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The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, AUGUST 21, 1920

NO. 17

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GOD SEES SIN not in its consequences but in itself: a thing infinitely evil, even if the consequences were happiness to the guilty, instead of misery. So sorrow, according to God, is to see sin as God sees it. The grief of Peter was as bitter as that of Judas. He went out and wept bitterly; how bitterly none can tell but they who have learned to look on sin as God does. But in Peter's grief there was an element of hope; and that sprung precisely from this—that he saw God in it all. Despair of self did not lead to despair of God. This is the great peculiar feature of his sorrow. God is there, accordingly self is less prominent.—F. W. Robertson.



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Subscription Price Must Be Increased

THE subscription price of THE LIVING CHURCH must succumb to the inevitable. We have fought against an increase in price, made necessary by the high cost of material and the greatly increased wage scale of the past year, but since no relief from either of these factors is in sight we are bound to recognize the condition. *On the basis of present costs THE LIVING CHURCH is published at a loss of thousands of dollars a year.* It is obvious that this cannot continue.

Every subscriber costs us five dollars a year. At the present time—

the subscriber pays	\$3.00
the advertisers pay	1.25
the publishers are paying75
<hr/>	
	\$5.00

But the publishers are unable to continue this gratuity to the readers.

From September 1st, therefore, the subscription price will be \$3.75 per year. But we recognize the problem to the clergy resulting from the increased cost of living, and for the present we shall continue the clerical rate of \$2.50. How long this may be possible we cannot tell; but the publishers will contribute the difference to the subscription account during the coming year.

And we shall ask that no one desiring to receive THE LIVING CHURCH will determine that he cannot pay this increased price without taking the publishers into his confidence. We have a small fund from which we can draw to supplement subscriptions where necessary. If any present subscriber will state that the increase would be a special hardship to him, he may pay the old price and the balance will be taken from that fund. So also we can send free subscriptions to a few more aged, retired, or other clergymen unable to pay the price if these shall be nominated to us. We should welcome gifts either to be added to that Free Sub-

scription Fund or to be invested and the income added annually to it, as a small amount, given several years ago by a generous layman, is already invested. Under present conditions there are very many opportunities to send subscriptions, especially to the clergy, at the expense of that fund, and a few thousand dollars invested, or an occasional ten-dollar to one-hundred-dollar or even smaller contribution to the fund would produce an amazing amount of happiness among those who might be selected as beneficiaries.

Laymen seldom realize how many of the clergy must go without the Church papers, or receive them second hand after others have finished with them, because of inability to pay the small subscription price.

Our readers are too generous for us to be willing to do more than merely suggest the possibility of increasing this fund; but any contributions will be acknowledged either for the FREE SUBSCRIPTION FUND or for ENDOWMENT for that Fund.

If any subscribers, having already paid materially beyond September 1st, shall care to remit 6 cents a month for the unexpired term, simply to pay the added cost of publication, we shall be grateful, but no obligation exists to do so.

AT THE SAME TIME we are obliged to announce a very small increase in the price of *The Living Church Annual*. For 1921 the cost, bound in paper, will be 85 cents (instead of 75) and in cloth \$1.15 (instead of \$1.00), postage being additional, about 20 cents. This small increase will be a burden on no one, but the added income will, we are hoping, enable the publication to pay its way in spite of the greatly increased costs and the constantly increasing size of the publication.

We are hoping that it may not be necessary to add to the subscription price of *The Young Churchman*, *The Shepherd's Arms*, or the *Evening Prayer Leaflet*. These, under present conditions, are published at about cost, the latter at a small annual loss. But they are very much needed in the Church. May not the circulation of each be materially increased, so that they may better fulfil their respective purposes, and a safe margin above cost may be left?

A SEMI-CIVILIZED state of society, equally removed from the extremes of barbarity and of refinement, seems to be that particular meridian under which all the reciprocities and gratuities of hospitality do most really flourish and abound. For it so happens that the ease, the luxury, and the abundance of the highest state of civilization are as productive of selfishness as the difficulties, the privations, and the sterilities of the lowest.—*Colton.*

THOUSANDS OF people demand amusements. Thousands of dollars are spent in that behalf. But there is absence of plan, concert, and coöperation. The devil steps in and takes the profit. The people want but little here below nor want that little long. Why may we not have more of the amusement which strengthens and enlightens? One rich man by his own unaided beneficence might provide healthful amusement for a whole city. Why does not benefaction turn in this direction?—*Humphrey J. Desmond.*

Preparing for the Kingdom of God

WHAT is "advanced" thought in the realm of economics?

We have in the Church a well-intentioned magazine entitled *The Social Preparation for the Kingdom of God*. Its purposes are laudable, the evils against which it inveighs are often real evils. We are glad to have constructive programmes presented and we should welcome a magazine that would take the lead in so important a work.

But one reads its pages with increasing perplexity. Why this frequently recurring exultation over what has been done in Russia? Why this apparent denial that there are outrages, tyranny, or failure in that unhappy land?

The magazine quotes various writers to prove that the Russian Church has not been persecuted and that it really deserves worse treatment than it has received. Reviewing a recent book, *Socialism vs. Civilization*, it declares that the author "has used all the lies that were seeped into the sewage of the daily papers by the designing rascals of the world, and has ignored the reliable reports of travellers who have been eye-witnesses of the constructive work under way in Russia and the reports of official documents of Soviet Russia".

From which it appears that whatever is unfavorable to Lenine and Trotzky is rascally lying, while the 36-hour impressions of personally-conducted travellers must be reliable, and "official documents" are to be taken as super-reliable!

The President of the Chicago Federation of Labor, John Fitzpatrick, has also lately declared that "the day will come when the working people of the United States would get together and do a job such as the workers of Russia have done. Russia has created a new government, taking care of the right people in the way Russians want it done." He expressed a hope that Ireland might succeed in doing the same thing.

In England, certain sections of the Labor party demand alliance with the Third International (Lenine's Tammany Hall) and the establishment of the Soviet System in Britain. Our pacifists applaud Lenine's wild methods, and a few religious sentimentalists, aching in heart, very likely, at the cruelties of our industrial system, propose to follow the road which has led to "industrial mobilization", with all the accompanying breakdown of production and the complete destruction of personal freedom.

Surely, there is a misunderstanding somewhere. The editor of *The Social Preparation*, at least, must have read in our own columns the frightful tale of the murder of bishops and of priests which the Metropolitan Platon related scarcely more than a year ago, writing under the title, *The Martyrdom of the Russian Church*. Giving name after name, he told of the horrors that had been enacted. Hermogen, Bishop of Tobolsk, first sentenced to hard labor in spite of advanced age, was afterward drowned. Archbishop Andronicus of Perm was tortured, his eyes put out, and then he was shot. A retired archbishop, Vasily, sent by the All-Russian Church Council to investigate, was shot. So was Bishop Varsonofy, "in company with many other persons". So were Makariy, former Bishop of Orel; Evfrem, Bishop of Selenginsk; Mitrofan, Bishop of Murom. Bishop Ambrosiy, of Tchekboksary, was bound to the tail of a horse, and after being dragged over the ground was hacked to pieces. "Many hundreds and possibly thousands of members of the lower ecclesiastical orders", monks and parish clergy, "have likewise ended their lives with martyrdom, having been shot, had their throats cut, or been hung," continues the Metropolitan, giving names and circumstances in a number of cases. "So also he relates many details of interference with the Church and of desecration of holy things. Are these stories, from the best possible authority, "seeped into the sewage of the daily papers by designing rascals"?

Just what relation to the social preparation for the Kingdom of God do these incidents seem to bear? That they actually occurred is scarcely open to question; the Metropolitan is likely to know the truth concerning them. When it is related that A, and B, and C, and D were murdered, and when the details of each of the murders are in evidence,

it does not exculpate the murderers to show that E, and F, and G are still alive, thanks to the leniency of the kind and benevolent comrades who are preparing so efficiently for the coming of the Kingdom of God in Russia.

Neither is it important to show, what very likely is true, that such scenes did not occur in every part of Russia. Dr. G. Frederick Wright, in his paper printed in *THE LIVING CHURCH* of February 28th, probably stated the case accurately when he said:

"The Soviet government in Russia has taken special pains to persecute the Church; but, so far as I can learn, their vengeance has had free scope only in the larger centers of population, where many priests and higher Church officials have been put to death. From an official report concerning the atrocities in the territory of Kuban during the first half of 1918, we learn that thirty-eight priests had been put to death in that period, many of them in a shocking manner; and this list was said to be far from complete. Throughout the Empire 'many churches', the report goes on to say, 'have been either demolished by the Red Army soldiers, or sealed up by the Soviet authorities, or turned into places of amusement, into prisons, and even into dumping grounds for garbage. Fourteen bishops, hundreds of priests, particularly those who distinguished themselves by firmness in their defence of the faith and by the gift of eloquence in their sermons, have been shot, hanged, drowned, burned, and the executions of clergymen are frequently preceded by the most cruel tortures. So, for instance, Bishop Andronicus of Perm had his eyes put out, his cheeks slashed out, and, thus bleeding to death, he was led about the town. In the province of Kherson a priest was crucified. Such acts have occurred in every diocese.'"

But though these scenes were not everywhere duplicated, it must be apparent that the excesses, and not the freedom from them, were an integral part of Bolshevism. They were perpetrated in the cities, under the direction of those who represented the Bolshevik autocracy. They are Bolshevism.

THERE ARE CERTAIN outstanding facts, concerning which honest and intelligent people must agree, whatever inferences may be drawn from those facts. The gracious "society woman" who said the other day, with a pathetic defiance, "I'm a Bolshevik through and through", ignored some of those facts. We must presume that any Christian, be he priest, minister, layman, or editor, who identifies himself with the friends of Lenine, is equally unacquainted with them.

Bolshevism is materialistic.

Bolshevism is atheistic.

Bolshevism knows nothing of spiritual morality.

Bolshevism is opposed to individual liberty.

Bolshevism is the direct opposite of constitutional Democracy.

Bolshevism would destroy the permanently constituted monogamous family.

Bolshevism is prepared to establish industrial slavery on a scale far larger and more terrible than "wage-slavery" ever was before.

The present Bolshevik government in Russia is that of a very small minority, which refuses to allow an appeal to the people.

Neither liberty, equality, nor fraternity remains where the Bolshevik red flag flies.

Methods of massacre are essential to its maintenance.

Lenine, its head, destroyed the Russian republic, dissolved the Russian Parliament, murdered most of its members, and is doing his utmost to bring about similar crimes in all other countries.

Finding that the vast bulk of the Russian population, the peasantry, refuses to acknowledge his authority, Lenine declares "The egoism of the peasant must now be broken," and prepares for a ruthless slaughter of the food-producers, that his supremacy may be unquestioned.

Winston Churchill can hardly be reproached with using too strong language when he says that Lenine, having ruined Russia, "wishes to have all other nations reduced to the same level of misery, in order that his own carnage may be covered

in the general chaos. He appeals to the crazy portion of the Socialist party to create in Britain that enslaved, infected, staining, and venomous Bedlam to which he has reduced the noble and mighty Russian state and nation."

Bad as Czarism was, the Russian private citizen, whether student, mechanic, peasant, or employer of labor, had more personal liberty, more food, and more opportunity for self-realization, than he has to-day. Admit that the problem of Russia must be solved by Russians themselves, without interference by other nations: it is just as true that other nations must safeguard themselves from the infection of the poison which has brought Russia so near the grave. Bolshevism cannot triumph in America without the destruction of all our American inheritance in State and Church; that must be clearly seen. And while repressive measures may be necessary against all sorts of incitement to crime, we must be prepared to go much farther in the direction of education and of constructive reform. In the long run we must win the war against Bolshevism by convincing the world, and our own people, that Democracy is better.

As to Lenine and his gang, let them be judged out of their own mouths. Mr. William English Welling, a well-known American Socialist, married to a Russian lady, and himself a long-time resident of Russia, has recently published a book on *Sovietism*, elaborately fortified with quotations from documents, which not even the editor of *The Social Preparation* can call "seepings of sewage", since it consists so largely of "official reports" from Russian Bolshevik authorities. Another distinctly valuable contribution to the subject is *The Great Menace: Americanism vs. Bolshevism*, by George Whitefield Mead. [Dodd, Mead & Co., publishers.] It is hortatory rather than scientific, but as a clear, earnest, patriotic, Christian presentation of the burning question, it is greatly to be commended. One wishes that every trade-union in the country would encourage its members to study it, while it would also be good reading for women's clubs. In view of all such opportunities to know better, remembering that Lenine has said that his flag is "red because dipped in the blood of the bourgeoisie", one wonders what the gentle editor of *The Gospel Preparation* really thought he was doing when he admitted to the pages of that magazine a poem "by a Radical Priest" entitled "To the Red Flag", which could scarcely have been deemed acceptable for any literary quality, for rhyme, for rhetoric, or for theology, and must therefore have seemed to possess some quality that transcended defects in all these minor considerations. It runs as follows:

"TO THE RED FLAG
By a Radical Priest
"Scratch the skies, and you will find
Red blood beneath, the same as mine,
As His who died to make men free,
The same in every Nationality.
For blood is life, and Life must be
An upward striving to be free.
So up, shake off your chains, and wave
The Bright Red Flag, alone can save."

One wishes that the anonymous author of this effusion, who puts the red flag so far above the Cross, might have to live six weeks under the symbol he exalts.

AND HERE WE HAVE perhaps the most pathetic part of it all. Nobody supposes that the gentle parlor-Bolsheviks and clerical editors who pat Bolshevism upon the back have any desire to gouge out the eyes of their bishops as a prelude to killing them, nor that the Bolshevism which they seek to attain is within gun shot of the genuine article. The trouble is that if they were once successful, these *bourgeoisie* would have no more influence in the counsels of the real Bolsheviks than Mr. Rockefeller would have in an I. W. W. convention. They would be brushed into the ash heap like dead flies; indeed, as being mildly troublesome, they would probably be the first victims of the autocracy they would set up. The comment of a New York daily paper, after the convention of well-meaning "Radicals" in Chicago, though not altogether just in naming Bolsheviks and Socialists in the same category, may easily have a much wider application:

"Boudoir Bolsheviks and salon Socialists should think long, long thoughts after reading what happened out in Chicago to their representatives when the latter found themselves confronted by, and in contact with, the real thing in the way of Bolshevism and

Socialism. Their present fate of scorned and ridiculed helplessness is of some present significance, but it is of still more, as to what the lot of such exponents of interesting, amusing, and leisure-filling radicalism would be if ever the revolution they play at wanting should come.

"They would not be the leaders—the guides, philosophers, and friends—of a properly humble and respectful proletariat. If fortunate, they would be simply brushed aside as of no use because of their absurd moderation; if not so lucky, they would be the objects of an animosity even fiercer than that excited by the avowed friends of capitalism. Their money and their culture would not save them on that day of wrath, and, caught in the No Man's Land between conservatism and radicalism, they would receive missiles coming from both armies."

We do not question that there are grave injustices in our present social order, which call for redress. The man who refuses to cooperate in social and political betterment because he is content with his own condition is as great an enemy of mankind as the mad revolutionary who attempts the destruction of all our civilization in order that, once the clean sweep is made, he may try out his theories at the expense of the rest of us. It may be that the wage-system is coming to its end, and that some form of profit (and loss?) sharing will be evolved, capable of increasing production and so of reducing the high cost of living—the only way in which that can be done.

But to throw overboard Democracy, parliamentary government, private property, the family, inheritance, thrift, the Church, and religion in all its forms, on the chance that we may find ourselves in Soviet Russia's pseudo-paradisaical condition, would indeed be like burning the old homestead to get rid of the croton-bugs in the wood-house.

What the Bolshevik does not understand—no, not even though he patronizes a barber or wears a clerical collar—is that social advance cannot be brought about by defying the law of God; neither is such defiance in any sense to be esteemed a preparation for the Kingdom of God.

As for us, we choose to seek the advance to that Kingdom in God's way, and not in the way that the Bolshevik has dyed red with the blood of his victims.

ACKNOWLEDGMENTS

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

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

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DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

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

THE SUFFICIENCY OF GOD'S GRACE

Sufficient for All our Needs

Sunday: 2 Corinthians 3

"Our sufficiency is from God"

OUR selection is in part the epistle for the day, and suggests our theme. As life advances experience emphasizes our insufficiency. "Who is sufficient?" is a perennial cry. Sooner or later the *impasse*; we fail that we may turn to God who does not fail. It is possible under all circumstances to feel "the everlasting arms". We fall short of this comfort because we do not see God in our every-day lives. Elisha saw the horses and chariots of fire. So did the young man *when his eyes were opened*. The ship's course is determined by its progress, not by its drifting. God's purpose for each soul sweeps the ages. This does not deny nor minimize the reality of sin, sickness, or sorrow. But in proportion as we realize God's constant presence, and lean upon His power, we face the conditions of life with a grace sufficient for every need.

Sufficient for Infirmity

Monday: St. Mark 7: 31-37

"He took him aside"

In the gospel for the day we have an instance of God's healing power. Failure to realize and to use that power to-day, as it was used of old, and to give it an adequate place in our every-day religion and practice, constitutes one of our losses. Defection and insidious competition are the result. It would be presumption to say that under any circumstances every infirmity would be taken away. St. Paul's "thorn in the side" remained after his earnest prayer that it be taken away, but with it there came a "sufficient grace". Jesus heals not only by what He does to us, but by what He does in us. When we pray for grace to meet an infirmity we should be willing to have our prayer answered, as St. Paul's was, through a battle to fight. The teaching of life is that God has a response for every human need. To some He grants to bear the burden and heat of the day; others "He takes aside out of the multitude", but always with grace for every need.

Sufficient for Temptation

Tuesday: St. Matthew 4: 1-11

"It is written"

"The sword of the Spirit is the word of God." Our sword is as long as our intimate knowledge of the Scriptures, and our ability to apply them to life's needs. Our blessed Lord met every temptation with the words "It is written", and a portion of the Bible bearing upon it. Temptation does not always issue in sin. But it is always a testing. It tests the stability of our character, our knowledge of the Bible, our faith in the efficacy of prayer, our confidence in the sufficiency of God's grace. As He desires us always to be "more than conquerors" so He is ready to give us the strength required.

Sufficient for Prosperity

Wednesday: St. Luke 12: 13-34

"Soul, thou hast much goods. Take thine ease. Thou foolish one"

Illustrations are not wanting where material prosperity has weakened the hold of the eternal verity. It is a sad commentary upon human nature that our sense of dependence upon God should ever be conditioned by our prosperity or adversity. But it is true. "Beware lest thou forget thy God," is a frequent warning. As the soul had much goods laid up for many years in which to take its ease, it was weaned away from its sense of dependence upon God, and became foolish in His sight. If only we could learn the lesson that life is a stewardship with all it possesses! "In all time of our prosperity, Good Lord, deliver us."

Sufficient for Sorrow

Thursday: St. John 11: 17-44

"Thy brother shall rise again"

Our Lord's interest in the home, and so of its various experiences, is one of the most comforting things of His ministry. For thirty years He was associated with a pious family. His benediction rested upon the homes of Matthew, Jairus, Lazarus, and Simon, and we may be sure of many

more. He loved children. And He brought joy to many sorrowing homes, notably at Capernaum, Nain, and Bethany. How much the homes of the world owe to Him! It is not that sorrow shall never enter the home where Jesus is loved, the unseen Guest; but that in our sorrow we have the promise of a grace and strength to meet it with Christian fortitude. It is not that the experiences of Christians differ very much from others. But the way of meeting them does.

Sufficient for Death

Friday: Psalm 23

"Yea, though I walk through the valley"

Interpreted in the light of the Resurrection, and fortified by Christian experience, this Psalm is outstanding for its comfort and confidence as countless trusting souls made the great adventure. It is not that we should be constantly thinking of the physical experience of death, which is but a transition, but through constant companionship with the Master we face that day without fear.

To St. Paul life was a two-fold process: he died daily and he lived daily. His martyrdom was only the final instance of the one and a fuller expression of the other. He knew whom he had believed, and to Him he committed all that was precious. That which sustained him was the sufficiency of God's grace. With such confidence life is broadened, and death robbed of its sting.

Sufficient for the Day of Judgment

Saturday: Hebrews 7: 11-25

"He ever liveth to make intercession"

Our great, sympathetic, and merciful High Priest is the same yesterday, to-day, and forever. He knows our infirmities, He ever lives to intercede for us. This should be one of the very comforting doctrines of our religion. But because we cannot visualize it many fail to obtain the comfort. Here as in all other experiences our sufficiency is from God.

NOTES ON THE NEW HYMNAL—XXXIV

BY THE REV. WINFRED DOUGLAS

HYMN 43. "O day of rest and gladness". Christopher Wordsworth, to whom we owe gratitude for eleven of our best hymns, was a nephew of the great poet William Wordsworth, with whom he kept up a close intimacy. Athlete, scholar, and poet, he became successively head master of Harrow School, Canon of Westminster, and Bishop of Lincoln. Among his many notable books on varied subjects, scholarly, descriptive, and theological, appears one volume of poetry, published in 1862, and entitled *The Holy Year*. The present hymn is the first poem in that book. The work contained hymns for practically every occasion contemplated by the Prayer Book. They were primarily doctrinal. In his own words, "The first duty of a hymn-writer is to teach sound doctrine, and thus to save souls." Moreover, he considered that his material should be sought in Holy Scripture, interpreted mystically; in the writings of the Fathers; and in the older hymnody of the Western Church. Strangely enough, his own work, built on this basis, bore a close resemblance to that of the Greek hymn-writers, because his method was similar to theirs. Regarding this he wisely says: "The dangers to which the faith of England is exposed arise from the abandonment of the ancient Christian, apostolic, and patristic system of interpretation of the Old Testament for the frigid and servile modern exegesis of the literalists, who see nothing in the Old Testament but a common history, and who read it (as St. Paul says the Jews do) 'with a veil on their heart, which veil is done away in Christ'."

The tune *Day of Rest*, by James Elliott, has become so closely joined to "O Jesus, I have promised", that the Committee preferred not to use it elsewhere, and in its place chose Barnby's *St. Anselm*, which is highly effective with the words. The attention of singers should be called to a rhythmic peculiarity of this tune: the first and third lines begin with short notes; but the fifth and seventh with long ones. Congregations unfamiliar with the tune will need practice in doing this accurately.

HYMN 44. "Sweet is the work, my God, my King".

This is a restoration from the Hymnal of 1874. Suggested by the psalm *Bonum est confiteri*, it is a fine and

poetic statement of the joys of a well spent Lord's Day. People make fun of the quaint couplet about David's harp: but a soul in tune with the whole gamut of divine life as are the Psalms of David would be well nigh perfect; for it would be modelled on the pattern of the human soul of Jesus Christ.

The tune *Canonbury* is an adaptation of Robert Schumann's Night-piece in F for pianoforte. It is beautiful music, but was included with great reluctance, as were one or two other arrangements from secular instrumental compositions. Such adaptations become fully justified only when their sources are forgotten by those who use them.

HYMN 46. "Safely through another week".

Another restoration from the Hymnal of 1874. It is peculiarly suitable for use as an introit hymn. Parishes knowing but few tunes might well sing it to the tune *Ratisbon*, No. 4.

HYMN 47. "On this day, the first of days".

This useful newcomer to our Hymnal was translated by Sir Henry Baker for *Hymns Ancient and Modern* in 1861. The original Latin text formed the Summer Hymn at Matins in the Breviary of the diocese of Le Mans, France, published in 1748.

The tune, also new to us, is an example of the long prevailing Puritan tendency of English musicians to smooth out all the irregularities in the rhythmical patterns of the tunes they adapted. This began with Cranmer's famous limitation of Merbecke to one note to a syllable. In this tune, Freylinghausen's original had no less than six groups of shorter notes, besides candences in dotted notes. Nevertheless, the simplified melody is in itself strong and fine.

HYMN 49. "Our day of praise is done".

Charles Coffin, rector of the University of Paris, wrote for the Paris Breviary of 1736 a Compline Hymn for the weeks between the Feast of the Purification and Lent. This was translated in 1839 by Isaac Williams. In 1852, W. J. Blew made a fresh translation, in which he included considerable portions of Williams' work. In 1868, the prolific John Ellerton added three original stanzas to four of Blew's translation, and the hymn so constituted was sung at the Nantwich Choral Festival of that year. And finally, in 1871, Mr. Ellerton made a last revision to the present form for *Church Hymns*. Only the ideas of the original remain; the whole wording is Ellerton's. By this curious process of gradual transformation we have gained one of the very best of evening hymns, which, with Parker's lovely tune to enhance its emotional significance, will remain deservedly popular.

THE CASTLE OF CARE

He came and bound with brazen bands
And seized me in his iron hands,
And dragged me to his keep;
And there within a dungeon thrust,
'Mid spider's webs and age-long dust,
He left me lone to weep.
My body ached; my heart was woe;
A chilly sweat would come and go;
My eyes refused to sleep;
And frightful creatures seemed to crawl
All silyly my prison wall,
And then all o'er me creep.

But Lo! between the rusty bars
That seamed my sky like cruel scars,
A shaft of light shot free,
And on that beam so quickening,
A little bird with silver wing
Came sailing airily;
Within her beak a key she bore,
And dropped it on my dungeon floor,
Then fluttered off in glee;
I seized the key and turned the lock,
And bounded lightly down the rock;
So Hope brought Liberty.

DONALD A. FRASER.



ABSURDITIES never cease. The "freak" wedding continues; and now the Associated Press tells of a "freak" baptism, on a steel girder fourteen stories high down in New

Orleans. The child of a structural iron-worker was carried aloft for that purpose, while his father's trade union associates, perched on the skeleton of the building, were sponsors. I don't know what sort of minister performed the rite: but he, as well as the parents, needs instruction in the elements of reverence and common sense.

And yet, reading such fantastic despatches, one cannot but question whether they have any basis in fact. A man was recently arrested in an eastern city, whose regular job was inventing absurd or scandalous tales about girls' colleges. These he marketed among western newspapers at space rates, greatly to the horror of parents whose daughters were attending those colleges, and to the indignation of the institutions themselves. Such misapplied creative skill is likely to meet punishment: and perhaps this New Orleans item has no more foundation.

A BIRTHDAY GARLAND FOR ROSANNA, AET. XX., JULY 4, 1920

The time slips by: or is it we that pass?
Six years ago I met a little lass,
Loveliest of all fair things that crossed the sea,
Soft-voiced, serene, with dusky curls that we
Rejoiced to tangle and untangle. (So
Looked the dear children Botticelli painted,
Clustering round our Lady, in the glow
Of the angelic Fatherland and sainted.)

No sooner seen than loved: hand linked in hand,
We paced *Laconia's* deck, or stopped to stand
Awed at the sunset's gold immensity,
And the swift-coming nightfall's mystery.
Strange tales enthralled her fancy: by their spell
Heaven opened its pearly portals sooth to tell
Of ancient martyr-saints victorious,
Who by their struggle saved the Faith for us;
And demons of the nether pit appeared
A moment on the stage, then fled, a-feared
To linger by her gracious innocence,
Lest it should cleanse them of their foul offence.

Even yet the story-teller can recall
The wonder and the wizardry of all,
That ceased not when the ship touched *Gwalia's* strand,
But guided us where Peter Pan doth stand,
Immortal prince of youth's enchanted land.

Then came the fearful sudden roar of guns,
That heralded the onrush of the Huns;
And all the world was drenched with blood and tears,
Clouding her girlhood's fast-maturing years.
Beneath the load of service and of care
Rosanna proved as brave as she is fair,
Nor, when our summons came to pay the price,
Withheld her dearest ones from sacrifice.

What can I give, this Independence Day,
That marks the twentieth milestone on her way?
A little wreath of homely verse, to tell
Why all who know her love Rosanna well,
And see in her simplicity and truth
The very blossom of our country's youth.
Live long and flourish, little friend, nor fear
To mark the flight of each advancing year.
Love is eternal; and a soul like yours,
Though all the stars should crumble, still endures.

THAT IT MAY please Thee to wean my affections from all things below; and to fill me with ardent desires after heaven: and finally to make me partaker of all Thy blessings and promises in Christ Jesus; I beseech Thee to hear me, Good Lord.—From *Hélé's Devotions*.

Immigration and Americanization—II

By Clinton Rogers Woodruff

HERE has been an abundance of material prepared during the past two or three years under the general title of Americanization which those who have to deal with foreign elements will find of great usefulness. Indeed it will be found equally useful to those who have to deal with the uneducated American of whom, alas, there are all too many in most communities. Among the organizations giving time and energy in these directions reference must be made to "The Service Citizens of Delaware" (Dupont Building, Wilmington). Its leaflet, *Voices of the New America*, is a wonderfully suggestive document. It contains a series of letters from foreign-born citizens which constitute not only a remarkable tribute to what America has done and is doing for those who have made this country their home, but moreover may be regarded as furnishing a programme for present and future work.

In his stimulating foreword Joseph H. Odell, the director, wisely observes that if to Americanize the immigrant means to make him into a New England Puritan, or an aristocrat of the F. F. V., or a cowboy of the Far West, or any one of a score of other distinctive types, there are many good Americans who may doubt the worth of the transmutation. "America is what it is, not by reason of what the earlier immigrants found here, but by what they brought with them. They have never really blended, he believes, but they have developed the habit of sharing their possessions. Inter-racial tolerance is our chief virtue."

Wherever there has been failure in what is known as the process of Americanization, in Dr. Odell's opinion, the failure has come from a local breakdown of toleration. In recent years the strain placed upon this quality has been extremely heavy. Whatever success the Delaware Americanization Committee has attained—and it is considerable—must be attributed to the fine manner in which its officers have recognized the gifts in the hands of the newcomers. They did not expect the aliens to blend as by magic and become something mysteriously and mystically different; they were not expecting to merge the variants and produce a new national and spiritual synthesis; they were content if they could fit the multiform and many-colored bits of humanity into a mosaic with a fairly well-defined pattern.

When the wistful, confused, and nervous groups of foreigners came together for instruction, they were not, the leaflet points out, instantly and contemptuously stripped of their heritage of racial pride, traditions, customs, folk lore, and music. Twenty-one nationalities came together in evening classes, in social gatherings, in mass meetings, and every racial trait was respected. They danced the joyous steps of the fatherland, they wore the costumes of their native festivals, they sang the songs of their ancestral hopes and fears. Probably every one of them had fled from Europe or Asia to escape some ban or tyrannous prohibition; what love, Dr. Odell asks, could grow in their hearts for America if met on its threshold by a series of repressions?

It is highly important that these aliens should be naturalized, but one must agree with the director that the form of citizenship is of slight value if the citizens bring bitterness and resentment into the body politic. The Americanization policy of both the Service Citizens of Delaware and the State Board of Education has been a frank recognition that even the aliens have "certain inalienable rights". In slightly more than a year, one hundred and thirteen pupils of the night schools have become citizens and two hundred and nineteen have taken out their first papers; "they have done it without constraint—eagerly, joyously, gratefully, they have cast aside all reserve and proclaimed publicly why they love America."

The first commencement exercises were held in June 1919, when the pupils who had completed the full term's work were awarded certificates and sang together the songs of America and of their fatherlands. One of the most interesting features of the programme was the delivery of brief

speeches in English by the pupils themselves. This experiment proved so successful in revealing to the foreign-born people of the city the results accomplished in the schools, and to the native-born the fine spirit and splendid capacities of these new Americans, that it was repeated at a community gathering held in honor of new citizens in December 1919, and again at the second "commencement" in March 1920.

My Old Country and America was the general theme suggested by the teachers for the first speeches. For the citizenship meeting, it was What American Citizenship Means to Me. For the second commencement it was What America Does for Foreign-Born People, or, What We Can Do for America. These essays, just as they were written, are reprinted in the *Voices of the New America*, and they make exceedingly instructive as well as interesting reading. They give to the American reader a glimpse of the general spirit and point of view of the rank and file of foreign-born men and women who are just beginning to become acquainted with American customs. Here is how a Russian expressed himself:

"I like to be in America because America keeps me better than my own country.

"America gives me Liberty. America gives my wife Liberty. America gives my children Liberty. America gives me plenty of work, plenty to eat, and plenty to wear. America gives good schools for my children and for me. America lets the poor man have his horse, his cow, and his farm. I am glad to feel that I am part of this 'Sweet land of Liberty.'"

A Greek says:

"When the war broke out between U. S. and Germany, I was asked in my questionnaire if I prefer to go and fight in Greece or fight for Uncle Sam; I answered I would fight for Uncle Sam. Why not? Every man who makes a decent living in country like this worthed while to fight for, so I did, went and done my best as every other real American have done.

"There I met many boys from Colleges, boys of rich families, but there were no difference between me and them. We were talking together play together.

"It would not have been the same over in Europe. I know as you all know. That is way I preffer to live in America rather than in any other country in the world. So help me God."

Many more might be quoted, but all to the same effect, that America is a land of opportunity and that it is up to the foreign-born as to the native-born to keep it such and to make the most of those opportunities.

American by Adoption is the title of a striking little book by Joseph Husband (published by the Atlantic Monthly Press) in which we are given in clear and simple language biographical sketches of famous foreign-born Americans whose lives are symbols of the best citizenship. At a time when the spirit of America is so seriously challenged, the story of such achievements is an inspiration not only to those who cherish the ideals for which America stands, but to all foreign-born citizens who will henceforth make and call this country "home".

Mr. Husband, the author of this inspiring book, is a Chicagoan who has written some half-dozen other volumes dealing with American life in times of peace and war. In peace he is himself a man of business; in war, he saw active service as an officer in the United States Navy. The subjects of his biographical chapters are natives, respectively, of France, Sweden, Switzerland, Germany, Scotland, Canada, Ireland, and Denmark. Among those he has included are Stephen Girard, Louis Agassiz, James J. Hill, Andrew Carnegie, St. Gaudens, Jacob A. Riis, Carl Schurz, John Ericsson. President Neilson, of Smith College, who provides the introduction, is himself a native of Scotland.

Such a book might well be put into the hands of the newly arrived so soon as they have learned the language, both as a source of information and of inspiration because in the words of Dr. Neilson each one of these men was really seeking the chance to do the biggest job of which he

was capable. "Each cared intensely about his job and to each America gave his chance."

In a recent letter Frank L. Dykstra, the secretary of the Americanization Society of Grand Rapids, said about his work:

"Briefly stated, our analysis of the so-called Americanization indicates that our real work is the development of the active, informed citizen with a sense of responsibility to his community.

"We believe that the alien problem, the radical problem, and the general system of poor municipal, state, and national government, are the results of our failure to train our children of twenty or more years ago in an understanding of the moral basis of citizenship.

"We carry on work with the foreign-born men and women, the naturalized, and the American, and also with the children. We consider the work with the children to be the most important because if we are successful in implanting in the minds of the children of to-day a clear conception of citizenship the problems we have listed above will automatically disappear in another generation."

This is the type of work the society is doing with the children. It idealizes voting and uses voting day as the agency for the interpretation of citizenship. Through the children, the present-day citizen and the alien are reached. They are developing a real spirit of citizenship in Grand Rapids, which will in time give them much better local government and will produce a constantly increasing pressure upon the alien to make him a citizen.

Those interested along these lines will do well to get copies of the letters of instruction sent to the principals of public and parochial schools and the publications of the Wilmington body, for they give in concrete form needed information as to details.

Cleveland also has an Americanization Committee (Old City Hall), which is doing some telling work especially in the way of making special studies of the varied elements entering into the composition of the city. I have before me its study of the Lithuanians of Cleveland, which affords an excellent illustration of the character of the work being done. In her introduction Alice Gannett (head president of the Goodrich Social Settlement) tells how at a hotel banquet recently held in Cleveland by a group of representative Lithuanians, in honor of delegates from the new republic, one of the Lithuanian visitors, after looking the group over, turned to her and said in surprise, "These are almost all Americans, aren't they?" As a matter of fact, nearly every one of the hundred or more present was born in Lithuania and had come to America at a comparatively recent date. This comment from a fellow countryman was significant. I had a similar experience at the Philadelphia dinner to the Lithuanian representatives and on other occasions. How often, Miss Gannett observes, is the distinction between "foreigners" and "Americans" over-emphasized and exaggerated, and how often the fact that fundamentally all are pretty normal human beings lost sight of!

Few native Americans have better appreciation of the worth of American institutions, representative government, liberty of thought and speech, than do these new citizens, whose mother country is struggling for democracy. Nothing could have been more inspiring, Miss Goodrich tells us, more likely to renew one's faith in the old ideals of America, than to hear the constant references, in this meeting for Lithuanian independence, to America's institutions as models to be followed in the new republic struggling into existence. May we always be worthy of such faith! She adds that Lithuanians are forming a valuable element in our country. Eager for the education that has been denied them in the past, self-respecting, industrious, and ambitious, they are helping to form that type of American who is enriched by the treasures each nationality has brought to our shores. In this judgment I can heartily concur from my own experience in Philadelphia among the Lithuanians there.

The pages of the leaflet in question tell what Lithuanians are contributing to the community life of Cleveland, and it is certainly a worth-while story. The other publications in the series issued by the Cleveland organizations are: *The Czechs of Cleveland*, *The Italians of Cleveland*, *The Jugoslavs of Cleveland*, *The Magyars of Cleveland*, *The Poles of Cleveland*, *The Slovaks of Cleveland*.

John J. Mahony is the Supervisor of Americanization

for the State of Massachusetts. He has worked out what he called "Fifteen Points for Workers in Americanization" which constitutes a suggestive platform of principles, conditions, and points of view. In the first place he describes Americanization as "the business of making good American citizens, the business of acquainting every one who inhabits American soil with both physical and spiritual America, to the end that this acquaintance may result in a sturdy loyalty to American institutions and American ideals, and the habit of living the life of the good American citizen. Really to Americanize America it is necessary to reach the native born and the immigrant, the adult and the child in school; and incidentally, the task of Americanizing the new-comer will be rendered comparatively easy if we can but succeed first in Americanizing ourselves." This thought runs through all statements that adequately cover the ground.

To accomplish this end, we must all come to a new realization of what Americanism really is, of the things that the good citizen believes in, and swears by, and loves; and these things must be analyzed and interpreted in terms that touch the life of the average man. What is democracy? What are our American ideals, aspirations, principles of government, and abiding beliefs? We must know these. And further, we must find out how to teach these so that this teaching may find expression in right conduct. Here is a task we must face and do, if our American democracy is to endure, Mr. Mahoney declares.

The Americanization of the immigrant has been thought of generally as a matter of schooling alone. It is much more than this, however, as Mr. Mahoney points out. The immigrant is being either Americanized or anarchized by every experience which he undergoes, every condition to which he is subjected. Americanization is in a measure the problem of the school. It is also a matter of prevention of exploitation, of good housing, of clean milk for babies, of adequate wages, of satisfactory industrial conditions, of the spirit of neighborliness between Americans old and new. Everything that touches the immigrant's life is an instrumentality for his Americanization or the reverse. Hence the need for the entire community through all its organized agencies to take a hand in the induction of our late arrivals into the corporate life of America.

The Americanism to be taught is not a static Americanism, belonging exclusively to the native-born. America and "American spirit" are dynamic, ever-changing concepts. It is not solely the Americanism of the early settler that we would teach. It is that, plus the precious contributions that have come and are coming and will come to us through the spiritual heritages of the many races that seek our shores. The process of Americanization is a reciprocal one. We give—but we receive as well.

A successful worker in Americanization is the one who approaches his task with a healthy feeling of respect for the immigrant, and with due humility of spirit.

Americanism cannot be imposed from without. Americanization is best handled when the immigrant becomes assimilated through his own efforts and through his own lively desire. The community should aim to make American citizenship a goal to be prized, and should facilitate in every possible way the process of acquiring it. It follows that all schemes for compulsory Americanization should be very carefully weighed. It ill becomes the American people, who have long neglected the immigrant, to turn to coercion without first exhausting every encouraging means.

Americanization does not imply that the immigrant must give up his cherished spiritual heritages. His language, his religion, his social customs he may retain, and yet become a good American. Americanization is a giving, not a taking away. The wise worker in Americanization will adhere to the policy, "Hands off!"

In this connection Mr. Mahoney sagely remarks: "The teaching of a foreign language to school children and the conducting of foreign-language newspapers are matters that should be handled with common sense. The great war has made a great many people hysterical. The Americanizer, of all people, needs to remain sane."

Blanket statements about the immigrant are unsafe and misleading. There are immigrants and immigrants, of every nationality, and of every degree of repute, just as

in the case of native-born. Does the immigrant lend himself readily to the Americanization process? Some nationalities do; some are not so receptive. Is the immigrant a menace? There are undesirables among our new-comers, as among our native-born. There are also the chosen from many lands. Individuals differ and races differ also. The person who would deal with immigrants must know racial backgrounds and characteristics. These differ. There is no magic process that can be applied to all national groups with any assurance of the same result. The approach to any group must be based upon the psychology of the folk, their customs, beliefs, and apprehensive basis. One cannot gain the confidence of those whom he does not know, and those in whom he does not believe.

Five things in Mr. Mahoney's judgment are necessary to make effective the great Americanization movement that is sweeping the country to-day:

- (a) The vital interest and support of the public.
- (b) Authoritative leadership.
- (c) An intelligent coördination of working agencies under public direction.
- (d) More good teachers.
- (e) Adequate public funds.

The Americanization of the immigrant has failed up to date, he declares, because we have lacked all of these.

Schooling of the immigrant is a public function, and should be carried on under the direction of public educational authorities whether in evening, neighborhood, or industrial classes. To accomplish this task properly, however, public educational authorities must appreciate that the schooling of the immigrant is no "side-show", to be conducted as before the great war, when any one could teach, and when almost any one did. It is a highly specialized piece of work and must be handled accordingly.

Agencies other than the public schools should be encouraged to cooperate in the school of the immigrant. Industry has an obligation, and classes in industry may well find place. So, too, with home and mothers' classes, whether conducted in a school, the quarters of a semi-public agency, or in the home itself. But, in so far as can be brought about, the responsibility for the general policy and the character of the teaching in those classes should be lodged in the public schools.

Cooperating agencies should work with the idea of carrying out those special functions which they are best equipped to handle. Self-advertisement and an unwillingness to cooperate have too often conspired to do more harm than good in Americanization schemes.

The teaching of English is the first step in Americanization. The public must come to realize that this is one of the most difficult pieces of work that any teacher is called upon to do. The public must make it possible to secure for this work adequately trained teachers. We have only begun to break ground in this field, Mr. Mahoney declares.

After the teaching of English comes education in citizenship. This is rather poorly handled to-day. If we are going to make good American citizens out of the millions who are with us, but not of us, it is high time that the machinery designed to bring this to pass be carefully inspected and overhauled. Here, again, cooperation is the word.

In the final analysis the major part of the burden of Americanizing the immigrant rests, Mr. Mahoney insists, on the shoulders of the teacher. Her task is a meaningful one, and she should approach it as one who engages not for hire. She must, wherever born, be an American one hundred per cent. pure. She must be sane, and sympathetic, and able to see things whole. She must be ready to give and give, and reckon not the return. But the return will come, if she remembers—as she must remember—that she may not give over giving.

Houghton, Mifflin Co. (Boston) published these fifteen points in leaflet form together with a list of their books on this and kindred subjects, of which they publish a goodly number, and the appearance of many of which has already been noted in the pages of *THE LIVING CHURCH*.*

Another interesting contribution to a thoughtful discussion is to be found in the report of a Committee on

* Macmillans publish a reader for foreigners called *The New American Citizen*, which is a helpful book along the lines discussed in this article.

Americanization to the Ohio Council of Social Agencies. The term is being used widely and very loosely, as was pointed out in the first article on this subject in this series, movements varying greatly in spirit and purpose all being hailed as Americanization. This report therefore is published in the hope that it may help to clarify the term and aid in the development of rational programmes.

It deals much more concretely with the subject than the Mahoney outline, and embodies a sincere effort to formulate a concrete programme.

Here is a statement concerning "Citizen building" which might well be borne in mind whether we are dealing with those of foreign or native birth:

"This problem of citizen-building, particularly as we find it in the larger centers of population, is a serious and difficult one. What other among all our national problems is more important? Foreign trade, foreign finance, industrial and financial methods and systems, all are important, but every one of them depends for its success and safety upon plain individual power to do things—the power to give expression to intentions and ideals, to meet the unexpected with assurance. And this means good citizenship—a total population in which intelligence, understanding, and appreciation of American institutions will hold a sufficient preponderance over ignorance and indifference to insure safety for our national institutions."

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ARE YOUR MINDS SET UPON RIGHTEOUSNESS?

WHY ARE WE, each of us, so pitifully conscious of cramped enthusiasms, of half-hearted beliefs? How little of prophetic fury is there about us! How passive, how indifferent, how unstirred we remain, while huge sins walk abroad, and the earth is full of cruel habitations! What evils are there that shrink before our indignation? What wrongs are there that dread our loud outcry? What low and base ambitions are there that creep off abashed when we are near? What worldly man feels uncomfortable in our presence? Why is it that no rebuke, no repugnance, goes out from our very being against impurity? Why do sins flourish so close to us, without fear, and without scruple? Something is wrong. We pray, we know spiritual hopes and joys, we are far more alive than many men about us to religious emotions and religious inspirations. Why is it, then, that we are not equally conscious of a purer moral tone than they, of a more delicate sense of right, of a nobler and more victorious wrath? . . . Our individual weakness is, surely, due to our isolation. We do not hold our moral life as a debt to the Church; we do not work righteousness as members of a corporation, of a body pledged to holy living. Alone, and fearing the terrific odds that are against us, no wonder that we faint and quail. . . . We owe it to all, that our minds should be set on righteousness.—*H. S. Holland.*

ALLEGIANCE DEMANDS OBEDIENCE

IT IS EASY to allow ourselves a certain number of faults. It is easy to assert that God allows every one a few mistakes. But it is not religion. Doubtless it is harder, day by day, to battle with a besetting sin, which men call a fault, than just to give way, and call upon the Lord to pardon it. But does it stop here? Is it not just at the weak point that the whole strength gives way? The strength of a chain is the strength of its weakest link. Did it avail Moses that he was good, devoted, generous, pure, faithful, brave, religious? His hasty temper, once subdued, so that he became noted for meekness, broke down again, and with it went the earthly crown of his life. Did it avail Judas that he was an earnest, self-denying apostle? He broke down in covetousness. St. Peter, again, strong in other points, broke down in self-confidence. No, if religion is the force within us which seeks to restrain the powers of death, it is not in the easy acquiescence in a low standard, but in the vigorous determination to overcome all evil that she pursues her toilsome and hard task. It is hard and difficult to regulate our rebellious life according to the will of God; it is easy to say, "Lord, Lord," from a life of no effort and no ambition. But "Lord, Lord," is no watchword when the gate is closed; "Lord, Lord, open unto us," will not fill the empty lamp, nor kindle the flame which heralds the bridegroom's approach.—*W. C. E. Newbolt.*

MORALITY will be very difficult for the man who does not pray.—*H. R. Hoveis.*

THE VOICE OF ANOTHER

By E. G. CHURCH

NOW when the human race is behaving like a wabbling compass, every one who thinks comes forward with some suggestion. Many hark back to the early days of the country and build from that. Back to the beginning is a wonderful source of inspiration, but back to the beginning of all life, the Creator, and to the beginning of a human child to-day contemplated with sincerity, reveal how we have thickened the glass through which we see darkly.

With the birth of a child, two things stand out most clearly: a mind fresh from its Creator, and the minds guarding it well seasoned with sin. Education, that halting sum of human concepts, steps in from the first to dictate what shall be done and how accomplished. Hide-bound with tradition, we tramp its beaten and materialistic track. In the early days of modified milk and feeding complexities, how many parents pray: "Show me the way to present this soul!" Instead we gather hints here and there, or more often ignorantly plunge.

Education dictates: Proceed from the known to the unknown. Find an avenue of approach, something that the senses can grasp. The child knows the love of his parents and from that he can get his first idea of the love of God.

This attitude of mind is the first soft and hideous compromise. Contemplate the mystical, overwhelming, and powerful love of God and then dare to proceed from the known to the unknown. Is anything more humiliating? Love so wonderful, so divine that we spend our lives trying to understand it, and yet we presume to liken it to our own!

Surround the child with an atmosphere free from irritability, and with unflinching devotion, and when the time comes for a first thought to be implanted, let it be the truth. Cast him away from his parent to the marvelous and unfathomable depth of God. Explain: "We have a Father, father's Father, your Father, and He loves you as we never can, so wonderful, so big, so different!" A contrast is nearer the truth than a likeness!

"How can he understand that love?" we ask. "And what is the way of approach?" These very questions proceed from our clouded vision and halting faith. We know the answer. Prayer is the avenue of approach and how he understands is God's answer to prayer. Kneel with the child and pray: "Help me to know You and love You!" Christ said: "Let them come unto Me." The spiritual world for a human being is the relation of the soul to its God. Let the spiritual be the first stamp of his understanding.

What have we been offering? "Now I lay me down to sleep, I pray the Lord my soul to keep." No baby knows he has a soul, and we know that God keeps it. "If I should die before I wake." The first subtle suggestion that death is something to be feared, and the cry for protection! Fortunately no child grasps it. Why the unnecessary babbling? How poisonous, when a real manhood must ask: "Let me love Thee truly, and follow the light Thou sendest!" If we are to be more vigorous, we must focus on God with a more modest estimate of ourselves and an intense worship of Him, and we must keep off the holy of holies. If we can lead the child to a way of approach, our next step is to see that his beautiful concept is not exploited for our convenience, using his love of God to make him obey us. His love of God is the motive for obeying God. "Render unto Caesar" . . . and we are Caesar. Why should he obey us? Surely only as we make ourselves worthy to be obeyed. And then why? Merely as a protection until he reaches the maturity of his body.

One of the commonest things in the world is to hear a parent say: "I must go upstairs and hear my son's prayers," or to the child, "Come here and say your prayers to me." A sentimental world grows teary over the picture of a child praying at the mother's knees. Big children of five and six are still saying a slap dash jumble while a parent waits to turn out the light. Is that anything short of a monstrous lesson in hypocrisy taught by an unthinking parent obeying a race tradition?

The child is a warrior starting on an adventure. Instead of filling his mind with the self-centered care for his own

keep, flood it with love of his Captain and the desire to carry through. God sent His Son into the world to tell us how to be good and He told us how to pray. We don't have to ask, "What shall we do?" Christ told us. "After this manner, therefore, pray ye, Our Father who art in Heaven". The child can be told Heaven is where God is. His prayer can be: "Our Father who art in Heaven, help me to know and love Thee." Later, "Hallowed be Thy name." I love Thy name! By the time he has prayed these prayers, God will show him what they mean.

"Thy kingdom come, Thy will be done in earth as it is in Heaven." Teach people here to love You as they do in Heaven. Ask him frequently what the above phrases of the Lord's prayer mean, and see how true and straight is the answer.

"Give us this day our daily bread." At first, he grasps the obvious meaning, but later bread as a spiritual food, as a constant renewal of the will and a supply of fresh thought and endeavor, will gradually take its place.

"Forgive us our debts as we forgive our debtors." A marvelous phrase for human conduct! Forgive is too complex for a very young mind, but forget is easily grasped. "Forget it! and God will excuse what you do." If he tells of another's fault, "Forget it!" We can't grow in God's love unless we forget it. How many face this part squarely and realize that we beg God to limit His forgiveness to us in proportion as we offer forgiveness to those about us? "As we forgive" measures our deserts with exquisite justice. A child should live it thoroughly because it is a text for nations.

"Lead us not into temptation but deliver us from evil." Let that suggest: "Keep us from wicked things."

"For Thine is the kingdom, the power and the glory." When he has done anything fine, let him thank God for the power and pray that he may always give God the glory, knowing it was a bit of God's kingdom, His kingdom of love. No child can grow up an egotist who truly understands this last phrase and prays it from his heart.

As the child advances, let him grow. God's gift is the growth. We dare not dictate. We stand alongside with a halting, feeble assistance. We are never anything to be copied! The Great Pattern is above us and the more we fill our lives with Him the more truly we are brothers.

Individuality may be crushed and warped by the ugly motives and suggestions we offer. Why do we worship in public? Why do we go to church? Christ has given the answer. What reason, what motive, do we present to the child? A mother said to a protesting family: "I'd think you'd be proud to go to church with your mother!" Children old enough to protest are suffering from spiritual anaemia.

A child has to be prepared for a corporate part in the world about him. God set aside one day in seven for people to worship Him. "If you can keep very quiet to let people say their prayers, He will love you for it, and will help you if you ask Him hard enough. When you think you can, I'll take you to God's house." The right incentive for self-effacement becomes an opportunity for true worship, and the child reaps a reward we can't measure. Such a child will be surprised at people talking in church. Face that squarely. Why did they do it? Perhaps because they didn't think, didn't know the depth of devotion they were missing. Tell him perhaps they didn't know God as well as he did, and tell him to pray God to teach them. Throw his first critical feeler into a channel of constructive charity.

Be ready when he needs you, but don't nag him with sanctimonious appeals. Time and quietness of soul are his due as your own. A child of six ought to have the habit of prayer, a life-time bulwark. Sometimes a child asks: "Is thus and so right or wrong?" Select carefully Christ's own words on the subject, tell them to him, and ask him to ask God for an answer. Keep his mind riveted on Christ and His words. That, with the marvelous freshness and power renewing of the Lord's prayer, is a path to God.

What have we been doing? We have in his immaturity been letting him repeat psalms that were the wails of a sick old man, we have threatened him with fear of hell, we have snowed him under with worldly motives, we have suggested doubts that never could have been his. We have told him to be modest about the good he does, while we misuse the

clause, "Let your light so shine before men". We have made use of the unessential and uninspiring and we have perverted through our ignorance the shining truth. We have filled him with Jewish law and tradition. Why? Because someone thought that was the way to progress. We have taught him by heart: "Thou shalt do no work, thou nor thy man servant, nor thy maid servant, nor the stranger that is within thy gates," while he sees the beds made on the Sabbath day and the meals prepared.

Christ said: "Come unto me. No man cometh to the Father but through me." We have been too devious in the coming. For generations we have taught with the voice of another. All nations, all classes, are crying for liberty. Only the truth can make men free. Not until we are fiercely and righteously true, can we step forward.

ETERNAL LIFE: THE POWER OF THE SACRAMENTS

BY THE REV. ERIC MONTIZAMBERT

THE "little minister" was holidaying. His work had been hindered by unusual difficulties and he was very tired—tired in spirit as well as in body. Somehow his religion failed to satisfy his highest needs. Somehow something was lacking in his spiritual life; between him and the high hopes that overflowed his heart when he "answered the call" and was ordained there was a great gulf fixed that he could not fathom. The very chapel in which on Sunday he had seemed so near to God lost its last vestige of sanctity when its rafters rang with the laughter of the Monday audience under the spell of the Dickens entertainer impersonating Mrs. Gamp! Of course God is everywhere, may be worshipped anywhere, but still, ———! This might be sound theology but it left a blank in the soul of this devout little minister who owed allegiance to "The Book of Discipline".

II.

The holiday, greatly needed though it was, was abruptly broken. The only available minister in the small town to which he had gone for his rest, he was summoned to the hospital. A man, a Protestant, said the good sisters, was dying and needed a minister. He went at once to the most tragic hour of his life.

The man—brought up in a rigorous Calvinism—was in terrible agony of soul. The minister tried to speak of Jesus and His Love, but to no avail. Repentance? Forgiveness? God's infinite Mercy? "NO! NO!" He was "going to the fires of hell forever". He knew. It was predestined. There could be no change, no escape. "The Love of Jesus—it was only for the elect!"

The little minister was horrified but utterly helpless as the poor, tortured soul, conscious to the last and evidently sane, passed into Paradise. The shock, coupled with the sense of what seemed to him to be utter failure at the most critical moment of his ministry, was almost too much for this servant of Christ. He was desolate of soul and bitterly unhappy. Should he write to his superintendent and resign from the ministry? That was the thought now uppermost.

III.

It was the last Sunday morning of his unhappy holiday. He would not go to church; there was no Wesleyan service this day and he would just stroll about in the fresh air. But his path led him past a little church and he heard the people chanting with one voice:

"And I believe one Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
And I look for the Resurrection of the dead,
And the life of the world to come."

He went in and sat in a back seat as the vested priest prefaced his sermon with the solemn invocation of the Holy Trinity. It was as though he had been there forever. He "belonged". No pseudo Mrs. Gamp could ever "entertain" before the silent witness of the sanctuary lamp. She could only kneel and adore, as some inner voice, hitherto unknown, impelled him to do.

And then the sermon! It was not oratory; it was *revelation*. It dwelt upon the Incarnation. This was not an

historical event which had happened and was done with forever. It was eternal. It perpetuated its saving power through the sacraments that were its "extension" through the ages. "The Body broken and the Blood shed"—this was the stream flowing from beneath the Cross that spelled *redemption* unto men; this was the "everlasting life". "Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

To him it was a call; a new call, but one which he now seemed always to have heard but never to have answered. He could say those words; he could celebrate "the sacrament"; yes, but here was one at this altar with its blazing lights who looked back through the age-long vista of an unbroken priesthood to the Apostles, to the Lord Himself. Here was one whose personality vanished from thought as he became the instrument of God becoming Incarnate through this Sacrament of Life. "The Body broken, the Blood shed"—Immanuel, God with us!

IV.

The "Little Minister" went out of the church in the consciousness that he had undergone a new and wonderful experience. He was being born into a new life. And later, as was inevitable, he went to the parish priest of his own town and told the tragic story of the dying man in the hospital. "Oh, had we only had *your sacraments!* Had we only had something in common like that! That is where you 'Episcopalians' have the advantage over us—you have something definite to offer in consolation to your dying. And then your churches; well, it seems to me that when I go there I'm closer to God. I believe I would go to you if it didn't mean repudiating my own ordination."

The priest thought for a moment. Then:

"Old man, we don't ask a Protestant minister seeking our ministry to repudiate his ordination. We recognize that he is all that his denominational theology claims for him. These priestly functions that the Catholic Church believes peculiar to herself are not, as you would be the first to admit, the functions bestowed upon you at your ordination. Is that right?"

"Certainly. That's our position."

"Well then, my friend, should you seek holy orders with us you will *not* repudiate anything already received. You will simply receive something additional; something that you do not claim to possess; something that will fill the vacancy that you felt that day in the hospital."

And the "Little Minister" walked slowly homeward with the Comfortable Words as that vested priest had uttered them ringing in his heart with a new meaning: "Come unto Me, all ye that labour and are heavy laden, and I will refresh you."

THE THIRST FOR RIGHTEOUSNESS

THOUGH THIRST is painful, yet there is a thirst which makes men happy and blessed. "Blessed are they," said He, "that hunger and thirst after righteousness, for they shall be filled." "They shall be filled," sooner or later, He had said in the beginning of His ministry, and now He tells men how. "Let him come unto Me and drink." Let him know Me, let him love Me, let him obey Me, let him trust in Me, and his thirst shall cease. For righteousness shall begin to be his.

Is any thirsting, like David, for the purity of the water he drank when a boy, for the simplicity of innocence, for the confidence in prayer? Christ can give it him.

Is any thirsting for strength to bear the bitterness of life; is any thirsting for strength to fulfil the law of God; for strength to resist the importunities of temptation, crying out from within; for strength to resist the suggestions of an unwise friend, pointing out the way of evil, and ready to accompany him along it? Christ can give him that strength if he will come to Him.

Is any thirsting for an assurance that he shall live when time is over—live and not die when human life is past? Christ can give him this too, for He can give him the very Life itself.

Innocence restored, strength attained, life assured, all these are in the draught which it places at your lips.—*Archbishop Benson.*

THE ONE true religion is the religion of humanity—the religion of the heart that draws us to each other, not the narrow or sectarian bigotry which thrusts sect wide apart from sect, and crushes simple loving kindness in the bud.—*H. R. Haweis.*

WOMEN IN PEACE TIMES

BY THE REV. LYMAN P. POWELL, D.D.

NOTHING possibly is more difficult to understand than the complete change which has taken place in woman's status since the war. Feminism was rampant in 1914. It is scarcely even sporadic now. The women of England stopped breaking windows and promptly took the place in trade and industry of men called into service. One taxi-driver said to me in London: "It is not so much a question of men getting back their jobs when war is over as of being able to compete with women at all. Most things women do better than men, and women's things in the main men cannot learn to do well at all."

The women were the marvel of the war. At most, men had to die but once; women always, when they are real women, must be ready to die twice. They have died in sympathy and sorrow for their loved ones and have done the work that had to be done while their loved ones were away. One reason why the French women loved our soldier boys is that our boys seemed to understand and lend a hand whenever possible. I like to recall that half devastated French town from which the women went out every morning to till the fields near by that the poilu might be fed. Housekeeping and housecleaning were impracticable in the circumstances. Each house was but a sleeping place. The mud was caked on the floor. The ceiling was concealed with cobwebs. The windows were unspeakable. Our boys near by learned of the situation, and one night when the women came back from the fields they found the spring housecleaning done. Our boys had spent the day in town.

The sex balance is destroyed. The lowest estimate is that ten million males were swept off by the war. But the women have met all their responsibilities and almost all of men's responsibilities as well. There has been no sacrifice of womanhood; merely an acceleration of woman's power to do things no one thought that she could do before. If women needed any chance to win respect they have taken it. Even speculation about woman's proper sphere has practically disappeared. Nobody cares longer about Lester F. Ward's solemn theory of primitive matriarchate. H. G. Wells' charming Ann Veronica of ten years ago obviously trying to be lovable and feministic at the same time is now amusing. One can not recall Herbert Spencer's anxiety about family disintegration without a yawn. And as for Owen Johnson's picture in *Virtuous Wives* of the fast set, it is only necessary to recall that they were among the first women everywhere to serve and sacrifice, to nurse the wounded, and to mother the discouraged at the front.

There is, in fact, no woman problem now that war is over. Congressmen would better not create one out of airy nothings. The ballot is everywhere going to women as a matter of course. It is certain that they will have a larger share in the determination of the lot of the children they bring into the world and how to bring them up. Faced with the gravest responsibility they have ever faced, women have these six years past more than met all their responsibilities. Their lot is one with man's. They will share his trials and his triumphs without question in the years to come. We shall have no more argument as to which sex is primary and which secondary. Neither sex has broken down under the great strain of war, and in these days of parlous peace all trifling discussions as to which is the stronger sex are no longer heard. There will be as heretofore marrying and giving in marriage. More value will be set on home life and on children which create the home. Side by side men and women will walk through the world, each unafraid as God designed each should be, each more concerned to give than get, each perhaps a little prouder and a little happier, in spite of all the tears the cruel war made them spill, because they too can say of those whom they have "loved and lost awhile":

"Let there be laughter and a merry noise,
Now that the fields of Heaven shine
With all these golden boys."

MEDITATE DAILY on the things of Eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the day of judgment comes.—*Dr. Pusey.*

EFFECT OF PROHIBITION IN MILWAUKEE

A Bulletin of the Associated Charities

THE year 1920 presents a significant contrast to the year 1919, which was the last year of the licensing of saloons. During the twelve months, July 1, 1918, to June 30, 1919, the fathers of 84 families that applied to the Associated Charities were spending at the time of application more than 20% of their wages in saloons; for the same twelve months of 1919-1920 the number dropped to 17 and during the last month, June, there was not one.

In scores of families known to Associated Charities, life is markedly on the up-grade, as to amicable relations between the husband and wife, comforts and proper nourishment for the children, and improvement in the general tone of the family.

A result in one type of family is shown in that of Mr. and Mrs. T., who quarrelled constantly because so large a part of his earnings went to the saloons, while she had to leave small children who needed her at home, to go to work for their support. Another bone of contention was the \$1,300 realized from insurance on her first husband's life, which the Associated Charities kept invested for her for five years, to guard the principal and provide the interest, and because she speaks no English.

Since July 1st, 1919, Mr. T. has saved \$900 from his earnings, to which Mrs. T. has now added her \$1,300 and they have bought a comfortable cottage in the outskirts of the city, with ample ground about it for yard and garden, paying down half the price and giving a mortgage for the balance.

The interpreter who came with Mrs. T. when the home was purchased, said: "Now that the men of our race cannot go to the saloons, they get very cross if they have to stay at home with nothing to do after work, but if they own their home they have an interest in it and can dig the garden and plan how they will plant it and do things, so they are more kind in the home and they won't quarrel any more—so it will be better." Another argument this, for the home-building campaign of the Association of Commerce and other similar ventures.

Results in another class of cases of which there are many are typified by the M. family, where emergency relief was given at various times, but each time investigation showed that Mr. M. was drinking heavily and not properly supporting his wife and nine children. Relief was not continued because Mrs. M. refused to make complaint to compel her husband to support them.

The Public Employment Bureau has just refused a working permit to the oldest of the nine children, who is just 14 years of age, because he is unfit to go to work; the school physicians find him under-size, under-weight, and so undeveloped mentally that he has reached only the third grade. All the nine children are in the same condition, due to years of under-nourishment, possibly also to mental defect, though this is still to be determined.

Mr. M. is now at work and a sober man, all his wages going into the home; but his wages are insufficient to supply the added food and milk needed to correct conditions in this family of eleven people. The Advisory Committee has voted to spend \$25.00 a month to provide the special diet for four months, and to send a visiting housekeeper to teach Mrs. M. the proper care of her home.

Another result of banishing the saloon is shown in Associated Charities constructive service. Now that the men have ceased drinking, they are dissatisfied with slovenly housekeeping and poor food, which passed unnoticed when their hours were spent elsewhere, and they want their wives taught. This makes an increased demand for the services of visiting housekeepers, which is a fundamental need in hundreds of homes; the soundest, most economical, and altogether best means that can be employed for the constructive up-building of the family and family life.

HE WATCHES FOR CHRIST who is awake, alive, quick-sighted; zealous in seeking and knowing Him; who would not be surprised, would not be overwhelmed, if he found that He was coming at once.—*Dr. Newman.*

DEVELOPMENT OF AMERICAN PUBLIC LIBRARIES

IF the barrooms are closed where will the men who frequent them go?" That was one of the questions before prohibition. A good many answers were made, all guesses. But one unexpected result of prohibition has been increased popularity for the public library. The average person may laugh, but, by careful observation since prohibition went into effect, librarians have discovered a steady increase in the number of men who frequent the libraries, and one after another they have declared that these men are recruited from those who formerly frequented the saloon. If this were the statement of two or three, one might be incredulous; but the consensus of opinion points in the same direction.

The increased number of young men coming to the library is especially noticeable. Left free of evenings, many a young man used to drift with "the boys" to the brightly lighted saloon. Now that its doors are closed, he has found a better substitute, and the public libraries in many towns and cities have been sufficiently forehanded to realize their chance, advertising their superior attractions by appealing to his ambition. Small announcements in the newspaper called attention to technical books, to new books on engineering, on business in general, on telegraphy, printing, on a hundred and one lines of work. Here is a general library notice:

"You would probably be the first person to admit that you don't know everything about your business. The combined knowledge of all the other men in the same line, or one closely related to it, is much greater. The sum total of that knowledge is to be found between the covers of books and periodicals. Ask your public library about it."

Older men also are coming. It is as though they were discovering anew this great institution—so typically American, not to be found in any other country. They are discovering its wealth of information and entertainment, its unlimited resources of knowledge and inspiration. Books transport men to another world, where deeds of undreamed valor, never-ending love, and unlimited devotion are more frequent than in life. Lost in these tales, the reader escapes from the world of reality. The man who drinks is also trying to escape reality. After a few drinks he feels that the world is changed. He imagines himself more powerful, more courageous, wittier, more popular; he has escaped into another world. Thus books are a possible substitute for "booze"—a saner, more wholesome way of escape from the routine of living.

Stories of Abraham Lincoln as a boy, of Betsy Ross and the first American flag, of the fight for independence in 1776, embodying all that is finest in American traditions and ideals, are being told in the children's rooms in the public libraries throughout the country.

Americanization, which gained impetus from the war, will be augmented by the efforts of the Association to open to immigrants the avenues of information about Amer-

ican government, accomplishments, and purposes. Useful trades and occupations will be taught through technical libraries in industrial plants, commercial and mercantile institutions.

To meet the increasing demands the public is making upon the public libraries the American Library Association, which provided 7,000,000 books to the men in service both here and overseas, recently adopted an enlarged programme of peace-time service and now is raising \$2,000,000 to put it into execution. There will be no "drive" or intensive campaign, but the money will be obtained. The latest figures from the United States Bureau of Education show that only forty per cent. of the people in this country have access to the libraries, and sixty million people enjoy practically none of their privileges. The American Library Association believes in the inalienable right of every man, woman, and child to share in the privileges of this free institution, and with this belief in mind it has set itself the task of making good. The movement, which has "Books for Everybody" as its slogan, will extend the county library system, foster the use of books in the new, uniform Braille type for the blind, and augment book service to men in the merchant marine, to patients in the United States hospitals, to lighthouse keepers, and to coast guards.



REACHING FOR KNOWLEDGE

CONFIRMATION INSTRUCTION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW JERSEY]

I KNOW that most of the clergy are faithful in giving instruction to their confirmation classes, once or twice a week for six or eight weeks. But I also know that the children of the Church are not learning—at least, not much. Christian parents are not helping, apparently little caring what comes. Our lay people are ignorant, many of them densely so—ignorant of the Bible, of the Church, and of their duties.

The rector of a "small town" parish, a faithful and able man of rather outstanding prominence in the Church, told me recently that in a ministry of some twelve years, in his church, 159 children had been confirmed. Of this number he knew just *one* who was faithful and regular in coming each Lord's Day to the Lord's Table. He had, he said, always in his confirmation instructions stressed the importance of regular and devout attendance at the early Communion service. Net result, one soul. Where are the rest?

Six or eight weeks is not a long enough time to make a deep and lasting impression on these young minds. I have felt for some time that our confirmation classes should be carried on for six or eight months or a year. It could very readily be done by the rector at the hour of Sunday school. It is important enough for him to devote to it an hour or so once a week, if the Sunday hour is not possible. If children or adults fail to come regularly,

let them be put back a year. Why can't we revive some lay discipline in this Church?



THE STORY HOUR

WHATEVER may be our place and work in life, our share in its pleasures, and hardships, and interests, and sorrows, if Sunday is to mean more and not less to us as the years go by, we must be using it to learn a little more of our duty, and of our need; of ourselves, as God sees us; and above all, of His will, His ways, His mercy, and His justice.—*Francis Paget.*

SCOUTING AND THE CHURCH

BY JOHN R. BOARDMAN

DURING 1919, 15,529 boys from Church homes and Sunday schools belonged to 581 troops of the Boy Scouts of America connected with our churches throughout America. Thousands of other Church boys belong to other than Church troops. This number is unquestionably much larger this year.

What does this statement mean to the Church? What did Scouting do for these boys which justified the Church's contribution of leadership and money for its maintenance?

In the two or three hours in which the Church ministers directly each week to the average boy, it renders service of the highest value. Through its various gatherings it impresses upon the boy's brain and soul certain vital spiritual truths which should control his conduct. It charges his storage batteries with spiritual power, it arouses ambition, fires enthusiasm, creates hunger. But this boy must not only learn, he must practise. He must act as well as listen, be as well as know.

It is right here that Scouting makes its contribution and justifies its use. It furnishes the boy the practical theater of action; a programme to be worked, boys and other people to work with; things to be handled and done; and a safe and sane comrade, the scoutmaster, to see that the boy does not merely think and study and dream, but that he gets busy and puts principle into practice all the time, everywhere.

Scouting exalts service, the kind of service which created the "good turn" idea, the kind that needs no tip or graft. "Do a good turn daily" is more than a slogan, it is a habit. The scout as creator of this habit helps everybody at all times without the possibility or thought of material reward. This habit-making stuff is but the expression of the identical thing the Church has taught. The scoutmaster insists that the boy repeat the promise and then actually do the "good turn". The Church gives the scoutmaster this task. He is the motorman who directs the power which the ministry of the Church puts into the soul of the boy. He proves to the boy that power is not power until it is used—and to right ends. It is action which helps to sell to the boy the power idea. When the scout begins to serve, he gets the right idea of service. Scouting helps the Church to open up attractive service channels and to set the boy contentedly progressing therein.

Scouting "moralizes" the boy's leisure time. Few boys go astray in church, Sunday school, or young people's meeting. No boy gets very "ornery" in school or in work. The average home of the Church boy is a safe place for him to eat and sleep. It is when he is neither at home, at work, in school, nor in church, but by himself or with his fellows, that he is in greatest peril. Unsupervised leisure is the peril of perils! The acceptance of the Scout programme for the boy in a Church troop is an admission of the willingness of the Church to accept the responsibility of taking care of the boy's leisure time. Scouting does just this when it has the united support of the men of the Churches. Its activities appeal; its programme attracts; its awards entice. In the midst of all this, character is caught. Scouting activities are safe activities. Its "stunts" build. It cuts out false motion and lost motion. Scouting time surely is leisure time "moralized".

The Church has ever been the inspirer of loyalty. It has held it aloft as a beacon and sent its sons into every conflict when the call came for its support. The Church was quick to sense the new citizenship—boy citizenship—and its intense practical value. The war made boy citizenship real through countless acts of national service. The Religious Education Association affirms that the Boy Scouts of America was the greatest practical exponent of loyalty and democracy among boys in the United States during the war period. This was not because the Boy Scouts studied or read about loyalty; it was because they did loyal service—actual, concrete service—for Uncle Sam. The Boy Scout "learns by doing"—loyalty and everything else—but all under the watchful eye of a trained scoutmaster. This is one large reason why the Church invests in Scouting for boys. It is great business for the future citizenship of America.

The Department of Religious Education of the Church has issued a message from the Commission on the Church School Service League and the Junior Auxiliary which suggests some practical ways in which Scouting for boys may be made a stronger factor in the Church School Service League of each parish. The effective carrying out of this programme which has been suggested by a most efficient scout executive, Mr. A. D. Jamieson of Detroit, Mich., will certainly not only largely increase the number of troops connected with our churches, but will bring the practical benefits of Scouting more definitely into the life of every member of such a troop.

This little article would not be complete did it not urge every scoutmaster, committeeman, clergyman, and other official connected with each local troop to do his utmost to help the individual scout observe the twelfth point in the Scout Law in a very definite way, in order that he might live as well as repeat his pledge to do his best to do his duty to God. Scouting looks to each individual church to help each individual scout into a vital relationship to God and vital service in His name to the Church and to all other social institutions.

THE NATION-WIDE CAMPAIGN

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

THE PLANS for a Nation-wide Campaign for the Church's work in Missions, Christian Education, and Christian Social Service were conceived in the conviction that the people of the Church were not as a whole conscious of their responsibility as members of God's Church, were not informed as to its opportunities and duties, were not sensible of the unity of the Church, and were not giving either in money or personal service according to their ability or duty. There were large areas of capacity uncultivated and unproductive, and the tremendous issues of the world's need, in a period of profound change, required more power, more concentrated effort, more generous devotion. The men and women who constitute her membership, outside of the limited number who were doing the Church's work in service and giving, had to be aroused, united, and mobilized. The movement also was conceived in faith in God and in the presence of His Spirit, and in faith too that men would respond to the call when they once heard it. Those who conceived it and who were called to inaugurate and operate it were not possibly the most distinguished of the Church's clergy and laity. They were not great in dignities nor official position. They may have been in the language of a critic "mere babes" in the wisdom and strength of the world. But they had faith in God and their fellow-Churchmen and the vision of a larger life for the Church and they trusted Him. And Faith, we are assured by our Maker, can and does remove mountains. In the beginning of the Church's history, in apostolic days, and many times since, it has pleased God that "not many wise men after the flesh, not many mighty, not many noble, are called" to do His work, whether "mighty" in the world's measurements or in ecclesiastical dignities. He has done His work through men and instruments that were esteemed "foolish" and "weak" and "despised". And if some so desire it, let it go at that.

At any rate, the Campaign has been carried out as you all know. What measure of success in terms of money we may count on, it may be impossible, for reasons which I cannot go into now accurately, to estimate. But from what I have seen for myself and from what some of you and others know of yourselves and have told me, I am sure that we may thank God for the Campaign, and for the results which have been obtained.

WHEN GOD'S SPIRIT descends on men His principal work is to make them realize the spiritual world: and the realization of the spiritual world is the task of the imagination. The choice is strange because it is right, and daring because it is right, and daring because it is according to the mind of God. All around us there is a world of matter and motion, with its hills and plains, minerals and forests, towns and streets and factories. We see it with our own eyes, and are familiar with its features and movements. But vast as this world is, it pales into insignificance beside the great unseen world, that is above and around and within us, a world that outleaps all measurement, and outruns all duration, more real than solid earth, more permanent than the everlasting hills: the home of God, Jesus, of angels innumerable and the spirits of just men made perfect, to be seen by no eyes of flesh, seen alone by the eye of the soul—the imagination.—*T. Phillips.*

RESTRAIN ALL the senses under the severity of discipline, and give not thyself over to foolish mirth.—*Thomas à Kempis.*



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.

THE CALL OF THE MISSION FIELD

To the Editor of *The Living Church*:

IN recent numbers of your paper have appeared appeals from Dr. John W. Wood, supplemented by appeals from Archdeacon Stuck and Dean Christian, for workers in the Alaskan field. As one who had the privilege and pleasure of serving five years in that field, may I add a word?

It is my conviction that no man can gain as true and deep a consciousness of the meaning of the Church as he can in serving in some one of the mission fields.

The Alaskan field, offers a call especially to young men, who, willing to go in the simple spirit of friendliness to every man, will find a deeper friendliness to meet and greet them. It is a field that will test a man thoroughly, but one for which he will ever be grateful for having served in it.

My wife and I look back upon the five years which we volunteered for, in Alaska, as one of the richest experiences of our life. We learned much, and knew and felt the friendship of an exceedingly fine type of American men and women and Church people. Because we have had this privilege, it is our hope to see others go there to realize it and to help further the work of the Church under that noble pioneer of the Church of God, Bishop Peter Trimble Rowe. For the need in Alaska is urgent.

Most truly yours,
Madison, Wis., August 11th. H. H. LUMPKIN.

"CLING TO THE MIGHTY ONE"

To the Editor of *The Living Church*:

THE beautiful little hymn "Cling to the Mighty One", with a text of Scripture to each line, which Mr. Russell Comfort, of Pleasantville, N. Y., found in his mother's scrap-book, and contributes to your issue of August 14th, is indeed a treasure-trove, and merits preservation. Looking it up, I find the hymn, but not the texts, in the *People's Hymnal*, London, 1867, Hymn 387. It was written by a Mr. Henry Bennett, of whom the *Dictionary of Hymnology* tells us only that he was born at Lyme Regis, April 18, 1813, and that he died at Islington, November 12, 1868. A small volume entitled *Hymns by H. B.* was "privately printed" in 1867. It contained twenty-five pieces, and was reprinted with additions containing thirty-two hymns in 1869 after his death. The dictionary adds that the hymn, "Cling to the Mighty One", is in general use in England. It seems not to be known in this country. JOHN H. EGAR.

644 Shepard avenue, Milwaukee, August 14th.

"HYMNS NOT IN THE HYMNAL"

[CONDENSED]

To the Editor of *The Living Church*:

IF Dr. John H. Eggar, who writes so pathetically about "hymns that ought to be in the hymnal but are not", will turn to 543 in the New Hymnal, he will find "Jerusalem, high tower thy glorious walls", calmly reposing there. Furthermore two tunes are assigned to this "magnificent lyric". And, in addition, this piece of music was sung with great zest by the present generation at Wellesley Conference.

Baltimore, Md., August 14th. M. LETITIA STOCKETT.

THE USE OF TITLES

[ABRIDGED]

To the Editor of *The Living Church*:

IN your editorial on the Anglo-Catholic Congress you quote the *Guardian* as saying: "to be an Anglo-Catholic clergyman is it really necessary to wear a biretta and be called 'Father'?" I note your very appropriate answer, "while the title Father as applied to a parish priest would seem to accord with good taste unless it were unduly pressed, as it is not by sensible men".

Titles are quite generally used to describe rank and it would seem that the priesthood of the Church is worthy of respect and honor. May I be permitted to call attention to the Guild of St. Ignatius which was organized some years ago by a number of priests and laymen in the Church? It stands for the priesthood

and the Catholicity of the Church and every member promises to address and refer to every priest as Father or Doctor.

While Father is the best title for a priest it is questionable whether the Church as a whole is yet ready for its universal use. There are many bishops, priests, and laymen who believe that a priest has a *right* to the title of doctor. As a priest he is a doctor of theology. A prominent bishop in the Church told a priest several years ago that he considered every priest had a right to be called doctor. Bishop G. Mott Williams wrote me that the degree of doctor of divinity to-day meant nothing. D.D., supposed to represent special scholarship, as a matter of fact is quite generally honorary and given by some small school. It is quite true that the recipients are as a rule worthy of honor. I have been informed that in England, Roman priests are called Mister and in France *Monsieur Cure*. In England all dentists are addressed as Mister. Doctor means teacher, from *doceo*, to teach, and it would seem that priests have more right to be called doctor than either physicians or dentists. In "The Ordering of Priests", page 521, every priest is called doctor: our Lord sent abroad into the world His apostles, prophets, evangelists, doctors, and pastors. Some of the best scholars in the Church have said that doctor there referred to priests. If titles mean nothing we should stop using them entirely; if they are significant then surely our priesthood is worthy of respect.

Faithfully yours,
HOWARD GLISAN ENGLAND,
Director Guild of St. Ignatius.

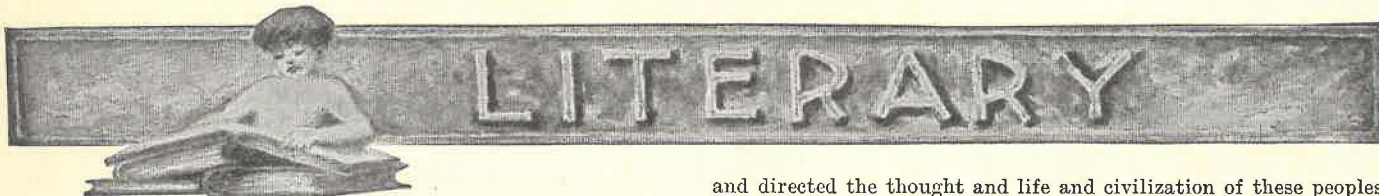
THE DESIRED HAVEN

Unite my heart, O Lord, and make me whole;
Draw home my scattered thoughts, my vagrant will,
Home to Thyself, my center sure and still,
The one safe refuge for my shaken soul.
The rushing waves of life that o'er me roll,
Billows of danger that with terror thrill,
Surges of pain and grief that rise and fill
My feeble heart with their bewildering dole—
These wide disperse my fragmentary life.
Gather, O Lord, the broken into one!
Speak Thou an end to the dividing strife,
Else I am lost and wretched and undone.
Let nought of me away from Thee depart,
Else I am not, since Thou, Thou only, art.

RUTH G. ROBINSON.

A FAILURE THAT MIGHT HAVE BEEN WORSE

IT may seem to some that the failure of the Interchurch Movement was the worst possible. It was by no means so. For a movement to fail in its money-raising is not so bad as to fail in its testimony. While the Interchurch was seeking funds, it was also investigating the steel strike. The report told the truth about the human conditions in that industry. Had the committee gone over the ground without telling about seven-day labor for some men and concealing the infringements of the right of peaceful assemblage and free speech which have occurred in the districts where this industry is carried on, then religion would have received a set-back from the Interchurch which would be far worse than having some unpaid bills to meet from treasuries which after all have more money than ever before for their work. *The Interchurch might have failed in presenting the ideal of Christian stewardship.* The responsibility of men for the right use of their wealth has been presented to the American public in a way that will stick. The right of selfish exploiters to money that was never earned, without giving back part of it to the community, can no longer be an article of the American creed.—*Christian Century*.



Biblical and Oriental Series. Under the general editorship of Samuel A. B. Mercer, D.D. Milwaukee, Wis. Morehouse Publishing Co.

The Book of Genesis. \$1.25.

Growth of Religious and Moral Ideas in Egypt. \$1.50.

Religious and Moral Ideas in Babylonia and Assyria. \$1.50.

These three volumes are from the pen of the general editor, Professor at the Western Theological Seminary, Chicago. *The Book of Genesis* is the initial volume of this new series which will treat of the Bible and Oriental religions in a way adapted to the requirements of the reader who is not a specialist but who wishes to learn the results of expert and special investigation in these branches of learning.

The specialists to whom have been assigned the proposed volumes will aim at presenting the lay reader—understanding by the term in this connection the non-specialist—with the results of their special and detailed researches and investigation in a readable and interesting manner.

Dr. Mercer has arranged his treatment of *Genesis* in sections suitable for Bible class work and for daily study. This (and also each subsequent volume) constitutes a unit and is planned as a guide for eight months' work of an hour or more a day. The clergy who are not Old Testament specialists will find this volume useful as giving direction and stimulus to their Biblical studies. Lay persons, men and women, who are prepared to do some serious and systematic study in the Holy Scriptures, will find Dr. Mercer's book and its plan and suggestions most useful. And perhaps we can give our readers a fair idea of its scope and method if we outline the contents of one of the daily sections. Let us take for example, Lesson 36 entitled *Sacrifice*. We are told to read: Genesis 4:3-7; Ryle's notes on Genesis in the Cambridge Bible; Hastings' one volume Dictionary of the Bible, article Sacrifice and Offering.

Then follows the author's own text in which he discusses *Mediation* in general; the Lord Christ as Mediator, and the extension of His Mediatorship in the Christian priesthood in the oblation of our altars. As completing the work of the section, the student is directed to write a short paper on the relation between the Eucharist and source of the Old Testament sacrifice.

We can here recognize the standpoint of the author. He writes indeed as an expert, but also as a priest and a Churchman.

There are sections discussing the important subjects, Revelation and Inspiration; and the ethical, social, and religious teachings of Genesis are well if briefly handled. Biblical archaeology receives proportionate treatment.

Another volume of this series is *The Growth of Religious and Moral Ideas in Egypt*. Dr. Mercer herein aims at hardly more than a clear and definite outline of two most interesting problems of Egyptology—the origin and growth of the religious and moral ideas in ancient Egypt down to our own era. It is not a sketch of Egyptian history. The editor assumes some knowledge, although not definite or detailed, of that interesting race, on the part of his readers; and, as an aid to this class of students in forming clear, historical background for their study, a chronological outline is provided; and to avoid crowding the pages with references and foot notes a selected bibliography is appended.

Dr. Mercer, in making assertions and drawing conclusions in these strange and fascinating subjects, is careful not to go beyond what the original documents and monuments can be fairly said to substantiate. The headings of the chapters will indicate the ground covered: The ideas of God in Egypt, of man, of mediation, of the future, and of morality.

Religious and Moral Ideas in Babylonia and Assyria.

This little book does not profess to give more than a sketch of one of the dominating problems of Semitic life and culture, viz., religious and moral ideas in Babylonia and Assyria. In themselves these problems are highly interesting, but a still further interest arises when their close and singular relation to the Old Testament, and through it to the New Testament and to Christianity, is borne in mind. The excavations, begun in the mounds of Tigris-Euphrates Valley not more than a century ago, have revealed many fascinating things about these ancient peoples.

This volume is not an historical sketch but an exposition of certain dominating religious and moral ideas which moulded

and directed the thought and life and civilization of these peoples of antiquity. Their conceptions of God and man, of wrongdoing and sin, of mediation and of the future, of moral origins, relations, and decline—heads of sections—will indicate in a general way the ground covered in these pages.

A chronological outline of Babylonian and Assyrian history, and a selected bibliography, are provided and also a useful index. These little books, the first instalment of the proposed list, ought to prove themselves useful and acceptable to the persons for whom written. To such they can be strongly recommended.

JOHN A. CARR.

The Christ and His Critics. An Open Pastoral Letter to the European Missionaries of his Diocese by the Rt. Rev. Frank Weston, D.D., Bishop of Zanzibar. A. R. Mowbray & Co. Morehouse Publishing Co. \$2.70.

This is a terrific counter-offensive against "Liberalism". Other men have successfully defended the orthodox position. Bishop Weston is not content with that. He assails Liberalism on its own ground. Dr. Henson, Bishop of Hereford, is the particular subject of his assault and it is difficult to see how the Bishop can make an adequate defense.

Beyond that, Bishop Weston examines the insidious invitation that is extended to us from Rome and shows why Catholics cannot accept it. The Bishop of Zanzibar is no Kinsman, though he sees all the difficulties as to the Anglican position that Bishop Kinsman has raised.

Yet there are some things in which Bishop Weston seems to write amiss. He is Peter, severing the ear of our Lord's adversary in the Garden. He is John, calling down fire, but not Saint John, apostle of Ephesus. He is Innocent III., ruthlessly downing the Church's enemies. He is John Calvin, burning the heretic Severus. He is all the good, orthodox warriors of the Faith who lacked the simple, Christ like element of *sympathy*. He presses logic until it is illogical. Episcopates have had heretics numbered among them before and have not believed that the heresy of one committed all the rest of them to that heresy; not many Catholics would be left in any age if this had been their logic. It is not just to say of the whole body of English bishops that because of the consecration of Henson they "must be counted as supporters of the moderate liberals' claim. They are content not to guarantee the final truth of the Christ's teaching." Some of them, indeed, have shown their lack of content quite as clearly, and perhaps just a little more Christianly, than the Bishop of Zanzibar.

But his book is one of remarkable value notwithstanding

Christ's Method of Prayer. By E. L. Strong. Oxford Mission, Calcutta. Mowbray. Morehouse Publishing Co. Price \$1.40.

How curious it is that our General Board of Religious Education, and most diocesan boards, find it necessary to wander far afield in the search for books for study classes, prayer circles, etc., when there is such a wealth of Church literature at hand, written in quite as interesting a style as Fosdick and others so generally recommended, and written also in the Church spirit and with the Church atmosphere. We cannot commend too highly this devotional treatise on prayer. It is interesting as well as devotional. A scheme of intercession, given as an appendix, is most suggestive in its list of objectives for prayer. We wish it could be used as a basis of study in the prayer circles, which are surely to be continued in the "follow-up" of the Nation-wide Campaign.

Fighting Church. By the Rev. G. Ashton Oldham. 97 pages. Milwaukee: Morehouse Publishing Co. \$1.25.

The rector of St. Ann's, Brooklyn, gives us in this little volume five very stimulating addresses. They are a plea for a Christianity ardent, enthusiastic, unconquerable. We have, he urges, made the Gospel static, instead of dynamic. In the five addresses, therefore, he shows how prayer, worship, and the reception of the sacraments should be considered not simply as means of peace and comfort for the individual but as an endowment of power for a great corporate task, the building of the Kingdom of righteousness. Religion is "the great adventure"; unless we so present it, it will lose its appeal to the young men of to-day and to-morrow who showed, during the war, that they were ready to respond to high ideals.

The Lord's Day: A Pageant for the Times

By the Rev. Carroll Lund Bates

DRAMATIS PERSONAE

Eight Hebrews, as follows: Aaron, Three Men, Two Women, a Child, a Camp Laborer.

Two Heralds, with trumpets. The Mentor.

Sabbath Day, afterwards THE LORD'S DAY.

Four Pharisees, with phylacteries.

Four Apostles.

Sacrament.

Employer. Three Employees. Moving Picture Promoter.

Profiteer. Extravagance. Hunger. Want. Bolshevism.

The Soul of Man. Choir of Children. Vested Choir in Stalls for Hymns and Kyries. Priest within Sanctuary.

Let the characters be costumed according to taste. Sabbath Day should wear somber raiment and a mantle of black, and should carry a "rod of duty". When reappearing as THE LORD'S DAY she should be festively arrayed.

During the opening dialogue the two Heralds enter the chancel and take stations upon either side, where they remain. The Mentor appears at chancel center when summoned and retains this place.

Enter and advance down center aisle a company of Hebrews on their journey from Egypt. They are dusty and travel-worn. Aaron is at their head. Tired women and a child bring up the rear. As they advance they speak.

One Hebrew Man: The march is very long.

Another: No man can tell where it leads to.

A Third: We might far better have remained in Egypt.

A Woman: The toil is irksome and unending. One day of incessant work succeeds another, and the monotony is unbearable. In Egypt we had the feast days at least with their cessation from work. Do you remember the songs and the dancing?

A Second Woman: Yes, and the processions in honor of the gods and goddesses. I remember how we used to go out and stand at the temple doors to see the priests bring in the images. And the master, on those days, would bid our men cease their work in the brick-kilns, that we might all have a happy holiday.

A Child: O mother! those were merry days. I know a song we used to sing to Athor. Why did we leave it all for this dreary country? I think that the God that this Moses bids us to worship wants to take all the joy from our lives.

A Camp Laborer: We are all on a false trail. Come! let us have one day like the old-time days. Everyone of you bring your jewels.

Voices: I will— And I— And I.

Aaron: I will make an image for you out of them. Moses is away and will not know. Sing, dance, and be merry! Follow your own inclinations.

All: Rejoice! We will be rid of this Jehovah's yoke for one day at least. Rejoice!

The Heralds with trumpets have entered, as noted above, standing one on either side of the Chancel.

One Herald: We come from the mountain. Moses has been with God. Jehovah has sent a Mentor, who bears news for His chosen ones.

(Both Heralds sound trumpets. The Mentor appears.)

The Mentor: Jehovah sends Ten Words to His favored and enfranchised children. Made free yourselves, God sends you this Charter for the bringing of liberty to all mankind. It is when the soul of man is free from the bonds of those sins that offend its God that the soul itself knows true freedom. It is the consciousness that it is offending Jehovah that brings heart-sickness and discouragement upon the journey of life.

You are on your way from a land of slavery to that promised land of God where your souls shall know liberty. Into this land of the liberty of God it is to be your work to gather mankind.

Listen! Even now Moses comes from the Mount with the Ten Laws that shall be the Charter of your new free state.

Priest from Sanctuary recites Decalogue. Choir responds with Kyries.

The Mentor: The Law appoints a day, one day in seven. This is to be God's Day. God's children must ever have a day to be especially dedicated to God. Ye Hebrew children shall call this day "Sabbath", for the day shall mean rest.

The Sabbath shall be put in charge of the nine other laws of the Decalogue. Upon this day ye shall cease from your toil and the Sabbath shall incline you to keep God's commands, and so to

become a nation in whom God delighteth. Holy Sabbath Day, I bid you come!

Heralds sound trumpets. Enter Sabbath Day.

Sabbath Day: I am the Day of God. Ye shall rest one day in seven. The night hours are for sleep; but how shall a man think on God and His laws when he is sleeping? I come then to give you a resting time during the hours when you are awake.

Ye shall keep this day of God. During six creative days Jehovah labored, and when the creation was finished He rested, and looked on it, and considered that it was good.

The People: Alleluia! We will obey and will rejoice in God.

Hymn 44, New Hymnal (Old Hymnal, 27 or 29).

During singing of hymn, exit Sabbath Day, while Hebrews file out through doors on either side of chancel.

Enter four Pharisees wearing phylacteries.

One Pharisee: My opinion is that the law of God is not entirely fulfilled until the Sabbath requirements are exactly met. The people of God have grown lax in Sabbath keeping and therefore most justly God hath visited them in wrath. Have you heard of the increase in leprosy in the city of Jericho?

Second Pharisee: Aye, and of the scourge of a new pestilence in Hebron. The times are ominous.

Another: The new teacher from Galilee is greatly to be blamed. I understand that he was pointedly requested to forbid the people to come for healing on the Sabbath and that he refused. I hear too that Gamaliel has joined the ranks of the new teachers and is allowing that a man may light his fire on the Sabbath.

Still Another: Aye! These are lax days. In my mind Jehovah exacts the precise keeping of His laws from them to whom they are given. I know a tailor who but carried his needle in his hand upon a Friday evening; at night-fall the Holy Sabbath overtook him as he carried it; three days after his wife and oldest son were dead; and in my estimation he was well deserving of the punishment. (Exit.)

Heralds sound trumpets.

Mentor: Ye fools and blind! If any man shall have an ox or an ass fallen into a pit, will he not straightway pull him out on the Sabbath Day?

I will have mercy and not sacrifice.

Ye bind heavy burdens upon men's backs, and hard to be borne.

The Sabbath was made for man; not man for the Sabbath.

Choir of children enter by front door and march up center aisle singing Hymn 169, "Welcome happy morning". Sabbath Day enters chancel while hymn is being sung. Children pass out by side doors.

Sabbath Day: These voices of happy children tell of the morning of a new day of God.

On the seventh day God rested from His labors; on the first day of creation God made the light. Even so, upon the first day of the week God has brought life and immortality to light by the resurrection of His Son Jesus.

Men will no longer need the rod. Duty shall not be requisite to compel them. (Throws her rod away.) The joy of these children's voices foretells a day of rest from toil indeed, yet a day other than what I have been, a day quickened with the gratitude of Christian worship. (She throws aside her mantle of black.)

This new day of God shall be a Sabbath after God's own heart. The teachers shall no more load already heavy laden shoulders, in my name, with other burdens grievous to be borne.

How will men delight, from age to age, to remember, on the First Day, Christ's resurrection! Behold, I see generation after generation, as yet unborn, keeping this new day with delight, because it will be their joy in God to keep it. (Exit.)

Enter, at side, Apostolic company of four.

One Apostle: Our problem is this: How shall we deal with such Jews as believe in Christ? They demand that the Hebrew Sabbath upon the seventh day of the week be kept. A delegation has just left me, and they say that the Hebrew Christians are much offended by the carelessness of Gentile Christians in this matter.

Another Apostle: On the other hand, the sacredness of the first day of the week must be perfectly apparent to every believer in our Lord. It was on this day that He rose again from the dead. It was on this day that He sent the Holy Spirit on us.

A Third: The seventh day of the week has long been sacredly observed, but did not our Lord Himself take the people constantly

to task for the sternness of their interpretation of the Sabbath's meaning?

For myself, I feel that we are, in some strange way, passing out of shadow into light.

A Fourth: I have it. Brethren, the Jewish law was but a hint of certain great developments of a future time. Was not the Seventh Day Sabbath the finger-post pointing our fathers on to this new and better matter that has come to pass? As a child grows till it becomes mature, so has not God's Sabbath of the Mosaic commandment developed into this delightfully better day of God? Let us keep a new Sabbath. Let us call it *Dominica Dies*—the Lord's Day. Truly it shall be and is not last but first. Let us put it to the fore. Sabbath was the week's close, the pause in rest after the week's toil. The Lord's Day shall begin the week. Upon this day Christians shall not merely rest, but they shall delight in God. This weekly Resurrection Day shall mean refreshment for the souls of men, who shall, by the worship of God on this day, and with grateful remembrance of the Resurrection, use it as not a rest day merely, but a day of refreshment to prepare them for the duties of the week at whose beginning it is placed. (*Exeunt.*)

Hymn 43 (Old Hymnal, 24) "O day of rest and gladness", verses 1-3.

Priest (from Sanctuary): Hear also what our Lord Jesus Christ saith. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Choir: Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us.

Antiphon (by Mentor): The Son of Man is Lord, even of the Sabbath Day.

Mentor: Our Lord Jesus hath appointed that the first day of the week be a rest day for the body, and a day of weekly worship and thanksgiving for His glorious resurrection from death and from the grave.

It shall be a day wherein to be glad. It shall be a day given to the privilege and joy of prayer and praise.

(*Heralds sound trumpets. Enter THE LORD'S DAY, being Sabbath Day recostumed.*)

Hymn 43 (Old Hymnal, 24), "O day of rest and gladness", verses 4 and 5.

THE LORD'S DAY: I am God's gift to Christ's Church. Men will receive me with happy and with willing hearts. It will be my work to free mankind, by bringing them to the Christian liberty of freedom from error and sin. I will cast the spell of Christ over the world and over the future centuries of time.

Employers of labor shall hear my word and the wheels of industry shall be still, while happy employers and employees shall refresh their spirits with the joy of the memory of the resurrection of Christ. So I will bring in the kingdom of God upon the earth.

All kneel. Lord's Prayer, chanted.

Enter Sacrament, with Chalice and Paten, which she presents to LORD'S DAY.

Sacrament: Take these. The Master has by His Death abolished death. By His Passion and Cross He has wrought the enfranchisement which it shall be your office ever to commemorate. "Do this, therefore," saith He, "in remembrance of Me." So shall you bring, week by week to men, the memorial of Christ crucified and risen. So shall you feed man's soul on the true Bread of God. So shall you be "the shadow of a great rock in a weary land". So shall man "drink of the brook in the way", and so "therefore shall he lift up his head".

Communion Hymn 324 (Old Hymnal, 235), "Shepherd of souls, refresh and bless".

Exeunt LORD'S DAY and Sacrament.

Enter Employer and three Employees, followed by Moving Picture Promoter.

Employer: I cannot any longer give my men one day in seven. The exactions of competition are severe and the public demands are more than we can satisfy. Besides the working men are better off to be kept busy.

One Employee: I am tired out. Life is one perpetual grind. I am working seven days in seven.

Another: I still have Sundays to myself, but, really, I do not know what to do all day. One doesn't think, of course, of going to church any more.

A Third: The rich man has his golf and his club. We ought to have fewer hours work and more play and entertainments upon Sundays.

Moving Picture Promoter (likewise soliloquizing): The popular demand is clear enough. We must have less censorship over

the films, so that we can give the people what they want. The old moral standards were mere conventions of the past. What we must do is to get entirely free from them. The more boldly we shake ourselves free from these the more patronage we shall enjoy. And we must have our picture houses wide open all day Sundays.

They pass slowly out.

Enter Profiteer, Extravagance, Bolshevism, Hunger, and Want. They pass by in single file and speak from center in turn, then exit other side.

Profiteer: This is our opportunity. The strain of the war days furnishes a good excuse for high prices. Moreover, there is an inclination, upon the people's part, to enjoy themselves without constraint. It is our hour to reap a harvest. To the necessary price of all commodities we must add more. The people will be glad of it. They will enjoy themselves the more if they pay more for what they get.

Extravagance: Money in plenty at last! My fingers itch to spend. This is the remedy for every ill. More and more cash and more and more leisure time to spend it.

Bolshevism: Now is the hour. The whole state of society is topsy-turvy. These unsettled days are the time for which we of the proletariat have been long waiting. We must take the reins. Down with the old order!

Hunger: Many are in need of food. The old world is impoverished. With the best labors on the part of the philanthropic many children starve.

Want: I have seen a good many in America sadly put to it to pay their just accounts. The landlords have more than doubled their rents in many cities.

The Heralds sound trumpets.

The Mentor: I hate robbery for burnt offering, and the bag of deceitful weights.

What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

If thou call the Sabbath a delight, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it.

The Heralds sound trumpets. Enter The Soul of Man.

The Soul of Man: I am on a long quest in strange days and in a hard region. I cannot find what I seek. A dark night has just passed. There was war and I suffered. I could not understand how God could let the innocent suffer and even the children die. I could not comprehend how men could do what they did.

I have always lived in men. In men of every age and of every nation I have been, and I have lighted that lamp which men call "conscience". How then could they slay one another and behave as beasts?

But, as the night of the war went on, the stars came out.

I saw the star of courage, of bravery, and of unselfishness, and these made me glad.

At last I saw a wonderful star. It was like the Star of the Magi that stood over the head of Christ in the olden times. So I found a new hope, for I believed that that star betokened that this war was a war against war, and that when, at last, it had been won, war itself would be destroyed. Alas! these later days have dissolved my dream. Where is that for which I seek? Men indulge their appetites. They store up gold. They cry ever for more and more. But where is that which I need?

Heralds sound trumpets. LORD'S DAY enters bearing Cross, and attended by Sacrament, who bears Chalice and Paten. They advance. LORD'S DAY lifts Cross.

THE LORD'S DAY:

The age is full of peril. On all sides
The moans of restlessness and woe arise.
If you would know one Medicine for all,
Then to the Sign I hold lift up your eyes!

Happiness is no cheap bauble. Joy for man
Cannot be found in mere pursuit of gain.
Look on the Cross and its true lesson scan—
He who will serve, alone, can joy attain.

When men run deep in license, then the more
Doth man's bound soul for liberty repine.
When his gross lips drink deepest, then his Soul
Thirsteth the more for water all Divine!

SACRAMENT (lifts up Chalice and Paten):

I bear the Bread for every human need
And the soul's Wine. I preach the Risen Lord.
Come back to Faith and Worship! for the soul,
Deserving peace, must find its peace in God!

Hymn 486 (Old Hymnal, 580), "Christ for the world we sing".

Church Kalendar



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

Summer Addresses

THE Rev. THOMAS S. CLINE may be addressed until September 23rd at St. Barnabas' Rectory, Berlin, N. H.

THE Ven. J. M. and Mrs. DODSHON are in Atlantic City during August, the Archdeacon being special preacher at St. James' Church.

THE Rev. WM. Y. EDWARDS of the Church of the Good Shepherd, Germantown, Philadelphia, is in residence for August at All Souls'-by-the-Sea, Petit Manan, Maine.

Personal Mention

THE Rev. PAUL BOWDEN has resigned the rectorship of St. Mark's Church, San Marcos, Texas, and will assume a charge at Warrenton, Virginia, about September 1st.

THE Rev. HUBERT COWLEY-CARROLL has accepted a call to Trinity Church, Hamilton, Ohio, effective September 1st. He will also have charge of the mission at Oxford.

THE Rev. J. K. COOLIDGE on August 1st became rector of St. Martin's Church, Shaker Heights, Cleveland, Ohio.

THE Rev. FRANCIS H. CRAIGHILL has resigned the rectorship of St. John's Church, Wytheville, Va., and will after September 1st take charge of Church work in Wythe, Bland, Grayson, and Carroll counties. The Rev. Mr. Craighill is secretary of the diocese of Southwestern Virginia, and also of the executive board.

THE Rev. SIDNEY DICKSON has accepted a call to the Church of the Advent, Brownsville, Texas, and will enter upon his duties October 1st.

THE Rev. RALPH E. GENTLE has accepted work at San Benito and McAllen, Texas, and will take charge on September 1st.

THE Rev. E. STIRLING GUNN, locum tenens at Christ Church, Nashville, for several months, has accepted a call to Houston, Va., leaving for his new field on August 15th.

THE Rev. CLARENCE HORNER, during the past year chaplain at the West Texas Military Academy, sailed from Vancouver, Canada, on July 29th for China. After studying a year in Shanghai he will work under Bishop Roots in the district of Hankow.

THE Rev. J. LUTHER MARTIN has accepted a call to the Church of the Heavenly Rest, Springfield, Ohio, and will commence duty on September 15th.

THE Rev. J. M. MAXON has accepted a call to Christ Church, Nashville, Tenn., and will be installed the first Sunday in October. The Rev. F. M. OSBORN of Sewanee will be locum tenens until that date.

THE Rev. JOHN KENNETH PUTT, resigning the rectorship of Emmanuel Church, St. Louis, Mich., will on September 1st become priest in charge of St. James' Church, Westwood, Cincinnati, Ohio, and may then be addressed at 3521 Clifton avenue, Cincinnati.

THE Rev. WM. TURTON TRAVIS, for two years assistant in Christ Church parish, St. Joseph, Missouri, will take charge of Trinity Church, Marshall, Mo., on September 1st.

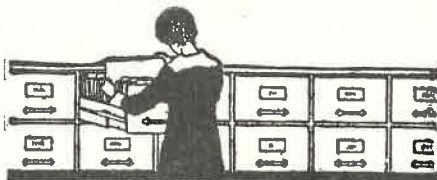
THE Rev. HARRY WATTS, rector of St. Peter's Church, Denver, Colo., who has been spending the summer in England, sailed for America on August 7th, to resume his work at the end of the month.

ORDINATION

PRIEST

NEW YORK.—Acting for the Bishop of New York, on July 31st, the Rt. Rev. William F. Nichols, D.D., Bishop of California, ordained to the priesthood the Rev. JOHN H. S. PUTNAM, chaplain U. S. S. *South Carolina*. The service was held in Grace Cathedral, San Francisco. Chaplain Putnam should be addressed U. S. S. *South Carolina*, care Postmaster, New York City.

INFORMATION BUREAU



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

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

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

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

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

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

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.
 Sunday School Commission, 73 Fifth avenue.
 R. W. Crothers, 122 East 19th St.
 Brentano's, Fifth Ave. and East 27th St.
 Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.
 St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
 Smith & McCance, 2 Park St.

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

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

CHICAGO:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

BOOKS RECEIVED

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

Thomas Y. Crowell Company. New York City.

Jane and the Owl. By Gene Stone.

Blueberry Bear. By J. L. Sherard. Illustrated in color by George Carlson.

From the Author.

History of the New England Society of Charleston, South Carolina, for One Hundred Years 1819-1919. Compiled from Original Sources by William Way, Rector of Grace Episcopal Church, Charleston, and Ninth President of the New England Society.

Charles Scribner's Sons. New York City, N. Y.

Jesus' Principles of Living. By Charles Foster Kent, Ph.D., Litt.D., and Jeremiah Whipple Jenks, Ph.D., LL.D. \$1.25.

Barse & Hopkins, 28 W. Twenty-third Street, New York City, N. Y.

Sunny Boy in the Country. By Ramy Allison White. Illustrated by Chas. L. Wrenn.

Longmans, Green & Co., Fourth Avenue and Thirtieth Street, New York City, N. Y.

The Holy Communion. Its Institution, Purpose and Privilege. By A. E. Barnes-Lawrence, M.A. Third Edition. Price 80 cts. net.

CATALOGUES

Union Theological Seminary in the City of New York. 3041 Broadway, New York City, N. Y.

Union Theological Seminary Bulletin, Alumni Number. July 1920.

Gunston Hall. Washington, D. C.

Catalogue 1920-1921.

MUSIC

The Boston Music Company. 26 and 28 West street. Boston, Mass.

The Lord Reigneth. Anthem for Mixed Voices. By Leo Sowerby. Price 20 cts.

The Risen Lord. Eight-part Anthem for Solo and Chorus. By Leo Sowerby. 40 cts.

I will Lift Up Mine Eyes. Anthem for Mixed Voices. By Leo Sowerby. 12 cts.

PAMPHLETS

The University of Wisconsin. Madison, Wis.

A Reconstruction Health Program. By John R. Commons. Serial No. 1055. General Series No. 839. 10 cents.

From the Author.

As to Sharing Fairly. By Everett P. Wheeler, 15 William St., New York City.

History of The New England Society of Charleston, S. C., 1819-1919, by William Way. Critique by Yates Snowden, LL.D., Professor of History in the University of South Carolina. Reprint from *The News and Courier*, Charleston, S. C., May 2, 1920.

ANTIQUITY

IT HAS BEEN observed, that a dwari standing on the shoulders of a giant will see farther than the giant himself; and the moderns, standing as they do on the vantage-ground of former discoveries, and uniting all the fruits of the experience of their forefathers with their own actual observation, may be admitted to enjoy a more enlarged and comprehensive view of things than the ancients themselves; for that alone is *true antiquity*, which embraces the antiquity of the *world*, and not that which would refer us back to a period when the *world was young*. But by whom is this *true antiquity* enjoyed? Not by the ancients who did live in the infancy, but by the moderns who do live in the maturity of things.—*Colton*.

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

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

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

BORN

DEWEES.—On Thursday, August 5, 1920, at Binghamton, N. Y., to the Rev. and Mrs. Theodore J. DEWEES, a daughter, CATHERINE BRUSH.

DIED

BOGERT.—WILLIAM RUSSELL BOGERT, son of the late Hon. and Mrs. Theodore P. Bogert, and brother of the Rev. Harry Howe Bogert, died at his residence in New Brighton, Staten Island, N. Y., on Friday, August 13th.

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

BRADDOCK.—MARGARET BURSON BRADDOCK, wife of John Sellers Braddock, on August 1st entered into eternal life, in her 69th year. A devout Churchwoman, beloved by all, she is survived by her husband, four sisters, two daughters, two sons, and eleven grandchildren. Her home was at 3225 High street, Little Rock, Arkansas, formerly at "Thistle Ridge", Mount Vernon, Ohio.

DOLE.—Entered into life, August 9th, from the Infants' Hospital, Boston, JANE ELIZABETH, only child of Paul Lester DOLE and Mary Harriman Dole, of Windsor, Conn., aged thirteen months.

"These are they which follow the Lamb whithersoever He goeth."

ELKINGTON.—At Nashotah, Wis., on August 12th, five days before his 80th birthday, HENRY NOEL ELKINGTON, secretary since 1912 to the Dean of Nashotah House. After a Eucharist on Monday at Nashotah, the body was taken to Grand Haven, Mich., where the rector of St. John's Church conducted the committal service. Born in England in 1840, Mr. Elkington served in the Crimean War, was wounded at Sebastopol, and was among those who saw the famous charge of the Light Brigade. In America for a long term of years he was associated with water and rail transportation. In 1899 after his wife's death he went to Boise, Idaho, was secretary of the Cathedral Chapter, and for twelve years a lay reader, also serving as correspondent for THE LIVING CHURCH. He is survived by three sons and four daughters.

LAMOUR.—Near Bradshaw, Md., on Tuesday, August 3rd, MARY GRISWOLD, wife of the Rev. J. Worrall LAMOUR, aged 72 years.

PROCTOR.—In Utica, New York, on Sunday, July 4th, at a little before "the ninth hour", THOMAS REDFIELD PROCTOR, born in Proctorsville, Vermont, on May 25, 1844, the son of Moody Stickney Proctor and Betsy Nancy Redfield, his wife.

"The path of the just is as a shining light, which shineth more and more unto the perfect day."

SISTER ELEANOR.—Sister ELEANOR of the Community of St. Mary, daughter of the late Robert H. GARDINER of Gardiner, Maine, departed this life on August 13, 1920. The interment was on August 16th at Peekskill, N. Y.

WEEKS.—At his residence, 195 Claremont avenue, New York City, WILLIAM F. WEEKS, aged 81 years, father of Marie S. McDunnough and the late A. Galusha Weeks. The burial

office was said at St. Luke's Church, New York, of which Mr. Weeks was warden, having served on the vestry for twenty-seven years. The Rev. George A. Oldham, former rector, and the Rev. William T. Walsh, rector, officiated. The committal was in Oakwood cemetery, Troy, N. Y.

MEMORIALS

RANDOLPH HARRISON MCKIM

The wardens and vestrymen of the Church of the Epiphany desire to hereby record what can be at best but an inadequate expression of our esteem and affection for our lately deceased rector, Rev. RANDOLPH HARRISON MCKIM, D.D.

And first would we express our gratitude to God that his life was preserved to us in such undiminished vigor of body and mind to so ripe an age. For more than thirty years his ministrations to Epiphany parish have been rendered with unflagging zeal, fidelity, and ability. To his enlightened vision, wise judgment, and notable executive ability, do we owe the progressively vigorous estate of our Church. His preaching of the Gospel has ever been timely, forceful, and appealing, his appeals to his people for cooperation compelling; their response by way of parish activities and generosity of contributions to the good causes he has so movingly submitted to them through the long years of his ministry constitute a notable memorial to the power of his personality and Christian zeal.

His scholarly attainments, unique personality, and power to champion his convictions early made him a recognized leader of thought in the Protestant Episcopal Church. His profound love for that body of Christian faith and principle he so devoutly believed in and was giving his life to promote inevitably led him to be ever alert in their defense, and to combat promptly and militantly tendencies or innovations which presented themselves to his mind as in any degree devitalizing or unsound. To quote from a recent editorial, "His death removes one of the most picturesque figures in the American Church. He will long be remembered for his stout advocacy of evangelical principles."

Dr. McKim, with his wide and intimate knowledge of English and American history, was ever proud of his heritage as a scion of the pristine American stock. His pride in his country's genesis and institutions, and his patriotic fervor for its highest good, were well-nigh as pronounced as his devotion to his faith. He was equally as zealous to spring to the defense of that righteousness of principle and conduct which in his mind could alone exalt the nation. His Thanksgiving Day sermons were ever an event and attracted wide notice. His soul was deeply stirred by the events preceding the participation of the United States in the recent great war, and his early and virile appreciation of the moral values involved and the courageous expression of his convictions evinced the ardent patriotism that was so strong an element in his life, and brought him nationwide applause and approval. All who then came within the sphere of his influence recognized in him a patriot of commanding vision. As one has written, "Our country has had no more loyal servant than Randolph Harrison McKim."

The profession of the ministry was to him the greatest of human activities. To devote his time and talents to his Master's work was for him a perennial satisfaction and joy. To his mind no other kind of work was comparable to His work. Joyfully and unsparingly he gave himself to it with wholehearted devotion. His sermons, always able and scholarly, seemed to grow in clarity of vision, power of expression, and convincing appeal in the closing years of his long life. His great qualities of heart and mind were increasingly evidenced. "Dr. McKim was a great Churchman, a true patriot, a genuine scholar, and a sincere Christian." While the long years of his work among us have reared many monuments to his memory, his more permanent monument will appear in the influence of his devoted and fruitful life upon his people and upon the Church at large.

Therefore be it resolved:
That the register of the parish inscribe this minute upon the Church records, that a copy be sent to Mrs. McKim, and that the *Parish Guide*, the *Churchman* (New York), the *Southern Churchman*, and THE LIVING CHURCH be furnished a copy for publication.
Epiphany Parish, Diocese of Washington, July 30th.

MARY A. WILLIAMS

In loving memory of our dear mother, MARY A. WILLIAMS, who entered into life eternal on August 22, 1916, at Newark, N. J.

"Blessed are the pure in heart."

POSITIONS OFFERED

CLERICAL

LOCUM TENENS. DURING THE LEAVE of absence of the Rector of St. Paul's Church, Jackson, Diocese of Michigan, the Vestry are desirous of securing a locum tenens for the months of September, October, and November. Any clergy who can offer their services for one, two, or three months, will please write the vestry, St. PAUL'S CHURCH, P. O. Box 540, Jackson, Michigan.

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

MISCELLANEOUS

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.

TWO SUNDAY SCHOOL TEACHERS, Catholic, man and woman, for senior classes 9:30 session. One hour from Grand Central Station, New York. Write stating experience, terms, and references to SUPERINTENDENT-213, care LIVING CHURCH, Milwaukee, Wis.

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

BRIGHT, INTELLIGENT YOUNG MAN desiring a college education in return as a companion to a gentleman. State qualifications. Enclose a snap-shot. E-216, care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER FOR MOTHER AND daughter (employed). Comfortable home in Milwaukee near church. Suit elderly person. Pleasant surroundings. Address CAROL-208, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED

CLERICAL

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

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.

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

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

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

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

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

MISCELLANEOUS

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

ORGANIST-CHOIRMASTER, BUSINESS experience. English Cathedral training, present position eight years, desires change; splendid testimonials. Address PENNSY-209, care LIVING CHURCH, Milwaukee, Wis.

A SOUTHERN CHURCHWOMAN, 27 YEARS old, wishes position as companion to child or lady living in New York City. Best references exchanged. Address T-205, care LIVING CHURCH, Milwaukee, Wis.

LADY WISHES POST AS COMPANION- secretary; literary, musical, willing to travel and of executive ability in the home. Address D. D.-215, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER desires change. Expert trainer boy and mixed choirs. Highly recommended. Address "CHOIRMASTER"-211, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wants position. Good church, organ, teaching field, essential. Address "DIRECTOR"-212, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

AUSTIN ORGANS.—From testimony of organ repairers, clergy, recitalists, tonal experts, and committees of expositions and scientific institutes, there is nothing finer in the world than a fine Austin Organ. A big proportion of work comes unsolicited and from our high reputation. AUSTIN ORGAN Co., Hartford, Conn.

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ST. BARTHOLOMEW'S CHURCH

Park avenue and 51st street, New York. The Rev. LEIGHTON PARKS, D.D., rector. Special Summer Services. 8:30 A. M. Holy Communion. Preacher: Rev. Z. B. T. Phillips, D.D. 11:00 A. M. Morning Prayer and Sermon. Full Choir. All Seats Free.

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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 train-

ing 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.

CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

APPEAL

"GREER HOUSE"

To those who are "moving" into new homes, a plea for furniture is made on behalf of "Greer House" for Church students. This House, opening in September, needs Piano, Victrola, Refrigerator, Desks, Chairs, Bookshelves, Cot-beds, etc., also contributions in money for necessary alterations. For further information address Miss WARREN, 8 West 47th street, New York City.

RETREATS

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

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

LINCOLN STATUE UNVEILED OUTSIDE WESTMINSTER ABBEY

*Is America's Gift to Great Britain
—An American Gift to Abbey
Fund—Lambeth Conference Re-
convenes—Proposed Rearrange-
ment of Dioceses*

The Living Church News Bureau }
London, July 30, 1920 }

ON Wednesday afternoon, in the presence of a distinguished British and American company, the Duke of Connaught unveiled the great bronze statue of Abraham Lincoln, which is the gift of the American people to Great Britain—a statue which sets enduringly among us the figure of a man whom we in England revere for his wise statesmanship, the impartial and comprehensive quality of his mind, and his intense sympathy with human nature. The statue is placed in Canning Square, Westminster, under the shadow of the historic Abbey and the Houses of Parliament, and adjacent to the monuments of great British statesmen. Representing Lincoln standing in front of a chair, it is a replica of the famous statue in Lincoln Park, Chicago, by the American sculptor, the late Augustus St. Gaudens.

A large body of American Boy Scouts lined the enclosure, and prior to the unveiling the statue was hidden by the British and American flags.

Before the ceremony a meeting was held in the Central Hall, with Lord Bryce in the chair. Mr. Elihu Root, on behalf of the people of the United States, handed over the statue to the British nation, and in his address laid stress on the great principles animating Lincoln's career, insisting that these principles made it impossible for the two nations ever to be on opposite sides. The Prime Minister, Mr. Lloyd George, accepted the gift, and in a few well chosen words declared that the world to-day "needed the help of the America of Abraham Lincoln".

After a dedicatory prayer by Dr. Darlington, Bishop of Harrisburg, the Duke of Connaught paid an eloquent tribute to the memory of America's great patriot, and in the course of his remarks said:

"We thank our American friends most warmly for this generous and noble gift. May the presence of this statue in our midst in London be an inspiration to us all of the great principles for which Lincoln lived and died, and may it also constitute another bond that may help to forge a lasting friendship and understanding between the British and American peoples."

After the British national anthem, *The Star-Spangled Banner* was sung, and then the Westminster Abbey choir gave a beautiful rendering of *The Battle-Hymn of the Republic*. The rain poured down unceasingly throughout the ceremony; but no rain could damp the enthusiasm or lessen the emotion of a memorable and wonderful afternoon.

At the base of the statue were placed five wreaths, from the Anglo-American Society, the Pilgrims, the Lancashire Cotton Spinners, the Native Races of Africa (through Bishop Oluwole, the Assistant Bishop of Nigeria), and the Veterans of the American Civil War resident in England.

ANGLO-AMERICAN GIFT TO ABBEY FUND

The Anglo-American Oil Company have most generously presented £10,000 to the Westminster Abbey Fund. The following

letter addressed to the Dean of Westminster accompanied the gift:

"On the occasion of the unveiling of the statue of Abraham Lincoln, which is being placed in such a unique position, practically opposite Westminster Abbey, it seems fitting that as representative of large American interests in England the directors of this company should contribute to the fund for saving the Abbey, that 'most beloved sacred building in the Empire', which spiritually belongs to the English-speaking races."

It may be mentioned that the total sum received up to date is £110,000, and the contributions of the public are increasing daily.

LAMBETH CONFERENCE RESUMES SESSIONS

The full sessions of the Lambeth Conference were resumed last Monday, after the fortnight's adjournment during which the eight different committees were considering the subjects referred to them. The Conference will continue its sessions until Saturday, August 7th, discussing each day the reports and resolutions presented by the committees. At the close of the Conference an encyclical letter will be issued, and it is quite true to say that never has a pronouncement by the Bishops of the Anglican Communion been more eagerly awaited. The questions that have been debated by their lordships are of vital interest to the Church, as you may have gathered from the Agenda which I sent you, and which appeared in your issue of July 17th. It is greatly to be desired that the bishops give us a clear lead upon these and other momentous matters. There are many who are fixing their hopes on the Christian religion as the one chance for progress and the staving off of disaster from the civilized world, and for this reason the Lambeth Conference is so important at the present juncture. The prayers of the faithful are going up to Almighty God that the deliberations of the bishops may be "guided by the spirit of understanding, of counsel, and of strength." What is done by this memorable assembly is certain to have far-reaching effects.

WOULD FIX THE DATE OF EASTER

Lord Desborough is making great progress with his campaign for a fixed Easter. The Archbishop of Canterbury, in the debate in the House of Lords on this subject, said that the Anglican bishops were unanimous in the feeling that, while they had no objection to the Easter festival being fixed instead of movable, they did not wish the civil holiday, especially in England, to be divorced from the period of ecclesiastical celebration. (It may perhaps be allowable to suggest that in the opinion of many thoughtful Churchmen the separation of the ecclesiastical and civil holidays would be no loss, but on the contrary a gain! The religious aspect of the great festivals has tended for a long period to take a secondary place in the minds of the majority of English people.) It is said that His Holiness the Pope is also in favor of the suggested change, provided the Greek Orthodox Church will adopt the Gregorian Calendar.

A PROVINCE OF LONDON

Supporters of the Church in London are looking forward with more than usual interest to the forthcoming report of the committee appointed by the London Diocesan Conference to consider the question of rearranging the diocese with a view to creating a Province of London, with its

own archbishop. The general idea is to divide the present large diocese into three or four bishoprics, and to bring in some of the outside dioceses.

The Church Reform League, the Additional Bishoprics Committee, and the Life and Liberty Fellowship, are actively coöperating in the matter, as being in accordance with a widespread desire to re-arrange the dioceses of the country generally. At present there are in England 39 dioceses, but it is estimated that there should be at least 110. The dioceses of Manchester, Lichfield, Exeter, and Southwell are all regarded as urgently needing sub-division. Devonshire, it is considered, could well be divided into three sees.

The newly-constituted Church in Wales is taking, as one of its earliest steps in reconstruction, the creation of three new dioceses, Brecon, Swansea, and Monmouth. The whole question of additional bishoprics will be introduced in the National Assembly at its first business session in the Autumn.

NEW BISHOPS

To succeed Dr. Linton-Smith (the Bishop-elect of Hereford), the Rev. E. H. Kempson, Canon-Residentiary of Newcastle, has been appointed as Bishop Suffragan of Warrington. Canon Kempson has held the Newcastle canonry for eight years, and has been at various times examining chaplain to the Bishops of Liverpool, Newcastle, and Sodor and Man.

As regards other bishoprics, it is announced that the consecration of Dr. Strong to the see of Ripon, and Dr. Williams to the see of Carlisle, will take place at York Minster on St. Bartholomew's Day, August 24th. Dr. Hensley Henson's election to the bishopric of Durham was confirmed on Tuesday last at York Minster, and his enthronement is arranged for a date in November.

GEORGE PARSONS.

DEAN VERNON GOES TO PHILADELPHIA

THE VERY REV. FRANK L. VERNON, D.D., Dean of St. Luke's Cathedral, Portland, Maine, has accepted the rectorship of St. Mark's Church, Philadelphia, effective in the very near future. Much interest has been shown throughout the East regarding the satisfactory filling of this very important and difficult place.

Frank Lawrence Vernon is a graduate of Trinity College, Toronto, from which he received the bachelor's degree in art in 1893. He was graduated from the Episcopal Theological School in 1896, and ordered deacon by Bishop Doane, Bishop Lawrence advancing him to the priesthood in the following year. On his ordination he took charge of St. Andrew's Church, North Grafton, Mass., and remained there until in 1902 he became Dean of the Cathedral in Portland. He has done a most effective work at the Cathedral, and as he leaves for Philadelphia is next but one in seniority among local clergymen. His doctor's degree came from Trinity College, Toronto.

BÉQUEST

THE LATE Peter H. Mayo, of Richmond, one of the most prominent Churchmen of the diocese of Virginia, who died on August 4th, left the following bequests to churches and institutions: All Saints' Church, Richmond, \$5,000; Christ Church, Millwood, Clarke county, \$3,000, as part of the "Peter H. Mayo Fund"; Protestant Episcopal Theological Seminary and High School in Virginia, to establish the "Peter H. Mayo Fund", \$10,000; the Sheltering Arms Hospital, Richmond, \$5,000; the Virginia Home for Incurables, Richmond, \$1,500; the Belle Bryan Day Nursery, Richmond, \$1,000.

ROMAN CHURCH AND CIVIL LAW SUPPORT "TRIAL MARRIAGES"?

Nullify a Ceremony Performed by Anglican Priest in Montreal— Interest in Bishops' Return from Lambeth—Missionary Needs— Rebuilding at Halifax

The Living Church News Bureau
August 12, 1920

A STARTLING situation has developed in the province of Quebec. The facts as stated at a special meeting at the synod office in Montreal are as follows:

1. That on the 13th day of December last past, one George Thomas Brennan, an Anglican, and Mary, alias Jennie Duggan, a Roman Catholic, were duly and legally united in marriage under authority of license from the Lieutenant Governor of this province, by the Rev. James E. Fee, priest in holy orders and rector of All Saints' Church, in the City of Montreal, and diocese of Montreal, Church of England in Canada.

2. That the said marriage so celebrated as aforesaid was duly recorded in the register of acts of civil status kept in said parish by the said Rev. James E. Fee and was signed by him and by the said parties Brennan and Duggan.

3. That at "the request of one of the parties" the said marriage as aforesaid lawfully performed, and definitely concluded, was by a decree of the Roman Catholic Archbishop of Montreal, bearing date at Montreal the 14th May, 1920, declared to be "null and invalid, owing to the diriment of a defect in form"—the defect in form according to the said decree being stated as follows, "that the said Mary Eugenia Duggan tented to contract marriage with a Non-Catholic of the name of George Thomas Brennan on the thirteenth day of December nineteen hundred and nineteen in the presence of a Non-Catholic Minister James E. Fee by name, Rector of All Saints Church"—and that no other defect in form and cause of annulment is set forth in said decree—as will appear from copy thereof hereto annexed.

4. That subsequently on application by the said Duggan to the Superior Court of the district of Montreal, supported by the decree of the said Archbishop, the said marriage was by judgment of the Honorable Mr. Justice Coderre, rendered on the fifteenth day of June last, declared null, and annulled for all purposes of law; but that said judgment and action have been contested, by the said Rev. James E. Fee.

5. That as well, the said decree of the said Archbishop as the judgment of the said Superior Court appear to be in direct and flagrant contradiction of the law of this province as declared by the highest and last court of resort in the Dominion, namely, the Supreme Court of Canada upon reference to it by the Government of Canada—upon a question stated.

"Does the law of the province of Quebec render null and void, unless contracted before a Roman Catholic priest, a marriage that would otherwise be legally binding which takes place in such province?" (b) "Between persons one of whom only is a Roman Catholic?" The unanimous answer of the four Supreme Court Judges (Fitzpatrick, C. J., Davies, Idington, Anglin, Duff, J. J.), being: "The law of Quebec does not render void unless contracted before a Roman Catholic priest, a marriage otherwise valid where one party only is a Roman

Catholic." And per Anglin J.: "Marriages between persons one of whom only is a Roman Catholic, commonly called mixed marriages, which would otherwise be legally binding are civilly valid whether solemnized before a Roman Catholic or a Protestant clergyman or minister. These results flow from the provisions of the civil law of that province taken by themselves; and also from the law of the Catholic Church so far as it is given civil effect by Article 127 of the civil code."

The meeting adopted the following resolutions:

"1. *Resolved*, That we, representing the Protestant clergy, the Protestant congregations, and Protestants generally of the city of Montreal, hereby protest against and denounce the action of the said Roman Catholic Archbishop of Montreal as set forth in the decree by him issued on the 14th May last, annulling and declaring invalid the lawful act of a clergyman of the Church of England in Montreal, as an unwarrantable act invading the right and power legally granted to the clergy of all other communions within the province outside of the Roman Communion and also as being—according to the judgment of the Supreme Court of Canada—a flagrant act of defiance of the civil law of this province and of the Roman ecclesiastical law as in said judgment stated.

"2. *Resolved*, That we repudiate and deny the right of the said Roman Catholic Archbishop or any other ecclesiastical authority of the Church of Rome to question or declare null and invalid any marriage between a Protestant and a Romanist solemnized by a Protestant minister.

"3. *Resolved*, That we more especially deny and question the right of any judge or inferior court of the province of Quebec to disregard or adjudge contrary to the decision of the Supreme Court of Canada hereinbefore mentioned.

"4. *Resolved*, That we are of opinion that any action such as that of the Roman Catholic Archbishop and of the civil courts in recognition or confirmation thereof should be persistently and directly resisted as unconstitutional, and an invasion of the legal rights and position of the Protestants of this province in particular and of the Dominion itself, and as seriously menacing the good relationship which should exist between this province and the rest of the Dominion.

"5. *Resolved*, That His Grace, the Roman Archbishop, be and he is hereby requested to refrain for the future from interfering with the rights and powers of the clergy of the Protestant Communions as to marriage.

"6. *Resolved*, That a copy of these resolutions be formally communicated to the Most Reverend the Archbishop of Montreal, to the Honorable the Premier of the Dominion, to the Minister of Justice, to the Lieutenant Governor of the Province—and to the press."

In this week's *Canadian Churchman*, Spectator comments as follows: "The new issue on the marriage law of the Province of Quebec is a very serious one indeed. It goes far beyond the point raised in the famous Hébert case of some ten years ago. The marriage of two Roman Catholics by a Protestant minister may in law be binding, and in equity probably ought so to be, but there is always in such a marriage the consciousness of the evasion of ecclesiastical duties. The contracting parties are making

use of the clergyman in the accomplishment of that evasion. As a consequence there is little excuse for a clergyman knowingly to solemnize such a marriage. The marriage of a Protestant and a Roman Catholic is quite a different matter. Of course, we know that any religious ceremony conducted and completed by any but a Roman ecclesiastic is not regarded as valid by the Roman Church. When, however, the law of the land confirms this position, the Anglican Church and all other non-Roman Churches are legally disfranchised. If an Anglican and a Roman Catholic desire to marry, and there is no other impediment, the Anglican Church must stand upon its rights to officiate or be forever stultified in the eyes of men, and of its own conscience. To act otherwise, is to submit to ecclesiastical terrorism. Here is a case that must be fought out in the highest court of the realm. Here is a case of a mixed marriage solemnized by an Anglican priest. In the course of time, one or both parties desire a dissolution of the covenant. The Roman Church says, it never was valid, and the courts of Quebec confirm that position. The children of these parents are, as a consequence, not born in wedlock, and, presumably, all the legal consequences of illegitimacy follow, save by the intervention of some legal fictions. What of the hundreds of mixed marriages that have not been questioned? Has the wife the status of a wife? And have the children that status of lawful issue? Such a position as is here implied puts in the hands of the Roman Church, if upheld, the power to force all such Protestants to submit to the requirements of Rome or accept the position of concubinage. If this usurpation of authority be not fought to a finish, then let the Anglican Church regard herself as of no consequence in this realm."

Miscellaneous Items of Church News

The Rev. W. C. de Pauley, Trinity College, Dublin, has been appointed to succeed Canon Murray as Professor of Systematic Theology in St. John's College, and Canon in St. John's Cathedral, Winnipeg. He expects to leave Ireland in September.

Bishop Reeve dedicated a brass memorial tablet, which has been placed in St. Andrew's-by-the-Lake, Toronto, to the memory of fifty-nine islanders, who lost their lives during the great war. Captain the Rev. F. J. Tupper, a returned veteran, preached from Psalm 146: 10.

The Rev. Canon Gould, General Secretary of the M. S. C. C., has returned to Toronto from Geneva, Switzerland.

A Christian healing mission is to be held in St. Cuthbert's, Winnipeg, next autumn by the Rev. E. R. C. Pritchard, rector of the parish, and from now on it is proposed to hold regular meetings for prayer until the commencement of the mission.

Dr. Herbert Symonds, vicar of Christ Church Cathedral, of Montreal, solemnized the marriage of Miss Helen Taft, daughter of the ex-President of the United States, at Murray Bay, Que., the summer home of Mr. and Mrs. Taft.

The Bishops' Return from Lambeth

Much interest will be taken in the return to the Dominion of the Canadian Archbishops and bishops from attendance at the Lambeth Conference and in the reports of the proceedings and findings of that great assembly of the Anglican episcopate. Canadian papers have had little reference to the Conference and its proceedings, and the reports of the bishops will therefore be looked forward to with great interest by Canadian Church people.

The Primate took part in the consecration of five bishops at St. Paul's Cathedral.

The Archbishop of Algoma made the lead-

ing speech at the annual meeting of the Algoma Association, which was held in London, Bishop C. J. Ridgeway, late Bishop of Chichester, presiding. His Grace also received an honorary D.D. from Oxford University.

The Bishop of Ottawa preached the sermon at the anniversary service of the Girls' Friendly Society in St. Paul's Cathedral and was one of the speakers at the Imperial Conference of the Girls' Friendly Society.

Needs for the Foreign Field

The following statement of workers needed for our overseas fields has been recently accepted by the candidates committee of the Missionary Society of the Church in Canada. It is a conservative statement, and a minimum:

Immediate Needs:

For China—One doctor (man); one doctor (woman); one teacher (woman).

For Mid-Japan—One evangelist (man); two kindergarteners (women); two evangelistic workers (women).

For India—One doctor (woman), *very urgent*; one educationalist (man), in orders.

Needs based on Five-year Programme laid down by the M. S. C. C.:

For China—Men: Two doctors for St. Paul's Hospital, Kweiteh; one educationalist for St. Andrew's College, Kaifeng; two evangelistic workers. Women: Three evangelistic workers, one doctor for hospital work, two teachers for St. Mary's School, Kaifeng.

For Mid-Japan—Men: Two for evangelistic work. Women: Two evangelistic workers, two kindergarten teachers.

For India—Men: One educationalist in Kanagra. Women: One doctor for hospital at Palampur.

Rebuilding of St. Mark's, Halifax

St. Mark's, Halifax, totally destroyed by the great explosion and subsequent fire on December 6, 1917, when over a hundred parishioners lost their lives, is being rebuilt. The cornerstone of a handsome new church has been laid.

The Dean of Nova Scotia was the officiant and the special service from the new Prayer Book was used.

To the strains of The Church's One Foundation, the vested choir and clergy, followed by vestry and building committee, marched into the new building, whose walls already give an indication of its final form.

After the opening prayers, psalm, and lesson, the procession moved to the stone, which the Dean well and truly laid, and then back to the nave, where speeches were made by various visitors, including the Lieutenant Governor and the Mayor, who expressed their sympathy with the losses and the courage of St. Mark's congregation.

Dean Llwyd gave the final address in his usual eloquent way, and urged the people to forget that they belonged to the north or any other section and to get together for the spiritual welfare of the whole city. He conveyed the blessing and good will of His Grace, the Archbishop, whose place he was then filling.

The new St. Mark's is situated at the corner of Gottingen and Russell streets on one of the finest sites of the city.

Provincial Synod of Rupert's Land

The triennial meeting of the Province of Rupert's Land, which comprises all of the Anglican dioceses west of the Great Lakes, will be held in Winnipeg on October 10th, according to a decision reached by Archbishop Matheson. Notice to this effect is now being sent out to all of the delegates, who are also asked to send in any resolutions which they may desire to bring forward. Bishop Allan Gray, of Edmonton, will be the special preacher.

CHANGES IN BOSTON CATHEDRAL LIKEN IT TO A COUNTRY CHURCH

In Present Aspects—Will Soon Be Completed—The Summer Preacher—Hospital Widens Its Field

The Living Church News Bureau }
Boston, August 16, 1920 }

THE Cathedral Church of St. Paul is undergoing some welcomed improvements this summer, and in the meantime its Sunday services have an odd aspect, for the organ is a little reed organ such as is used in country churches. Two distinct advantages have come out of this, however, for attractive music has been furnished by members of the Boston Festival Orchestra, two bass viols, two violins, and trumpet, while a small choir has effectively led in the hymns.

In this fact lies the second great advantage that the congregation has had to help out on the music, and the result has been a gratifying growth of congregational singing. This may continue for some time, for it has been impossible to promise the organ for any definite time.

The alterations in general are expected to be finished by September 1st.

Other interesting changes are to be made in the body of the church. The tarnish of years has been removed from the big chandelier in the center, four other chandeliers are to be hung in the body of the church, and dome and ceiling are to be illuminated by lights concealed above the cornice.

The lights set into the side of the gallery have been moved to the under side of the gallery. The two lamps near the chancel, previously suspended from wrought-iron cranes, suggesting an old-fashioned fireplace, will now be suspended directly from the ceiling. Gaslights will be used only in the old chandelier, to be used in case of emergency.

The flags, during the war rightfully more conspicuous near the chancel, will now be moved back to their old location in front of the balcony in the front of the church, and the memorial tablets are to be rearranged. These tablets, all of them significant, have been arranged in almost any way, regardless of suitable location or comparative size. They are now being arranged in suitable groups with reference to both of these considerations.

In spite of the inconvenience caused by the painters, the Sunday services at the Cathedral have been well attended. As in previous years the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Center, is the Cathedral preacher. I do not think that any other clergyman in New England could (in the summer months) draw one-half the intelligent congregation which comes to the Cathedral to hear Mr. Sullivan. In commenting on Mr. Sullivan's preaching, Miss Susan E. Wilson, the Cathedral secretary, writes:

"Mr. Sullivan is showing us ourselves, and turning a searchlight on our valuations. He arouses us one Sunday by telling us that little as we have to say what our looks shall be at twenty-five years of age, that we have everything to do with our face and its attractiveness at fifty; that our dispositions work their way into the texture of the face as truly as the painter or sculptor works out his will on canvass or stone. He tells us that the material we are made of—the propensities—are not held against

us if poor, or to our credit if good—that we will account for how we train and use what we have, knowing, as we do, that we are an investment of God's and very dear to him.

"On another Sunday Mr. Sullivan reminds us that, bad as physical ills are, mental trouble is worse; and that, bad as 'weakness' is, 'hardness' is worse. Weakness is more physical, kindness and fellowship can go with it; while hardness is an affliction of the mind and nearer the soul—more likely to make it difficult for God to enter into His own."

FLOATING HOSPITAL CAN WIDEN ITS BENEFITS

The best testimony that I have seen as to the effects of prohibition in Boston has just been given by the manager of the Boston Floating Hospital, Mr. G. Loring Briggs. In a public statement last week he said:

"This is an organization which conducts a hospital on board a steamboat which seeks the invigorating air of the ocean for its patients, who are little children less than five years of age.

"To the advantage of sunshine during its day trips and the cool sea breezes at night is added a wonderfully developed science of feeding. The workers of this hospital come in close contact with the parents of the poor children of Greater Boston. Thirteen months of prohibition enables the workers, including doctors and nurses, to note a most remarkable change in the condition of the children who come to the hospital this summer.

"Skilled social workers attribute this change not alone to the improved pre-natal conditions of the mother as regards her peace of mind and happiness in her own home, but also to the ability of the head of the family to furnish better food, better clothing and establish for them a better environment. This gives opportunity for an extension of the Floating Hospital work apart from the babies in arms to older children who are seen to have inherited the physical handicaps of the period prior to the present regime."

SUMMER ADDRESSES

During the summer the Episcopal Theological School faculty are as follows: Henry B. Washburn, East Jewett, Greene County, N. Y.; Max Kellner, 7 Mason street, Cambridge, Mass.; Edward S. Drown, Heath, Mass.; W. H. P. Hatch, Randolph, N. H.; James Thayer Addison, Ogunquit, Maine; Norman B. Nash, July, Summer School, Middletown, Conn., August, care of Sturgis Thorndike, Silver Hill, Waltham, Mass.; Richard G. Appel, Lancaster, Pa.

PROPOSED BIOGRAPHY

Material is being collected for a brief biography of Dean Hodges. Those who have letters, characteristic recollections, or any other material of value, are asked to forward them to Mrs. Hodges. Until October 1st at Ashland, N. H., and afterward at 11 Hilliard street, Cambridge.

RALPH M. HARPER.

THERE IS absolutely no greatness in life without service—only those who serve are great. If the spring gave out no sparkling water it would soon vanish, and even the frogs would hop croakingly away.—*The Christian Herald.*

THE COMMITTEE OF FIFTEEN MAKES ITS ANNUAL REPORT

*On Vice Conditions in Chicago —
The Reason for Its Own Existence —
Flourishing Guild in
Evanston*

The Living Church News Bureau }
Chicago, August 16, 1920 }

VICE conditions in Chicago were so notorious in 1908 that what is known as the Committee of Fifteen of public-spirited men and women were organized to combat these.

The Hon. William Howard Taft, in his commendation of the Committee's work for the past year, says:

"The committee has conducted a most effective campaign against this commercialized vice. They have not made a frontal attack on it by spasmodic arrests and persecutions of the thousands of poor creatures who ply their demoralizing trade, but they have attacked the enemy on the flank. . . .

"It needs courage to fight the criminal purposes and facilities of the underworld, but the Committee of Fifteen and its superintendent have had that courage and the shrewdness and common sense needed to win. They have not abolished prostitution in Chicago, but they have so minimized commercialized vice as greatly to reduce its harmful and noxious results. They must keep at it, however—eternal vigilance is the price of its victory. The forces of evil are always at hand, and are as constant as the force of gravitation."

In the annual report of the committee, the president, the Rev. H. P. Crowell, speaks of Chicago's need for the Committee.

"But why do we need a Committee of Fifteen when we have laws to protect us, specific laws making it a crime to exploit women and to use property for immoral purposes, and men elected to public office for the express purpose of enforcing these very laws? The answer is that men fail in their duty, fail because of ignorance, fail because they do not find a public sentiment that compels recognition, fail because of political influence and pressure which keeps them from having the courage of their convictions.

"On July 1, 1915, the Injunction and Abatement Act became a law in the State of Illinois. From that day to this, five long years, no public official or employee in the City of Chicago has applied for an injunction under this law. Had it not been for the Committee of Fifteen, it would have lain dormant on the statute books; but we have taken it and made it a powerful weapon in the suppression of vice, and in so doing have filled many a law-breaker with fear and despair.

"Again comes the question—Why do we need the Committee of Fifteen when we have a police department, created to maintain order and enforce law? We like to think of this department as free and untrammelled, actuated by a singleness of purpose, and that purpose to protect the life, property, and morals of every individual living within its borders without fear or favor. If the work of the department measured up to this standard or to our ideal, we would not find commercialized vice springing up or flourishing in different parts of our city. Does not the department know what is going on? Yes, I believe the patrolman knows, the sergeant knows, the lieutenant knows, the captain knows. A woman may act secretly or clandestinely, but she cannot ply her trade commercially,

neither can a house be opened for immoral purposes for more than a few days, without creating suspicion that soon leads to knowledge. Knowledge may be denied, as it sometimes is, because the department has not legal proof; but why should it not have such proof.

"When the morale of the department is weakened by outside influences permeating it and demanding recognition, laxity is bound to ensue and what would otherwise be a splendid and efficient organization becomes weak and demoralized. On the surface, on paper, or in figures, the department may look well; but, underneath, it lacks that spirit, that honesty of purpose that develops courage, high-mindedness, and lofty standards that we look for in the guidance of public safety.

"For a moment I would have you consider the underworld as a reason for the necessity of a strong, sensitive public opinion and the compelling need for the existence of the Committee of Fifteen.

"This underworld is not one wide in area, or containing a large percentage of the population, but it is dangerous, extremely dangerous, for it contains a restless, seething mass of humanity, diseased in mind and body, that is not only immoral but unmoral. There you find selfishness, covetousness, avarice, jealousy, and hatred carried to the extreme. There is little or no good in the individuals to which you can appeal. The incentives and ideals that keep the great mass of men normal are unknown to them, and life is of little value when it interferes with their ambition or greed. Unmoved and uncontrolled by principle, the great underlying argument commonly used is that money will buy anything. They see it buying virtue, human bodies, immunity for what they call their business, and immunity for punishment. Some of the shrewder and more intelligent men enter into politics and undertake to sway the vote of their followers that they may barter it for exemptions and privileges they could not otherwise enjoy. As a smouldering fire can be easily fanned by the wind into a flame and then into a conflagration, so the desires of these people rush to take advantage of any relaxation of vigilance or the lessening of repressive measures.

"This statement is frequently made by them that—We know how to deal with the politician; we know how to handle the police; but we do not know how to stop the aggressive tactics of the Committee of Fifteen. They say—We have tried to undermine the Committee itself; we have threatened, sought to intimidate and then corrupt the superintendent, but have failed in every plan. If this man and this committee were only out of the way we would again come into our own and make money.

"Standing on the firing line between decency and indecency, our committee, headed by its superintendent, has struck blow after blow at all that is immoral and has taken the major profit out of commercial vice and driven it into secrecy and darkness."

THE NURSES' GUILD AT EVANSTON

St. Luke's Church, Evanston has a flourishing branch of St. Barnabas' Guild for Nurses. At the annual meeting held recently in Patten Hall, the secretary said:

"In at least three ways we may justly claim a gain, in membership, in attendance, and finances. We have admitted seventeen new members. Eleven members have resigned and four have been dropped. The member-

ship now totals seventy, with sixteen on the waiting list, a flourishing condition for any guild of the size of ours."

H. B. Gwyn.

DEAF MUTES OBSERVE EPHPTHATHA SUNDAY

THE MISSIONS to the deaf throughout the United States will celebrate with special services, sermons, and hymns the Twelfth Sunday after Trinity, August 22nd, commonly designated as Ephphatha Sunday because the gospel of that day relates the miracle of the healing of the deaf young man by our Saviour (Mark 7:31). The Society for the Promotion of Church Work among the Deaf, which is particularly interested in the encouragement of these celebrations, has issued its third annual report—a pamphlet of thirty-five pages replete with helpful information. The Rev. Oliver Whildin, secretary-treasurer of the society, with offices at 2100 N. Calvert street, Baltimore, Md., will gladly mail a copy of the report to friends and patrons of the deaf mute work of the Church.

During 1919 the number of contributors to the support of the society reached considerably over 2,000 and the amount contributed was \$6,677.81. By careful distribution of this money the society was enabled to give considerable impetus to the work, assist in the education of one candidate for holy orders, and relieve much distress among the missionaries and people caused by the high cost of living and the absence of a corresponding increase in salaries.

GENEVA CONGRESS ON FAITH AND ORDER OPENS

THE DAILY PAPERS have cabled reports of the opening of the preliminary Congress on the Faith and Order of the Church at Geneva, Switzerland, on August 12th; when, it is stated, there were more than 150 delegates present from 35 countries.

Bishop Brent was elected president and Robert Gardiner of Gardiner, Maine, general secretary.

In his opening address as president Bishop Brent said, according to the report in the *New York Times*, that never in the history of Christendom had such a congress assembled. They hoped by this conference to attain greater unity of the Church throughout the world and to draw Christian communions closer together. The idea of the congress originated ten years ago in the United States, he said, but owing to the war it could not meet sooner.

Bishop Brent concluded his impressive address as follows:

"The moment of our meeting is indeed a critical one in the world's history. We stand in the midst of a bewildered and shattered world. We can hardly say what a day will bring forth."

CABLED REPORTS FROM LAMBETH CONFERENCE

A CABLED SUMMARY of the Encyclical issued by the bishops at the Lambeth Conference (which may not be strictly exact in details) consists, according to the *Sun and New York Herald*, of an appeal for unity of the Church "directed to the Orthodox Churches of the East and to the great Roman communion of the West, no less than to the free Churches which have grown to maturity among Anglo-Saxon races.

Describing the plan of union, the statement says: "The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican Church might

hope to absorb other communions are frankly abandoned. What is needed is a new structure simple enough to begin at once, but large enough to include all."

The bishops summon all the Christians to look not for an extended Anglican Church, but for a truly Catholic Church of the future, to which every Church should bring its own contribution of life and organization. No loose federation of independent Churches is contemplated, but rather a real organic unity based on fundamentals, in which there should be ample room for groups with their own outlook and for methods such as John Wesley originally contemplated.

The appeal points out "universal ministry" as the chief need, and contends that "an episcopate is the one means for providing such a ministry."

Divisions among Christian peoples are deplored in the opening statement of the appeal. They are attributed to selfish ambition and lack of charity, the bishops confessing frankly "our own share in the guilt".

In their announcement the bishops voice their belief that visible union of the Church will be found to involve acceptance of the Bible and of the Nicene and Apostles' creeds, the sacraments of baptism and the communion, and "a ministry acknowledged by every Church as possessing not only the inward call of the Holy Spirit, but also the commission of Christ and the authority of the whole body."

An episcopate, the statement continues, is the best instrument for maintaining the unity and continuity of the Church. It concludes by saying:

"We do not ask that any one communion give its consent to be absorbed in another, but we do ask that all should unite in a new and great endeavor to recover, and to manifest to the world the unity of the Body of Christ for which He prayed."

According to a cablegram to the New York Times, "emphatic endorsement" of the League of Nations was given by the Conference.

It was urged that the peace of the world, no less than Christian principles, demanded the admission of Germany and other nations into the League at the earliest possible time.

Concern was expressed by the conference over the disease and distress prevailing in large parts of Europe and Asia. The bishops called for energetic action for relief.

A resolution of "deep interest" in the prohibition movement was adopted, and the action of the United States and Canada was commended "to the earnest and sympathetic attention of the Christian Church throughout the world."

Another resolution affirmed lifelong indissoluble marriage as the Christian principle and standard, though allowing that a national Church has authority to make special provision when the ground on which dissolution is sought is adultery.

DEATH OF JAMES B. PERRY

JAMES B. PERRY, a layman influential for many years in the diocese of Fond du Lac, has passed to his rest, in that city, at the age of 86. Until advancing age compelled his retirement from active affairs, Mr. Perry was perhaps the most prominent layman of the diocese, the warm friend and supporter of each of the bishops of that see, and for a number of years a deputy to General Convention. He was born in Green Bay, Wis., in 1834, removed to Fond du Lac in 1855, and was president of the First National Bank until his retirement in 1915, when he was succeeded by his son, Ernest J. Perry, who also succeeded his father as treasurer of the diocese in 1894. Mr. Perry

is survived by his widow and by the son mentioned.

MEMORIALS AND GIFTS

THROUGH THE death of Mrs. Sophie B. Castle, an aged communicant, Trinity Church, Wethersfield, Conn., comes into possession of her house and furnishings, to be used as a rectory; also of a considerable sum for the endowment fund.

IN THE will of the late Mrs. Elizabeth Charnley Wells Beech of New Haven, Conn., who died on August 8th, the residuary estate is left to the Wells Memorial House, of St. Mark's Church, Minneapolis, Minn., in memory of the testator's father, the Rev. Dr. Thomas Bucklin Wells.

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop
New Parish House at Jacksonville

ST. LUKE'S PARISH, Jacksonville, rejoices in the completion of a new parish house, which was opened for use on July 26th. On the evening of that day, the members of the parish assembled, after a short ser-

vice of dedication, were invited to be the guests of the rector, the Rev. Charles H. Weller and his wife at a luncheon, when the former spoke of the various uses to which the building would be put. The mayor of the town made an address on the advantages of the plant to the community. Dr. J. F. Rowan, one of the vestrymen, pointed out the benefits to the parish through its proper use. After luncheon, some five hundred were guests at a seven reel movie, showing *Daddy Long Legs*.

The building is equipped with two lavatories, four shower baths, closets, a well provided kitchen, and Power's latest moving picture machine. It has an auditorium with a seating capacity of four hundred, a large gallery, sun parlor, and library room with sufficient shelving to hold three thousand books. It was originally one of the nurses' recreation houses at Camp McClellan, and cost about \$7,000 when built.

It was taken down in sections and hauled seven miles to its present site. This building is a valuable addition, of great benefit to the town, as there is no suitable place where young people can gather for entertainment.

How Coca-Cola
Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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Black tea—1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Thirtieth Anniversary

ON JULY 27th, St. Paul's Church, Sidney (Rev. Carl I. Shoemaker, rector), celebrated the thirtieth anniversary of the beginning of regular services. The Rev. Frederick S. Griffin, of Maspeth, L. I., the first rector, who began the regular services, was with the congregation at this festival. The rector was celebrant at a votive service of thanksgiving for blessings received during thirty years. In the evening a large congregation was present for evening prayer, at which Mr. Griffin preached. A reception in the parish hall followed. Mr. Griffin was also celebrant at a requiem on the 28th for the repose of the souls of departed parishioners.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORÉ, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

The Bishops—A Fall Conference—Parochial Mission

BISHOP AND MRS. WINCHESTER are spending several weeks at Clifton Springs, New York. The Bishop is still receiving treatment for the injury he sustained last June when struck down by an automobile. Dislocation of the shoulder and laceration of the nerves and ligaments prevented his attending the Lambeth Conference. He is recovering nicely but the shock was severe to his whole organism. He will return to his diocese in the early fall.

BISHOP SAPHORÉ, for nine years a Baptist minister, was not long since called for the wedding of a Baptist couple in the New York Baptist church of which he was once pastor. The Bishop was requested to officiate in full episcopal habit and use the Prayer Book service.

THERE IS to be a diocesan conference on the Nation-wide Campaign in the early fall, to tighten up the Campaign organization and make its work more efficient than last year.

THE REV. CHARLES F. BLAISDELL, rector of Calvary Church, Memphis, Tenn., held an eight-day mission in the parish of the Good Shepherd, Forrest City (Rev. Jerry Wallace, rector), in July. Part of the services were held on the church lawn, where a summer meeting place had been arranged. Interest and attendance increased each day. The morning services each day were devoted to a study of spiritual healing. On the second Sunday night the parish church could not hold the crowds. The mission ended with Holy Communion and the laying on of hands, to which many came forward. All denominations of the town shared the services, the pastor of the Methodist Church making his communion at the last service and the wife of the Presbyterian minister coming forward for the laying on of hands. All the choirs of the town assisted in the music.

ST. ANDREW'S PARISH, Marianna (Rev. C. C. Burke, rector), has let the contract for a new church, and construction has begun. The edifice is to be erected at considerable cost. Mr. Burke has been rector for ten years.

ST. LUKE'S PARISH, Hot Springs (Rev. C. F. Collins, rector), presented its rector and his wife with \$757 for vacation purposes only. Mr. and Mrs. Collins have gone to Asheville, N. C. This parish is soon to make improvements at an expense of about \$1,200. The large windows of the nave are to be reset, and a new flue is to

be built. A covered passage from parish house to church is to be erected for protection of the choir. A vestryman has already contributed \$100 towards these improvements and it is the intention to pay cash, the parish having only recently freed itself of debts.

FOUR YOUNG MEN, contemplating the sacred ministry, are studying in the summer school at Winslow (Rev. Edward T. Mabley, warden). Two are former ministers of the Campbellite denomination and the others are business men.

CENTRAL NEW YORK

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

The Gospel Messenger—Diocesan Journal—Colored Vestments

AN ERROR was made in stating that the diocesan publication, the *Gospel Messenger*, was "established by Bishop Huntington". As a family Church newspaper, it had been in existence a number of years before the diocese was organized, and was taken over by him as the diocesan organ.

THE JOURNAL of the convention of 1920, now ready for distribution, has been considerably reduced in size and weight by tabulation of the parochial reports after a



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CHANGES

A new Course B takes the place of Course 2, though the material for the latter may still be obtained. Course 13 is new. Leaflets for Courses 1, B, 3, 4, 5 have the pictures printed on them and the separate sets of Pictures for those courses are eliminated.

An addition to the Teacher Training books is

How to Teach the Life of Christ

by the Rev. Lester Bradner, Ph.D. Paper, 70 cts.

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system adopted from those in use in the dioceses of Colorado and New York.

ST. PETER'S CHURCH, Bainbridge (Rev. J. deL. Scovil, rector), will begin the use of colored vestments on the first Sunday in September. The altar chapter of the parish will make the vestments with the exception of the white set, which will be imported from England.

CONNECTICUT

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

Camp for Young Men—A Pedestrian Vacation
—St. Paul's, Plainfield—Will Remove
Parish House

CAMP WASHINGTON, on one of the beautiful Litchfield Hills, is gradually becoming a meeting place for the young men of the diocese and for many of the clergy. Here, they live a normal, healthy, Christian life. They worship, they think, they play, they learn the meaning of brotherhood, and go home stronger physically, always inspired with the joy of living. The Rev. Floyd S. Kenyon, rector of Christ Church, West Haven, to whom the inception of this camp is largely due, is spending a part of his summer in securing funds to maintain and develop this work.

THE REV. WILLIAM H. ROBINSON, rector of Grace Church, Saybrook, has a novel way of taking a vacation. He has just returned home after a five hundred miles walk which has taken him twenty-six days to accomplish. Starting out the end of July for the Connecticut Lakes, only a few feet from the Canadian border, he followed a route that crossed and recrossed the state of Maine, and on the homeward stretch took him through Boston, Plymouth, and Newport, Rhode Island. Mr. Robinson is by choice the long-distance pedestrian of the diocese, possibly of the American Church.

ST. PAUL'S MISSION, Plainfield, under its new rector is maintaining the high standard of efficiency which marked its inception a few years ago. This little mission in the eastern section of the diocese, with only sixty-two communicants, has never had a debt and has always lent a willing hand to others. A rectory adapted to local needs is the vision of the earnest little band of workers and last year's diocesan Advent offering was given in part to further this end.

PLANS ARE under way to remove the parish house of the Church of the Holy Advent, Clinton (Rev. John G. Newsom, rector), from its present site to one in the rear of the rectory.

MAINE

BENJAMIN BREWSTER, D.D., Bishop
St. Cuthbert's, MacMahan

SINCE ITS opening up a quarter of a century ago, MacMahan has been an isle for the clergy, and might appropriately have been renamed Lindisfarne, Iona, or Inch Kleran. The clergy originally settling on it for the summer began at once the effort of erecting a chapel and this they called St. Cuthbert's which more than anything else has made MacMahan what it is, a beautiful, romantic, and delightful summer dwelling place with a social atmosphere well tempered by religion. It is still an isle for the clergy. The Rev. F. B. Reazor, D.D., of Orange, N. J., the Rev. A. N. Taft of Colorado Springs, Colo., the Rev. A. J. Gammack of Fitchburg, Mass., the Rev. G. S. Pine of Providence, R. I., the Rev. E. F. Chauncey of Columbus, Ohio, and the Rev. P. F. Hoffman of Elizabeth, N. J., are regular

residents, all of whom do duty in some way at St. Cuthbert's. Besides these there have been other clerical visitors. The Feast of the Transfiguration was the eighteenth anniversary of the consecration of St. Cuthbert's. It is observed each year by the promotion of some charitable work in the diocese of Maine. This year the Rev. R. W. Plant, of Christ Church, Gardiner, made a plea for the diocesan orphanage, called the Home of the Good Shepherd, at a largely attended tea, and the plea was responded to by numerous subscriptions and generous offerings at the two celebrations of the Holy Eucharist on the festival day, at which the officiants were the Rev. G. S. Pine and the Rev. F. B. Reazor, D.D., the senior priests resident on MacMahan.

MONTANA

WILLIAM F. FABER, D.D., Bishop
Facing Adverse Conditions

CROP AND WEATHER conditions that handicapped the Nation-wide Campaign last year are partly operative again. Though in certain sections conditions point to a splendid crop, this will not be general as was confidently hoped. Hail has wrought considerable destruction, and in northern Montana along what is known as the High Line of the Great Northern Railroad, large areas have been burned out for the fifth successive year. The refrain of a song caught on the train the other day ran somewhat like this:

"Montana, Montana, we're leaving you, Montana.
We're eighty miles from water and forty miles from wood,
So Montana, Montana, we're leaving you for good."

Yet in spite of difficulties of many kinds, shortage of workers, shrinking incomes, and unusual disabilities, the Bishop is planning his work through the summer, vacationless, with characteristic optimism and energy looking forward to the effort to launch the Nation-wide Campaign by reorganization of the diocesan committee, and the coming of Dr. Patton to the diocese on September 10th. When it is taken into account that during the last year over 600,000 head of cattle were shipped out of the state, and at least 200,000 head died through lack of forage—and this, after several dry years—it will be understood why the diocese is not now doing altogether what it was always able and ready to do in the past.

OREGON

WALTER T. SUMNER, D.D., Bishop
The Isolated—Fall Plans—Transfiguration
Drama

SPECIAL EFFORT is being made to reach our people scattered in ranch and camp. During two weeks' vacation the financial secretary, Mr. John W. Lethaby, visited many places where the children had no Church teaching and the adults were cut off from services. A card index is being made of all such isolated folk, to whom the *Oregon Churchman* and other literature will be sent. Moreover, in each of the smaller settlements a faithful man or woman will be found to undertake religious education, the weekly lessons and instruction to be sent out from the diocesan offices. In the very shadow of Mount Hood, towering eleven thousand feet above the sea, a little service was held. The psalm of the day was, "I will lift up mine eyes unto the hills".

THE BISHOP is in New Hampshire on a brief visit, and has preached, conducted confirmations, and celebrated in Chicago, Nequane, and other places. He returns

to Portland at the end of the month, and after a visitation will attend the synod in Seattle. Dr. R. W. Patton comes for a conference in September when plans will be made for the fall campaign. Oregon has raised the stipends of her missionary clergy to \$1,500 and a house. A forward movement is to be made all along the line.

ON THE EVE of Transfiguration Day there was held an unique service in the little mission chapel on the slopes of Mount Tabor. Mrs. W. R. Powell, widow of a faithful priest of the Church, had written a sincere and dignified hymn-drama of the Transfiguration. The Rev. Thomas Jenkins and three laymen took the parts, and the crowded congregation linked the scenes together with hymns. The writer has seen the Church Pageant in London, and the dramas at Ober-Ammergau, but this simple, speaking play, after the fashion of the old mysteries, is worthy of preservation.

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QUINCY

EDWARD FAWCETT, D.D., Bishop

Officers of Standing Committee

AT A RECENT meeting of the Standing Committee of the diocese, the Very Rev. William O. Cone, Dean of St. John's Cathedral, was elected president, and the Rev. George Long, rector of St. Paul's, Warsaw, secretary.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

School Has Successful Session

THE SUMMER SCHOOL at Sewanee was the most successful ever held. Two hundred and fifty registered for instruction in the courses from August 3rd to 13th.

BISHOP BEATTY is spending his vacation with friends in Maine.

WEST TEXAS

WILLIAM T. CAPERS, D.D., Bishop

Nation-wide Campaign—The Bishop—The Bishop-Elect

ALTHOUGH THE coastal regions were visited by a storm of unprecedented severity just as the Campaign started and although some western sections of the diocese have suffered from a severe drouth for three successive years, West Texas has over subscribed its Nation-wide Campaign quota. Bishop Capers, in a letter to the Presiding Bishop and Council, writes:

"It has been said by certain people that the dioceses that have pledged their full quotas are not to be depended upon to make their pledges good. In the face of this statement I am most happy to report that all our parishes and missions, without a single exception, have taken their respective quotas, and in so doing have gone over the top with nearly \$2,000 over the stipulated quota for the diocese; our pledged quota is now \$26,941, while our designated quota was \$25,000 per annum. And added to this most splendid showing is the fact that not one parish or mission is without enthusiasm in behalf of the Nation-wide Campaign, nor is there a single person in the diocese, that I know of, who has not every determination fully to meet his or her financial obligation to the Nation-wide Campaign Fund. Not content with its record, the diocese followed immediately with a campaign for the West Texas Military Academy, linking this with the appeal for the University of the South, and pledged \$65,000 for these institutions.

THE BISHOP is spending the summer with his son at High River, Alberta, Canada.

THE REV. DR. STEVENS, rector of St. Mark's Church, San Antonio, Bishop Coadjutor elect of Los Angeles, will leave for California at the end of August. Expressions of love and appreciation are coming from all sides. The Kiwanis Club, of which he is a member, held a luncheon in his honor and various organizations are showing how loath they are to have him go. His episcopal vestments are being presented by the members of St. Mark's parish; an episcopal ring by the Bishop and clergy of the diocese; a pectoral cross by the members of St. Ann's and Holy Trinity parishes, New York City. Mrs. Stevens received from the congregation a Bluebonnet picture, painted by Julian Onderdonk. The Church school of St. Mark's parish publishes a monthly paper, the *Lion of St. Mark's*. The July issue, a special one in honor of Dr. Stevens, contained photographs of him and his family. The

August issue does honor to the Rev. Dr. Cook, Bishop-elect of Delaware, formerly rector of the parish. The people of St. Mark's will present Dr. Cook with his episcopal ring.

"CLING TO THE CROSS"

THE LATE Admiral Sampson told this story to an audience of small boys in a social settlement house. They were ragged, small boys of more than one nationality, but they proudly called themselves Americans, and they had come to see and hear an American hero.

"I want to tell you of something that happened on my ship the morning the American fleet took the harbor of Santiago," he said, and all the wrigglers stopped wriggling.

"You all remember that battle?" Vigorous noddings from every head. "And you know my ship was late getting there?" More nods. "All round us, as we sailed in, there were signs of the Spanish defeat—wreckage, dead men, disaster. Now who can tell me what day of the week that was?"

"Sunday!" shouted the audience as one boy.

"Yes, Sunday morning; and we always have prayers on the admiral's ship Sunday morning. The little reading-desk, with the cross carved on the top of it, was still standing on deck. We had gone into battle so hastily that no one had had time to put the desk away. It was a light little thing, easily moved about.

"So we sailed along, and there were death and destruction on the face of the waters. And the battle was won. But among the dead things and the burning things that floated on the water we saw a man swimming. He was a Spanish sailor, one of our enemies. He was making a struggle for his life, but there was nothing near enough for him to cling to, and each stroke he made was fainter than the last. The shore was a long way off. According to the rules of war we had no time to save his life; besides, he was our enemy."

The room was very still; every eye was fixed on the Admiral.

"Some of us on that side of the ship," he continued, "watched the man curiously, wondering how long he would hold out. Then, all of a sudden, one of our sailors picked up that little reading desk, and pitched it over the side of the ship into the sea.

"'Here, friend,' he cried, 'cling to that! Cling to the cross, and it'll take you safe to shore!'

"Of course the Spaniard couldn't understand those English words, but the action was unmistakable; and the last we saw of

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the poor fellow he was clinging to the cross, and moving toward the shore.

"That's the kind of American you want to be, boys—the kind that sailor was aboard my ship."

Then they all stood up in the settlement parlor and sang *America* till the ceiling trembled.—*Selected.*

DANIEL AND DIET

DANIEL WAS characterized by inflexible determination. He was very youthful and a captive in a foreign land, but he "purposed in his heart" that he would not compromise his convictions. Doubtless the customs of his race were chiefly in mind. Like countless Jews even to this present time, he refused to eat flesh that had not been slaughtered according to rabbinic prescriptions. But there seems to be more to it than this. For there was no prohibition of wine, yet he was equally determined here also.

When the steward who cared for the young courtiers heard Daniel's request, he was alarmed lest they should suffer by their proposed self-denial. Like many moderns, he imagined that rich and highly-seasoned foods and alcoholic stimulants must be beneficial—at least to the body.

But Daniel proposed what was then a novel test—ten days on the simplest possible diet, with only water to drink. He anticipated the "physical culture" movements which have rejuvenated thousands by advocating the simple life. Even ten days will tell the story. At the close of so short a time, the superiority of the temperate was

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so manifest that they were gladly allowed to continue their programme.

Of course, these youths were not in bad shape to start with. It takes months to get the alcohol out of the system of a hard drinker. But, again and again, men who have followed Daniel's plan have felt, as one of them expresses it, born again.

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"Their countenances appeared fairer." Beauty-seekers all learn quickly that diet is their primary study. How much better these youths would look in ten years than their luxury-loving, wine-drinking companions, if ten days was enough to convince this Melzar, whose office it was to provide fine-looking servants for the king!

"Fatter in flesh." The steward had feared they would look thin and weak, but he found them strong and healthy. Possibly it may have occurred to him that this ancient court was defeating its own purposes, and continually spoiling the youths it intended to make the finest of all.—*The Christian Herald*.

GOD'S ACCEPTED TIME

THERE IS NO honey in the flower that blooms to-morrow.

Regrets about the past and dreams about the future are poor medicines for to-day's ills.

Regrets are the millstone about the neck of the present.

Dreams are the mirage that offers a desert in exchange for an oasis.

Many of us are so busy looking backward and forward that we never look around.

Lamentations and hopes—these are the twin enemies of the present good.

Dreams are as blinding as tears.

There was a yesterday, there will be a to-morrow, but *now* is the great reality and *here* is the great opportunity.

It is the air we breathe that purifies our blood; it is the food we eat that gives us strength; it is the responsibility met this particular moment that makes men and women of us.

God revealed Himself to the children of Israel as the great "I AM."

Eternity, immortality, is wrapped up in an expansive sensing of the fact and purpose of the present.

The true Christian is not the one who takes his past regrets and present neglects into a forgiving future, but the one who brings the lessons of yesterday and the implications of to-morrow into this throbbing, needful moment and makes the most of it.

Eternity is the Great Now!—*St. John's (St. Paul) Evangelist*.

JUDEA AND GALILEE

I SAT A little while ago in one of the chambers of the National Gallery, and my attention was caught by the vast miscellaneous crowd as it sauntered or galloped through the rooms. All sorts and conditions of people passed by—rich and poor, the well-dressed and the beggarly, students and artisans, soldiers and sailors, maidens just out of school and women bowed and wrinkled in age; but, whoever they were, and however unarresting may have been all the other pictures in the chamber, every single soul in that mortal crowd stopped dead and silent before the picture of our Saviour bearing His cross to the hill. And when the Church is seen to be His body—His very body; His lips, His eyes, His ears, His hands, His feet, His brain, His heart; His very body—and when the Church repeats, in this her corporate life, the brave and manifold doings of Judea and Galilee, she too shall awe the multitude, and by

God's grace she shall convert the pregnant wonder into deep and grateful devotion.—*Dr. John Henry Jowett*.

SACRIFICE

A PROMINENT English preacher visiting Switzerland bought a little bunch of edelweiss at the hotel door. Afterwards, when he realized the labor and the risk with which the Alpine climbers had secured their edelweiss, he became ashamed of the cheap rate at which he had acquired his own.

Most of the things which make up the fringes and accessories of life become snares when we hold them so close as to obscure the real things by which men live. The material gains for which we strive, the personal comforts which are so often our goal, even physical life itself—may all too easily become impedimenta for which we are willing to sell our soul.

We only begin to possess when we can contemplate the loss of all things for the sake of retaining our integrity of conscience. We only begin to live when we can face the possibility of death for a cause greater than the object of our own ambition.

To uproot selfishness, in motive and in aim, is the first step toward securing the triumph of justice in the earth. To establish the reign of justice is to make possible the reign of peace, for no other peace is conceivable by Christian men than that which springs from justice made secure.—*H. H. Gowen*.

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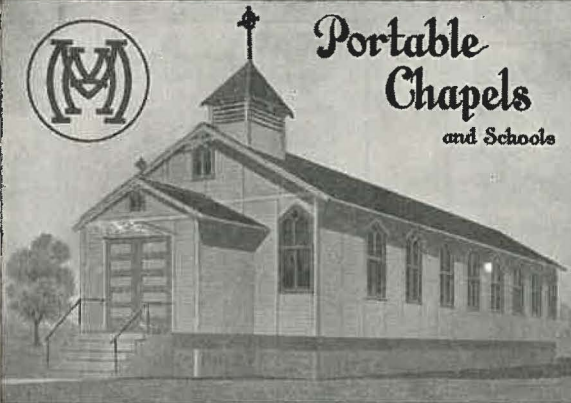
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