Church at this time about this subject. We feel bound to respect the customs of the Church, not as an iron law, but as results and records of the Spirit's guidance. In such customs there is much which obviously was dictated by reasonable regard to contemporary social conventions. As these differ from age to age and country to country, the use which the Church makes of the service of women will also differ. But this use will be further determined by a more important consideration. It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shown, not in disregarding, but in taking advantage of, the differences between women and men. These considerations seem to have guided the primitive Church to create the order of deaconesses. We have recorded our approval of the revival of that order, and we have attempted to indicate the duties and functions which, in our judgment, belong to it. We also recognize that God has granted to some women special gifts of spiritual insight and powers of prophetic teaching. We have tried to show how these gifts can be exercised to the greatest benefit of the Church. The arrangements which we have suggested are not applicable to all countries alike. Yet everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the ministry may be strengthened by the coöperation of women and the fellowship of the Church be enriched by their spiritual gifts.

There is much that the fellowship of the Church lacks for its completeness of life. As a fellowship with God and in God, it has infinite resources of power on which to draw. But the tendency to say "the old is good" is particularly strong in the Church. Religious people are apt to feel the goodness of the old so much that they are slow to prove whether there are yet powers of God on which they have never drawn. They are almost equally slow to believe that they might themselves receive the blessings which were given to faith in its primitive freshness. As a result of this, sometimes men and women form fellowships that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shown to involve serious error. It is also shown that adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

There is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected. For instance, Church people receive, and must always receive, with all thankfulness, as from God, the help which medical skill and devotion can give. But, on the other hand, they ought to take more account of the recent growth of knowledge about the power of spirit and mind over body. More than this, they ought to display an intenser faith in their Lord Himself as the source of all healing, bodily and spiritual, and to have bolder expectations of His willingness to respond to their prayers with gracious revelations of His power. They ought to offer far more numerous examples of that repose upon God which is the health of the soul, and secures, in ways which pass understanding, the health of the body. For all these things are the rightful heritage of those who abide in the Divine fellowship.

Religion has promises which we have not fully claimed, not only of the life which now is, but also of the life which is to come. Our fellowship with one another, not less than

our fellowship with God, triumphs over death. We who belong to the Church's lesser fellowship in this world are not separated from, but are one with, those who belong to the Church's higher fellowship in the other world. This is, in part, what we mean by the Communion or Fellowship of Saints. The distance between our temporary and our permanent home, between earth and heaven, is not great. Christ and His Apostles made this clear, and the Christian experience of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavor is straining to bridge the space that lies between. It is in this endeavor that many distracted souls turn to spiritualism for help, not realizing that the Church has abundant treasures of comfort and assurance of the world beyond this, with which to bring to the sorrowing the solace which is the right and the heritage of Christians. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners. Whatever new triumphs of faith remain to be achieved and whatever new voices of comfort are waiting for utterance, the bond of love, rightly understood, will continue to be strong enough to carry the bereaved through the days of mourning and the discipline of separation till the day breaks and the shadows flee. Here, as in all fellowship, there are silences and limitations which cannot be wholly done away while earth lasts. But through them and beyond them fellowship abides.

Fellowship in this life, whether with God or with one another, is but the preliminary stage in an eternal progress. While the spiritualist seeks light upon the future life through communication with the departed, the theosophist seeks the clue to his own destiny in the mysteries of his own being. Here again the Christian Faith gives us all that we need for life and work. That Faith bids us look onward from glory to glory in the ever closer union of the spirit of man with the Christ who is God and was made man, and not merely in the evolution of a Christ within, who is but the higher self of man. Here again fellowship is the path and the goal. The hidden man of the heart, who is now being fashioned by the one Spirit after the likeness of the one Christ, is no lonely seeker after truth, no disciple of an esoteric brotherhood, but a citizen of a spiritual kingdom in which all sorts and conditions of men in every race and nation are being trained to feel the power of God and to fulfil the purpose of God for the whole world.

We have spoken of the Church and of those things which it lacks. If it is to be a perfect fellowship, as it ought to be, it must recover them, especially unity and power. We would end this section of our letter by pleading earnestly with Church people to use the only means by which the Church can regain those great gifts. The first is prayer. Pray without ceasing, without wavering, faithfully, instantly, fervently. Prayer is the source of all our strength. The second is to obey the Lord's command, and more earnestly and more devoutly to partake of the Sacrament of His Body and Blood. In it offer yourselves with your souls and bodies, to be a reasonable, holy, and lively sacrifice in union with His Sacrifice. In it learn from Him the way of fellowship, with God and with man, and receive in Him the power to share His love to His Father and His love to men.

From the fellowship of the Church, what it ought to be and what it ought to contain, we now pass to other fellowships which exist among men by the will of God. For these fellowships too there is only one inspiration, and that is the Spirit of God. The Church, in which it has pleased God to dwell by His Spirit, ought therefore to have a message for all these fellowships.

Marriage and the Family

The fellowship between man and woman in marriage was the earliest which God gave to the human race. "From the beginning of the creation", as our Lord reminded us, God made them male and female. What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh: and those whom God has joined together man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has

to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world. Its indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The State's obvious interest in the children should lead it to preserve the strictness of marriage law. On the other hand, it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened into the fellowship of their home, they will build up their nation according to the purpose of God; and not only the nation but also the Church; for He, after whom the carpenter's household will ever be called the Holy Family, wills to build every generation of His Church on holy families.

We cannot forget how He who was the centre of the Holy Family became afterwards the Succourer and Saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church, from age to age, compassionate spirits, who by His aid follow the example of His winning compassion. Our committee has touched upon this part of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life.

The relation of men one to another in industry or trade is another fellowship which God intended to exist and created

Industry and Commerce

to be good. Yet to-day we are confronted with a world-wide upheaval and embittered antagonism in social relations, the course of which none can foresee. We seem to be involved in an internecine conflict between Capital and Labor in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that, in its essential nature, industry is not a conflict but a fellowship. Again, every trade or profession ought to be producing something which men want and ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in cooperation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another". To all concerned, employer and employed, director and workman, investor of money and investor of brain and muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully, as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men cooperating in fellowship, not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts, the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labor. For this is part of Christian justice. The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the Spirit of God. In no other way, as we believe, can society recover itself than

by recovering the plan of God for its well-being, and by reliance on His inspiration for realizing that plan. Such are the principles and thoughts which underlie our Resolutions on Industrial and Social Problems.

We pass on to the relation between nations. We cannot believe that the effect of the coming of the Kingdom of God upon earth will be to abolish nations.

International Relations

Holy Scripture emphasizes the value of national life and indicates its permanence. The sense of nationality seems to be a natural instinct. The love which Christ pours into the hearts that are His makes men cease to hate each other because they belong to different nations. Within redeemed humanity nations will not cease to exist, but nationality itself will be redeemed. We need not despair of this consummation because of any wrongs which have been done in the name of nationality, however recent and however appalling.

Thus the purpose of God for the nations, as we conceive it, is that they should form a fellowship, as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, and for the ambition to conquer and to enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of brothers in a family, wherein the immature and the weak have carefully secured to them the chance to grow and to grow strong.

We commend to all Christian people the principles which underlie the League of Nations, the most promising and the most systematic attempt to advance towards the ideal of the family of nations which has ever been projected. It has deeply stirred the hopes of those who long for peace on earth and increase of fellowship. But if any such league is to have success it will need the enthusiastic and intelligent support of millions of men and women. It is not enough that governments should agree to it, or statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed, and is needed now. War-weariness cannot unite and is not uniting us. Neither the sufferings of some countries nor the ambitions of others are making much impression on a paralyzed world. The world needs to recover feeling, but the feeling must be right and true. Before either peace or freedom can be established in security and joy, the fires of brotherly love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one Spirit of fellowship, which is the Spirit of God. We must subject our wills and open our hearts to His influence, that He may work that miracle in the world.

It will be naturally and rightly said that the great ideal of the brotherhood of nations involves for its full realization the thorough permeation of the nations with Christ's Spirit. The conversion

Missionary Problems

of the nations is the only real hope for the world.

It is a curious coincidence that all the most prominent problems in the mission-field to-day are in some way connected with nationality. The report of our committee traverses the whole ground. We would here indicate only the salient points.

"These that have turned the world upside down are come hither also." Many others besides the men of Thessalonica have recognized that Christianity is a revolutionary force. It cannot be otherwise. The preaching of the Kingdom of God is always, as it was at the first, also the preaching of a change of mind. It is certain to make people see that "the manner of life handed down from their fathers" is in some, or perhaps many, respects "vain". Whether missionaries emphasize this, or leave it to be inferred, they are sure to incur suspicion and arouse resentment. But to-day they are coming to see that some of this suspicion and resentment is due to their own faulty conception of their object.

They have been content to make disciples out of all the nations. They have not remembered that their Master in fact commanded them to make all the nations His disciples.

In other words, they have not taken due account of the value of nationality. The aim of missions is not only to make Christians, but to make Christian nations. The principle has consequences, both negative and positive, which are daily becoming clearer. No community of Christians has a right to attempt to produce a replica of itself in a foreign country which it evangelizes. Neither forms of worship, nor methods of thought, nor social institutions belonging to one race ought to be imposed on another. Nor will evangelism or pastorate for longer than necessary be retained in foreign hands.

Foreign missionaries should set before themselves one ideal, and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fulness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ, who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of national Churches. They will be on their guard against that sectarian spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary, therefore, must give his strength to making known Christ in the fulness of His Person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.

But not only does the Church need every nation to be evangelized; it needs also the help of every nation in evangelization. It has been a consequence of the late war that missionaries of certain nations are forbidden to work in the greater part of the world. As Christians we cannot acquiesce in this prohibition, except as a temporary measure. The command of Christ is obligatory on those nations, as on our own. Nor can the missionary cause afford to lose their assistance. But if this claim, which we thus advance in the Name of Christ, is to command the attention of statesmen, the standard of missionary single-mindedness must be kept very high. No one can be a politician as well as a missionary without endangering the credit of Christian missions as a whole. If missions are not to be at the mercy of measures of political expediency, missionaries must be plainly seen to have no object or motive, no thought, beyond the spreading of the Kingdom of God.

We have devoted so much space to the relation of nations and the national spirit to missions, because that is the outstanding problem of the mission field to-day. But we would not be misunderstood. Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation, which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. "He that loveth father and mother more than Me," said Jesus Christ, "is not worthy of Me." National loyalty has often led men into exclusiveness, jealousy, and hatred, which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity nationality finds its redemption: while national characteristics are preserved for noble use and mutual benefit. But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity.

To a world full of trouble and perplexity, of fear and despair, of disconnected effort and aimless exertion, we present what we have been permitted to see of the purpose of God. It is enough to guide us. But, if it often

seems that the message of religion is too general and its application to details too difficult, then it is our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work with us beyond our understanding: and we shall have contributed to the fellowship of man, because we have been working in fellowship with God.

Signed on behalf of the Conference,
RANDALL CANTUAR.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

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

THE VALUE OF RIGHT THINKING

Its Relation to Destiny

Sunday: St. James 1: 12-21

"Blessed is the man that endureth temptation"

A USEFUL lesson in the school of life is to appreciate the close relationship between right thinking and right living. That which differentiates man from the brute, the enlightened from the savage, is the range and control of his thinking. To his ability to think man owes his position in creation. Civilization is the product of his mind. To control the thoughts is to control one's personality. "He that ruleth his spirit is greater than he that taketh a city." "Nothing can work me damage except myself" is another way of saying: "Nothing hurts me except what hurts inside". Mental science corroborates the psychological analysis of sin in this reading. It is not the temptation which stains, but one's thought about it. Every thought "brings forth after its kind". The character of the cause determines the character of the consequence. To endure temptation one must think in other channels. The victory is a victory of substitution: of purity for lust, honor for greed, and good-will for anger.

Its Effect upon the Sub-conscious

Monday: Ephesians 4: 17-32

"Let not the sun go down upon your wrath"

The relation of one's conscious personality to the sub-conscious is like the floating of an ice-berg: that which is submerged is many times the greater. The forces which determine its course are not the wind and the wave, but the hidden currents. Our lives are controlled far more by the sub-conscious than by the conscious. What we store in the sub-conscious is good or evil according to the thoughts we entertain. This emphasizes the value of right thinking. To "let the sun go down on our wrath" means to repress one's angry thoughts, storing them in the sub-consciousness instead of getting rid of them. This causes a "heavy heart". A person with a "grouch" is one with an unhealthy repression, ever thinking in terms of discord. The escape is by an unalterable law: "Let all bitterness be put away from you." In other words: keep sweet-tempered by right thinking.

Control by Substitution

Tuesday: Philippians 4: 8-10

"Think on these things"

The problem of self-control is a problem in right thinking. The supreme power in man is his mind, and if that is controlled it will control all else. The first step in doing anything is to know how. And so in these two verses is summed up all the philosophy and religion necessary to help one gain self-control. They mean that we are not to wrestle with the things that are wrong, but to drop them by substitution. Thoughts change with great rapidity and without effort on our part. Such ease of transition is a divine gift, and by its means it becomes possible for us instantly to pass from unhealthy to healthy thoughts. As no one can tell another how to see or hear, so no one can tell another just how this transition is accomplished, but it can be done. The effort must be accompanied with earnest prayer, and with the consciousness that "the God of peace shall be with us". Perseverance, like physical training, will accomplish what at first seems impossible.

The Influence upon Character

Wednesday: St. Mark 7: 1-23

"Out of the heart"

In the Bible the "heart" stands for the center of one's

Conclusion

to see of the purpose of God. It is enough to guide us. But, if it often

spiritual being. "Out of the heart the mouth speaketh." Our words are colored by our mode of thought; our mode of thought determines our character. Most of us would find it difficult to give a satisfactory definition of the "soul". But there is one element of the soul about which there is no room for doubt, and that is *character*. Whatever else may be left behind, one's character will go with one into the unseen. It will help to determine our destiny, and itself is the result of the ways in which we think. The foul fiends catalogued in verses 21 and 22 are the offspring of evil thinking. Momentary thoughts of lust, fear, or anger produce a physical change in one's being, and every evil deed is first rehearsed in the mind. How incisively our Lord teaches this by contrasting the outside and the inside of the platter, eating with hands ceremonially clean, and character soiled with unworthy thought. "Keep thy heart with all diligence, for out of it are the issues of life."

The Basis of Action

Thursday: St. Matthew 5: 21-26

"Every one angry with his brother shall be in danger of the judgment"

"Every one angry with his brother shall be in danger of the judgment." What judgment, whose, why? The judgment of our heavenly Father, the judgment which seals our eternal destiny, the judgment to which we all look forward with the hope of its verdict: "Well done". The basis of the Master's teaching here is the sacredness of human life, and the obligation of right relations with our fellowmen. The Mosaic law covered only that which was above ground, the act itself: "Thou shalt not kill." The Master's law warns against discordant thoughts: "Everyone that is angry." Anger is the basis of murder, as lust is of the social sin. The act is the result of the thoughts we entertain. If we stop thinking anger, hatred, greed, then the results of such thinking cannot take place. Jesus teaches that the most acceptable gift one can bring to the altar is the harmony of thought with one's brother. "To be reconciled" is to be so completely changed in one's thought toward another that divisive thoughts do not exist. In the frailty of our nature this at times will be difficult. But He who teaches it ever waits at the altar with the gift of strength to do as He bids.

The Genesis of Morality

St. Matthew 5: 27-48

"Ye therefore shall be perfect"

The Sermon on the Mount is an exposition of the Kingdom of God, its King, its subjects, and its laws. It is a spiritual realm, and the basis on which its laws rest is stated in scientific terms of psychology. One does not destroy a thistle by cutting off the top, the root also must be destroyed. The act is related to another, the harm to ourselves. The climax of right relations is love. Love cannot exist with either lust or hate. Exclusion of the one is the preparation for the other. The genesis of morality lies in one's inherent right to say: "Through God's help I can control my thinking." "Ye therefore shall be perfect" is a promise, not a command.

The Way of Peace

St. Matthew 6: 24-34

"Seek ye first the kingdom of God"

This reading is the gospel for the day, the basis of our meditations. It is the Master's cure for the habit of worry. Anxiety about the future, worry about food, drink, and raiment, are antagonistic to the spirit from which peace comes. Anxiety for the future and regret for the past both belong to that habit of thinking which negatives our best efforts. It is a habit which fastens itself upon many persons. The way so spent is a wasteful extravagance of mental torture. It produces no useful effort, saps one's vital force, robs us of sleep, distorts our judgment, ruins the disposition, and weakens the will. It is worry, not work, which turns the hair prematurely gray, a slow but certain form of suicide if persisted in. The way to peace is the Master's way: "Take no thought for the morrow," translated in the Revised Version, "Be not anxious for the morrow." Many of the worst evils of life come only to the imagination. "Sufficient unto the day is the evil thereof." The value of experience is the right use we make of it for the enrichment of our life, and this applies to the value of right thinking.

NOTES ON THE NEW HYMNAL—XXXVII

BY THE REV. WINFRED DOUGLAS

HYMN 288. "Come, pure hearts, in sweet measures". Adam of St. Victor, whom Archbishop Trenchard describes as "the foremost among the sacred Latin poets of the Middle Ages", wrote, in the twelfth century, two most lovely sequences on the four evangelists: *Plausu chorus laetabundo*, and *Jucundare plebs fidelis*. The second became the proper sequence for the Feast of St. Matthew at Cluny and generally throughout Paris. From these two poems, Robert Campbell, a talented young Scotch lawyer, chose three stanzas as the basis of the present hymn. It may be appropriately sung before the gospel at other times than on the feasts of evangelists. The tune should move swiftly and with spirit.

HYMN 289. "Stars of the morning, so gloriously bright".

Like several other of Neale's *Hymns of the Eastern Church*, this is almost an original composition, rather than a translation. It is based on eleven lines in the Michaelmas Canon of St. Joseph the Hymnographer, a priest-poet of Sicilian birth who became the most voluminous of the Greek hymn writers. Neale confused him with St. Joseph of the Studium, a lesser contemporary writer so called from the great Monastery of the Studium in Constantinople. The real author of the canon might well hymn the celestial guardianship of those angelic spirits whom the Greeks call the "Bodiless Ones": for he was wonderfully preserved amid many grave dangers. He was obliged to flee from his monastery during the Iconoclastic persecutions; was captured by pirates; was sold into slavery, like his great name-fellow of Egypt; and, after rescue and restoration, was again twice banished for his religious opinions.

The direct simplicity, truthfulness, and beauty of this hymn may well be preferred to the unreal sentimentality of that which follows.

HYMN 291. "Around the throne of God a band".

This new hymn of the angels is a very welcome addition to our list. It consists of four of the nine stanzas of Dr. Neale's Children's Hymn for St. Michael's Day, published in 1842. It is a pleasure to find here a place for Sir Herbert Dakeley's excellent melody composed for "Sun of my soul". It suits these words as though made for them. They are sometimes sung to the little Swiss folk-tune which Beethoven made the subject of a set of easy variations for pianoforte; but the present tune is even better, and should speedily become familiar in every Church school.

Clergy and choirmasters would do well to recall the great suitability of Hymn 266, "Ye watchers and ye holy ones", for use on the Feast of St. Michael and All Angels.

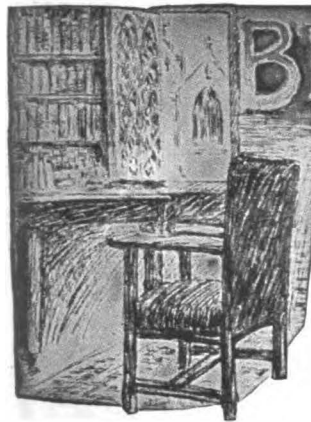
HYMN 303. "Approach, my soul, the mercy-seat".

HYMN 304. "Come, my soul, thy suit prepare".

John Newton, when he composed these two hymns of penitential approach, was curate of Olney, Buckinghamshire. In the following year, 1780, he became rector of St. Mary Woolnoth, London. He was the son of a sea-captain; and his young manhood was that of a completely irreligious sailor. At seventeen he deserted from the royal navy, and finally reached in Africa a depth of misery and degradation like that of the Prodigal Son, as the abused servant of a cruel slave dealer. Two things led to his redemption: his abiding love for little Mary Catlett, whom he met in her fourteenth and his seventeenth year, and whom he eventually married; and a reading of the *Imitatio Christi* of St. Thomas á Kempis. Nevertheless he continued in the slave trade for six years before abandoning it for a nine years' preparation for holy orders, under the influence of Whitefield and the Wesleys. As a hymn writer, he will no doubt be best loved and longest remembered for the touching "How sweet the Name of Jesus sounds", and for "Glorious things of thee are spoken". But Prebendary Bennett of Lincoln says that "the most characteristic of his hymns are those that depict in language of intense humiliation his mourning for the abiding sins of his regenerate life, and the sense of the withdrawal of God's face, coincident with the never-failing conviction of acceptance in The Beloved." There could be no more fitting place for the two hymns under consideration than that of penitential preparation for the Holy Communion.

BLUE MONDAY MUSINGS

By Presbyterian Ignorant



HAS any other country developed such an institution as the summer school, the cottage city, the "Chautauqua" in all its forms? I know nothing like it overseas. The old-fashioned camp-meeting was its origin, I take it, when hundreds of devout Metho-

dists or Baptists, hungering for spiritual refreshment, and perhaps remembering the Feast of Succoth, went out from their houses into forest glades, pitched tents, and worshipped God out-of-doors. It was a sort of retreat; and even the orgiastic features attested a kind of spiritual continuity back through the dark ages to the "enthusiasm" of the Hebrew prophets and the frenzy of the classic oracles. Not many such survive, at least in the regions with which I am most familiar; but the spots hallowed by those associations are still thronged with summer visitors, for whom religious and intellectual provision is made, if they care to avail themselves of it.

A wooded bluff by the sea, a pine-grove near a little lake, the fragrant shore of a river, heavily shaded: these are the sites chosen a century and more ago, perhaps. But, instead of tents, there are tiny cardboard cottages adorned with scroll-saw fret-work, so close together as to have no secrets from each other. Row on row they are set, or close grouped in circles round an open space. Despite the need of ample air in our torrid summers, they are deliberately doll's-house in dimensions—not just for economy's sake but because house-keeping seems more like playing a game when the house itself is a toy. Somewhere in the enclosure is the "auditorium", roofed over, but open at the sides, where sermons, lectures, concerts, classes, follow one another in a dizzying series. The serious-minded, intent on culture, frequent them all and assimilate as much as possible. The frivolous (so considered by the serious) prefer to be distracted by amusements: and the bathing-beach is the common point of contact. Almost always there is one corner reminiscent of Coney Island, with "hot dogs" and buttered pop-corn, lemonade and ice-cream soda, for sale, and tin-typed artists plying a busy trade. To move up and down that alley is the unflinching delight of the flappers and their boy companions. Bare-armed, sunburned to the point of desquamation, their foreheads wrinkled and their eyes squinting from going bare-headed in the sun, loud-voiced (perhaps because the wads of hair worn over their ears prevent their hearing their own dissonances), it is hard to recognize in them the gentle school-girls of the winter. Yet all that is only a phase which passes swiftly; and it may be a sort of corrective of too much prunes and prisms.

There is little peace to be found in such a summer colony. *O beata solitudo!* one is tempted to exclaim, after a day and night of throngs, with the incessant grind of phonographs and other similar instruments of torture; and "a lodge in some vast wilderness" seems more than ever desirable. Yet once your nerves are a little accustomed to it all, the innocent gaiety, the unfeigned democracy, the sincere aspiration of many, make a definite appeal to your sympathy; and you are glad to have tasted life there for a little. It is unique; it is a cross-section of our country which cannot be ignored. And though I smile at certain of its features, I prefer them to the "little horses" which are so conspicuous at European places of recreation, or to the unspeakable imbecilities of the black-faced comedians who deface the English sands.

A LETTER IS JUST RECEIVED from an Irish ecclesiastic, well known in America, whose name I suppress for obvious reasons. I reprint part of it here below:

"The blunders of the English government have greatly helped

the Sinn Feiners, whose organization gives them the advantage. There is a secret body using the Sinn Fein for its own ends; and this body is responsible for the murders, the regularly planned ones settled in its 'courts martial' or otherwise. A man is condemned, and a regular squad detailed to carry out the sentence. Spies are set, and all his movements observed: when the proper time comes, his life is forfeited. It was thus they did away with Lea Wilson, the police officer at Gorey. Frank Brooke was murdered in his office at the railway terminus, Westland Row, Dublin, the other day. He was a Privy Councillor and one of Lord French's intimate friends. Three men walked into his office at mid-day and shot him dead. He was one of the best men in all Ireland; and the only reason for killing him was that he signed the curfew order as one of the Privy Council. What those people expect to gain by such acts I cannot tell. It has set the North against the South altogether, and gives the extreme party there some excuse for saying, 'We won't come in with you, you are a pack of assassins!'

"Gen. Lucas was a prisoner at Glendalough with the Bartons. Barton is an M. P., and is now in jail, for a speech he made in which he condemned Frank Brooke, which may have brought about Brooke's end. As a matter of fact, Brooke was doing his best to get Barton released. I am told that the five men who arrested Lucas were British officers who are sick of the way the government has treated them, and so have joined the rebels.

"They will never get a Republic in Ireland; but we will get Dominion Home Rule. A great many moderate men are going over to that idea, as everyone is quite disgusted with Lloyd-George's bungling. If the Government would only keep any promise made, and show themselves fully trustworthy, the Irish would know what to do, and would not get out of bounds."

THE NEW YORK *Evening Post* will not be accused of fanaticism: hence its recent reply to "a member of the Episcopal Church", which I reprint below, may carry conviction to some unsportsmanlike "bad loser" on the alcoholic side:

"To the Editor of the *Evening Post*:

"Sir: I read your editorial, 'The Final Word on Prohibition,' in yesterday's edition. I cannot help but believe that many people of equally high moral standing with the writer thereof disagree with him *in toto*. I am 63 years old—past the age of silly emotions—of a family three hundred years old in its services to America, a member of the Episcopal Church, and I think my friends would say, 'a gentleman of probity and high moral character'. I have no interest whatever in the liquor trade and am moderate in my use of drink. Yet I resent the Eighteenth Amendment and its enforcement most bitterly. The passage of this law was the greatest fraud ever perpetrated on the American people since the theft of the election from Mr. Tilden! I am as much in sympathy with its violators as I was with the barons at Runnymede or the men who threw the tea into Boston harbor!

"You 'Holier than thou' people denounce me as no better than a pickpocket for buying a drink whenever I can, and you accept the fruits of a stolen election as complacently as any 'fence' for the real pickpocket. It seems to me almost righteous to violate this law on all occasions. Now, will you kindly classify me? Am I an undesirable citizen and a bad man? I would really like to know what the 'good' people think of me.

"New York, June 9.

OLD-FASHIONED MAN.

"(This, if our respected reader will pardon us, is exactly the point of view of the anarchist, or any other kind of ultra-radical, who purposes to make his own opinion, his own feeling—and those of the minority to which he belongs—about the righteousness and justice of any decision of the majority, the test and standard of personal and group obedience. The democratic way, the American way, is to accept the decision loyally and then work like a beaver to convince one's fellow citizens; to turn the minority to which he belongs into a majority and bring about amendment or repeal. Secret or open violation of legislation lawfully enacted (and the Supreme Court has left us no room for doubt upon that point) is on a small scale both cowardly and anarchistic, on a large scale rebellion and civil war—'overthrow of government by force and violence'. As Henry Demarest Lloyd once said: 'Revolution and repudiation has no place in the vocabulary of a self-governing people.' It is the right of our vocabulary to argue and agitate for the repeal of the Eighteenth Amendment or the modification of the act of enforcement. Any other attitude belongs in the category of personal law-breaking or of seditious conspiracy.—*Ed. Evening Post.*")

Sermon

By the Rt. Rev. Thomas F. Gailor, D.D. (Oxon.)

Bishop of Tennessee

Delivered in St. Paul's Cathedral, London, August 8, 1920, at the Closing Service of the Lambeth Conference

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."—St. John 17:3.

ANOTHER wave of pessimism is sweeping over the world. Oswald Spengler in Germany bemoans the downfall of Western Europe. In America and England the voices of some leading scholars express apprehensions of the gradual but sure subordination of the white peoples to the dark peoples of the earth, and others proclaim their despair of the future of the human race itself. There is cynical distrust of the value and meaning of human life. The nations of men are but vanishing groups of toilers—driven by greed or ambition or fear—decimated by disease or war—dreaming dreams of prosperity and power—in continual unrest—dissatisfied with the present, uncertain of the future—building cities and framing theories of progress and civilization and happiness, while all the time the individuals who compose them are dropping away by millions into oblivion; and we are reminded again of the quotation used by one of England's greatest historians just before his death:

"To-morrow and to-morrow and to-morrow
Creeps in this petty pace from day to day
To the last syllable of recorded time:
And all our yesterdays have lighted fools
The way to dusty death."

Many are saying, what is the use of it all anyhow? What advantage has the civilized man over the savage? What real and lasting reward has been reaped from the thousands of years of thinking and working and planning? Ask the Egyptian Sphinx or the ruins of the Parthenon, what is the destiny or doom of the art, the government, the civilization of mankind?

Twelve years ago, when we met together in conference here in London, the world of science was confident, triumphant, with the forces of nature subdued and harnessed for our glorious march to perfection by a mechanical process called evolution; and then suddenly, swiftly as the lightning, came the awful nemesis: and the reproaches of dead men and women from countless graves confound our theories and humble us in the dust. Again we hear the wail of the disillusioned author of Ecclesiastes: "All things come alike to all. There is one event to the righteous and to the wicked—to the good and to the clean and to the unclean—to him that sacrificeth and to him that sacrificeth not. There is one event unto all. Vanity of vanities, all is vanity."

To a mind overshadowed by such reflections the words of the text come as a message from Heaven. There is an eternal life. It is the interpretation and justification of all life. And this is the eternal life, viz: the growing, increasing knowledge of the true God, as revealed, manifested in and by Jesus Christ.

This knowledge of GOD is the perfection of faith, and faith itself, as St. Paul tells us, is wrought by love (Gal. 5:6). Therefore the knowledge of God is not a mere apprehension of a fact—not an intellectual conviction of its reality—but an appropriation of the truth by the entire nature.

It is the knowledge of God in Christ that begins in love. We love Him who first loved us, and it may become and should become an absorbing passion.

And this knowledge of God through love of God implies and includes the love of our neighbor as ourselves.

Therefore both propositions are true and consistent with each other: "This is the first and great commandment, thou shalt love the Lord thy God." And "This is the life eternal, to grow into the knowledge of God whom you love".

We have to insist upon the fact, that the object of the knowledge, which is life, is the only true God as revealed in Christ.

When we speak of God we do not mean an abstraction, an idea, nor a personification of virtues which we have learned to admire, nor an unconsciously glorified portrait of ourselves, but we mean God, who is a Person, who is Spirit, who is Love—who redeems and saves, who took upon Him our nature and was tempted and suffered and died and rose again for our sakes: who is therefore preëminently the God of conscience, a moral God—of absolute and consummate justice. For is not that what the sacrifice of Christ means? It is the eternal witness to the justice as well as the love of God. To vindicate the moral order of the

world God gave His Son to die for sinners. Therefore the Apostle, writing to the Corinthians, declares that he makes this the central theme of all his preaching: "I determined," he said, "not to know anything among you save Jesus Christ and Him crucified." God in Christ and His redemption is the heart of the Gospel, the good news for the world. And to make this known, to win men's response to it, is the primary obligation and duty of the Church. It explains and justifies the Church's jealousy for its historical constitution, its creed and sacraments and ritual worship, which are not mere arbitrary provisions for safeguarding the truth, but are the inevitable response and expression of the spiritual experience of the Christian believers.

We repeat, then, that to believe in, to love, to trust, to know the true God in and through Christ, this is the Eternal Life. This has been the vital impulse in the Church for eighteen centuries. This has made apostles, and martyrs, and confessors for the faith. And this alone to-day is the hope and dynamic of a world, wounded to death, distrustful of its ideals and doubtful of its civilization. The justification of human life—what makes it worth living—is the encouragement and satisfaction of its capacity for growing into the knowledge of and conscious communion with the true God, through Jesus Christ. And corresponding with this truth is the Christian dogma of immortality. They go together. They are inter-dependent. The belief in the worth of our human life—in the indestructibility of our personal consciousness—is a corollary of our faith in God. We are immortal, because God is immortal: and the Incarnation has demonstrated that we are born of God.

Therefore we look forward into the future with stout hearts, and take up our tasks with invincible hope, because this life, here and now, is included in and should be the revelation of a spiritual order, destined to outlast the universe and fill eternity: and the secret of that spiritual order is an act of love—an act of sacrifice—the sacrifice of the only begotten Son of God, that all that pertains to the life of man, here and hereafter, might be redeemed, renewed, and saved.

Brethren, I have ventured to dwell at length upon these familiar foundations of our faith, because it is plain to every thoughtful Christian that the vast misery of our time is chiefly due to the widespread indifference to this Gospel of God's Redemption; and the evidences of this apostasy are on every side.

For years we have been accustomed to read the writings and listen to the speeches of the spokesmen of so-called Continental European democracy, who tell us that "the hypothesis of God must be eliminated from human brains"; that man's progress demands his emancipation from morality imposed by religious belief, that the only world we may recognize or take account of is the world here and now, with every valuation of life and conduct based on material, physical comfort and prosperity, and every possible interest of human life comprised within the limits of political consciousness—or, as one of the writers puts it, "the state remains the sole God of the modern world". Within the past twelve months, a book, written by a professor in an American university, virtually asserts these blasphemies as the conclusions of up-to-date political science. This represents, unfortunately, the attitude of many people, who pride themselves upon being intellectual; to whom the reason is the only organ of knowledge; who seem at least not to have grasped the idea of God as manifested in the Incarnation, and to have no room in their scheme of things for the miraculous or the supernatural.

And we Christians have yielded—unconsciously perhaps, but we have yielded—to this arrogant "intellectualism". Much of our literature in defiance of the faith is pallid and hesitating. The anxiety not to offend hostile critics has bred timidity. We are tempted to pray less and to reason more—to safeguard every statement of truth by phrasing it so as not to exclude the contradictory, and to forget the ancient maxim that no man ever died for an inference, but many men and women have lived and died for a dogma—for a conviction, and that the greatest victories of our religion have been the adventures of faith. Brethren: The distracted state of the world calls not for argument but for prayer—not for nicely balanced phrases and scholarly distinctions,

but for earnest, penitent endeavor to know and obey the will of God revealed in Christ.

We seem to have permitted ourselves to become victims of the delusion, that there is such a thing as the "dry light" and impartial judgment of human reason, when the obvious fact is that we are all creatures of prejudice and there never was a human judgment that was not influenced by the feelings and the will.

Our Lord declares that there is an eternal life, which consists in the growth in the love and knowledge of God as manifested in Jesus Christ. As Christians we start out with the conviction that this is true: and here arises the inevitable divergence of the Christian mind from the non-Christian mind in all the paths of knowledge and critical research.

For example, it is simply impossible for the Christian mind to enter upon the investigation of any subject with the admission that man's immortality is an open question: and yet a considerable amount of modern literature, and a large proportion of the modern interpretation of life, are frankly based on the assumption that we do not know anything about man's immortality. No wonder that Christian men find it difficult to combat systems and theories and modes of thought, which are covertly and tacitly denying one of the elementary truths of our religion. No wonder that it is hard for the preacher to persuade people to see and despise the naked sensualism in modern society, when the books people read and the amusements they enjoy are permeated with the assumption that this present life, and this present labor, or joy or sorrow, make up the whole of human destiny.

I go still further. A man, who is a Christian, that is, who has accepted the tremendous and pregnant truth that God did actually make Himself known, in person and character, in Jesus Christ, enters upon the study of the Scriptures with a definite prepossession, and no matter how far his critical faculty may carry him, in its discrimination between the human and the divine element in the Bible, the results he reaches are at least not contradictory to his fundamental faith as a Christian in the revelation of God through Christ, and he is only amazed to find that the results of his criticism are exploited with strange and deadly significance by men who have strong prepossessions against any revelation and even against the supernatural order of life.

This applies to every department of human investigation and research—whether as to the facts of the Creed or the problems of the constitution of human society. Let us boldly admit that we start out with a prepossession. We believe in the Incarnation of God in Christ—and we are not surprised if men with a different prepossession draw what seem to us to be novel and strange conclusions from the facts of history and even of our own religion. "Try the spirits," St. John says, "whether they be of God: and every spirit that confesses that Jesus Christ came in the flesh is of God."

"Our business as Christians," a recent writer has said, "is to practise the art of life under Christ's direction, in the hope that we shall attain to His certainty, and hand on the craft and certainty to others." Or, as our Lord Himself implies, grow more and more in the love and knowledge of God as revealed in Christ—in your whole nature, in feeling and thought and in action—and you will realize and achieve the Eternal Life.

And this trust, this casting of oneself on God in the venture of living faith, is the repudiation of self-sufficiency—is the confession of the sin and misery which are the penalty of the alienation and isolation of selfishness—and it becomes inevitably the service of men by doing them good, by working for their well-being in the Kingdom of God. Not merely for their well-being, but for their well-being in God's Kingdom according to God's law.

There is a service of man, the motive and aims of which are merely to make men comfortable and happy here and now—to minister to their temporal needs and satisfy their immediate desires. But that is not the service of man imposed upon the Church by faith in God. The Church has a nobler, sterner, and more difficult task. It must work among men for the eternal life—for the whole of life: and its work must be on lines of eternal righteousness.

Therefore, in its attitude towards all social problems, the question of marriage and divorce, for example, the Church cannot legislate for particular cases, where the immediate comfort and

happiness of the individual is involved, but must take the wider view for the preservation of the order of human society and stand for God's law of righteousness, covering the whole of life.

And, in relation to the efforts of national leaders to devise a plan or league for ensuring the permanent peace of the world, the Church must stand firmly upon the principle, that the nation is only a larger individual, with responsibility of service to mankind in the sight of God, and that no nation, in the lofty idealism of Jesus Christ, can fulfil His law of righteousness by maintaining an attitude of selfish isolation and indifference in the commonwealth of nations.

Again, the human race is one family redeemed by Christ, and we are all members one of another: and it is simply a contradiction and defiance of the Christian conception of human life that there should be whole masses of people smothered and weakened by poverty and ignorance and disease and vice. The Christian Church cannot consistently permit without protest the existence of a "submerged tenth", or of conditions, industrial or other, that tend to keep human beings in poverty and inefficiency. And I venture to say that, whatever remedial measures may be adopted by good men who have the responsibility of government, one thing is clear in economics, and it raises a moral issue, and that is, that there are values, profits, benefits, which are created by the gathering of men in communities—and which, being created by the community, belong to the community, and yet are too often unfairly and unjustly appropriated by existing law to the individual.

Against the principle of such appropriation the Church must make its protest.

In other words the Church must appeal for justice and must be brave to declare God's righteousness.

Once more and finally: when we speak of the Church—the company of those who are humbly and sincerely seeking the Eternal Life through the increasing knowledge of God in Christ—we know that the Church is one—for the purpose, the hope, the blessing, is one—and Christ the Lord is one. But the manifestation of this unity has been lost by man's sin and failure, through many centuries; and the events of the past four years have demonstrated the disastrous consequences of that loss and have driven many earnest Christians to their knees in penitential effort to determine how far they have been responsible for this ghastly judgment upon a divided Christendom.

It is a subject of devout thanksgiving that the representatives of the Anglican Communion have not shown themselves indifferent to what seems to be a manifest challenge from God. And, whatever be the response elicited by our appeal to all Christians, at least we may take this comfort to ourselves that we have prayed and studied and taken counsel, in utter humility and self-scrutiny, imploring the guidance of the Spirit, in order to search out and forsake whatever in our presentation of the Gospel of Christ might seem to stand in the way of the visible reunion of the universal Church.

And brethren, shall we not give thanks to-day for the spiritual renewal of our faith which the dear Lord has granted us in this Conference? The wonderful unanimity with which 250 bishops, from many lands, unconstrained by any external authority or by any mechanical system, reached an agreement upon the essential principles of Catholic Reunion, will live in our memories as a blessed experience of the power of the Spirit of God. As we separate, to return to our homes—our distant posts of duty and responsibility—we shall carry with us a clearer and wider vision, and a deeper and more confident assurance of the reality of our service. We have enjoyed brotherly intercourse, a free and unrestrained interchange of views and opinions upon great questions, and we have united in most sacred communion at the altars of these majestic cathedrals—the witnesses of the loving faith of the men and women of our race—but above all these blessings we have rediscovered the foundation truths of the religion by which we live, and have felt the impulse of the Spirit of God, leading us beyond and beneath the transitory unrest and tumult of the age into the Presence of Him, who said (this is the justification and the reward of faith): "This is Eternal Life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

IT IS NOT ENOUGH to leave off from doing wrong and begin to do right; there must be a sense of guilt, joined with sorrow for having done wrong in the past, and for being still tainted with inward evil. And in order that the repentance may be good, the motive for sorrow must be found not solely in the sinner's hopes or fears for himself, nor even in the thought of the injury he has inflicted upon his fellow-men; but in the knowledge that he has grieved and offended God.—A. J. Mason.

WORSHIP AND culture, of necessity, go hand in hand. There can be no such thing as true culture apart from the religion of our dear Lord and Saviour, Jesus Christ. The fundamental principles of true culture are enshrined forever in the Sermon on the Mount, the ten beatitudes of the Lord Jesus. Society, apart from the Fountain-head of Grace, can display to the world nothing better than a refinement which is, at best, a veneer.—Rev. Henry Lourdes Drev.

Labor from Varied View Points

By Clinton Rogers Woodruff

BOOKS on the labor problem continue to pile up on one's desk in a way that clearly discloses the widespread interest in this pressing subject and the desire for a solution. There have been many attempts to find one that will serve to settle present problems and afford a basis for the future. One of the most suggestive of these efforts is that of Julius Henry Cohen in his highly stimulating little volume, *An American Labor Policy*.* Cohen, who is a friend of many years standing, points out in his introduction that what is needed at the present time for the stabilizing of our industrial situation is not a British Plan, or a French Plan, or a Russian Plan, but an American Plan, in harmony with our institutions, our laws, our customs, and our outlook generally. He says: "I am not a socialist. I am not a syndicalist. On the other hand, I am convinced that the present state of industrial organization cannot last, that it ought not be permitted to last. Some change must come about. How shall it come about? What is the next step? How extensive is the change to be?"

Briefly stated, his theme is "social coöperation". He quotes with approval from the report of the British Industrial Council on its Enquiry into Industrial Agreements, in 1913:

"The desirability of maintaining the principle of collective bargaining—which has become so important a constituent in the industrial life of this country—cannot be called into question, and we regard it as axiomatic that nothing should be done that would lead to the abandonment of a method of adjusting the relationships between employers and work people which has proved so mutually advantageous throughout most of the trades of the country."

He also quotes from the more recent report of the American Commission of Inquiry into Industrial Unrest:

"The best security for industrial peace is organization of both employers and employed. If the men are badly organized the result is unauthorized local strikes; if the employers are not strongly federated, you have a minority who refuse to pay the distract rate."

And in the report of President Wilson's Mediation Commission the second principle stated is:

"Some form of collective relationship between management and men is indispensable. The common ground for a meeting of minds, therefore, is collective bargaining. Here military strategy may be given up in exchange for treaty obligations. Change of tenure of employment, qualification of the right to strike and qualification of the right to discharge—the result and outcome of a free, open, democratic meeting of minds. Shall we give to this process of group contracting the same cordial support which the common law now extends to individual contracting?"

In this collective bargaining of course the public must be represented. Far too long it has been overlooked as a party in interest.

Summed up, Mr. Cohen's platform is:

1. Agreements voluntarily come to between organizations of employers and organizations of workpeople shall be validated by law and shall receive support in their enforcement from all the legal agencies of government.
2. Machinery shall be set up by which either party may secure redress in the enforcement of such agreements.
3. Free opportunity shall be accorded organized labor and organized capital to come to such agreements, and they shall be encouraged in the process by the knowledge that such agreements, when made, will be legally enforceable, and if not made the arbitrary party will be rigorously dealt with by the community.
4. Those who break their contracts will be as those who break their treaties—the enemies of organized society to be dealt with through the combined power of the nation.
5. Thus only can we destroy arbitrary power anywhere capable "separately, secretly, and of its single choice" to disturb the industrial peace. Thus shall we afford opportunity for the gradual ending of industrial clashes.

In passing I might add that Mr. Cohen designed, and, as counsel for employers, aided in carrying forward, the institutions established by the protocol in the garment industry.

He was special counsel for the New York City Public Service Commission during the street car strike in 1916. He has made a study of industrial problems and is a lawyer of broad, general experience. This volume is written from the standpoint of a lawyer who believes in law and order and who firmly believes that reason and justice rather than force should be the factors in the settlement of difficulties.

Mr. Cohen's suggestions bring to mind the "square deal policy" of the Daniel Hays Co., manufacturers of gloves, Gloversville, New York. Last October all the members of this company, in a general meeting assembled, voted to adopt a plan of coöperative factory management, known as "industrial democracy", under which the workers have a voice in the policies of operation through representatives, chosen from among themselves by themselves. The entire personnel has banded itself together into an organization similar to our federal government, and follows its mode of procedure with certain modifications as to detail. The plan was first applied to industry by John Leitch and commended itself to this company because they believed it to be the last word in "industrial relations", and has been in successful operation in many well known plants in a manner satisfactory to both employer and employee for a period of time sufficiently long to lift it above the experimental stage.

As adopted the plan is quite in line with the trend of the times, for in but a few years the company declares "we can hope to see legislation enacted in this country of ours enabling the wage earner to have his 'say' on the matters in which he is so vitally concerned".

The Daniel Hays Company resolved itself into an "industrial republic" governed by a legislative body, consisting: first of the president, superintendent, and his assistant, known as the executive council; second, the Hays judiciary, composed of the foremen of each of the several departments, including the office; third, the Hays legislature, composed of one employee for every fifteen members in the department and chosen from among themselves to serve for a period of one year.

There are two committees: one on conciliation, systems, production, and coöperation, to which are referred for investigation all matters pertaining to the prevention or settlement of disputes, conditions of employment, grievances, rules of conduct, shop systems, methods of production and working conditions; the other on education, recreation, insurance, and safety, and to this committee are referred matters pertaining to entertainments, athletics, Americanization, manual training, insurance, sick benefits, pensions, health, sanitation, housing, safety, accident prevention, fire drills, and restaurant. Both of these committees have three members from the judiciary and three from the legislature. They report their findings back to their respective bodies. A personnel secretary, having no vote in any of the above mentioned bodies but attending all meetings, furnishes data required for their deliberations, prevents duplication of effort, advises without actually enforcing procedure, keeps alive the principles of the association.

Legislation may originate in any one of the bodies, but thus far the executive council has confined its activity to directing attention to the matters requiring consideration through the medium of a message. All bills must pass both houses and be approved by the executive council before becoming a law. Before such power was turned over to a body of this kind, there were certain guiding principles to which everyone subscribed; and rules of conduct, or a constitution and by-laws, were drawn up. The guiding principles were those of the "square deal", which were signed by every workman in the plant. A facsimile of the original document can be had of the company.

Needless to say that under a plan of this kind, all the elements of an organization working together with single minded purposes guided by the same enlightening principles towards the common goal of good gloves well made, in cheer-

* Published by the Macmillan Company.

ful surroundings and under agreeable conditions, there are effected many savings in the cost of production. The saving is then split equally between the members of the association and the firm, the members' share being given to them in the shape of a dividend every month. Of this dividend there will be an explanation in a later issue.

Enthusiastic and sympathetic support of the plan is rewarded by an immediate and substantial return. In addition to that, every member is part and parcel of an enterprise rather than a mere cog in the wheel. The company has pledged itself to bear the cost of determining the dividend, and keeping the records of the meetings. But the successful working out of the plan is largely, if not entirely, due to the members of the association who have up to the present time given it their whole-hearted support. Everyone connected with the plant realizes that for continued success "it is necessary to give this democracy good government, that they must exercise care in the choice of their representatives, that they must keep themselves informed on all questions before the Daniel Hays Square Deal Association, that they must regard all issues in a spirit of fairness."

*Religion in the Labor Movement** is the record of an international congress held in London in 1919 and attended by all manner of men, including our beloved Bishop Gore. The conference had its origin in a suggestive letter written from Helsingfors, Finland, by Sigfrid Sirenus, in which he said:

"It is now without doubt the great moment for the democracies of the world, and the great opportunity of the labor movement. Hitherto the labor—especially the socialistic labor—world has been in political opposition. Now it is to be a governing factor. The democracies of the world—think of Germany!—are now standing before tremendous tasks, and they are going to make the chief influence in the life of the nations. Of what kind will that influence turn out to be? The schooling which the democracies of the Continent of Europe have received from the materialistic social democracy does not promise well. Is the future of Europe to be built without the inspiration that comes from the religion of Christ? Now the labor movement in religion is going to have a greater work to do than ever before. And those of the British labor leaders who have hitherto been working for the promotion of the Kingdom of Christ among the democratic masses seem now to have a still greater and more pressing duty to perform in the same direction. And some of the leaders of organized Christianity should unite with them in the same effort. The centre of this work for evangelizing de-Christianized Christendom 'in this generation', mainly through the same class among which Christ had His main support, namely, through the workers of the world, should be the Robert Browning Settlement in Walworth.

"The practical point to which I wish to come is that you should arrange and convene at the earliest possible date, in the coming summer, or at latest in the early autumn, an International Conference on Labor and Religion on the same lines as the International Labor Week of 1915, but on a larger scale, and with the purpose of passing resolutions upon some of the chief matters in the programme. Then the Conference should appoint a continuation committee to take in hand the propaganda in the different countries."

The purpose thus disclosed was accepted. It was confirmed by the pronounced support of some of the foremost leaders of labor at home and abroad. The international conference was accordingly convened and the papers are included in this volume. They make mighty interesting reading, with their insistence upon the need of a spiritual basis for democracy if it be a constructive force in society.

Bishop Gore's address was on Three Principles of the Faith of Labor. Would that I could quote it in full! The following, however, will give one some conception of its spiritual force and power:

"You know how it was that the Christians got to the first creed, Jesus is Lord. They had been attracted by Him, and won by Him; but later they had seen Him fail when He came up against the great class interests which were opposed to Him. When they found out how great a change He was asking in their lives, the common people who had heard Him gladly deserted Him. Thus He found Himself with very few followers and those faint-hearted, and He dies on that cross of shame without a soul, so it seems, believing on His claims, except a robber by His side and perhaps one or two of His disciples and His mother. But then, after a few days, they are found believing that the death of

Jesus was no ultimate failure, that death had not held Him, that He was in a position of moral sovereignty, and that the destinies of the world were in His hands! So they formulated their first creed thus, Jesus is Lord. Well, I am not here to talk about the theological implications of that statement. Taking it in its most often used sense, the belief in the moral sovereignty of Jesus Christ over all men and over all the ages, that idea is implicit in the labor movement. That is to say, I believe no movement will ever reach its goal with any measure of permanent success except under the blessing and strength of His Name. Can that be made explicit?"

In conclusion he said:

"I wonder whether we could not do something much more vigorous and definite in the way of organizing all persons who want to fight under that banner. There are a great many movements for religious re-union that I do not believe much in. There are a great many proposals in the name of religion which for various reasons I do not believe in. But I do not believe we have gone one-tenth part of the way we might have gone in organizing the people who are at one in all religious bodies, or without specific religious adhesion, who are at one in believing in the labor movement, and also at one in feeling that its success ultimately depends upon its having not merely dimly and remotely implicit in it, but explicit, as its ground of practical enthusiasm and solidarity, the sort of religious professions, undefined but real, which I have tried to express. Whether that is possible, and in what precise ways it is possible, I have not time to elaborate. But that is the way in which, not without trembling and doubt, most hopefully I can express an answer to that question, Are there religious principles implicit in the labor movements, and can they be made explicit?"

I cannot resist quoting from the suggestive address of the Rev. H. T. Knight, Vicar of Shortlands, Kent, on Materialism:

"I have always felt that this naturalistic doctrine of human nature is a satire on humanity, and in particular an insult to labor. For if it were true—if we were all simply the product of our surroundings—then we should have obviously to draw the corollary that all the rich are good people and all the poor are bad. Everybody knows how absurd such a conclusion would be. Amid surroundings of squalor and filth I have seen the fairest graces of the Christian character, growing up in the most unpromising soil: while in the mansions of Mayfair you may find the rankest villainy and crime. A very little experience of life teaches us that good circumstances do not result necessarily in good character.

"At a meeting in Hyde Park, towards the close of last century, I came across a popular representative of this creed. It was on the eve of an international congress of socialists, and labor was there in considerable force, with its banners: 'The Land for the People!' 'Justice for All!' 'Workers, United!' etc. A man asked me: 'Are you a parson, sir?'

"Yes," I said. "I am a clergyman of the Church of England."

"May I ask you a question?"

"By all means," I replied.

"Well, sir, what do you believe?"

"Not an easy question," I said, "to answer in a word. But, if you want a statement, I can give it you. I believe the Apostles' Creed. I feel it to be an expression of my faith."

"Shall I tell you," said my questioner, "what I believe in?"

"Certainly."

"I believe in this grass lying under my feet, and those iron railings, and telegraph wires, and stones down there. I believe in anything which I can taste or touch or handle. And I think my creed is as good as yours."

"One minute," I replied, "what of that banner with 'Justice' on it? Do you believe in justice?"

"Yes."

"But you can't taste it, or handle it, can you?"

"No."

"Do you believe in truth and righteousness and love?"

"Oh, yes, I believe in these things."

"Well," I said, "if you believe in such things as truth and righteousness and justice and love, tie them all together and put a Person behind them, and you have got at something like the Christian's idea of God."

In the words of the late Theodore Roosevelt that is certainly a "bully good story".

Those interested in the history of the labor movement will find an excellent summary in Frank Tracy Carlton's *Organized Labor in American History*.* It shows the part which the wage earner in his organized capacity has played in evolution, industrial and social as well as political, of our country. This part has been a notable one. Especially

* London: Holborn Press, Holborn Hall, E. C. 1.

* New York: D. Appleton & Co.

within the last two decades the development of the political power of organized labor has rapidly increased, and it was very greatly accelerated under war conditions. Professor Carlton tells the whole story in a compact but lively way, and he brings it down to date. Of special importance in the present situation are his chapters dealing with labor's programme as matured before the war and as adapted to war conditions, the progress of organized labor in war time, and the labor problems that the return of peace have brought.

It abounds in interesting facts. For instance "the 'highest average' wage paid in 1850 in any state to male employees in wrought iron works, cotton factories, or woolen factories was less than \$1.30 per day. According to the census for 1850, the average wage for all states paid to male factory employees was only sixty-five cents per day. Female workers received much less. In 1852, according to Hunt's *Merchants' Magazine*, "There are many journeymen shoemakers now employed on ordinary work, twelve to fifteen hours a day, who earn less than fifty cents a day." By quoting such facts Prof. Carlton brings us to a realization of the fact that, as bad as things are to-day, they were far worse seventy years ago. Mr. Carlton continues: "The New York *Tribune* is authority for the statement that there were in 1847 about 107,000 seamstresses in New York City. Those working on 'common white shirts' received six cents each and earned from seventy-five cents to \$1.12½ per week. Cap makers were reported to work for a meager wage fifteen to eighteen hours per day. About 3,000 girls employed in 'bookfolding' received about \$2.00 to \$2.50 per week."

LIGHTS NON-SCRIPTURAL

BY ROLAND RINGWALT

FRANKLIN'S homely wisdom and simple narrative have made his autobiography popular in the English-speaking part of the world, but in all lands there are those who have read the Confessions of St. Augustine. Perhaps everyone who has read the book with attention has been impressed by the African bishop's candor. He tells us that when he was young he compared the Scriptures with the orations of Cicero, and considered that Cicero as a master of style surpassed the prophets and apostles. The sincerity of the most famous autobiographer who ever lived appeals to us, and may lead us to see why many a young man may have considered that a partisan orator or an historian outranked the inspired writers. More persons than the clergy may dream have never thought of the Scriptures as models of expression as well as storehouses of truth.

Children, as a rule, prefer gaudy to simple coloring. They are more impressed by the ornate procession of the circus troupe than by the solemn splendor of twilight. But intelligent young men and women who are conscious of what has just been stated may not dream that a certain juvenility sometimes lasts through the late teens and into the early twenties. Bold expressions, striking adjectives, showers of paradoxes, invectives that quiver with the writer's passions, eulogies that savor of the Oriental, please the high school essayist and may win the admiration of the sophomore.

When Byron was at his zenith there were young men who sought to imitate his dress—perhaps a Byron collar is not yet forgotten. They admired a man who could grow pathetic because his wife went to a charity ball (the lonely husband went to worse places), who could be majestic over a fit of indigestion, and even make a stage effect out of his drunken headache. At a time when a man is so immature as to be moved by all this posing he is too young to see the grandeur of the *De Profundis*. He may have it in him to see that the deepest poetry is in Scripture, but while he is heady over new wine he does not understand that the old is better. At this instant I can think of a young man who studied early and late, conscientious in all his work, who could not see any power in the style of Bunyan. His model was Gibbon, and he liked the very elaborateness that so often wearies the mature mind. It is due the young man to say that in his past-forty conversation he talks of his law practice and of politics in a style that everyone can understand.

Suppose that a young man, interested in character portraits, falls under the spell of Lord Clarendon. Those descrip-

tions seem perfect, it would be presumptuous to change a word, the strong hand that drew those likenesses has forced later writers to quote him with ever-increasing admiration. Beside these wonderful productions a young man may place the fragments we have of Balaam, the three statements concerning Nicodemus, or the unconnected facts in the life of St. Barnabas. Let us not judge the young man harshly if he deems Clarendon's portraits complete, and the Scriptural language broken sections of an ancient structure. Some day, however, it becomes clear enough that while all Lord Clarendon's portraits were complete to him none are complete to us. His friendships were so deep, his aversions so bitter, that every painting is placed in the light best calculated to produce an effect. As years pass over us we may still admire the skill of the artist, but we never fancy that his love and his hatred and his envy perished. His conviction that he knew what was in the statesmen and prelates of his time is not ours—the last of the Apostles found that there was only One who knew what was in man.

Conan Doyle frankly admits that when he was a boy the faults of Macaulay's style were what he most admired. Without any positive misstatement of facts, Macaulay gives one the impression that Milton was badly treated by King Charles the Second; it may be several years before common sense revolts against this pathos and shows us that Charles merely did not grant any favors to the man who had upheld the execution of his father. Unfortunately for Macaulay, his treatment of William Penn and his language in regard to Major Scott (the friend of Warren Hastings) lead us as we grow older to doubt if his sense of fair play was ever very strong. What did he mean by that oft-quoted expression in his diary, "It is well for me that my history is not being reviewed as I could review it"? One may enjoy reading Macaulay's sketches of character and his narratives of events, and yet see the gulf between the strainings after effect and the review of life in Ecclesiastes or the shipwreck in the Acts of the Apostles.

May one be allowed to quote two great men? Lincoln spoke with impatience of certain biographies that lauded the hero and denounced all who failed to agree with him. "Now," said he, "look at the Bible. If Abraham lied, the Bible says so. If Rebekah fooled her blind old husband, the Bible says so. If Moses killed a man, if David went after another man's wife, if Solomon fell into idolatry, the Bible says so. That's why people believe it." While no great thinker of modern times read less than Lincoln, he had read enough to see what the sublime brevity of Scripture means.

Before Lincoln went to Congress Sir Walter Scott lay on his deathbed. He had read law, searched historic records, translated German ballads, edited plays and pamphlets, written novels and poems, history and biography; he had explored heraldry and delved into demonology. Perhaps no writer since Defoe had read more widely. And he said: "There is but one book." It is well to consider the difference between the men. Lincoln had been accustomed to the laudations and the mudslinging of frontier campaigns. He had heard of the impossible virtues and incredible vices of Jackson and Clay. Scott had at least surface knowledge of all kinds of books known to the scholars and collectors of his day and generation. The great pioneer and the wizard of the North saw in the Scriptures what the young man often fails to see, not because of any fault on his part, but because he has not been trained to long and patient observation.

"THE EARTH is the Lord's and the fulness thereof," and when that fulness has developed into the perfect harvest we shall know that all along He has been the Maker of heaven and earth. The evidences of God's presence in the world are the spread of Christian ideas, the self-determination of men to be done with many of the petty follies of the past, the growing sense of brotherhood, and the spread of a vitalized spirit of justice and righteousness. The night of sin is far spent; the day of holiness and happiness is soon to break. The problems which God faced in the early days of man's history have been solved, and the plans for the future are becoming more patent to men. God made us for Himself, and we shall be at peace when we find eternal peace in Him.—*Rev. C. E. Coles, Ph.D.*



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.

WHAT PER CENT. BOLSHEVIK OR SOCIALIST?

To the Editor of *The Living Church*:

TEMERARIOUSLY, as becomes one who tries to get the editorial ear about an out-spoken "leader" that leads, may I rise to make a feeble suggestion? In your forceful comment of August 21st, while dealing with *Social Preparation*, you fairly imply that there are bolsheviki and bolsheviki and socialists and socialists. There is the clarity of the old *distingue* of logic. It is that which starts up this suggestion. Can we not hit upon some scale of exactitude which would help to "know where to place" ourselves and others in any bolshevistic or socialistic affirmation? What seems to be the call of the hour is something of a label of guaranteed purity of contents for the edification of the public.

Now an old hint towards something of the kind appears to lurk in what "John Phoenix" proclaimed to the readers of *Phoenixiana* among the pioneers of California and elsewhere over three score years ago. That enterprising book probably has but few readers in this generation, and this contribution to present day affairs may be overlooked. His "discovery", as he calls it, came as a result of a "reflection that the English language does not enable one to speak the truth with exactness is peculiarly painful". The "system" he proposed was to represent the maximum of every human quality by 100 and the minimum by 1. For example, to be exact, instead of answering the conventional question "How do you do?" with a merely indeterminate, unmathematical accuracy, as "tolerable", "so, so", "pretty well", "fine", and all the rest, such a standardizing would afford clear and unmistakable definition of the precise functioning of the health. You would say, with a graceful bow, "I'm 13, or 68, or 75, or 87½", as the case may be.

The boon, and enlightenment, and knowing where to find ourselves, it would afford to apply such a simple system to our grading of bolshevistic and socialistic foregatherings, fairly captivates the imagination. Instead of having to speak generically of "boudoir bolsheviki" or "salon socialists" we could well sacrifice the clever alliteration in the interest of nice appraisal and go down the scale from 100 per cent. bolsheviciousness to any lesser percentage of polite bolshe—or he—ism. And the government might enact, as in another matter, what the maximum per cent. of that must be to keep it from intoxication. And so, what a new and assuring value of terms it would furnish all our current discussions if, where the word "socialism" was used, we could have its percentage noted on a scale of "100 Marx"! The "salon" would share with the press, and the propaganda all along the line of Church and State, the facility so afforded for thinking clearly and fixing "curvatures" of what we hold and what we are getting at, from that undoubted modern stirring to govern the people and lift them up forever to theories of explosive world outcome, to blow everything *more Russo* "ski-hi"! And yet I cannot be sanguine that all this will pass for more than a summer "whimsy" even though our most modern expression for patriotism is in just such enthusiasm for percentages—"100 per cent. American"!

WILLIAM F. NICHOLS.

BOLSHEVISM AND RUSSIA

To the Editor of *The Living Church*:

IHAVE read your editorial in the issue of August 21st, entitled, *Preparing for the Kingdom of God*, with much interest and with mixed emotion. With the major part of what you say I am in hearty agreement. It is the things you do not say, regarded in the light of what you have omitted to say during the last year, that I believe call for earnest protest alike from lovers of religion and of liberty.

That bolshevism is morally, economically, and politically unfit is, I believe, indubitable. But to attribute to it alone the miseries and horrors of present-day Russia is not only inaccurate, but is productive of a type of foggy and panicky political and social thinking that menaces our own social life and progress. Bolshevism, you say, defies the law of God. It does. So also does and has the Allied policy toward Russia for three years. The murderous blockade—lacking any vestige of moral excuse—has played a tremendous part in the miseries of Russia. Much

of the oppressive autocracy of the bolshevist regime has this for its excuse.

That the extremes of bolshevist policy have not, long since, been radically modified by a compromise forced by Russian sentiment, is due chiefly to the succession of counter-revolutions—made possible only by the backing of the Allies—which forced the Russian people to choose what they believed to be the lesser of two evils—the bolshevists. Evidently the rank and file of the Russian people have been convinced that their miserable condition has been caused more by foreign persecution than by bolshevist tyranny. How, otherwise, is it possible to explain their persistent backing of their autocrats in preference to their reputed saviours—from Kolchack to the Polish army? To them, all these alternatives spelled Czarism, and, in spite of their miseries and their oppression, they would have none of it.

The western democracies have been attempting to fight bolshevism by its own methods of force, oppression, cruelty, bigotry. It is this attempt that should have the unhesitating condemnation of the Church and of all lovers of liberty, fair play, and constructive social progress. It is the lack of such specific condemnation through the past year in *THE LIVING CHURCH* which I deplore. The same cruelty, force, oppression, to which this nation has been a party as applied to Russia (by taking part or acquiescing in military interventions and commercial blockades—which spelled suffering, starvation, plague) has been startlingly and outrageously in evidence in our own country in the oppressive policy that has been pursued toward everything economically or socially heterodox. The two attitudes and policies have inevitably gone hand in hand. They are the products of precisely the same type of mind and conscience. The man who can see nothing outrageous in the blockade of Russia, and the furnishing of munitions and other support to Czarist counter-revolutionaries like Kolchack, can usually see nothing to condemn in domestic happenings like the wholesale "Red" raids and deportations, the expulsion of socialist assemblymen in New York, or the actions of capitalists and local government authorities during the steel strike in parts of Pennsylvania. Happily for the good name of the Episcopal Church, five of our bishops and two of our priests signed the now famous protest against the "Red" raids and the expulsion of the assemblymen.

What the world desperately needs to-day is peace, even if it be at the price of having dealings with a government of which we do not approve. Opening up of soviet Russia to commerce and other world-wide association would do more to kill bolshevist principles and practices in six months than oppression and counter-revolutions have done in three years, for it would permit the moral forces of the world to function normally in Russia for the first time since the Armistice. Would that the western world had had statesmen with something of the Gamaliel type of mind and conscience!

As to the Russian Church, grievously as she has suffered under bolshevism, the uncompromising logic of history cannot but record that the sufferings and martyred doms of her ecclesiastics in the last three years are as a drop in the bucket compared to the incalculable miseries that were the lot of lovers of liberty and righteousness through the many years of Romanoff tyranny, of which the governors of that (then) Erastian Church were an integral part. Do the words "Liberia" and "the Holy Synod" no longer make us shudder with recollections of horror and colossal persecution?

All this is in no way an apology for bolshevism. But it is an attempt to point out how definitely Christian people and Christian journalism must share responsibility for the worst of Russia's misery and for the prevalence of violent and destructive ideas and actions at home, because they have too commonly sought to fight the devil with his own weapons of violence and oppression. An evil tree has never brought forth good fruit. It is not doing so in this instance. It will not do so in the future. Before democracy will be established in Russia and the menace of revolution stayed in other nations, western civilization has got to revert at least to the elementary principles of the Christian religion in social and political thinking and action. And her first step in that direction will be a ceasing to do violence to other nations or peoples—under the specious excuse of "offence the best defence".

All of us to-day—individuals, journals, governments—will stand a better chance of functioning constructively in the future

if we regard our recent past clearly and frankly—with *mea culpa* on our lips.

As for the magazine and its editor—which was the occasion of your editorial—THE LIVING CHURCH and the rest of us will do well to realize that its crudeness, its lack of balance of partisanship, are the direct incidental reactions from our own wilful failure to seek out and utter courageously both sides of the truth about the critical problems and horrors of this contemporary "miserable and naughty world".

I remain, as ever

Very sincerely yours,

KENNETH RIPLEY FORBES.

Boston, Massachusetts, August 27th.

CONDITIONS IN IRELAND

To the Editor of *The Living Church*:

IN your issue of August 28th, "Presbyter Ignotus" devotes considerable space to a picture of the anarchy in Ireland. May I request that reasonable publicity be accorded the following quotations?

The staff correspondent of the *New York World* recently cabled:

"The trouble really started July 12th, when Sir Edward Carson and bigoted speakers inflamed the Orangemen by openly indicating that they would support any attacks on Catholics. The trouble brewed vacation week, and a picked group of Carsonites, operating under the name of the Belfast Protestant Association, told workmen at Harland & Wolff's shipyards yesterday noon to go back and drive out the Catholics. The workers were willing, as a thousand Catholics who came to the yards during the war still are filling positions wanted for Protestant ex-soldiers. . . . Soldiers and police are obviously partial to the Orangemen and the worst riotings arose from the looting of saloons and stores owned by Catholics in Orange districts."

The *Manchester Guardian*, in a recent editorial, stated:

"The natural history of Irish discontent is all perfectly obvious. We sowed it, watered it, cultivated it by every imaginable act of greed and folly, from the destruction of Ireland's old industries in the eighteenth century and earlier centuries, to the War Office's virtual refusal of Ireland's offer to help in the war in 1914. Now we have got the ripe fruit. We have got to deal, solely by our own fairness, courage, and good sense, with a mess of our own making, and it is no good sitting down and wailing that a wicked world has come up against-us."

It is not my desire to palliate in any way the crimes of the Sinn Fein supporters. But it may be observed that the law-abiding instincts of Irishmen are not encouraged by the sight of Sir Edward Carson, and his companions in the defiance of the law in 1914, now enjoying places of dignity and authority in the British Government. It would almost seem that some kind of violence is necessary to arouse the apathetic Englishman. Our independence was won by men who had the courage to defy "law-and-order" in 1770 and the years following. The English suffragists defied the law in 1914, and won. Smarting, as he must be, under centuries of English misrule in Ireland, it would indeed be a patient Nationalist who failed to draw the conclusion that the best way to gain his cause is violence and revolution. Lawful methods failed in 1914; others have defied the law and thereby secured what they wanted; therefore, why waste any more time and energy on peaceful and orderly methods?—this is the lesson which Ireland has been taught by a government which has for generations disappointed and deceived her. If we must condemn Sinn Fein, let us do it with a just recognition of the causes which underly their present policy; and if we are to be neutral (as Americans desire to be), let us not make our neutrality a tacit approval of the injustice and stupidity which have characterized England's policy in Ireland.

Respectfully yours,

Dorchester, Mass., August 30th. DU BOSE MURPHY.

DE LANCEY DIVINITY SCHOOL

To the Editor of *The Living Church*:

YOU were kind enough, recently, to make mention in your paper of the sale of the wardenry of the De Lancey Divinity School and the contemplated removal of the institution from Geneva, N. Y., to Buffalo, N. Y., in the near future. It seems to the trustees that, because of much misconception concerning the character and scope of the school, some statement may well appear at this time setting forth its purpose and work.

The De Lancey Divinity School is not, as has sometimes been assumed, a general institution of the Church, but is purely

diocesan. It was founded by Bishop De Lancey, and was opened by him, in the city of Geneva, N. Y., in 1861, as "The Senior Department of the Diocesan Training School of Western New York". It was afterwards renamed, by Bishop Coxe, in memory of its founder, "The De Lancey Divinity School". The diocese of Western New York then included the present diocese of Central New York, which retains certain interests and privileges in the school.

"The special work of the De Lancey Divinity School", as stated in its catalogue, for over half a century has been the preparing for holy orders of students whose circumstances do not admit of their entering the larger seminaries of the Church. These are chiefly of three classes, viz:

1. Those coming from the business world.
2. Those coming from the ministry of other religious bodies.
3. Those more or less dependent on secular occupations while pursuing their studies.

The school, therefore, is, in no sense, a rival of the larger and more general seminaries. It has its particular field and work, and has been instrumental in helping into the ministry of the Church many who have become prominent priests and bishops and who have rendered the Church most valuable service. That it might do a much wider work is indicated by the inquiries and applications that come from without the borders of the territory it is designed to cover. There is, indeed, room and need for a general seminary of the Church organized to meet special cases of the kind for which De Lancey provides. In recognition of this fact, a proposition was taken to the General Convention of 1883, with the consent of the council of Western New York, by the Rev. Dr. Rankine, who was then rector of the school and also a deputy to the General Convention, looking to the making of the De Lancey Divinity School such a general institution; but little or nothing came of it.

The school is under the general direction of the Bishop of Western New York, with whom and the Warden the diocesan department of Religious Education is associated as trustees. It provides complete courses in the various departments of theological study, under the direction of seven lecturers, clergymen of the diocese. The full courses of study occupy three years and are intended to be as inclusive and thorough as those of any theological seminary.

Yours very sincerely,

G. SHERMAN BURBOWS.

Warden of *De Lancey Divinity School*

SELF-GOVERNMENT AND FEDERATION

To the Editor of *The Living Church*:

FROM its earliest history Europe has been imperialistic. That ideal passed from the Roman Empire to the Church. We have seen as the world expanded how imperialism in the Church produced the chaos of sectarianism. The final effort of William and his Prussians to imperialize the world has produced the present chaos.

The American ideal of self-government and federation now comes to the fore as a vital principle. Governor Lowden's word to Waukegan is a singularly clear view quite worth remembering, viz.:

"When a town permits the due and orderly process of government to be interrupted by a mob, that town is no longer an asset but becomes a liability of the Republic. For, multiply that town by a sufficient number and you have a situation which only an army can rule."

It is the Christian ideal of self-government under law.

Mr. Wilson, with the full moral and economic force of this country, went to Europe as the representative of our American ideal. After assisting in cutting Europe up into small and feeble states, he slipped a cog and forgot our ideal of federation and tried to substitute an ideal of his own in a league. Lenine and Trotsky have tried to enforce an ideal of class imperialism as a substitute.

The present state of transition gives to the Church again the opportunity to lead and save the world from going on the rocks. Both as Churchmen and Americans we should all work shoulder to shoulder to further the Christian and American ideal of federation of states made up of self-governing people under law and federated as equals. We therefore hail with thankfulness the effort of the Commission to the East and the response that it has met.

Across the Christian world is the dark shadow of the last remaining imperialism—that of the Roman Obedience. Its utter collapse during the late war to uphold Christian principles shows that even there imperialism remains more as an ideal than a living power. Its day is passed, and the incubus of imperialism will pass from the Church of Christ.

May we not hope that those bodies now separated but animated by Christian principles may by adopting constitutions and

forms requisite qualify for federation as a step toward the pacification and unity of the world now torn to shreds?

W. C. HALL.

HYMN 50

To the Editor of *The Living Church*:

THE Rev. Mr. Douglas, in his note (LIVING CHURCH August 28th) on Hymn 50 of the New Hymnal (32 in Hutchins' Hymnal), remarks: "I have been unable as yet to ascertain whether the last couplet of the third verse (New Hymnal) 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."

They are certainly Ellerton's. The hymn consisted of five verses, and is given in full in Godfrey Thwing's *Church of England Hymn Book*, published in 1883. It reads as follows:

"Saviour, again to Thy dear Name we raise
With one accord our parting hymn of praise;
We stand to bless Thee ere our worship cease;
Then, lowly kneeling, wait Thy word of peace.

"Grant us Thy peace thro' this approaching night;
Turn Thou for us its darkness into light:
From harm and danger keep thy servants free;
For dark and light are both alike to Thee.

"Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy Name.

"Grant us Thy peace thro'out our earthly life;
Peace to Thy Church from error and from strife,
Peace to our land, the fruit of truth and love;
Peace to each heart, Thy Spirit from above.

"Thy peace in sorrow, balm of every pain;
Thy peace in death, the hope to live again;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace."

As the hymn in its usual form is so well known and deservedly popular, being in many hymnals besides those of our own Church, it was very unwise to change it at all in the New Hymnal. Its popularity rests upon its simplicity and homely personal touch in each verse, which is felt as it is sung, but which is destroyed in the version in the New Hymnal.

Milwaukee, August 30th.

JOHN H. EGAR.

CHURCH STUDENTS AT COLLEGES

To the Editor of *The Living Church*:

THE opening of colleges and universities always presents the danger of losing some of our young men and women to the Church. The fact that a religious census may be taken at the time of their registration, or shortly after, does not prevent this loss. Two things prevent a religious census from being of greater service. First, it is difficult to have it accurate; and secondly, it usually is delayed in reaching the rector of a parish in the college or university town.

The *Living Church Annual*, however, affords a means of direct communication between the "home town rector" and "the college town rector". On page 155 of the *Annual* is to be found a "List of Clergy Ministering to College Students". There one finds all the information necessary to introduce the "college town rector" to Church students in attendance at any college or university in the country. Why not use it?

In sending the names of Church students to student pastors, it would be helpful to state also the names of the parents, the home address, the former activities of the student (*i. e.*, in the choir, Church school, etc.), and whether he has been confirmed or not.

Are there any from your parish who will be students at Ohio-Wesleyan this year? If there are, let me know about them. Please!

Very sincerely yours,

St. Peter's Church, Delaware, Ohio. CLEON E. BIGLER.

GROUNDLESS FEARS

To the Editor of *The Living Church*:

ONE of our clergy recently showed me a tract sent out by prominent Churchmen of a Protestant type, endeavoring to arouse the fears of our people in the matter of Prayer Book Revision. Among other things, they are afraid of the introduction of the *Benedictus qui Venit* and the *Agnus Dei*, which I have heard sung in many churches, East and West, for a score of years, without any serious results. This last tract has its amusing side, for with some mail came a printed programme of the opening service of the Lambeth Conference held on July 4th at Westminster Abbey, attended by 285 bishops of our communion. The much-feared anthems were sung at that service, and the Abbey walls still stand, as do also the metes and bounds of our beloved but unfortunately-named Church.

Galesburg, Ill., August 24th.

W. E. BAKER.

DIVISION OF WORK AMONG THE DEAF

To the Editor of *The Living Church*:

IN the issue of your valued paper for August 21st there appears a statement in which the "Secretary-Treasurer of the Society for the Promotion of Church Work Among the Deaf" makes an appeal for XII Trinity offerings so worded as to give the impression that the society has general charge of Church work among the deaf in the United States and that all the missionaries engaged in deaf-mute work are helped more or less out of funds sent him in response to his appeal.

The facts are these: The Society for the Promotion of Church Work Among the Deaf belongs exclusively to the Province of Washington. There are thirteen clergymen actively engaged in Church work among the deaf in the United States. Three of these clergymen reside in the Province of Washington. The other ten clergymen whose actual or nominal mission fields constitute the remaining seven provinces are in no way identified with or helped by the society.

St. Louis, Mo.

JAMES H. CLOUD.

EMMA GOLDMAN'S INTERVIEW DENIED

To the Editor of *The Living Church*:

SINCE publishing in our August parish paper the item about Miss Emma Goldman, to which your Chicago correspondent kindly referred in yesterday's LIVING CHURCH, I have seen an item, published in the *New York Evening Post*, stating that Miss Goldman denies that she made the attack upon the present Russian government attributed to her by the *New York Times* and the *Chicago Tribune*; and which I quoted in our August parish paper, as above. I am not at all sure that your readers care very much about Emma Goldman's views, any more than I care myself, if I may say this, but incorrect reports should be corrected, if possible; which fact is my only excuse for asking the privilege of sending this letter to your open column.

Faithfully yours,

JOHN HENRY HOPKINS.

Grand Isle, Vermont, Thirteenth Sunday after Trinity.

HE THAT WAVERETH

SURELY WE are apt to be very inconsistent in the view we take of our place and purpose in the world; in some ways vastly exaggerating our importance, and in others failing of the reverence we owe to ourselves. Sometimes a man seems to think of the whole world as revolving round his life, and measures everything with reference to his own wishes and opinions; and sometimes he is content to drift along as though he had no distinct power of choice and will. Sometimes he seems unable to imagine that the lives, the feelings, the convictions of others, can possibly mean as much to them as his do to him; and sometimes he hardly seems to have a conviction in him, but yields to any pressure that is on him, and calls himself the victim of circumstances. Sometimes he speaks as though his knowledge were certain, and his decisions infallible; sometimes as though he could know nothing at all of that on which all knowledge depends. Sometimes he seems to himself exempt from the defects he sees in others, and incapable of their blunders and misdoings; at other times he takes the poorest view of his own endowments; he thinks that it is of no use for him to aim high, or to attempt a noble life; that he may make himself easy on a low level or a down grade; that there are temptations he cannot withstand, and sins he will never overcome; that people must take him as he is, and not expect too much of him.—*Francis Paget*.

It is NOT enough that the Church of to-day should strive to inspire the right motives to individual character. It will fail to accomplish the mission of Christianity if it does not also attempt to solve the social ills of our civilization. Poverty, crime, political corruption, war, race discrimination, labor exploitation—there can never be a peaceful or happy world while these things exist. They are a stain upon our civilization that cannot be allowed to remain. They flaunt a challenge in the very face of Christianity that cannot be ignored. The Church is cowardly if it fails to consider these problems earnestly, fearlessly, and boldly; it is a failure so long as it does not solve them. Here is a great work for it to do—an enterprise calling for all the vision, enthusiasm, and inspiration of true religious leadership. It is an opportunity for Christianity to redeem itself from the reproaches of its critics. The recent action of the Inter-church World Movement in attempting to deal with the steel strike marks a new departure in applied Christianity. It sets an example for the leaders of the Church everywhere to follow. Let them bend themselves to the task!—*Friend's Intelligencer*.



National Ideals in the Old Testament. By Henry J. Cadbury. New York: Charles Scribner's Sons, 1920; blue cloth, 12mo., pp. 269. Price \$1.75.

Coming from Haverford, this book undoubtedly reflects, in its spirit and terminology, something of the pacificism of the Friends. Witness this paragraph on p. 227:

"In the astonishing early successes of the Maccabean Revolt one can see, writ large, the inevitable consequences of any effort to superimpose a new culture on a foreign nation by the use of force; while in the subsequent secularization of the Hasmonean dynasty one can read the equally invariable destiny that ultimately defeats the very purposes of those who would defend spiritual ideals against such aggressions by the use of force. Both Antiochus and the Maccabees failed. Victory lay chiefly with those who practised passive resistance—a phenomenon which, together with martyrdom and with persecution, secured its first great historical examples at this era."

Nor is one surprised to find that (as with most religious books from this publishing house) the so-called "liberal" position is taken for granted. But it is much less offensively thrust forward than we sometimes find; and the general atmosphere of the work is reverent, constructive, and stimulating, even where the intelligent reader must take issue with the author. Whether it is helpful to use modern journalese in referring to problems and policies of ancient Israel is at any rate questionable. But Mr. Cadbury makes the problems of the Jewish prophets seem closely akin to those we face to-day, and emphasizes admirably the truth that they can be solved, now as then, only by the application of the spirit of love.

Certain statements ought to be corrected by the reader, if he purposes to lend the book to others. "The patriot martyr of Calvary" (p. 16) is a singularly inadequate description. To say that "for inhospitality Sodom met a fate that made it a watchword" is absurdly untrue. There is so much to be said for the traditional view of Deuteronomy, even yet, that the upbuilding of a whole theory of Jewish political development upon the assumption that its origin was in Joseph's reign is temerarious (Vide p. 138.) And not a few sound scholars of our day tend to hold with Pusey and Wordsworth, against the assertion that the Book of Daniel dates from the Maccabean age (p. 234). The dogmatic statement, "No provision was ever made in Hebrew society for conscious legislation" (p. 85) ignores Sinai. And our author seems inconsistent when he calls the prophets "rebel spirits" (p. 88) and at the same time dwells upon their constructive force.

The most valuable part of the book is its exposition of the Minor Prophets, so sadly neglected by most Bible students of our time. And, though Mr. Cadbury exaggerates the hostility of their attitude towards the established usages of Religion, he does splendid work in showing the gospel of social righteousness they proclaimed.

W. H. v. A.

Mountain Paths. By Maurice Maeterlinck. New York. Dodd, Mead & Co. 1919. \$1.75 net.

Those who seek in *Mountain Paths* the aid of Maeterlinck to solve the mysteries of the "Occult", or the psychic problems which Sir Oliver Lodge's apostolate has promoted, will be disappointed. Only two of the eighteen essays which the volume contains are concerned with the efforts now so prevalent to raise the veil which has been drawn between the material world and the unseen union. In *The Power of the Dead*, and messages from Beyond the Grave, one or two challenging experiences are the only ones recognized, the most inexplicable circumstance according to ordinary laws of nature being a description of a photograph of Raymond Lodge given as from himself eleven days after his death in France by a "medium" who had not seen nor heard of it—nor any one else in England—since it had been taken before the subject was killed, his walking stick laid across his feet being particularly stressed by his message. Such was the modern "Christian" method of solving that which the reverence of the heathen left mysterious, wonderful, and awful with the consciousness only that "Love bridges the Chasm" (Socrates).

Always in a charming style, picturesque, fervent, and simple, Maeterlinck (excellently translated) covers a vast range of subjects, and practical to a degree—as denoted in "Bad News" in the exposition of that common sense which ought to delay sad communication because the shock of what is told is less when the

event deplored has occurred some time before it could be imparted—and treating of the initiates of Buddha, of Karma, and re-embodiment. The transmigration of souls is made the human appeal which otherwise would find no answer in that eternal cycle which comprehends all that we see or know of human history, the world's evolution, the movements of matter! Of course not only Christianity but also the whole Mosaic dispensation are episodes of infinite insignificance to the enfranchised mind. To the ordinary reader, Necessary Silence, the seventeenth essay, contains an argument which suggests that it is his only safety, for otherwise "madness lies" where all anchorage is cast adrift. The paper on the "Insect World" is a delightful tale of the wonders of instinct which makes a story to entrance a child and reduce an adult to childish wonder, a staggering development of what seems to prove not only reason but consciousness in the "lower creature". Such various subjects as Gambling, Evil Speaking, Mother's Grief, and Heredity are among the titles of the essays which should be read one at a time, "fletcherized", not taken hastily nor in large doses. Above all let the reader be armed with the strong conviction that a dual mind is quite essential for his assimilation of this free and brilliant thinker and dreamer—that, no matter in what a vast realm the spirit may soar, the smallest act or thought of its conscious, personal responsibility is of an equal importance—no more, no less than the biggest explosion or cataclysm—merely as a scrap of the Cosmos!

Saxon and Norman Churches in England. By the Rev. E. Hermitage Day, D.D. A. R. Mowbray & Co., London and Oxford, 1919. Boards, 12 mo., pp. 140. 32 illustrations. Price

There is an enchanted land overseas, fragrant with romance, lucent with ancient glories, undefiled by the hideous modernities of commerce. Not all travelers discover it; for one must be initiate, armed with the mystic word and the magic perspective glass, to find entrance therein. But he who has wandered there, on long, bright summer days, rejoicing in the past become visibly present, having fellowship with saints and worthies of eight centuries ago, hungers ever afterward to return to the motherland of his spirit, nor ever cries *Salve Mater* save to the essential England he loves.

Dr. Hermitage Day has increased the debt Anglophiles already owe to him by this learned and interesting booklet, a guide to some regions of that enchanted country. Not oppressively technical, nor professedly exhaustive, it gives an admirable outline of English Church architecture before the great Gothic movement of the thirteenth century. The names of little forgotten Saxon churches ring like bell-peals, alternating with stately Norman abbeys that all the world knows. The transition from Saxon to Norman architecture is made plain, with the social and ecclesiastical changes associated therewith. There are omissions, of course, which personal preference would have filled. No reference is found to the little wattle church surviving near the Severn's headwaters, in Shropshire; and the glorious Norman work of St. David's, and Norwich, deserves more than a passing allusion. A good index would have enriched the book, too. But it is a delight as it is, strongly to be commended to those sympathetically minded.

W. H. v. A.

A THIRD EDITION of Professor Edwin G. Conklin's *Heredity and Environment*, thoroughly revised and rewritten, has been published by the Princeton University Press. Believing that "The origin of species was probably the greatest biological problem of the past century; the origin of individuals is the greatest biological subject of the present one," we have a most suggestive discussion of the facts and factors of development; the phenomena of inheritance; the cellular basis of heredity and development; the influence of environment, eugenics, genetics, and ethics. The treatment of the latter is most suggestive, maintaining as he does that social restrictions on individual freedom are not all artificial and selfish. Some of them are absolutely essential not only to the welfare but even the continued existence of the race, and when the demands for individual freedom go to the extent of fighting against these racial obligations they become a serious menace to mankind.

THE SERMONS preached by Bishop Nelson and Bishop Morrison at the hundredth anniversary of St. John's Parish, Ogdensburg, N. Y., have been published by the St. Agnes' Society of the Church.

The Rescue of Levi Godsgift

By Louis Tucker

QAKE way, good people, for Yeshua Bardawid, the prophet of Nazareth. He goes to the market-place, where there is more room, and there will teach and heal those who come."

They got out of the house with very little trouble, for the crowd made way; and in the midst of a tumultuous multitude the disciples surged toward the heart of Capernaum. In the press James found himself again by the side of Jude.

"That was like Yeshua," Jude grumbled. "He earns the enmity of the High Priest and upsets national finance just as a beginning of His work; yet that same High Priest must pass on His claim to be Messiah. Then He cures a man at the Sheep Market, and gets Himself brought before the Temple Sanhedrim for Sabbath-breaking. The case is undecided yet, because He sets them discussing whether He is Messiah, and they reject Him. Then He begins curing people and traverses Galilee, preaching in all the synagogues and healing everything that needs it, and this leper applies and He touches him: *touches* him, mind you; and so gets us into all this. The common people would have declared Him Messiah, and He throws success away when it is in His hand. Then He turns this trial to-day into a great triumph, and is practically declared a prophet, then goes and spoils it all by claiming to forgive sins."

"Perhaps He *can* forgive sins. The Temple needed cleansing. The impotent man needed healing, and it is surely not wrong to do good on the Sabbath. Perhaps He had to touch the leper to cleanse him. Perhaps, to cure this palsied man, He had to forgive him. Remember, Jude, John Baptist says Yeshua is Messiah."

"He is my cousin, James, and yours. Messiah He is; but we are princes of Israel ourselves, if we had our rights."

"Jude, Jude! He has always been a true friend too. Remember when you pinned the robe of the Schoolmaster of Nazareth to the ground with your new knife when we were all boys, and Yeshua was willing to take the punishment?"

"Well, I confessed and saved Him, didn't I. He is a dear, good fellow, and I should not grumble, but He does manage things badly sometimes."

"Not badly; only differently."

"Well, well, James, perhaps you are right. The truth is, I am troubled by that fellow who sneered of Levi. Mother keeps asking Yeshua to do something for Levi."

"Jude, you and Simon and James and Josés were legally right; but you were too harsh with Levi about that property."

"Well, we gave him all he asked at last, didn't we? If we told him what we thought of him at the same time, that was no reason why he should use the money to buy a publican's place here in Capernaum, right at our doors. That was really why we moved to Nazareth. We could not stand the disgrace. It has broken Mother's heart—and he Father's son and a Prince of Israel, as that fellow from Jerusalem truly said—Look!"

"What is it?"

"This is not the way to the market-place. This street leads round about, past the lake shore and Levi's booth. Yeshua is going to Levi."

"Then follow. You sons of Alphaeus Clopas are not the heads of the house!"

"Content, content, James Thunder. I did not mean we were. But I am sorry for Levi. He is the disgrace of the family, just as Yeshua is its head, and they have never met since Levi went and made himself a—publican!"

"Since he flung off in a rage, like the young fool he was, and made himself the worst thing he could think of, because you elder brothers were too harsh with him. Poor Levi! He was a lovable boy. Now Yeshua will smite and end it."

There was, indeed, basis for this conclusion. There is no easy way to make plain to a modern the full disgrace of what Levi had done. If the son of an English bishop were to open a gambling house in his father's see city; if the son

of a South Carolina planter were to turn republican and manipulate the local negro vote; if a Spanish grandee were to become a black-leg gambler convicted of cheating, infected with smallpox, and married to a peasant; and if it were possible to combine these disgraces in one person, the result would approach the disgrace of a publican in Galilee in the year A. D. 27, but could not reach it. One would have to make the man a convicted traitor to his nation, besides, to get the full flavor of a publican's degradation. No man spoke to a publican except on business. If he so much as caught a publican's eye, he made a sign which meant purification from defilement. If he touched a publican he went and took a bath and disinfected his clothes. If he neglected this the people mobbed him. The Jew has long been eminent for careful and painstaking hatred, with patient and intelligent attention to detail; and he developed it on his publicans.

Levi had thrown himself to the dogs, and found, too late, that dogs are poor companions. From the gossip of the crowd that surged each day around his booth he was posted, none better, on the history of Yeshua, his cousin. He knew when the family returned to Capernaum. He had even, after nightfall, gone and looked at the outside of his father's house, into whose familiar rooms he could not enter now; no, not even to lay his tired head on his mother's knee. He often met his brothers in the town, and turned down some side street to avoid them; for there was no means of return, no way of repentance, left open to him.

Now he looked up from his books in the publican's booth and saw his brothers coming, with James and John and Yeshua, his cousins, and with a great crowd about. It was too late to escape. He could not leave his post; there was no time to gather up the money on the table. So he pretended to see nothing, and gazed at his accounts till silence and the stare of many eyes forced him to look up.

He found a very great crowd assembled in the street, leaving a semi-circle in front of his booth empty except for his kin. James and John Bar Zebedee, James and Simon and Jude Bar Clopas, had grouped themselves behind Yeshua Natzri and all were looking at him. Yeshua Natzri looked deep in his eyes and read the thoughts there; read him to the very last atom and shred of pride and penitence. The silence grew more and more tense with feeling, like a storm-cloud looming to the lightning-flash. The crowd, the brethren, Levi himself, expected a blasting retribution. It is not meet that a prince, even a peasant-prince, should make himself a disgrace, a shame, and outcast. Yeshua, as head of the family, had a right to punish; and, very surely, He had the power. He who can cure leprosy can inflict it.

At last He said: "Follow Me."

A sort of visible gasp went over the crowd. "Follow me" was the idiom by which a rabbi invited scholars to receive his instruction; and, by a grim jest, it was also the phrase by which an insurgent leader enlisted his staff. Yeshua Bardawid, just declared by national convention the Prophet of Nazareth, was offering Levi a place among His helpers. Not smitten, not condemned, not even criticised, the Disgrace of the Family was offered the same place as his respectable brothers on the King's personal staff.

Yeshua Bardawid turned and walked away. When the unbelievable offer finally filtered into Levi's consciousness and he saw what the Master meant for him, he sprang up, forgot the money on the table, and ran after his Lord. The rabble promptly stole the money, but he did not care. He could replace it. Simon and Levi and James and Jude, four stalwart sons of Alphaeus Clopas, followed their cousin Yeshua, the Head of the House, to the market-place; and, while Yeshua was speaking to the people and curing the sick, the four brothers, no longer with a Family Disgrace among them, had time for a few words and a handclasp in the intervals of marshalling the crowds.

"Jude—James—Simon—forgive me."

"Yeshua thinks we were too hard on you, Levi. Forgive us."

"How is Mother?"

"Well. She has prayed for this."

When the long, hard, tumultuous task of curing the sick was finished, it was four sons of Alphaeus Clopas, not three, who escorted their kinsman, Yeshua Bardawid, to the home of their mother. There is no record of what that mother, in happy, gasping thankfulness, sobbed out upon Levi's shoulder, but we can guess it; for, from that hour, Levi, the son of Alphaeus, is always called "Matthew"; and "Matthew" means "The Gift of God".

MOTHER-DOWER

BY EUGENIE DU MAURIER

YOU can make anything you will of a child," says the Autocrat of the Breakfast Table, "but you must begin with his grandfather." Aye! and with his grandfather's grandfather, says our *fin de siècle* apostle of heredity.

Nobody pretends to know how long a road the gifts of a child may have traveled. Not long ago I read that children love to play in the sand because their ancestors were wild men, and with their claws dug roots from the ground for food. Somebody else affirms that we are all nomadic because Adam, our primal ancestor, was a wanderer. And, because we enjoy a journey, it is clear proof of our inheritance.

Quaint Dr. Johnson went a-wooing more than a century ago. The story is told that he presented his amor and stated his intentions somewhat on this wise: "I know I am not worthy of you, madam. I have neither worth nor wits. I am poor in this world's goods, and can afford you neither power nor position. My ancestors were nothing to be proud of. And my grandfather was hung."

To this very unique mode of love-making, it is said, the lady replied: "I know not that any of my ancestors were hung. But I have no doubt more than one deserved to be."

Such must be the honest confession of most of us, though we may proudly trace our lineage to the Crusaders, or to the little band who in the cabin of the *Mayflower* signed their civil compact, "In the name of God, Amen"—or though we may be able to call ourselves sons and daughters of the Revolution; for not many of us have the exalted prerogative of the daughter of Erin, who exclaimed: "Shure, an' I'll have you to know that it's meself that has sprung from the royal house of O'Donahue! An', arrah, *They sprung from nobody—they sprung at 'em.*"

It is an old adage that every flock has its black sheep. And it seems to be the black sheep whose characteristics are ever looking for in the later lambs of the fold. So heavy sometimes is this burden of heredity that we are oft-times prone to forget that good as well as evil is transmitted, and that the same Word which saith: "He visiteth the iniquity of the fathers upon the children unto the third and fourth generation," also says: "He showeth mercy unto thousands of generations of them that love Him and keep His commandments." And because of this mercy, it has been said that "while we may preach every other Sabbath that what a man soweth that shall he also reap, every Sabbath remaining we may preach that what a man soweth that shall he also reap, because of the marvellous and abounding grace and mercy of God."

Angels watch in love and pity over the cradled baby. And as the Magi brought their gifts to the heavenly Child, so do these bring gifts so mighty they may counteract even that evil we call heredity.

We know full well and mourn at the evil inheritance so often coming to the child. We preach against it. We labor and pray against it. And we ever must. There will always be some who will never hearken. Heredity, like almost all things, has its twofold phase. The summer cloud is a parable of it. One side of the cloud shows dark and threatening. There is a thunder-storm brewing. Or it may be the blackness is only the reflection of the awful wickedness growing on the earth, as the pessimist would have it. However that may be, I like the theory that the cloud has a silver lining and its edges are of gold; and, because the silver and gold are from above, they overcome the darkness on the other side.

Am I an idealist? Perhaps so! I am glad. I had far rather see too much good than not quite enough. I would

rather imagine there was more real good in people and things than that there might be evil. We talk of training a child—beginning, some say, when he arrives at an age of accountability. Alas! that is far too late a beginning. Many a life has time to be made or marred a hundred times over before such a beginning. Not all the preaching since Adam could undo wholly the work that has been done before that "age of accountability" begins. Says a Spanish proverb, "An ounce of mother is worth a ton of clergy." But the "ounce of mother", methinks, should begin its efficacious work long before there is an ounce of child. From the very conception of the precious life the mother is a creator. Her thoughts, her hopes, her life, are binding or unbinding the links we call heredity—are making either weights or upbearing pinions for the soul she nourishes. If there be a family trait that is unlovely, or a disposition that is baneful, science as well as experience tell us this may be largely, if not entirely, overcome by the cultivation on the part of the mother of its beautiful opposite. If her mind be habitually filled with charming images and pleasant fancies, seeds of these will be planted in the embryo soul. When a seed has such planting—with the divine oversight—no human thought can measure the more than banyan growth that shall be.

Ancient Greece filled her groves and gardens with shapely and graceful statues of gods and goddesses, beautiful as the world's best art could make them. The eyes of Grecian mothers met everywhere this outlined grace and beauty. Hence, it appeared again in the forms and faces of their children. If outward growth may be so effected, how much more wonderful may be the limning of the soul! As the soul is mightier, it is also much more susceptible than the body to the subtle influences brought to bear upon it.

Margaret G. Preston's poem, *The Boy Van Eyck*, is more than a beautiful poem story. Her beautiful verse tells of the wonderful mother-dower by which the boy, Anton Van Eyck, became the famous painter that he was. The mother of Van Eyck was herself an artist in soul. Her biographer tells us that she painted in water-colors and wrought skillfully those arras which are marvels to-day of what can be done with a needle.

One day sitting in "window's deep embrasure" she tried to copy with her silken threads what she saw—"to portray each varied hue" of sky with tints no man can even name, much less hope to mingle.

"Nay, I cannot," sighed she sadly,
As the threads dropped from her hold,
"Cannot match that steely sapphire.
Or that line of burnished gold.
How it sparkles as it stretches
Straight as any lance across!
Never hint of such a luster
Lives within my brightest floss."

Mark the subtle power, the artist's soul, with which she dwells upon the glories in the sky o'er the quaint old Flemish city; but mark you more her soul's adoration, her pent-up passion:

"Ah, that blaze of splendid color.
I could kneel with folded hands,
As I watch it slowly dying
Off the emerald pasture-lands."

Again we get a glimpse of her spirit's longing that years had ripened until it fed the soul of her youngest born, and he was what he *was*—what he *had* to be, because painted from her heart.

"Yet often
As I draw my needle through,
Gloating o'er my tints, I fancy
I might be a painter, too."

THE NEWSPAPERS reported, not long ago, the accidental burning of a Japanese temple famed for its priceless decorations and its roof of gold. A beggar had crawled under it and tried to warm himself by lighting a tiny fire with waste paper. Much of our modern civilization, according to Bliss Perry, is like that—a roof of gold, and freezing, reckless beggars lurking in the underpinning. It is not the poets, it is the sentimental politicians, who cry peace where there is no peace, who argue for our international isolation when such a thing is no longer possible. Preventive medicine studies and removes the causes of disease. Fire prevention means the elimination of inflammable construction, and not merely a gallant fire department which thinks only of fighting fires after they are started.—*Selected.*

Church Kalendar



- Sept. 1—Wednesday.
- " 5—Fourteenth Sunday after Trinity.
- " 12—Fifteenth Sunday after Trinity.
- " 15—17, 18. Ember Days.
- " 19—Sixteenth Sunday after Trinity.
- " 21—Tuesday. St. Matthew.
- " 26—Seventeenth Sunday after Trinity.
- " 29—Wednesday. St. Michael and All Angels.
- " 30—Thursday.

CALENDAR OF COMING EVENTS

- Sept. 21—Special Diocesan Convention, Denver, Colo.
- Sept. 29—Synod of the Pacific, Trinity Church, Seattle, Wash.
- Oct. 3—Synod of the Northwest, Davenport, Iowa.
- Oct. 27—House of Bishops, Christ Church Cathedral, St. Louis, Mo. (Special session.)

Personal Mention

THE Rev. DR. WALTER ARCHBOLD, formerly at St. Paul's-by-the-Sea, Ocean City, has accepted a call to St. Andrew's Church, Princess Anne, Maryland, and expects to enter upon his work early in October.

THE Rev. HENRY BROWN leaves Denver for a new work in Evanston, diocese of Chicago.

THE Rev. HERBERT WASHINGTON BRUENING-HAUSEN, rector of St. Margaret's Church, New York City, has accepted the rectorship of St. Mary's Church, Williamsport, and of the Church of Our Saviour, Montourville, Pa., and will enter upon his duties on October 1st.

THE Rev. FRANK T. CADY, rector of Trinity Church, Tyrone, Pa., has returned to his parish after a month in Lancaster county.

THE Rev. and Mrs. W. E. DAW of Sharon Springs parish, New York, are spending their vacation during September at Cooperstown, New York.

THE Rev. A. E. DUNHAM is temporarily in charge of St. Mark's Church, Syracuse, N. Y., pending the choice of a rector.

THE Rev. EZRA FLOYD FERRIS, formerly field secretary of the Every-Name Campaign, has accepted the rectorship of St. Mary's Church, Mohegan Lake, diocese of New York. He will also teach in the Military Academy adjoining the church, and will assume his new duties October 1st.

THE Rev. ARTHUR B. KINSOLVING, D.D., during July and August in charge of the summer congregation at St. John's Church, Fisher's Island, N. Y., has returned to St. Paul's rector, Baltimore.

THE Rev. H. D. B. MACNEIL becomes rector of Christ Church, Sherburne, N. Y., on September 15th.

THE Rev. R. J. MORRIS has been elected secretary of the convention of the diocese of Pennsylvania, succeeding the Rev. C. L. FULFORTH, and correspondence relating to the convention should be addressed to him at 1129 Walnut street, Philadelphia.

THE Rev. A. G. MULLEN, formerly of Gillette, Wyoming, is now in California.

THE Rev. LUTHER PARDEE's residence is now Winter Park, Florida, instead of 4064 Oakwood avenue, Chicago.

THE Rev. C. C. ROLLIT, D.D., formerly secretary of the Province of the Northwest, has taken, in addition to his duties as professor of Church History at Seabury Divinity School, Faribault, the assistant rectorship of the Church of the Messiah, St. Paul, Minn., during the term of office of its rector, the Rev. L. R. S. FERGUSON, in the St. Paul City Council. Dr. Rollit's address is Bishop Seabury Mission, Faribault, Minn.

THE Very Rev. RICHMOND SHREVE, Dean of the Cathedral in Quebec, officiated during August in the Chapel of St. John's-by-the-Lake, Upper Chateaugay, N. Y.

THE Rev. E. H. VOGT, after a post graduate year at the General Seminary in New York, has accepted a call to Emmanuel parish, Fauquier county, Virginia, consisting of St. Luke's Church, Remington, and Grace Church, Casanova, and took charge on August 22nd. His residence will be at Remington.

THE Rev. W. NEWTON WARD has relinquished care of St. John's Church, Green River, Wyoming, and has charge of the missions of Coboconk, Rosedale, and Victoria Road in the diocese of Toronto.

THE Rev. CALEB B. K. WEED, for over nine years rector of the Church of the Good Shepherd, Lake Charles, La., has become city missionary at New Orleans, with residence address at 1525 Dufossat street. He will have a downtown office at the new parish house at the corner of Canal and Marlas streets.

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.*

BOOKS RECEIVED

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

American Petroleum Institute. 15 West 44th street, New York City.

The Recent Increases in the Prices of Petroleum and Its Products. Memorandum submitted to the Federal Trade Commission by the Secretary of the American Petroleum Institute.

Barse & Hopkins. 28 West 23rd street, New York City.

Janet, a Twin. (Dorothy Whitehall Series for Girls.) By Dorothy Whitehall. Illustrations by Thelma Gooch.

Thomas Y. Crowell Company. New York City. *Master Frisky.* By Clarence Hawkes, Author of "Wood and Water Friends". With Illustrations by Helen Jacobs.

Government Printing Office. Washington, D. C. *Religious Bodies,* 1916. Department of Commerce, Bureau of the Census. Samuel L. Rogers, Director. Bulletin 142.

PAPER COVERED BOOKS

A. R. Mowbray & Co. London, England. *Morehouse Publishing Co.* American Agents, 1801 Fond du Lac avenue, Milwaukee, Wis. *Anglo-Catholic Congress.* London, June 29, 30, July 1, 1920. Official Handbook Programme. With 19 Illustrations and Route Map. 40 cents net.

MAKE KNOWN YOUR WANTS THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name, and numbers, initials, address, all of which are counted as words.

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

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

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

DIED

SIMPSON.—On Tuesday, August 31st, at her residence on West Fifty-seventh street, New York, MARIE LOUISE, widow of the Rev. Stephen P. SIMPSON and daughter of the late Robert S. Swords.

POSITIONS OFFERED

CLERICAL

PRIEST FOR GROWING PARISH IN industrial town in Central Pennsylvania. Salary \$1,800 and rectory. Address M-219, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER. BOY choir, parish 400 families 80 miles from New York City. Requirements: devout Churchman, manly, references, able to interpret chanting New Hymnal, stimulate congregational singing. Salary \$1,000. Business or teaching opportunities. Address Churchman-214, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN DESIRING HIGH SCHOOL education, college preparatory, bright, intelligent, over 14, in return as companion to Priest residing near New York. State qualifications, send photo. Address A. N. Y.-227, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-DIRECTOR WANTED for boy-choir, in beautiful New England town. One willing to accept business position in connection, until sufficient pupils obtained. Address "RECTOR"-225, care LIVING CHURCH, Milwaukee, Wis.

MATURE WOMAN WANTED as housekeeper in priest's family, attractive suburb near New York and seashore. Must be fond of boys. \$35 per month and a real home. Address Q-4, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EPISCOPAL CLERGYMAN. RECTOR OF parish near New York City, desires church nearer Middle West. Sound Churchman, good preacher and parish visitor. Address, CHURCH LITERATURE CO., No. 2 Bible House, New York City.

PRIEST, YOUNG, UNMARRIED, experienced and successful in parish organization and work, desires parish in South or East. Good preacher. Excellent references. Address C-206, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SOUND CHURCHMAN, thoroughly experienced in missionary work, desires work as Archdeacon or General Missionary. Address MISSIONARY-228, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANTSHIP IN EASTERN city parish. Unmarried, under 40, sound Churchman. Best of references. Moderate salary. Address CRATE 224, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED PRIEST, PRACTICAL, thorough, desires a rural parish. Address REV. EARNEST CHURCHMAN, 208 2nd street, Jersey City, N. J.

THE REV. JOHN E. SIEA, ASHLAND, Me., is open for engagement, permanent or on year's trial.

MISCELLANEOUS

PUBLIC ACCOUNTANT. A PRIEST OF the church, a graduate in advanced accounting, who has had a public accounting office of his own for the last year to supplement his income; 32 years old, good mixer, successful clergyman, desires to get in touch with some church or church institution. Address B-226, care LIVING CHURCH, Milwaukee, Wis.

KARL STAPS, FORMERLY ORGANIST OF St. Paul's Cathedral, Cincinnati, Ohio, 1907-1919, will shortly return to America, having spent the past year studying and travelling in Europe; is available after October 1st. Address 3 Mather street, Binghamton, N. Y.

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

ORGANIST-CHOIRMASTER OF LARGE and important parish on Pacific Coast desires change. Devoted Churchman. Expert trainer of all voices. Excellent references. Address "ANDANTE"-229, care LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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Sunday services—7:30, 9:30, and 11.

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Goodell street and Michigan avenue.
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CATHEDRAL OF ST. JOHN THE DIVINE
Amsterdam Avenue and 11th street, New York.
Sunday Services: 8 and 11 A. M., 4 P. M.
Week-day Services: 7:30 A. M. Daily.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

MASSACHUSETTS.—A retreat for the clergy will be held (D. V.) at Christ Church, Swansea, Mass., from September 20th to 23rd; conductor, Rev. Father Officer, O.H.C. Accommodation at Best House should be secured from Mr. Clarence H. Poor, Jr., 45 Bromfield street, Boston, Mass. Charges, \$5.25, or \$1.75 per day. If application is made beforehand for only part of the time.

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 GUEST-MASTER, Holy Cross, West Park, N. Y.

APPEAL

FOR WORK AMONG JEWS

Diocese of New York, Synod House,
June 15, 1920.

I desire to commend to my brethren, the clergy and laity of the Church, a cause which all too long has been neglected. Other communions have recognized and in some measure met the mute appeal which the Jew of to-day is making to consecrated Christianity. Will the Church neglect the call of the day in a city where the people of Israel are so rapidly increasing in numbers and potentiality? Can she ignore the great fact that our Lord was a Jew in the flesh and that His people are still dear to His heart?

In the Hebrew-Christian Publication Society we have an agency which must inspire confidence and hope. This organization, now in its seventh year, seeks to reach the Jewish people through the printed page. The Hebrew race is conspicuous for its love of reading; and the leaflet kindly tendered is sure of a tolerant reception. While the spoken word may arouse antagonism, often because of the spirit in which

it may be offered, the printed word begs for silent thought, reason, and acceptance.

In the person of Mr. B. A. M. Schapiro, the managing director, the society possesses a man of rare qualities. A Jew by birth, a Christian and a Churchman by confession, he brings to his task a knowledge of Hebrew, Yiddish, and of the Talmud and Jewish traditions which affords him a wide field of thought. His grasp of the essential doctrines of the Christian faith is comprehensive and convincing. His spiritual insight is keen and his devotion to our Lord Jesus (tried in the fires) is indicative of his call to His service. He loves his people and he writes for them with apostolic zeal. Eminent scholars have strongly endorsed his works and not a few have personally commended his methods, during the past quarter of a century.

The great question is an adequate supply of this valuable literature for the increasing demands made upon the society by missionary boards and individual workers. Hitherto the work has been supported by gifts from Christians of the various religious bodies. But the Church is now asked to give it a place in thought, prayer, and service. If the opportunity is embraced and at once, incalculable good must ensue. And I hope that this personal plea for a generous support of this laudable undertaking may find a cordial response on all sides by those to whom God has entrusted His stewardship.

CHARLES S. BURCH, *President*
Hebrew-Christian Publication Society.
83 Bible House, New York City.

that far-reaching reforms must come about in the Church of England before these terms can apply to its dioceses. Meanwhile, we note that, for the present at least, the Conference cannot approve of general schemes of intercommunion or exchange of pulpits. . . . The suggested rules to regulate admission to Communion appear somewhat obscure, not to say conflicting. So far as we can gather, it is not proposed to insist on Confirmation as an invariable condition. It seems plain that the Conference anticipates that what was done at Kikuyu will often recur, and recur without arousing controversy."

The President of the Wesleyan Conference (Rev. J. T. Wardle Stafford): "The appeal of the Archbishops and bishops of the Lambeth Conference to "all Christian people" has already stirred Christendom to the uttermost parts of the earth. We feel that we are living in a new world. Those of us who are in middle life or beyond can appreciate the advance that has been made towards the ideal of goodwill, as men of the younger generation can hardly be expected to do. Whatever comes of these proposals it would seem impossible that Christian Churches should ever again resume the attitude of mutual hostility, or even armed neutrality, which unfortunately obtained in days not long past.

"The practical issue will not be unimportant, but the influence of the appeal will be more powerful than any results that may be tabulated. It would be impossible to exaggerate the satisfaction with which this appeal has been received by the Wesleyan Methodists of Great Britain and Ireland. While, of course, no authoritative answer can be made on behalf of the Wesleyan Church except by its Conference, and while it is no part of my duty to anticipate what that answer will be, I can assure the bishops that all Wesleyan Methodists will join in the prayer that God's guiding hand may be with the Churches in these eventful days, and that they will strive in the spirit of the Lambeth appeal for the unity that finds its consummation in our common Lord Jesus Christ."

How much the Lambeth Conference, which has just finished its work, has owed to the wise guidance of the Archbishop of Canterbury (says the *London Diocesan Gazette*) only the bishops who have shared its deliberations can adequately realize. The Churches of the Anglican Communion are much too jealous of their right of self-government to tolerate the creation of an "Anglican Papacy", but the natural precedence that is recognized as belonging to the Archbishop of the mother-diocese of Canterbury is a valuable bond of union. In view of the difficult problems that lie before the Church we are glad to know that there is no truth in the rumor that the Archbishop contemplates resigning his office.

In forthcoming letters I will endeavor to keep you in touch with the criticisms and reflections of the leaders of Christian thought in this country.

GEORGE PARSONS.

LONDON NON-CONFORMIST VIEWS ON THE LAMBETH RESOLUTIONS

Although Not Wholly Favorable, They Are Invariably Sympathetic

The Living Church News Bureau }
London, August 20, 1920 }

THE resolutions formally adopted by the Lambeth Conference were issued to the press during the week. [As stated elsewhere, these resolutions will appear in THE LIVING CHURCH of September 18th.]

These resolutions must be carefully studied, for only by the light of them can the other documents issued by the Conference be assessed at their proper value. Various interpretations will naturally be given, according to the ideals of those who discuss them; they provide material for the most careful thought, and comment may well be deferred until mature consideration is accorded to them.

SOME NON-CONFORMIST VIEWS

Several leaders of the "Free Churches" have sent messages to the press giving their first impressions of the Report. In his message the Rev. R. F. Horton said:

"The implied condition of recognition in the acknowledgment of the episcopacy will no doubt cause deep heart-searchings in the Free Churches. But the episcopacy to be acknowledged is constitutional, not prelatical—the episcopacy which springs from the life and faith of the Church, not that which is imposed upon it from above, and such an episcopacy obviously must be acknowledged if the desired unity is to be attained."

The Rev. Charles Brown: "The appeal disclaims the intention to absorb one communion in another, but is not that really the proposal? Why cannot we be taken as we are? The answer must be that there is some grace conveyed by episcopal ordination, which most of us would seriously question."

Dr. Clifford: "As to the hope of the acceptance of episcopal ordination as the way to reunion, it is not at all likely to be regarded with favor either in the Baptist Churches of Britain or of the United States. Surely other ways to an occasional inter-

change of ministries can be found than that. But without discussing the whole scheme Baptists will gratefully regard the appeal as a most significant event in the direction of spiritual unity."

The Rev. F. B. Meyer: "Speaking for myself alone, I may say that I much fear that the proposition that our men should pass through some form of re-ordination will excite a considerable amount of controversy. Nevertheless, I cannot but hope that some way may be found by which this difficulty may be met and overcome.

"Although one may be compelled to disagree with this particular proposition, one may be in absolute accord with the general basis on which the fabric of the Church should be built. One notes, also, the distinction which is intended between episcopacy and prelacy. But even with these admissions I cannot but feel that the other difficulty of reordination which I have referred to is the one that threatens to imperil the success of a great purpose, and one which would affect not only the relations of Christians with each other but also the national welfare."

The *British Weekly*: "These proposals must be pondered by the Free Churches collectively, with the full and grave consideration which they demand and deserve. It is obvious that on various points they need a good deal of elucidation and definition. To name one point only—what precisely is meant by representative and constitutional episcopacy? The final volumes of Lord Beaconsfield's *Life* certainly suggest

THE CANADIAN NEWS LETTER

The Living Church News Bureau }
September 3, 1920 }

Influence of Lambeth Conference

THE official reports of the Pan-Anglican Congress, issued by the S. P. C. K., copies of which have just come to hand, are creating a great deal of interest. The Appeal on behalf of Christian Unity, the resolutions on social and industrial problems, on the ministry of women, and on

Christian marriage are regarded as especially noteworthy. The return of the bishops to their dioceses after the great and progressive gathering of the world-wide Anglican episcopate may be confidently expected to act as a mighty stimulus to the work and thought of the Anglican Church in Canada during the coming autumn and winter. The pronouncements on Christian Unity may have far reaching effect in this

vast Dominion where so much attention is already being given to this vast and complex problem both by Anglicans and by other great religious communions.

At the Synod of Keewatin

The northern missionary diocese of Keewatin has just held its eighth synod at Kenora. The Bishop, who was celebrating the eighteenth anniversary of his consecration, preached the sermon. In view of the fact that it was the last synod of the diocese at which the present Bishop expects to preside, touching reference was made, and a resolution of appreciation and good wishes was passed by a standing vote after several members had spoken to it, the feelings of all being very tense at the thought of the coming separation of the Bishop from the diocese. The secretary presented the motion, after which the Bishop made reply and wished to one and all every blessing.

Development of Class Consciousness Condemned

Appealing for the development of the logical faculty in education, the Very Rev. Dean Tucker, rector of St. Paul's Cathedral, London, Ont., at the opening of the convention of the London Teachers' Association, pointed out what the absence of education has brought about in Russia.

The Russians, said Dean Tucker, were dominated by a harsh and cruel aristocracy, which, however, had intelligence. The people threw off their oppressors, but they substituted another form of class domination, equally cruel and selfish, and less intelligent.

"If class government is wrong," said Dean Tucker, "then it is all wrong, whether exercised by the aristocrats, the capitalists, the farming class, or the proletariat. Whatever class any class may be, it has no right to rule the country."

Dean Tucker alluded to an address he had heard delivered recently by a representative member of the United Farmers Order, who had urged the people to awaken a class consciousness among the farmers. He attacked that as fundamentally wrong and undemocratic.

Fellowship of the Maple Leaf

The importance of our public schools has been forced upon us more than ever since the great educational conference in Winnipeg last year. It is gratifying, therefore, to note that Dr. G. E. Lloyd sailed for Canada with a party of over forty teachers and nurses. The larger party came by the *Corsican*, the *Victorian*, a week later, conveying a smaller party. The Canadian center is at Regina, but Dr. Lloyd has been appealed to to open up centers in other parts of the West, the bishops and the civil authorities heartily endorsing a scheme which will place Christian teachers in the schools, who by precept and action will keep British ideals in front of our younger generation.

The Church and the Organists

The intimate relation between the Anglican Church in Canada and the organists is illustrated by the fact that the Canadian Guild of Organists, which is to be known now as the Canadian College of Organists, has just held its annual meeting in St. James' parish house, Toronto. Dr. Ham, organist of St. James' Cathedral, who has been president of the guild for some years, has resigned, and Dr. Percival Illsley, F.R.C.O., of Montreal, was elected president. The secretary is Mr. D'Alton MacLaughlin, and the treasurer, Mr. H. G. Langlois. Recitals were given in the Cathedral by Dr. Illsley, Dr. Fricker, Dr. MacMillan, F. A. Moure, R. Tattersall, and W. H. Hewlett. Anthems were rendered by the choir of the Cathedral, and an address was delivered by Canon Plumtre, as chaplain of the College.

Probably the World's Oldest Chorister

Approaching his eighty-seventh year, Richard Stapells, of Toronto, can lay claim to being the oldest chorister in the world. Entering a church choir in his home town of Rochester, England, about 1852, he has been a member of church choirs ever since—a period of sixty-eight years. Just recently Mr. Stapells entered upon his forty-seventh year as a member of the choir of All Saints' Church, Toronto, and is still regarded as a valuable member. Hale and hearty and possessing a rich, deep, bass voice, he promises to have many years of service yet ahead of him.

Missionary Openings in the West

In an interesting report of a survey of the district between Amulet and Assiniboia to the international boundary, the Rev. H. H. Creal reports having travelled 2,201 miles, baptized 52 children, celebrated 22 times, and held 67 services in places unreached hitherto by the Anglican Church. He has paid 433 visits, visited many public schools, and started a number of Home Study Sunday Schools. He earnestly pleads for more clergy to take up the work in this section of the prairie.

Indian Work in the Far North

The Rev. E. W. Gardner, who has recently joined the staff of workers in the diocese of Keewatin, left Kenora a short time ago in company with Archdeacon and Mrs. Faries for the mission of York Factory on Hudson's Bay. Arriving at Winnipeg, they were joined by Miss Baker, who goes to teach in the mission school. The little band set out via The Pas, Manitoba, for their distant field of labor. It is purposed that Mr. Gardner spend the winter at York Factory

and then go on as soon as opportunity offers to Trout Lake, some three hundred miles distant, being an inland mission with a large band of Indians to whom the late Rev. William Dick, a native clergyman, ministered for some thirty-four years.

Miscellaneous Items of Church News

A helpful Bible conference was held at Westfield, diocese of Fredericton. Some of the leaders were the Rev. R. P. McKim, St. Luke's Church, St. John; the Rev. W. B. Williston, of the China Inland Mission; the Rev. C. W. Nichols, incumbent of Westfield, and the Rev. Rural Dean Sampson.

A brass eagle lectern has recently been placed in St. Thomas' Church, Bracebridge, in memory of the late Dr. H. B. Bridgeland.

A tablet to the memory of Flight-Commander John Edward Sharman, D.S.C., R.N., who was killed in action on July 22, 1917, was unveiled at St. Alban's Church, Oak Lake, Manitoba. He had won the D.S.C. for twice leading, on the same day, a long distance air raid (the Commander having been brought down on the first raid, Col. Rathbone and Lieut. Fleming, of Toronto, killed). The bar to D.S.C. was won in Flanders. He also had the *croix de guerre* with palm.

Mr. John E. Boswell, for many years a resident of Toronto, and grandnephew of the late Judge Boswell, of Cobourg, died with great suddenness at Oshawa on August 18th. He had been living at Whitby for the past two years.

In an enjoyable and profitable afternoon and evening at Milton Rectory, Milton, Prince Edward Island, a goodly number of parishioners and visitors met to view the missionary exhibition, which consisted of a large number of curios gathered from India, China, and Japan, as well as from our North American Indians and Eskimos.

THE NEW YORK NEWS LETTER

New York Office of The Living Church
11 West 45th Street
New York, September 6, 1920

DEATH OF REV. C. W. TURNER

THE Rev. Charles William Turner, a non-parochial priest of the diocese of Milwaukee, died in St. Luke's Hospital, New York City, on September 2nd, aged 76 years. In 1903 he became rector of Grace Church, Menominee, Wis., and the *Living Church Annual* shows him since 1910 as resident in New York City.

Mr. Turner was ordered deacon in 1867 by Bishop Staley, and advanced to the priesthood by Bishop Kip in 1870. He passed his diaconate partly as master at St. Alban's School, Honolulu, Hawaii, and partly in parish work in San Francisco. He became rector of St. Paul's Church, Oakland, in 1871, and three years after crossed the continent to become rector of St. John's Church, Long Island City, New York. From 1876 to 1889 he was rector of St. Matthew's Church, Brooklyn, and in the latter year became rector of St. Matthew's and Dean of the Cathedral at Dallas, Texas. From 1899 to 1897 he was again in Long Island as rector of St. John's Church, Huntington, and from the latter date he was rector of St. Peter's Church, LaGrande, Oregon, until he accepted the call to Menominee.

Funeral services were held in the Cathedral of St. John the Divine, New York City, on September 6th.

SUDDEN ILLNESS OF BISHOP OF NORTH TEXAS

Bishop Temple of North Texas, while travelling on a train for New York City, accompanied by his wife and two sons, was taken sick on Thursday. An ambulance met the Bishop at the railroad station and con-

veyed him to St. Luke's Hospital, where he was found to be suffering from a protracted fit of hiccoughs. On Monday he was still at the hospital, but was resting comfortably and much improved.

CAMPAIGN HEADQUARTERS OPENED

The diocesan headquarters of the Nationwide Campaign were opened this week in the Synod House, Amsterdam avenue and 110th street. The Rev. Canon H. A. Prichard is the executive secretary, and Mr. F. H. Merrill is assistant secretary.

MEMORIAL SERVICE

A memorial service to the late Rev. George Starkweather Pratt, rector emeritus of All Souls' Church, St. Nicholas avenue and 114th street, will be held on Sunday, September 12th, at 11 o'clock in that church. The Rev. A. R. Mansfield, D.D., will be the celebrant, and the Rev. Clifton Macon the preacher. Mr. Pratt resigned the rectorship on Easter Monday and died suddenly on July 28th.

NATIONAL LAY READERS' LEAGUE

A New York office and headquarters for the National Lay Readers' League, provided without charge at Room 412, 70 Fifth avenue, is open daily from 9 to 5 o'clock, and the telephone is Watkins 6539. It is in charge of Eugene M. Camp, a member of the national executive committee. The office may be used for national purposes, not merely local, as far as may be desired. From the office have been received and distributed to lay readers large numbers of sermons, and the demands for more come from many parts of the country.

The American Institute of Applied Chris-

tianity has formally offered to the League all of its facilities. Laymen of the Institute, many of them lay readers, have already taken steps to form a New York branch of the Lay Readers' League. Invitations have been sent to lay readers of Long Island and Newark to meet and determine whether to form one New York league, with diocesan divisions, or to form distinct leagues.

Replies thus far indicate a desire to form one strong league that shall serve all.

DEATH OF MRS. MARTHA N. BAYLES

Mrs. Martha N. Bayles, mother-in-law of Dean Robbins, died on September 3rd at the deanery of the Cathedral of St. John the Divine. The funeral was held on the morning of September 6th from the deanery.

THE PHILADELPHIA LETTER

The Living Church News Bureau
Philadelphia, September 6, 1920

BISHOP RHINELANDER ON WOMAN SUFFRAGE

THE Bishop of Pennsylvania is a suffrage skeptic. Upon his return from London a few days ago, where he attended the Lambeth Conference, the Bishop issued the following statement on the subject of suffrage: "I am reconciled to the thought of seing women voting, but I am not enthusiastic upon the subject, and I don't believe women voters will bring about any millennium.

"To my mind there is nothing to be gained by a mere multiplicity of votes. It will mean a great added waste of money, much confusion, much that is unpleasant and I cannot see what is to be gained.

"The men of this country have proved time and again that they are ready and able to bring about needed reforms. They have shown much self-sacrifice, self-discipline, and high conscience in many legislative acts, and it will be interesting to see if women will do the same.

"In my first glance over the situation resulting from the ratification of the suffrage amendment I see certain women rushing to get places upon juries. I am afraid there will be other things that will not be pleasant to see.

"I am not surprised that universal suffrage has arrived. I could see it coming, and now that it is here we shall have to make the best of it. But there will be many things that will be worth watching.

In states where women have been voting the general reports have been that they divided in much the same proportion as the men even upon the question of liquor legislation.

"At the Lambeth Conference, attended by 252 bishops from every part of the British Empire and which lasted five weeks, one of the hardest subjects upon which the bishops tried to make a satisfactory statement was that regarding woman's work in the Church. Evidently the question of woman's work everywhere will soon be a harder question."

AND ON CHURCH UNITY

The Bishop came home from London with what he called "a new vision of Christianity", and, through it, new hope for the future of mankind. This vision, the Bishop said, was one of a reunited Christendom, a great, all-embracing Church Catholic, a Church not militant, but a Church conciliatory, in which Christians of all denominations might find their rightful religious home without losing the benefits of their former spiritual experience.

While he had always cherished the ideal of a Church reunited, the Bishop said, it had impressed itself indelibly upon his spirit with the force of "something like a revelation" amid the councils and prayers of the Lambeth Conference, whose main efforts were directed toward shaping the outline of the new spiritual structure.

J. M. BENNETT.

THE CHICAGO NEWS LETTER

The Living Church News Bureau
Chicago, September 6, 1920

OBSERVANCE OF LABOR SUNDAY

AMERICAN Christians will be interested in the letter from which we quote, sent out recently by Mr. James Mullenbach, chairman of the commission on Church and Industry, and containing two strong paragraphs from "A Message for Labor Sunday", prepared by the commission on Church and Social Service of the Federal Council of Churches of Christ in America.

Mr. Mullenbach writes to the clergy:

"The year since Labor Sunday, September 2, 1919, has been one of widespread industrial conflict. These conflicts are defeating the spirit of brotherhood and coöperation which constitutes not only the essence of Christianity but also the strength of society.

"The Church, loving the nation, concerned primarily for the welfare of the masses of the people, but devoted to the welfare of all, committed by its deepest principles and by the purpose of its existence to righteousness and the safeguarding of life, watches the deepening conflict with profound concern. It cannot stand aloof. At whatever risk of becoming involved in the controversy it must go into the midst of the contending forces, if possible between them. It must

bring to bear every ounce of influence which it possesses to draw these contending groups together, and to induce them to work out permanent and effective methods of coöperation.

"Under the circumstances, it has seemed to the denominational secretaries of Social Service and the Commission on the Church and Social Service, that it is advisable to suggest to pastors that they devote Labor Sunday, September 5, 1920, to an initial effort towards this great end: that they speak to their own congregations frankly and earnestly and that they seek also to influence public opinion in their communities by use of the press.

"Our industrial life has been built on wrong and un-Christian foundations, and one great task which lies immediately before us is a work of education, which shall change our beliefs as well as our practices, and put our six working days on the principles which we revere and which are taught us from the lips of the Master on Sunday.

"We want the Golden Rule—'Do unto others as you would have them do unto you'—and Christ's saying, 'Thou shalt love thy neighbor as thyself', set up in factories and applied to the total personnel, from stockholders, directors, and president to the unskilled day worker. We want to exalt the

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word of the prophet Micah: "What doth Jehovah require of thee, but to do justly, to love kindness, and to walk humbly with thy God?" We want a concern for the individual life, which is basic in the teaching of Jesus, to have a controlling place in industrial relations."

THE OLD, OLD STORY OF POLITICS

Chicago politics have become worse than corrupt. A local Tammany, which enthusiasts here are boasting to be "bigger and better" than its New York prototype, has developed and, at present is in a hot fight with the governor and his force for the possession of the privileges down state. Political house cleaning must begin at home, and one of the first local evils to be met and conquered by decent citizens and voters is the continuous failure to redistrict the city, and the wholesale gerrymandering of its huge growing population (now 2,701,000), to suit the purposes and evil plans of the selfish and corrupt few. The fifty-ward law, by which it is hoped better conditions may be obtained, passed the legislature of 1919, but failed of adoption at the election a year ago by a small margin, because the law was not understood. A "Committee for the Adoption of the Fifty-Ward Law" has been organized on which are many of our own Churchpeople, and has sent out a petition to all registered legal voters of Chicago, men and women, asking them to endorse the "fifty-ward law and save money"—for "taxes are becoming increasingly burdensome, and the way to keep taxes down is to eliminate useless expenditures. Support the fifty-ward law and save the city approximately \$500,000 in 1922, and the same amount every second year thereafter."

The law will eliminate some elections as well as reduce the number of wards by a very necessary redistricting.

REUNION AT LIBERTYVILLE

During the ministry of the late dear Bishop Toll, the Church's services were begun by him at Libertyville, Ill., a thriving farming center a few miles west of Lake Forest. A mission was organized shortly afterwards, first in a hall and later in the Union church. The rectors and people of the Church of the Holy Spirit, Lake Forest, took an active interest in the new mission from the beginning, which was ten years ago. The name of St. Lawrence was given to the new mission, which has had a very promising history so far. The Rev. Edward Sydney White was lay reader, deacon, and priest in charge of the mission from 1912 to 1918, and built up a very successful work during that time, an attractive church and parish house being finished with a debt of about \$3,000 still due on the property. The Rev. Chester Hill succeeded Mr. White, and ministered to the congregation for two years. Mr. Hill was succeeded early in the present year by the Rev. Gardner MacWhorter, formerly assistant at St. Chrysostom's Church, Chicago. On Sunday, August 15th, was held a re-union service at St. Lawrence's, when these three priests were present. H. B. Gwyn.

WORK FOR ISOLATED CHURCHMEN

THAT UNIQUE little periodical, the *Isolated Churchman*, published at Nampa, Idaho, the terms for which are described as "free, but voluntary contributions for the work of the League may be sent to the treasurer", gives some interesting information as to the two years in which the Church League of the Isolated has been in operation. The League was itself an offshoot of an article printed in THE LIVING CHURCH more than two years ago, which aroused such

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interest that the formation of the League was the result. Isolated Church people in all parts of the country have shown their interest in the movement.

Suggestions that are published in this issue of the *Isolated Churchman* include a request for personal correspondence between the isolated and the officers of the League or others who will be assigned for the purpose; the continuance of the *Isolated Churchman*; dissemination of Church literature; collections in money for this work; subscriptions to one or more Church papers, especially for the children; and one or two useful but rather novel suggestions. First is that members of the Church residing in Church centers seek for opportunities to entertain, or at least to extend a hearty welcome to, those who come in for confirmation, the Holy Communion, or to attend other services of the Church. Another is that the isolated, even in twos and threes, will gather for lay services, Sunday schools, Bible classes, etc.

The officers of the League are as follows: President, Rev. T. J. E. Wilson, Hinckley, Minn.; secretary, Miss Mary LaF. Robbins, Skyland, N. C.; treasurer, Rev. Martin Damer, Nampa, Idaho.

CHURCH SERVICE LEAGUE

THE NATIONAL COMMITTEE of the Church Service League has issued a call to all the women of the Church to keep a corporate day of devotion next Advent. Suggestions for this day are being prepared by the sub-committee on devotional life, and will be ready in leaflet form in October. An outline of Bible readings for use during Advent is also being prepared by the same committee. These readings will be related to the five-fold field of service, and will be followed by other outlines for Bible study.

The Church Prayer League leaflet, used widely, especially by the women for a number of years, has been taken over by the national committee as the common organ of the Church Service league. The quarterly offers a plan of continuous interces-

sion for the work of the Church, arranged for daily use.

These announcements are made in a programme just issued, which may be procured by addressing the Church Service League at 281 Fourth avenue, New York City. The programme further announces that the sub-committee on coöperation of the national committee suggests that the women make the supply department of the diocesan branches of the League, or, in the dioceses where there is none yet organized, the supply department of the Woman's Auxiliary—their clearing house for all supply (or box) work. In the same way organizations interested in providing books and printed matter are asked to make the Church Periodical Club their clearing house. Since the Girls' Friendly Society has specialized in meeting the problem of lodges and recreation for girls, it is recommended that any work undertaken along these lines be done in coöperation with the G. F. S. And since the Church Mission of Help has made itself expert in the problem of the unprotected and wayward girl, those who face this problem are offered the help and advice of the Church Mission of Help. It is further recommended that hospitals and training schools for nurses, especially those under the auspices of the Church, be asked to put before their nurses the purpose and plan of the Guild of St. Barnabas for Nurses, and occasional conferences between the officers of the Guild of St. Barnabas, the Church Mission of Help, and the Girls' Friendly Society are suggested.

GOOD REPORTS FROM SAGADA

LETTERS FROM the Sagada Mission among Igorots in the Philippine Islands speak optimistically of that work. Bishop Mosher has visited the mission and has at once received the enthusiastic allegiance of the mission workers, one of whom describes him as "all that we had hoped that he would be: broad of vision, sympathetic and constructive". His visit gave great encouragement to the members of the mission. The

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native people turned out in crowds to welcome him as they had welcomed Bishop Brent in previous years, and of the 348 confirmed at the visit it is hoped that practically the entire number will become regular communicants. Last year, owing to the vacancy in the episcopate, there had been no confirmations, but during the year 450 were baptized and 665 individuals made their communions. The present communicant list, including those newly confirmed, is upwards of 900. The Bishop worked out a plan whereby more territory can be covered by the mission through a more effective use of trained native catechists, from which body it is hoped that vocations to the priesthood will result.

Work upon a stone church to accommodate 1,000 worshippers is rapidly progressing. The edifice was designed by Mr. Cram and will be a veritable treasure spot in the midst of a pagan people. The little wooden church still used cannot nearly accommodate the people who ought regularly to be worshipping in it. Since the mission was established in 1904, 3,500 persons have been baptized, but less than 300 can be accommodated in the present church building at one time. The Rev. John A. Staunton, Jr., is priest in charge.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. George William Davenport, Bishop-elect of Easton, as follows:

Time: Wednesday, September 15, 1920.

Place: Trinity Cathedral, Easton, Md.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Hall, Bishop of Ohio; the Rt. Rev. Dr. Tucker, Bishop of Southern Virginia.

Preacher: The Rt. Rev. Dr. Reese, Bishop of Georgia.

Presentors: The Rt. Rev. Dr. Lloyd, the Rt. Rev. Dr. Perry, Bishop of Rhode Island.

Attending Presbyters: The Rev. George W. Thomas, the Rev. William D. Gould, Jr.

Master of Ceremonies: The Rev. S. Borden-Smith.

DEATH OF WORKER IN THE PHILIPPINES

A CABLE from Bishop Mosher announces the death on August 21st at St. Luke's Hospital, Manila, of pneumonia, of Mrs. Julia Ludlow Young, a member of the mission of St. Mary the Virgin at Sagada. Mrs. Young has served faithfully and effectively upon the Philippine staff about five years, and had just returned to Sagada from a furlough in this country.

DEATH OF REV. J. C. HORTON

THE REV. J. COLEMAN HORTON, missionary in charge of the Church of the Good Shepherd, Sundance, Wyoming, died in Lusk, Wyoming, on August 10th, after a short illness.

Mr. Horton came to Wyoming from Idaho in 1918, and served at Lusk, Newcastle, and Sundance. He was taken ill while on a journey, and was taken to the hospital, where he died within a very few hours.

Funeral services were conducted by Archdeacon Dray, assisted by the Rev. Arthur E. Whittle and the Rev. Samuel L. Hagan, on August 13th, at Jay-Em, Wyoming. Mr. Horton leaves a widow and four children, who will probably remain on their property near Lusk.

BEQUEST

MRS. SARAH FIELDHOUSE, a communicant of St. Thomas' parish, Rawlins, Wyoming, died on June 15th, and was buried on the 20th. All of her personal property is left to the ladies' guild, and one-fourth of her real property to St. Thomas' Church. The money realized will be put into the building fund for a new church, and a memorial will be erected to her memory.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Summer Notes

ONE OF THE members of Zion Church, Rome, has presented a sedan car to the rector, the Rev. Eugene S. Pearce, together with a gift for its general upkeep for a year.

THE RT. REV. CHARLES FISKE, D.D., after a few days at Nirvana Lodge, Sabael, returns to his work on September 12th.

THE GORHAM COMPANY of New York City has redecorated the sanctuary of St. Paul's Church, Syracuse (Rev. Dr. H. H. Hadley, rector), during the summer.

COLORADO

IRVING P. JOHNSON, D.D., Bishop

Summer School—Bishop Withdraws Request for Episcopal Aid

THE SUMMER school for clergy was held at Evergreen from August 18th to 26th. The new clergy rest house was used, for the first time, to accommodate the visitors. Dean Quanton, the only outside lecturer, came from Victoria, Canada, and lectured on Mysticism, also preaching at the popular evening services in the parish church. The Rev. Neil Stanley gave two lectures on Anglicanism, the Rev. Fred Ingley and Mr. Wynne spoke on the Nation-wide Campaign, Mr. Lindsey on the Christian Nurture Series, and the Bishop gave counsels to the clergy. Canon Douglas talked on Church Music in his own private chapel and trained

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the clergy in the better type of chanting found in the New Hymnal. About twenty clergy were present, besides the lecturers.

THE BISHOP has withdrawn his request for episcopal assistance for the present. Instead, a field secretary is to be engaged for the Nation-wide Campaign, and until he arrives the Rev. Fred Ingley of St. Mark's, Denver, will serve. The special council called for September 21st will meet as announced, but for the forward movement of the Campaign.

EASTON

Southern Convocation

THE SOUTHERN CONVOCATION will meet in St. Mary's Church, Pocomoke City, on October 12th and 13th.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Nation-wide Campaign

PLANS HAVE been announced by the Rev. E. Reginald Williams, chairman of the Nation-wide Campaign in the diocese, in connection with efforts to be made this autumn to attain to the full quota assigned the diocese. Last year the amount subscribed annually for the general purposes of the Church was \$61,505, or an increase of 900 per cent. over what had previously been given for the same objects.

A strong diocesan campaign committee has been formed during the summer, to which the clergy of each parish and mission have been asked to nominate members. The chairmen of the sub-committees found so far are as follows: publicity and distribution of literature, Mr. Frederic Cook Morehouse; Nation-wide preaching mission, the Rev. Frank E. Wilson; Information Men bureau, Mr. Carl B. Rix.

The diocesan conference will be held on September 22nd in Milwaukee, with representatives present from the New York headquarters. Group conferences, sectional gatherings, and mass meetings are being arranged for the various centers, to be addressed by the strongest leaders procurable.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Diocesan Headquarters—Death of Edward Kapper

THE DIOCESE, through the finance committee of its Bishop and Directorate, has secured diocesan offices in the McKinley Apartments, corner of Fourteenth street and Stevens avenue, Minneapolis. Beginning September 1st these offices became the headquarters of the Bishop, the diocesan secretary, and the other diocesan officers.

IN THE death of Edward Kapper of the Church of St. John the Evangelist, St. Paul, on August 19th, both St. John's parish and the diocese at large lost one of its most faithful and devout laymen. Born in Scotland seventy-five years ago, Mr. Kapper had resided in St. Paul since 1872. For many years he was a member of old St. Paul's Church, serving the parish in the capacity of vestryman and parish treasurer. He became identified with St. John's parish in 1897, and until a year and a half before his death had served this parish also for a number of years as clerk and treasurer and vestryman. A Churchman by conviction, he was to the last keenly interested in all that pertained to the welfare and advancement of the Church.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Arrival of Bishop Brown—Payments on Campaign Quota

THE BISHOP COADJUTOR, returning from the Lambeth Conference, reached New York on August 26th. He expects to return to Richmond about September 10th.

THE TREASURER of the diocese reports that, to July 31st, \$141,286.14 has been paid in on the Nation-wide Campaign pledges in the diocese. The diocese was asked to give in 1920 \$270,000, and pledges of \$294,500 were made. Of the 170 parishes and congregations to which quotas were assigned, only fifteen have as yet sent in nothing, and of this number eleven are little missions, disorganized through long vacancy in their rectorships, and with merely nominal quotas. This list, however, will be materially reduced before the end of the fiscal year.

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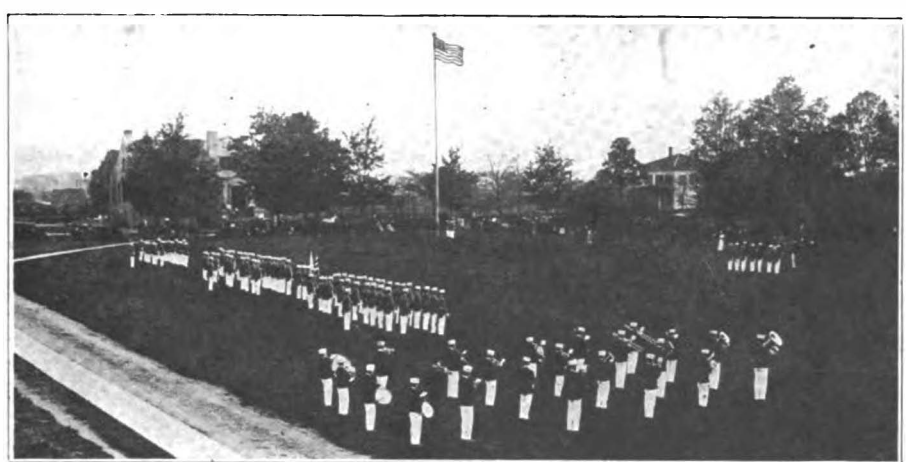
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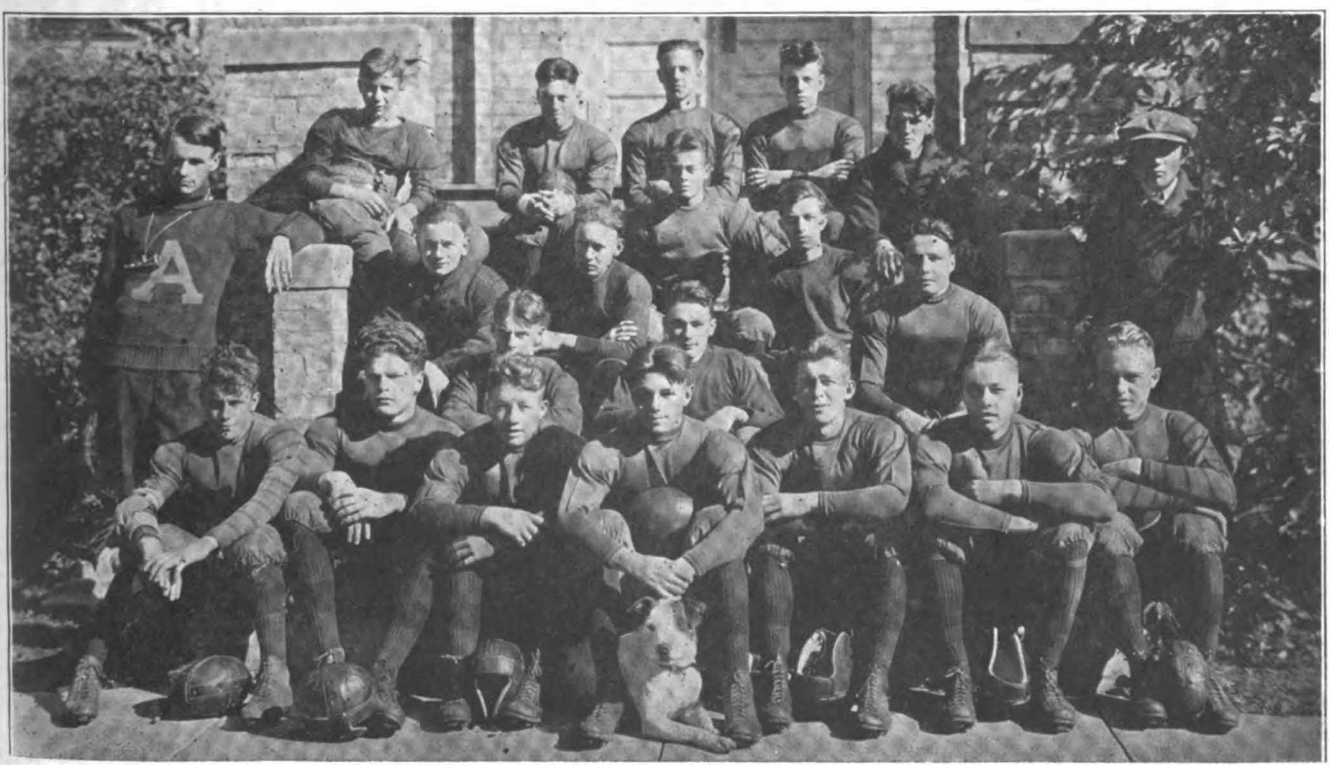
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12 And when the day began to wear away, then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in desert place.

13 But He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: except we should go and buy meat for all this people.

14 For they were about five thousand men. And He said to His disciples, Make them sit down *by fifties in a company*.

15 And they did so, and made them all sit down.

16 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were *all* filled: and there was taken up of fragments that remained to them twelve baskets. *Luke 9:12-17.*

39 And He commanded them to make all sit down by companies upon the green grass.

40 And they sat down *in ranks*, by hundreds and by fifties. *Mark 6:39-40.*

11 And Jesus took the loaves: and when He had given thanks, He *distributed* to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would.

12 When they were filled, He said unto His disciples, Gather up the fragments that remain, *that nothing be lost.* *John 6:11-12.*

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The loaves and fishes were miraculously multiplied. *They were not miraculously distributed.* The distribution was by human means and was systematic and thorough. It was perfectly organized.

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