

Still, he held to his intention as the days went on and the chill atmosphere at home persisted. And he found it hard to hold to it too, for he was an easygoing man and loved his peace. But underneath the gentleness of his nature there was a stubborn fibre which forbade him to give up this long-dreamed of trip merely to cater still further to his wife's selfishness. She wouldn't, he said to himself grimly, keep him tied to her apron strings forever! Wherefore he talked about the trip at all times, discussed its various phases, asked her opinion about this and that, in the face of the most determined unresponsiveness and a cold air of detachment that amused while it angered him. But he did not let her see that. He only kept assuming that she was interested and that when the time came to make reservations she would change her mind and go along.

"I haven't made up my mind," she would say carelessly to an inquiring friend, for by now it was known that the trip was an assured thing. "But Wilbur will go whether I do or not. I'm insisting on that for he needs the change."

"Well," longingly, "I only wish I had the change!"

"But you see," with a resigned smile, "I'm such a poor traveler."

"How do you know?" was her mother's blunt retort when this little play was staged for her benefit. "You've never traveled any as far as I can see." And, "You're terribly foolish, Julia," was her frank conclusion after they had talked the matter over. "You ought to go if only to please Wilbur."

Julia said sarcastically, "Whether I'm able or not, I suppose."

Her mother expressed impatience. "Able! Ridiculous! . . . I just wish Wilbur'd ask me to go!"

"I wish he would. I'll speak to him about it," wearily.

Mrs. Fenlon, who had come from her home in Chicago for a visit, was a straight, slight woman of sixty-six, alert, vigorous and professedly youthful. She was acquiring maturity and not age, she would insist smilingly, and her friends were constrained to agree with her. Eight of the nine children she had reared were married. Sam, the youngest, had been in France for two years, where his job with a rug importing house had sent him, and her one desire lately had been to go over and see him. She had not said much about it to the children, who would raise horrified protests at the idea of the trip, but when Julia languidly suggested to Wilbur that he take her mother instead of her, every one was amazed at the color with which things arranged themselves. Almost before she knew it Mrs. Marchand was left alone in the house which she had preferred to the trip, and as she looked about her in her loneliness she began to wonder what had impelled her to act as she did. The handsome room that she had made her god mothered her with their emptiness, bereft of the living presence that had made them home.

Perhaps the bitter tears Julia Marchand shed that day washed her eyes for a clearer vision—at any rate she caught a salutary glimpse of her own selfishness, which glimpse left her chastened in spirit and profoundly repentant.

Still, the month that followed found her strangely restless and unhappy. To her loneliness was added the harrowing thought that it would be so long before she could make up to Wilbur for her past selfishness—she had tried to tell him something of how she felt in a letter, but could not. It was difficult, she found, to put some things on paper. If she could only see him! Into this yearning mood broke her brother Sam, raging amusedly at his mother's absence. Here he had come home to surprise her and found her gone on a foreign trip with the amiable desire of surprising him. It was too funny, but wasn't it exasperating, he wanted to know.

"Why didn't you go along?" he demanded breezily. "And how—ever did old Wilbur manage to break away? Say, just for a penny I'd take you back with me and make it a surprise all around!"

Sam was due for a surprise right there, when his sister, her heart leaping, exclaimed with every appearance of delight: "Oh, Sam, wouldn't that be fun? When are you going? I can be ready any time!"

Sam gave a prolonged whistle. "What's coming off here?" he asked helplessly. "And if you're so keen about it—why on earth didn't you—Oh, all right," as his sister's lips began to quiver, "if you really want to go I'll be the boy to travel with. We'll catch them somewhere—if that's what you want."

His sister was fervent. "Oh, I do! I should have gone with Wilbur. Sam," hesitatingly, "I was an idiot—and selfish—you have no idea. And I've missed Wilbur so! You can arrange about my ticket, can't you? Oh, won't it be glorious to surprise them!"

Sam grinned. "You mean him, I guess. All right, I think I can manage your ticket. I have my reservation for I have to go right back."

All the way over, while Sam walked the decks with various interesting young women, Mrs. Marchand planned just what she would say to her husband. She was not going to be emotional, or

sentimental, or anything like that. No, things like that were silly. As casual and nonchalant as possible—that was the idea, passing it off as the most natural thing in the world that she had changed her mind and followed with Sam. She would say airily, "Sam said, 'come along,' and so I came." Or, maybe this would be better, with a demure smile, "Here I am, Wilbur. I got tired of my groove, too." There would be a lot of laughter and fun. She could visualize the scene perfectly, only, as sometimes happens, it did not turn out exactly as planned.

It was a small hotel in London where the travelers were spending their last week in London. Wilbur and his mother-in-law were the most congenial of companions and they had browsed to their hearts' content. Today they were resting. Wilbur was in his room writing to his wife, when after the usual soft knock, the polite maid entered saying, "Lady to see you, sir."

He looked up surprised. "Lady?" he said. Then as the maid withdrew he saw his wife glide in and close the door. He went limp all over and stared at the apparition in ghastly silence. He arose unsteadily, grasping his chair with shaking hands. That at least was real and substantial.

But in a second the supposed apparition had flung herself at him through the dusk of the big room. "Don't you know me, Wilbur?" she cried weeping. "It's Julia. . . . Don't be angry because I followed you. . . . It wasn't home without you. . . ."

There was much more in the same strain and there was no nonchalance about it.

After a moment Wilbur said with a tremulous laugh: "So you want to go around the world too, dear."

His wife smiled and nodded happily. "But listen, Wilbur," she said, sobering instantly, "I've been around the world, since you left—the world of my own selfishness. . . . It was a hard journey, but—I learned a lot. Wilbur. . . ."

Her voice broke and she raised her eyes wistfully.

Wilbur folded her in his arms with a happy laugh. "Well, I travelled with you every step of the way!" They were smiling at each other in a new and perfect understanding when Sam and his mother came in.

## THE "LIVING CHURCH"

MOSCOW, May 1.—An offer of considerable financial support from American Methodists to the "Living Church" of Russia for the purpose of organizing "schools of enlightenment for Russian pastors" has been made by Bishop Edward Blake of the Methodist Episcopal Church, whose authority to speak for American Methodists was challenged by the Board of Bishops of that Church meeting in Wichita. The action of the Board of Bishops followed reports that Bishop Blake had defended the Soviet revolution and approved the "Living Church" of Russia.

Bishop Blake's offer of financial assistance, it is stated, carried an assurance of \$50,000 to cover a period of three years. The money is to be expended by Russian theological schools, probably through correspondence courses, to educate candidates for the priesthood.

Bishop Blake told the Russian conclave that he would carry to the Bishops in America the feeling and good wishes expressed by the conclave.

"We will make no effort to dictate what sort of theology they should teach," said Bishop Blake in speaking of the assistance he had pledged to the Russian theological schools on behalf of the American Methodists. "I am satisfied that the conclave is bona fide."

## CHANGES OF CALENDAR

The All-Russian conclave decided at its sessions here to adopt the Gregorian calendar for all church holidays. The Gregorian calendar was adopted by the Soviet Government in 1918 and its adoption by the church is significant of the revolutionary character of the ecclesiastical movement started in Moscow.

An attempt was made at the conclave to abolish all sacred relics on the ground that they served to foster superstition, but this was defeated through the efforts of Bishop Antonin, who defended the thesis that the bodies of some saints have remained in a state of preservation.

The conclave granted the petition of a group of Bishops that they be permitted to remain unmarried, resolved to close all monasteries that were not organized on the basis of a commune, and installed the revolutionary priest Vedensky as Archbishop of Moscow.

Vedensky, who conducted the prosecution which brought about the unfrocking of Archbishop Tikhon and who was stoned by Petrograd women recently for his efforts to overthrow the old religion, made an address in which he said that "the Church must break with its old traditions and associate with the new social reconstruction."

He told the assembly that when young, he had studied anti-religious philosophy and had tried hard to be an atheist, but his faith was too strong.

In commenting on the conclave, the Pravda, Communist organ, said: "It is self-understood that our party shall not give its blessing even

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to such a religion as is trying to bless our party, just as it does not give the communistic label to the group of bourgeois which abandons the old frame of mind and supports us."

## DRESSED AS ABRAHAM

London, June 18.—English Protestant pastors, no less than their American brethren, are obliged to take radical measures to fill their churches.

Recently the Rev. Ernest Thorn of the Church of the Stranger, at Peckham, appeared before his congregation in theatrical garb, being dressed as Abraham and leaning heavily on a staff. A man with a black beard, supposed to be Abraham's son, stimulated conversation by addressing a few questions to Abraham, who then delivered his autobiography. He recited how he had lost his wife one hundred and twenty-seven years before and in telling phrases narrated the fate of Sodom and Gomorrah. The crowd was so large that a second presentation had to be given.

Mr. Thorn announced his intention of appearing next in the role of St. Paul.

One newspaper criticizes what it describes as a "church filling stunt," saying that anyone could fill St. Paul's if given the requisite notion.

## FOR SPIRITUALITY IN HIGHER EDUCATION

Washington, June 25.—A circular letter urging college graduates to exert their influence to bring about proper instruction in spiritual affairs in their respective colleges, has been sent out by Robert W. Babson. The appeal is based on the statements that "Education unless guided by a religious purpose is a very dangerous thing. Giving wrong economic teaching to the average man is like giving a gun to a maniac."

Calling attention to the fact that his organization for many years has stressed the importance of the spiritual factor in business, even at the cost of considerable criticism of its attitude, Mr. Babson writes:

"If statistics have taught us one thing during the past twenty years, it is that the spiritual factor is the greatest factor in the growth of communities and nations. It is well enough to talk about land, labor and capital. They all have their uses and functions, but of themselves they are helpless in bringing about prosperity. Land, labor and capital existed long before there was even civilization. Many great nations, such as Babylon, Persia, Egypt, Greece, Rome and even Spain have possessed land, labor and capital in abundance but fell for want of this far more important quality—the spiritual factor."

Explaining this contention, the letter goes on: "Land, labor, and capital, and even education are mere tools which can be used either for good or evil. Two men graduate from the same law school and get the same degree—one uses his education to uphold the law, and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class; one uses his training to make foods pure; and the other uses the same training to adulterate foods."

"However, the purpose of this letter is not to prove our proposition. You know that this position is absolutely right. Rather the purpose of this letter is to urge you to use your influence in having our young people at school and college taught the truth of the situation. There is altogether too much materialism in our schools and colleges. The public documents and private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend, is distinctly dangerous and every college graduate should use his influence to stop it and check it. Those of you who are actively interested in Alumni Associations should at once bring this question to the front. Members of Boards of Trustees have a wonderful opportunity to do

something effective in this connection. When asked to contribute to a college, find out what the college is teaching as to the fundamentals of business."

The letter concludes as follows: "One thing more: do these colleges realize by whom and for whom most of them were founded? If you will study the history of the college from which you graduated, you probably will find that it was originally founded by a group of God-fearing, praying men. If you will turn to the original charter of your institution, you will probably find that it was founded to strengthen the youths in the fundamentals of righteousness. Ah! How far some of these institutions have fallen from the high ideals for which they were originally founded! Hence my appeal to you college men to use your influence to get the colleges back again on the track and have them again teach what they were originally founded to teach—namely, the true fundamentals of prosperity."

## GERMAN WOMEN LEGISLATORS

Catholic women are taking their place in the forefront of German political life and promise to be a potent factor in the reconstruction of the nation, according to Frau Hedwig Dransfeld, a member of the German Reichstag, and Frau Helene Weber, a member of the Prussian Landtag, who are visiting the United States for the purpose of studying Catholic women's organizations here and establishing closer contact between American Catholic women and their German sisters.

The entry of women into the political life of Germany, according to the visitors, has been one of the most significant developments brought about as a result of the revolution and the influence that women have been able to exert has been of great benefit for the protection of home life and sane reform.

Four Catholic women hold seats in the German Reichstag and seven hold seats in the Prussian Landtag; a large number in view of the Catholic minority in Prussia.

Unification of the opinion of Catholic women the world over and their mutual co-operation in working for the principles of Christian peace is spoken of as one of the ideals of German Catholic women's organizations by the visitors, who bring a message of gratitude from their sisters to the Catholic women of America who have aided them in the dark days of the past few years.

Frau Dransfeld and Frau Weber were accompanied here by Mrs. Wilhelmine Scheppgrell-Keppler, the personal representative of Bishop Keppeler of Rottenburg, for the United States. While in Washington they were entertained at the headquarters of the National Council of Catholic Women. They plan to visit many of the most important cities of the United States, including St. Louis, Kansas City, Milwaukee, Cleveland, Detroit, Cincinnati, Baltimore, Philadelphia and Pittsburgh. En route they will deliver addresses on the Catholic women's movement in Germany and on the manner in which Catholic principles of social life have been applied since the revolution.

Frau Dransfeld is vice-president of the Centrum, the Christian Party of Germany, which is 95% Catholic in its membership.

Frau Weber, who came originally from Westphalia, now holds a seat in the Prussian Landtag as representative of one of the Berlin districts. She occupies an important post in the Ministry of Welfare for Germany, which maintains under its supervision thirty social service schools. Frau Weber was previously the head of one of these schools and has had wide practical experience in social service work.

Education and social welfare work will be studied particularly by the two distinguished German women who will be in the United States about two months.



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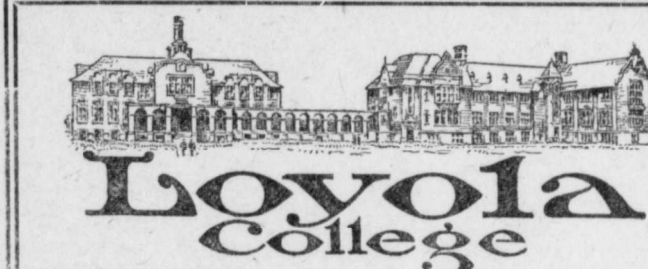
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