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The Living Church

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VOL. LXXIII

MILWAUKEE, WISCONSIN, AUGUST 22, 1925

No. 17

AS OTHERS SEE US

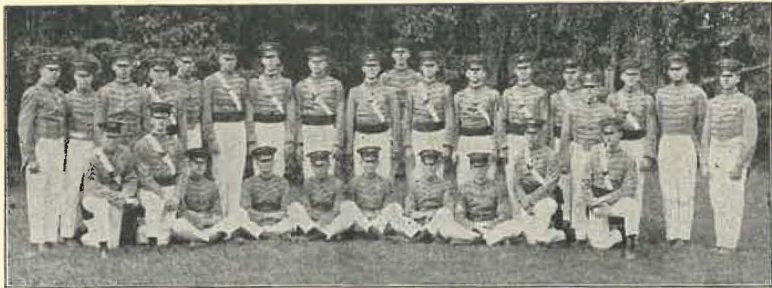
EDITORIAL

THE SOCIAL WORK OF THE FEDERAL COUNCIL

BY BISHOP FISKE

PUBLIC HEALTH PROBLEMS AND PROPAGANDA

BY CLINTON ROGERS WOODRUFF



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THE LIVING CHURCH

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

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No day should pass without the human spirit withdrawing steadily and of set purpose into the embrace of that [the] interior Presence [of Christ] . . . This is an age of hysteria and nervousness, of a multitude of imaginary complaints, of self-induced weakness and dissipated energy. Here is one great remedy: to concentrate the mind not on self and its infirmities, whether bodily or moral, but to withdraw into the sanctuary of the spirit, and there to meet and contemplate Christ.”—W. H. G. Holmes.

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EDITORIALS & COMMENTS

As Others See Us

A CURIOUS editorial in the (London) *Church Times* is entitled American Religion. According to our excellent contemporary, America is "essentially a Puritan country." "Few of the elements of culture that we associate with Catholicism or Anglicanism ever penetrated into America in the days of its formation." Puritan New England, in the olden days, stoned men to death for kissing their wives on Sunday and burned witches. Ever since, this prevailing American Puritanism has been "far removed" from "European traditions of liberty." Our Puritanism "has probably been less affected than any other form of Christianity by modern ideas." So completely does this Puritanism dominate and control America that today "America has little in common with England, politically or religiously. She is in fact a State more foreign to all our ideas than most European countries. Our relations with her must be regulated by the fact that we stand for different cultures and different religions, nay, even for different morals. On this footing we may be friends; but to speak of her as a sister and Anglo-Saxon nation makes us ridiculous."

Now, of course, in most of this there is a basis of fact, but the amount of error included is colossal, and the entire perspective is a caricature. That no witch was ever burned in New England or elsewhere in America, though perhaps twenty were barbarously executed at Salem and vicinity, is thoroughly established. So also is it as well established that many thousands of witches were burned throughout Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries under a "culture" that was not exactly Puritan. In England and Scotland, though, as in the American colonies, witches were not burned, it is said that from three thousand to thirty thousand were hanged or otherwise executed during these centuries; while the bull of Innocent VIII against witches at least helps to divide the responsibility between Catholic and Puritan cultures. For an editor in the land in which witches were executed by the thousands to cite the twenty executions in New England as peculiar to a distinct and inferior form of civilization is to tread on rather delicate ground.

Prohibition has always been a red rag to our excellent contemporary, and his account of its rise and development, always under the sole auspices of Puritanism, is glaringly inaccurate. As a policy it may be

wise or unwise. Its purpose and its history are not such as the *Church Times* supposes.

As for our contemporary's final repudiation of any kinship between England and America, it works both ways. If "America has little in common with England, politically or religiously," if we are a "State more foreign to [English] ideas than most European countries," if we "stand for different cultures and different religions, nay, even for different morals," if it is "ridiculous" to speak of us "as a sister and Anglo-Saxon nation," then be it so. In some respects this is a severe indictment of England. America has ideals that, obviously, the *Church Times* does not share. She has problems that, obviously, the *Church Times* does not understand. She has a history in which the *Church Times* is curiously misinformed. At least our peculiar American brand of culture is such that an editorial such as this relating to a friendly foreign nation would be impossible in any American journal of high repute. Our peculiar American brand of religion is such that we do not tolerate the creation of Christian bishops by mandate of Jews, infidels, or heretics. As for our moral standards, we wish they were higher; but we are not altogether ignorant of the standards of other nations, and American influence in the counsels of the nations, on the side of morality, has generally not been secondary to that of any other nation; witness the international conferences on opium last year.

This editorial in the *Church Times* is simply fifty years behind the times. Such expressions by English writers were common in good Queen Victoria's days. They have been abandoned in the last generation or two by the best of English writers. These have tried to go below the surface and understand America. They have thought the American people and American institutions worthy of study. They have been thrilled with the story of how Anglo-Saxon ideals have been impressed upon a vast gathering of people from every part of Europe's warring races, in making Americans of them. Some of them have even been proud of America.

It is a view of little men that sees in Americans an inferior brand of Englishmen, bound to reproduce English life, and contemptuous when these decline to do so. Even the American experiment in Prohibition is an adventure in seeking to promote social and economic betterment which large-minded men, sympathizing with its purpose though they may deem it a mistake, must

necessarily view with respect. A great nation limiting its own liberty in the interest of promoting the welfare of the whole people is, indeed, a new thing in world history. Let the *Church Times* be a little cautious how it seeks to withdraw Anglo-Saxon sympathy from this experiment, and let it bear in mind that America claims exactly the same right to interpret Anglo-Saxon culture that is claimed by Englishmen. The culture of the race is not their exclusive possession.

There are intelligent people, some in England, some in America, who believe that world-peace and the progress of humanity would be promoted if England and America might better understand one another, and, quite frankly granting the differences in their populations and in their history, each try to see the good side of the other, and both try to move together in friendly accord. That each has its evil side, each knows; but each also knows that its own national history has been a continued striving toward the better and away from the worse. We look to the best culture of England to assist in a better understanding, a more cordial entente, between the two nations, as, we believe, the best culture in America is striving to do. In neither country can this best culture become effective without serious challenge from other factors among the people of both lands. That English Churchmen should take the lead in promoting such an understanding, simply because, as Bishop Gore has recently pointed out, the Catholic religion is supernatural as well as supernatural, might well be hoped. And that the *Church Times* should not be willing to exercise leadership in pursuance of such an ideal must be a grave disappointment to many both in England and in America.

If American Puritanism, which was wholly of English creation, was unlovely in many of its aspects, as we suspect it was, so is that English Toryism which lost the American colonies in the Eighteenth Century, and, a century and a half later, has still not learned why. Americans undoubtedly have national ideals and even a national culture that are entirely their own. Some Englishmen, splendid in their understanding statesmanship and intelligent sympathy, are glad to claim kinship with the men and women of these ideals.

And some are not. But the traditions of the *Church Times* are too fine to permit it indefinitely to be numbered with these latter.

THAT the Sunday before Labor Day is an appropriate time for the Church to present the Christian social gospel is a reminder that may, perhaps, be useful.

Not every parish priest is wise to preach explicitly about "Labor." Modern industrial relations are exceedingly complex, and the grace of orders has not always proven to give supernatural wisdom in the solution of the resulting problems.

The Church stands always for social justice. No priest can err in laying the greatest stress upon that. Social service designed to ameliorate conditions caused by social injustice is not an evil, as some secularists maintain; rather is it the duty of the Church when the Church is powerless to remedy the condition. But to render such service does not exhaust the duty of the Church. The Church is bound to present to employers and to employees alike the Christian duty of justice each to the other.

In working out the application of this principle, the details might better be left to those who have studied it with great care. A new book on the subject, written by such a student, is of more value than a thousand sermons, and the pulpit is not the forum from

which to present such details. In the great labor conflicts of our day, the right and the wrong have been sadly mixed. Here, labor seems to have been right, there entirely wrong. More often both parties have been partly right, partly wrong. Arbitrary refusal to discuss differences, to negotiate, to bargain, to arbitrate, has sometimes been the sin of one side, sometimes of the other. Very seldom indeed is the Church in position to determine the facts necessary to pronounce a judgment as between parties to industrial strife, neither has she been commissioned to act corporately as judge between them. We are always glad, however, when we can find that one of our clergy or some Christian layman has been chosen to act as arbiter in such a strife. That means that in his capacity of devout Christian his ability to apply the principle of social justice to a particular dispute has been so recognized that an opportunity for unique service has been given him. But the Church corporately cannot go beyond the enunciation of principles. And the rigid application of the principle of justice to industrial differences is almost invariably a sufficient solution to them.

One wishes that a new set of arbiters on behalf, we will say, of the coal industry could be chosen from among men who are thoroughly permeated with this Christian principle of justice, and would apply that principle rigidly to each of the problems and both of the parties. It could be done—if both parties would subscribe unreservedly to the principle in advance and would stick to it afterward, according to the application of the principle that might be determined upon by the arbiters. Sin, or a faulty application of the principle, somewhere, alone can cause the continued unrest. The public has the right to demand that the specific cause be discovered and corrected.

And the Church is bound to insist, in season and out of season, that social justice, supplemented by Christian forbearance, activated by love toward God and man, is the principle upon which the problem can be solved.

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THE CATHOLIC GROUP

"THE EPISCOPAL CHURCH, historically, structurally, theologically, belongs to the Catholic group. When the Church of England had a family quarrel with the Bishop of Rome, and rightfully (as we think) declined to recognize his jurisdiction, she put herself on record, in her canon law, as not thereby forsaking or rejecting the Catholic Churches of Christendom. She never broke off communion with Roman or Oriental Churches. She remained Catholic. Her doctrine of the Church is the doctrine of the Catholic creeds. Her doctrine and practice of Baptism, her doctrine and practice of Confirmation, her doctrine and discipline touching Holy Matrimony, her doctrine and practice of the Eucharist, her doctrine and practice of the ministerial priesthood, her acceptance of Catholic Orders, her rejection of Protestant orders, her threefold ministry, her theological premises, her devotional life—all these align her with the Catholic family and differentiate her from the Protestant family."—*The Bishop of Chicago*.

JESUS LIVES. We know it because when we try to obey Him, and to pray to Him honestly, we feel His Presence.—*Donald Hankey*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF THE ACTS

August 23. Eleventh Sunday after Trinity

A THREE-FOLD VISION; THE CHURCH FOR ALL

READ ACTS 10:1-16.

THE policy of national and religious exclusiveness, which was advocated by the Jewish leaders upon the return from the exile in Babylon, was a measure of protection. They saw the danger that faced the small community in Jerusalem of being absorbed into the surrounding peoples, or of losing, by intermarriage or constant association, what was distinctive in their own religion. The policy hardened into a dogma, and, by the time of Jesus, it was a long accepted principle that the Jew could have no dealings, least of all religiously, with the Gentile. It is, perhaps, no wonder that Jesus' disciples should fail, under the force of common opinion, to catch the note of universalism in His teachings, and to consider their message as directed only to their own people. St. Peter's vision marks the birth of a revolutionary idea; that the distinction between Jew and Gentile, that made the first only the object of God's love and grace, is no longer valid, and that all men lie within the purpose of His salvation.

August 24. St. Bartholomew

THE CHURCH CARRIED TO THE GENTILES

READ ACTS 10:17-34.

THE idea that God's purposes of salvation extended beyond the Jew was so novel that the apostle might well have desired opportunity for reflection upon it, or of consultation with his fellow-apostles; but the summons came immediately to put the truth to practical application. "Behold three men seek thee." St. Peter's response is characteristic of the boldness and the moral energy of the man. Another might have hesitated to admit a Roman household to the Church, when such an action must commonly have been regarded as wilfully letting down the barriers of a sacred preserve and making common the spiritual treasures of Israel. St. Peter's decision was of paramount importance to the Church. It forced to a decision the question as to whether the Christian society was to be a Church Catholic, or a movement or sect within the pale of Judaism.

August 25

THE CHRISTIAN RELIGION IS UNIVERSAL

READ ACTS 10:34-48.

THE characteristic experience of primitive Christianity was the gift and reception of the Holy Spirit. It was by the Holy Spirit that the Risen Christ had authenticated His power in the Church: it was in virtue of the possession of the Spirit that men knew themselves reborn. The Spirit had fallen upon a Gentile household which lay outside of Judaism; and, therefore, in current belief, outside of the covenanted mercies of God. Where God had given such a signal evidence of His will, there could be only one course to pursue, and St. Peter took it in admitting Cornelius into the Church by baptism. The obstacle to all sectarian conceptions of God and His Church is that there do exist men, who, though they may not be in exact conformity with us, exhibit a high degree of spiritual life, and upon whom God's blessing obviously rests. They are a perpetual challenge to our narrow and partisan interpretation of the meaning of the Church.

August 26

ST. PETER'S DEFENCE

READ ACTS 11:1-18.

TO the Church at Jerusalem St. Peter's action seemed irregular and dangerous. They saw that it would hasten the breach between the Church and Judaism which they believed it their duty to prevent. There was a party in the Church that, even after the work of St. Paul, refused to

acquiesce in the separation of the Churches, and continued as a Jewish-Christian sect, respected and trusted by neither Christian or Jew. The apostles, however, though some possibly with reluctance, yielded to the evident facts of the case as St. Peter presented them: Where God had declared His will they could only accept it. It is to be remembered that Jewish exclusiveness was a matter of ancient and revered tradition; to depart from it must have seemed disloyalty to much the Jew held sacred. Once accepted, the action of St. Peter must bring the Church into constant and close relationships with people from whom the Jew for centuries had sought to stand aloof.

August 27

THE NOBLE CHARACTER OF BARNABAS

READ ACTS 11:19-30.

HERE and there in the early chapters of the Acts there are references to Barnabas which exhibit him as a man of singular generosity of mind. He is spoken of as a good man and full of the Holy Ghost, and as having sold his possessions and brought the proceeds to the Apostles. He is of interest to us especially in connection with his advocacy of St. Paul, whom he brought to the Apostles when the genuineness of his conversion was suspected, and for whom he secured the recognition of the Church at Jerusalem. We owe it to St. Barnabas that he appreciated the value to the Church of St. Paul, when he was allowed to remain in the obscurity of his native city of Tarsus, and brought him to Antioch, then the center of the missionary work of the Church. It is sometimes the highest service a man can render to the world to provide the occasion and opportunity for the work of genius beyond his own.

August 28

ST. JAMES MARTYRED: ST. PETER DELIVERED

READ ACTS 12:1-25.

THE interference of Herod in the affairs of the Church is puzzling. He was generally indifferent to, and sometimes scornful of, the religious politics of Palestine. It may be assumed that he had a motive in wishing to placate either of the dominant religious parties, and for purposes of his own took up their animosities and prejudices. Feeling among the Jewish religious officials doubtless ran high as reports reached them of the Church's activity among the hated Gentiles, and Herod seized the opportunity to declare his sympathy with the religious leaders by putting St. James to death. That Herod's motive was political, and was concerned very little with the merits of the Christian Movement, is indicated by St. Luke's remark that he proceeded to arrest St. Peter also because of the satisfaction his previous action had given.

August 29

THE FIRST MISSIONARY JOURNEY

READ ACTS 13:1-12.

MISSIONARY journeys had been made in Syria previously to the missionary journey of St. Paul and St. Barnabas, but they seem to have been privately undertaken. They must have been frequent, as the number of widely scattered churches show. Now the missionary enterprise is made formal and authoritative: it is recognized as inspired and directed by the Holy Ghost. The Church at Antioch commissions St. Barnabas and St. Paul for foreign missionary work by a solemn service of prayer and the laying on of hands. The question arises as to why the commission is from Antioch rather than Jerusalem. The answer is two-fold. The Church at Jerusalem felt its mission to be primarily to the Jew, and the field was wide enough to tax all its strength and resources. In a cosmopolitan city such as Antioch, the Church confronted a predominately Gentile population, and its vision was correspondingly wider, and its methods more flexible.

The State of the Church—Who Knows?

By the Rev. Thomas Jenkins, D.D.

A COMMITTEE on the State of the Church: What is it for? What does it do? Not through any fault of its own, but rather because of the conditions under which it does its work, it accomplishes but little of helpfulness. Appointed as it usually is at the time of the Convention's meeting, it is handicapped by lack of definite data and of sufficient time. Therefore it cannot adequately study the details of the field on which its report is to be based. This is true both of Diocesan and General Convention committees.

The desideratum is a Standing Committee, which would have time to study at some length the conditions of the whole field committed to it, and then, from its findings, to make constructive recommendations to the Church.

Take, for example, the committee which reports on the State of the Church to the General Convention. It works under decided limitations, and, toward the end of the Convention, reads its report, which is then published and buried in the Convention Journal: but to what good? If such report is worth making and publishing, it would seem that serious attention should be paid to what it says.

It occurs to me that a better survey of the whole Church might be had if to each Province were committed the task of surveying the work of its component dioceses and districts, and the result of which be reported to the committee of the General Convention. In many Provincial reports that committee would have at hand the needed data on which to work before General Convention assemblies. Such a report, submitted near the beginning instead of at the end of the session, might be illuminating and helpful to the work of the Convention.

TAKE, for example, three items only, which might well find a place in a report on the State of the Church:

1. THE MISSIONARY DISTRICTS: Are they growing, or are they stationary, or are they going backward? And, all things considered, do they justify the money expended on them by the National Council? Or should they receive larger appropriations? But, perhaps, such questions are too delicate and complicated to be entrusted to the study of a body of men who are, in most instances, detached from the mission field. I do not know. But, having twice served on the committee, I do not remember that such questions were ever raised by anyone with the hope of their getting competent consideration.

2. THE DIOCESES, that are as essentially missionary in the character of their field as some of the Districts. Some such dioceses are literally wearing their hearts out in their efforts to keep alive. Having been allowed to assume the independent status of diocese, they are accounted sufficient to their own needs, and to the demands the National Church makes upon them. Concerning some dioceses at least such status gives a false appearance. They need the same generous help of the National Church as is given the districts, and, until such help is forthcoming, they are likely to remain too discouraged to perform their own work effectively and too weak to contribute either means or morale to help others. Their condition and need should be allowed to override any prejudice that may exist against them on account of their status when they confess to their inability to meet the demands of their field. It seems poor strategy to ignore the weak units of the Church because they happen to have come of age.

3. THE SUPPLY OF CANDIDATES for Holy Orders: Do we know why some sections of the Church are giving practically no men to the ministry? Is there a valid reason? Or can the defect be remedied by appropriate application of different methods of appeal and administration?

A Church cannot be said to be sufficient unless, in addition to having bishops, it is approaching self-propagation—which means of course, supplying men for its own ministry.

The field with which I am best acquainted is the northern section of the Province of the Pacific, constituted of the Dioceses of Olympia and Oregon, and the Districts of Spokane, Idaho, Utah, and Eastern Oregon. It is a large field constantly

in need of recruits to supply vacancies, and to enter on new work. What is it doing for itself in this matter?

Within the last ten years there have been ordained to the priesthood by or for the six Bishops of these four states twenty-two men, or two and one-fifth men per year, or a trifle more than one for each two dioceses or districts. In no year of the decade has the number ordained averaged one per diocese or district.

Strange to say, the two war years, 1917 and 1918, were the richest for us of any of the ten, while the two years preceding, 1915 and 1916, only yielded one ordained. This strange coincidence may be accounted for by the fact that these men had finished their preparation when the war broke out. But the years 1919, 1920, and 1921 yielded as many ordinands as the war years.

IN ONE year of the decade, 1915, there was not a single person ordained to the priesthood, and, in one district, not one has been ordained in the whole period.

Taking the ten years as a whole no one would admit that we are doing nearly what we ought toward supplying ourselves with a ministry. It would be an illuminating undertaking to study the records to discover how many of our ordinands were natives of the Western States. I am sure the number would be disappointing.

Would it not be a fair question for a committee on the State of the Church to ask the reason for this condition?

If other parts of the Church are supplying priests why not this? If other religious bodies in this field are finding ministers from among their own people, why cannot we find some too? This condition, it seems to me, ought to be studied seriously and an answer should be found.

Some part of the answer seems to be on the surface. Comparing ourselves with others who do provide a goodly number of the ministers needed, the reason would appear to be due to the fact that they possess colleges in the field and we do not. We are the only substantial body which does not have a school for either boys or men in the whole area mentioned.

Another element which would seem beyond dispute is the fact of their passion for Sunday schools. Ours are generally small and weak, while theirs are large, enthusiastic, and well-conducted.

The Roman Catholic and Adventists, having day schools, do not come into their comparison; for, through these they seem to imbue their boys with a religious spirit, which eventually ripens into a desire to serve in their ministries.

IT IS my judgment that we shall very slowly, if at all, improve our conditions, until we have either Church hostels at the colleges where our youth attends, or, preferably, a Church college of our own. It is obvious that secular and non-Church institutions will not, as they do not now, encourage, in our Church boys, a vocation for the ministry. It is equally obvious that the denominational colleges do encourage vocation.

If they can do it why cannot we? We are of the same stock as they, and I am sure that on the whole we are, in proportion to our strength, as well blessed in this world's goods as they. However, no single diocese or district is able to do much by itself. But as a section, might not something be attempted? As a Province; might not something be accomplished? And surely the National Church is not disinterested. Or shall we go on forever, a group of dioceses, dependent upon a generous National Church, not only for money but for men, to minister to the spiritual needs of ourselves and our children.

Until we begin to raise a ministry from the youth reared in our own Western land we shall make a poor claim at being a Church of the people. We are now in fact, in our ministry, largely an alien church, which may in no inconsiderable measure account for our slow growth in the West. But for the men we have in Canadian or English orders, our condition would indeed be far more tragic than it is.

The Social Work of the Federal Council

From an Address By the Rt. Rev. Charles Fiske, D.D.

I HAVE already declared my opposition of affiliating this Church with the Federal Council of the Churches of Christ in America, basing my opposition on the fact that the movement is at bottom an attempt towards Church Unity on pan-Protestant lines.

Yes, but some one will say that I misunderstand the proposal and am tilting against windmills of my own erection. Some one will say that the Federation is not a Christian unity scheme, but simply a friendly association for uniting all denominations in Christian work and service, especially for service of a community character and for such work as will unite Christian people in state, national, and world welfare movements.

If that is all it means, again I say that we are already represented as far as we need to be through the Social Service Department of the National Council. It is a fact that the Federal Council is now actually engaged in work on social service lines; but already it is attempting more and is responsible for efforts towards Church unity through delimiting of territory and closing of weak churches.

Even were its work purely social, I should not be greatly enamored of it. I doubt the wisdom of corporate action by the Churches on social, industrial, and economic questions. The men who make decisions on these matters can never really represent their constituency, and inevitably they commit their Churches to programs which have never received the support of that constituency. Christian citizens should exert every possible influence to mould the policy of the state or nation and purify the government of their own cities. They exert this influence as individuals or groups of individuals. There is no way in which they can properly exert it as actually representing the Church membership of their different denominations.

Let me illustrate by an example. When the controversy over the League of Nations was in progress, thousands of us felt that the leaders of the Senate were betraying the real ideals of America in preventing the acceptance of the Treaty of Peace. We were not merely justified in expressing our convictions, we were under a moral obligation to do all in our power to support Mr. Wilson and the Treaty. As a Christian citizen I spoke my mind emphatically; but, as a member of the House of Bishops, I had no authority to vote for a resolution urging the Senate to accept the Peace Treaty. As representing others, I had no commission to advance the Treaty; as an individual I gladly signed a petition favorable to it.

Nor had the deputies to the General Convention or to a Diocesan Convention any authority to vote for any resolution endorsing the League or advocating the Treaty. We must always distinguish between moral principles and their practical application in any program of reform, political, industrial, or social. Though it is hard to know just where to draw the line, nevertheless we must try to make the distinction.

Probably the majority of the 28,000 communicants in my own Diocese were opposed to President Wilson. They were Republicans, and they voted with glad acclaim for the estimable Mr. Harding. I was convinced in my own mind of their political obtuseness; but what authority had I to send any resolution on the subject in their name? All I could do was to speak out my personal convictions and I did so at some risk to my own popularity in this particular section of the Empire State. It happened, as it usually happens, that I was honored for standing by my convictions, though probably I was supposed to be as obtuse as I believed the other people to be. Good men like George Wharton Pepper (among the laity) and Bishop Lawrence (among the clergy) may have known more about the subject than I did, may have been just as anxious for America to fulfill its world destiny so far as honor summoned her to a world task, and yet they differed from me as to the actual means by which what we both desired could be brought about. By what authority could the House of Bishops legislate on the matter on behalf of a Church of which Mr. Pepper and many thousands like him were faithful communicants, with any real claim to speak for its membership?

If the whole House of Bishops cannot represent the Church in enunciating programs for the embodiment of moral principles, certainly no office representatives in a council of Churches should be allowed to represent us. As a matter of fact, many things have been done by the Council which have aroused serious disapproval. In any federation of Churches, our own communion will be a relatively small group. Certainly we have no desire to be recorded as approving all the propagandist movements of religious America. With regard to many of these programs, the Protestant Communions and our own people are as widely apart as the poles.

I know, to be sure, that we may be allowed to enter the Federal Council "with reservations," and to continue to act "with reservations" after we get in. Once in, that fact will be overlooked by the mass of people. Once in, we shall receive credit (or discredit) for everything that the Federation does, whether we have expressed our reservations or not. May I be pardoned for saying it; but once in, we may easily be made the victims of shrewd political manipulators in at least two ecclesiastical organizations who know every kind of ecclesiastical politics, from the common or garden variety, up, down, and across.

FOR these, and many other reasons, I refuse to be hypnotised. The General Convention may succumb. Only the laity saved us three years ago. Let us hope they will again stand firm.

The argument from the Catholic viewpoint may not appeal to them. One would suppose that it might have weight, because in our own Communion we have had a remarkable illustration of the fascination of a false liberality and those of the laity to whom I have spoken have not expressed themselves as pleased with it. I refer, of course, to the ease with which certain members of the Commission on the Ministry succumbed to the suggestion of closing our weak village churches, giving occasional sacramental services and meanwhile advising attendance at neighboring houses of worship. How any real Churchman, who knew anything about village or rural work, could have joined in such a suggestion is a mystery. Probably most of the Commission knew little or nothing of the problem of the small church. I know a lot about it, and I know that there cannot be found anywhere a more faithful and devout people than the members of such congregations. They put the city people to shame. They love their Church, work for it, sacrifice for it, stand by it often at a loss of social prestige and business profit. The drift from the country to the village, from the village to the town, from the town to the city, brings many of them eventually to large city parishes and often they form the backbone of its strength. Let any city rector count the number of his people who are city born and those who are country born. Let him estimate their relative value to the parish. Let him picture what the parish would be without these men and women from the country, superior in love and loyalty as they usually are. Then let him ask whether his parish can afford to vote for delimiting territory, closing churches, bidding our people go elsewhere, in a few instances inviting others to come to us, only to have them absolutely refuse or to have the parson wish they had done so. Let him ask whether he wants to dry up the springs that flow to his own parish.

This is what the Federation means, somewhere along the road, even if there be no sign posts at the first turn declaring the fact. That is why I do not like the Federation. It is ungracious to go in unless we are willing to "play the game." It is not ungracious to say "No" politely, and just as politely state the reasons for the refusal. But we Episcopalians are an amiable folk; we hate to say no.

Here and now, or later, we shall have to decide whether we are going to be Catholics, or Protestants, or neither; whether we are going to be Catholic enough to help the Protestants to whom we have a real mission; or whether we are going to be Protestant enough to kill the Episcopal Church

forever; whether we are going to be so rampageously Catholic with a K (and an R), as to amuse everybody all around, and eventually be split into two companies.

I said that the argument for a true Catholicity might not appeal to the laity. I am sure that the other argument will—the argument that, even if the Federation is for social work only, it is more than likely to pledge us to policies of which most of the members of the Church do not approve. Perhaps the laity are as weary of the activities of some social reformers as I am and the consideration of this second point may somehow show them the danger of the present proposals. I hope and pray that it may.

ST. AUGUSTINE

ON AUGUST 28th we commemorate St. Augustine, one of the four great Fathers of the Church, whose story enshrines for every age the power of intercession, and the insatiable thirst of the human soul for God.

It seems almost impertinent even to attempt to record his wonderful life within the limits of a slight magazine article, but it is accessible to serious students in the pages of his *Confessions*—containing gems which amply repay a careful study—in his many writings, and in the beautiful prayers which he has left to the Church. We must leave on one side a rather stiff investigation of the various controversies into which he was plunged during a long and vigorous life, the Manicheism which so greatly attracted him in youth, the struggles with Donatists and Arians of his later age, and try to trace the thread of the all-conquering grace of God which manifests itself in the story of his conversion. Born at Thagaste in Numidia in 354 his years of study at Carthage and his subsequent devoted work as Bishop of Hippo make him especially the hero of the Christian Church in Africa. There was nothing tepid in the composition of the gifted youth; the warmth of his affections, his transparent sincerity, his passionate yearning after truth were all marks of a generous, self-sacrificing, vigorous character.

His father Patricius was a man of good position, but our interest concentrates on his mother Monica, a devoted Christian "servant of the servants of God," to whose unfailing intercession he attributed his subsequent discovery of the love of God.

"Who spite of hopes deferred, of longings crossed,
For his conversion begged through nine long years,
One voice consoled her, 'He can ne'er be lost
The son of these thy tears.'"

"Go thy way and God bless thee, for it is not possible that the son of these tears should perish," was the hope that sustained her during his years of restless wandering, when her son, refusing to accept the simplicity of the Christian religion, investigated feverishly all the schools of pagan philosophy which surrounded him, and plunged into the sensual vices, which for so long held him back from complete self-surrender to the call of God.

We follow him in a brilliant, intellectual career from Carthage and Rome to Milan, where finally he was greatly influenced by the life and teaching of the saintly Bishop Ambrose, and resolved to suspend judgment on the great question which never ceased to haunt him. "I determined, therefore, so long to be a catechumen in the Catholic Church, till something certain should dawn upon me whither I might steer my course."

And the waiting was not long; the story of the life of Saint Antony, so innocently communicated to him as he chatted with a Christian friend Pontitianus, convinced him of the sincerity and self-surrender possible in a life devoted to God. In a tempest of conflicting desires and self-questionings he fled, with his friend Alypius, the companion of his search for truth, into the garden, "So was I speaking and weeping in the most bitter contrition of my heart, when lo! I heard from a neighboring house a voice, as of boy or girl, I knew not which, chanting and oft repeating, 'Take up and read; take up and read.'" Thus directed, he opened the Gospel at these words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make not provision for the flesh." "Instantly at the end of this sentence, by a light, as it were, of serenity infused into my heart, all the darkness of doubt vanished away."

Henceforth his life was a devoted response to the all-em-

bracing love of God. His baptism by St. Ambrose at Milan, with his son Adeodatus and his friend Alypius, the subsequent death of Monica at Ostia, and the beautiful musing of mother and son on the subject of eternal life, are related in the *Confessions*. He returned to Africa and became Bishop of Hippo, and devoted all his energies to the service of the Church in that land. He was a prolific writer, a vigorous leader in debate, and a man of marked sanctity of life, with a wonderful apprehension of the saving grace of God.

Death overtook him at a moment of dire peril for the Church, which was then sorely pressed by the onslaughts of the Vandals. He gave his last days to penitential devotion—copies of the penitential psalms being fastened to the walls of the room where his eye might fall on them—and he finally passed peacefully away, leaving a sorrowing band of followers. "His writings will forever keep his character fresh in the minds of his readers, yet not even they will supply to those who knew him the place of his voice and his presence, for he was one who fulfilled the words of St. James, 'So speak ye and so do.'"

The note of his life will always be that of response to the persistent call of God, so beautifully voiced in one of his well-known prayers: "Thee, O most merciful God, we pray that Thou wouldst enter into our souls, which Thou preparest for Thy reception by the desire which Thou Thyself inspirest. For, before we called upon Thee, Thou hadst called us, and hadst sought us that we might seek Thee. Give us then Thyself, O our God."—*The Healer*.

THE SIMPLICITY OF CHRIST'S GLORY

THE RICHNESS OF GLORY in the Christ is synonymous with simplicity. Because in loving frankness and utter sincerity God looked forth from the Son in word and action, men yielded to Him their all with ready minds and glowing hearts. How different it was from what they had expected! The sub-Christian ideas of the qualities of the Almighty were somewhat removed from that which poured forth from the life of Jesus with God-revealing power.

Very often people fall into the ways of snobbery because they are endeavoring to keep clear of the cheapness of familiarity or are trying to protect from the knowledge of the world the socially undeveloped sides of their character. Although our Lord grew up amid the tender nurture of a carpenter's home and although He chose as His closest companions those drawn from the humbler walks of life, He wore an invisible crown of kingly splendor. He had won His title by the conquering power of the pure genuineness of the Eternal in Him and through Him which was and is the light of men.

How did He do this? First of all, He appealed little to His inherent rights. Rather, He let the warm interest and beautiful kinship of God for human life flow out of Him to His brethren. Whether He spoke in gentle rebuke or in exposure of the heavenliness of God in the inner man or whether He sought to bind a life in service with His own, He never wrapped Himself in those tinsel trappings which are the delight of some men or even in those wonderful things which we conceive to be of the magnificence of the Godhead. He dazzled those with whom He came in contact only with the exceeding radiance of His Soul.

It is this simplicity which has ever endeared Him to the world's people as their God. It was this fundamental element proceeding from His Life and incarnating itself in the persons of the early pioneers and their descendants in this country that gave Him so large a part in shaping America's destiny in unadorned democracy and in free reality.

We need to learn anew, in this land of ours and in this Church of ours at the feet of our Master and our Leader, the meaning of this simplicity. All that He had of the limitless possessions of Life Eternal, He counted not His own but held as a trust for all men. So we turn to Him and pray that a double portion of His Spirit may descend on us and drive out that spirit which makes birth or wealth or position in Church or society the criterion of worth. We sup with Him at His Table and we seek to walk with Him in generous and happy service so that we may find new glories of His love shining upon us because we are deeming all things as mediums of His changing power and of His gift of ampler life to men. Oh, the rare dignity and excellent, social value of a Christ-like heart! Truly it is such because it is sprinkled with His Blood.—*The Very Rev. Edmund Randolph Laine, Jr.*

THE WORD without the sacraments is an imperfect expression of the mind of Christ.—*Rt. Rev. J. H. B. Masterman, D.D.*

Public Health Problems and Propaganda

By Clinton Rogers Woodruff

PUBLIC HEALTH is a phrase of recent origin. It means something more than public attention to health, something more than the health of the public as a mass problem. It should mean, and in some places does mean, the interest of the public in their own health. There should be little doubt in the mind of any one seriously concerned as to the importance of the role which can be played by the public itself. Not only is the receptive, public-spirited citizen a necessity and practical help to the successful health official; he needs also the sympathy and practical help of those organizations which can, by their mobility and their resources, influence the public mind. These organizations have increased so numerous and so rapidly that they seem almost to have become a menace rather than a help.

President Livingston Farrand of Cornell, one time head of the American Red Cross, in a recent address, referred to the fact that, in the last fifteen years, there had grown up relatively powerful organizations of laymen for the prevention of disease, which "have created a certain chaotic condition in the public mind; and there is, at the moment, a certain anxiety as to how we are coming out if we go on with this multiplication of organizations clamoring for funds, enlisting groups of people, working at the one great problem of preventive medicine and public health."

"I think," he said, "that the organizations themselves are waking up to the difficulties. I think there is movement for consolidation—certainly toward coöperation—so that we can get a great unified, organized movement in the direction of public health."

There is also going to be, he pointed out, a well-recognized definition of responsibility in the minds of these organizations and it is primarily this: That their chief obligation or function is concerned with public information and education; that they are not concerned with the administration of health affairs in the American community for that belongs to the health officials.

"Very often even lay people," Dr. Farrand solemnly declared, "get excited and think they can administer health affairs. Occasionally we see a society that believes it can take on some of the duties of the health officer. If it thinks so, it is off the track. The one thing that a lay organization must remember is that the responsibility for administration of health affairs rests upon the shoulders of the health officials, and that the function of the lay organization is to prepare and educate public opinion to support these health officials. That is the whole situation."

Enlightened laymen recognize, as does any open-minded health official, that the latter can not get public support until public opinion is educated, and that, even though a genius, the health official is very wary about leading. He hesitates to lead, but is willing to follow and do whatever public opinion will justify. It is not that he does not know how or is unwilling, but that he has not the support he needs. That is just where the volunteer organization comes in. Such an organization can make it possible to carry on certain demonstrations of work to be accomplished. When those demonstrations have been made so clearly that all the world can see, then we will have educated public opinion that will give health officers the necessary support.

ON the basis that "prevention is better than cure," Sir Napier Burnett has persuaded the Joint Council of the British Red Cross and the order of St. John to organize lectures, not on their old syllabi relating to "First Aid and Home Nursing," but on health viewed from the angle of prevention. Appropriately enough, these lectures are called, How to Keep Well. They aim at teaching their audience how to raise the resistance power of themselves and their children by making the most of any opportunities for hygienic living which the conditions of their lives afford them. They are specially addressed to that very important class of the community, the village working mothers; for it will be admitted, as Mrs. St. Loe Strachey states, that if the future of the world depends on the health of those who are now children, the health of

the children depends on their mothers being able, during the first years of their lives, to take advantage of any possible means to physical betterment.

These lectures are replete with such simple things as: a, The Value of Fresh Air; this can be inexpensively obtained by opening the windows: b, The Value of Sunshine; it is possible in villages to admit a certain amount of sunshine through cottage windows if unblocked by plants, curtains, and blinds: c, The Value of Cleanliness; daily washing has a tonic effect: and, d, The Value of Space; it is folly to leave the best room in the house choked up with furniture and use it only on Sundays.

All these lessons, together with special lectures on the family at different ages, were gathered together by Sir Napier into a coördinated course of seven lectures and offered in the first instance to audiences consisting of the women of the village institutes in country places in England. Mrs. Strachey tells us perhaps the most obvious and apparent result is the appearance among the audience of a few swelled faces after the lecture on Digestion. This lecture begins with the care of the teeth and with mouth digestion. One of the lecturers has a truly terrible picture of a healthy tooth contrasted with a decayed tooth, and this sends the women off post-haste to their dentists, willing to endure the pain of extraction rather than continue to be poisoned by eating with decayed teeth.

Another lecturer told Mrs. Strachey that, when walking accompanied by an Institute Secretary through a small village in the West of England, the Secretary pointed out to her that all the windows of the houses were open. "This," she said, "is entirely the result of your lecture on fresh air. Before you came all these windows remained shut."

There is a remote village in Wales where the lecturer was asked whether she would give the women a little demonstration in simple cookery; the only cooking implement which they possessed being a frying-pan! The extraction of the valuable juices of the meat by slow cooking in the hay-box seems to be an unheard of art in the villages, and the valuable salts contained in the water in which vegetables have been boiled had always been thrown down the scullery sink.

Although there is some difficulty in effecting the revolution of a change of clothes at night, this has sometimes been accomplished, but it must be confessed with varying results to the comfort of the individual. Of a very progressive village in Derbyshire a lecturer reports that the women belong to a co-operative movement and that their Society held meetings after her lecture to consider whether anything could be done to improve the local conditions of living. This seems one of the most important results that the lectures have yet attained.

In the cases where the attendance has been greatest, a great deal is owing to the Institute secretaries, who have canvassed the women of the village and shown them how practical and useful they will find the courses. One Secretary of an Institute in Hampshire wrote that she "would like to *compel* all the members, or I might say *every* woman, to attend a course like that."

When one thinks of the conditions of village life and the wonderful amount of work which the married women with children get through, it does not seem extraordinary that they require persuading to give up an afternoon every week, even for the purpose of being helped with their own business. It is, of course, absolutely necessary to take the lectures to the village, not to try to get women from one village to attend lectures at another.

OUR own National Tuberculosis Association is conducting a Modern Health Crusade. A wide variety of health projects have been worked out by teachers and pupils who have received the stimulus from this Crusade.

In Fall River, Massachusetts, a teacher developed with her pupils a wall chart at the top of which was a drawing of

mounted knights. The rows in the schoolroom were named for ladies and knights of old such as Rowena, Launcelot, and so on. The chart was divided into fifteen spaces, and a star was given to each row performing the health chores for a week. Red was the color used for the girls' rows, blue for the boys' rows. A gold star indicated that the chores had been performed faithfully for fifteen weeks. In Newton, Massachusetts, two little children in the second grade conceived the idea of a motion picture of the health chores. Pictures illustrating the chores were placed in a framework on a roll which was turned by a very simple mechanism. A North Andover, Massachusetts, teacher originated a device which she called Watch Our Garden Grow. It started with earth and sky, and a flower, a bird, a tree, and so on, were added as each particular health project was accomplished. These were drawn on the blackboard. In Wayne County, Michigan, schools, a variety of devices for stimulating the interest of the pupils in the Crusade work has been developed by the teachers. In one school, the pupils learn two health songs every month; in another, the boys and girls have a contest, the losers to give the winners a picnic. Many schools are conducting poster contests or making health books. In one school a corner in several rooms was devoted to health work. Posters worked out from menu cards were a feature of this display. The children had to find pictures of portions of nourishing food that would equal so many calories, and then arrange these artistically on paper.

Health plays never fail to appeal to the entire community. The children who take part in the play never forget the health lesson they are trying to enforce, and even though they may not be finished actors, the play is of lasting benefit to the participants. Frequently the interest of the parents and friends of the children can be stirred in such fashion that lackadaisical school trustees find themselves prodded into action. The co-operation of the local newspapers, too, will feature the plays and thus draw the attention of the community to the health work that is being done in the school.

DOWN in Wills Point, Texas, a fine little school paper has been developed by the pupils, called the *Neatville Times*. It has an editorial column in which are extolled the achievements of the class since taking up Crusade work, and a "Local Times" column, amusing "personals," among them a statement that a certain boy had "lost three teeth since he refused to join the Health Crusade."

Texas Crusaders are good versifiers. Here is a "health rhyme" written by a fifth grader in Bellaire School:

"Little Boy Health, come learn to beat
The germs in the things you drink and eat;
If you always remember to do your health chores,
Sickness won't often keep you indoors."

Any one of these projects, suggested by the teacher and developed by the child himself, succeeds not only in making health habits desirable, but also serves to stimulate the child's initiative and imagination.

These English and American efforts to arouse and maintain public interest in personal health must in time prove to be of great assistance to the public health officers in their most important work of building up and sustaining public health. Every undertaking such as I have described should be one of *coöperation* with the public authorities, who can do much to back up and help where they cannot initiate. One of the great drawbacks in these public health campaigns, President Farland insists, has been a certain pride or obstinacy, a hesitancy to recognize the right of some other group to act. That, he declared, is false pride, for it requires the action of every one of these possible factors to get results.

"I have been watching this voluntary field," he said, "more than fifteen years. I think one can say that nearly all of those societies see their function pretty justly. I think they are seeing pretty straight. I do not think there is any real tendency on their part to reach over and grasp a field that does not belong to them. I think there is a tendency for them to act in a random manner very often; a tendency not to co-operate as they might and to waste energy, but there is just as much of an obligation upon the official as upon the volunteer organization, and my chief word is that we utilize our laity which is waiting to be used."

Red Cross is one of the big factors in this field of teaching health. It has wonderful opportunities, one of which has but a short time since been pointed out. It lies among the personnel of commercial and industrial organizations. Many of these

organizations already have their own health and welfare staffs, but even so they may prefer to adopt standard teaching and to have their employees compete for the certificates of their national Red Cross Society. In addition to these, there are many smaller organizations that have no personnel qualified to give instruction in hygiene, first aid, and home nursing. To such the Red Cross can offer very real service.

A glimpse of what may be accomplished in this field is offered by the recent announcement that the American Red Cross had signed an agreement with the New York Telephone Company, adapting the Red Cross course in Home Hygiene and Care of the Sick to the employees of that company. It is anticipated that the adoption of the course by the New York Company will lead to its development throughout the Bell Telephone system which embraces many other states. The Red Cross began its activities by special examinations for the first aid certificates among the men employees of the company. The success of this course suggested the idea of a course in Home Hygiene and Care of the Sick for the women employees. An instructor for the classes has been appointed by the Company and approved by the Red Cross Nursing Service. All young women in the New York telephone exchanges will be required to take the course, which is being given during office hours. All expenses for the course are being borne by the company.

It is to be hoped that the fine initiative taken by the New York Telephone Company will soon be followed by other companies on both sides of the Atlantic. Not only this, but may we not hope that the success of the scheme will lead those concerned to extend the course to include other branches of the Red Cross health program, such as instruction in personal hygiene, social hygiene, and child welfare?

VACATION RELIGION

HERE IS a suggestion—more than a suggestion, for it will strike every Christian conscience with the force of a command—originating in the clear mind of Mrs. Lucia Ames Mead, with which we desire to be editorially associated. We give it here in full, and in Mrs. Mead's words:

"How many clergy before closing their churches for the summer have taught their congregations how to carry religion into their vacations? Golf, motoring, and big dinners usually characterize Sunday observance in most resorts. Many regular church goers like to take a vacation in church going; to let their youngsters loll over Sunday comics and social news. They have no relish for the simple sermon and crude music of the country church where twenty-seven women and children and six men assemble faithfully to try to keep up the thought of God in a community given over to serving pleasure seekers. Why forget that church-going means giving as well as getting? What an encouragement it would be to the poorly-paid minister who preaches commonplaces, if your whole family filed into church every Sunday; if you should help stimulate his thought with some of your books or periodicals which he probably cannot buy; if you invited him to dinner and hobnobbed with him and learned something of the religious problems of rural life. Why not on Sunday afternoon take some of the hardworking housewives of the neighborhood out for a refreshing drive and let your own family who are driving all the week have a quiet afternoon? Why not, as you sit embroidering on the hotel piazza with your friends, while the mornings away in aimless chat, start a reading circle and stimulate discussion of something besides dances and tennis matches? Three months of doing nothing but having a good time means spiritual loss, restlessness and irresponsibility. Let the young folks do a little serious reading and some helpful thing for the neighborhood every week; invite the freckled, barefoot children in the unpainted farmhouses to a garden party; entertain those who cannot return the compliment. Put fresh books into the poor little town library, start bird walks, gardening and prizes for the best flowers and vegetables. If there is the slightest hint of patronage your every effort will fail. Remember that the bell-boy and the chambermaid care as much for your genuine personal interest as for tips. Your good taste and tact can help substitute the good, cheap reproductions of noble pictures in the Sunday papers for the worthless chromos in many a humble household whose parlor is a horror of tastelessness. There are a thousand things which good will and sympathy and observation will suggest. Let your light so shine before farmers and fisherfolk and toilers and the thoughtless rich, that they may see your good works and glorify the kind of religion that you take the trouble to practice in vacation."—*The Christian Century*.

THE CHILD OF GOD is assured that all things work together for good; in this is plainly included the pledge that chastisements and afflictions shall eventually prove a blessing.—*J. W. Alexander*.

The Gospel of Barnabas Refuted

By William A. Eddy, Ph.D.,

Of the American University in Cairo, Egypt

AN unusual service has recently been rendered to the cause of the Missions to Mohammedans by the Church Missionary Society, which I feel sure will be of interest to all Churchmen. It is an exposition in Arabic of the fraud in the anti-Christian arguments which Moslem writers are basing upon that notorious forgery, the Gospel of Barnabas.

This "gospel" was written by an Italian apostate to Islam, about 1575 A.D., and was subsequently translated into Spanish. Beyond these two facts, little is known of its early circulation. The alleged author is St. Paul's missionary companion, Barnabas, who substitutes himself for St. Thomas as one of the twelve Apostles, and receives direct command from Jesus to write the "true" Gospel. The real author was very likely a renegade priest, as he shows intimate knowledge of the Scriptures. The text is equal in length to the three synoptic Gospels combined, and is a compilation from three sources, the four Gospels, principally St. Matthew and St. Luke, medieval theology, and anti-Christian and pseudo-Christian matter in the Koran. Nearly two-thirds of the contents are drawn from Scripture, the mediæval and Mohammedan matter being rather parenthetical, but inserted at points of such strategic importance as to make the entire work a clever apology for Islam as the only true religion. Is it any wonder that Moslem writers assert it to be the original, uncorrupted Gospel?

Apart from its importance as a document of Islamic propaganda, to which I will return later, the "Gospel of Barnabas" is not without interest. For one thing, it is possible that it contains matter from a lost Gnostic Gospel of the same title (*Evangelium Barnabe*) which was condemned as a heretical book by the Gelasian decree in the Sixth Century. The Moslems, of course, claim identity for the two, and point out that the original was known to their Prophet, who was alive at the time of its condemnation, a claim which cannot be refuted absolutely but which is opposed by the argument of silence on the part of all contemporary and subsequent Moslem writers, until the time of the recent controversialists. The Koranic commentators and apologists of the early days would certainly have pounced upon this book, had they known anything of its existence. The truth is that nothing is known about the lost Gnostic Gospel beyond its mention as a dangerous product of heresy.

The Scriptural matter included contains many passages indubitably drawn from the Gospels of our canon, a fact which alone would disallow the companion of St. Paul for the author, unless indeed, he shared the longevity of a Methusaleh. Mediæval theology abounds, as in the description of hell, which is arranged (as by Aquinas) in seven regions corresponding to the Seven Deadly Sins. Much space is devoted to the deeds of Old Testament characters, especially Abraham, the progenitor of Mohammed, who, when a boy of seven, worsts his polytheistic father in an argument and taking an axe destroys all the idols in the temple, except one—to show his nation that there is but one imperishable God!

Unfortunately for the Christian missionary, the book is not merely a compilation of crudities. Many of the most beautiful parables and miracles of our Lord are included, and by their presence lend dignity and plausibility to the whole. Also some of the apocryphal passages are instinct with charm and spirituality. An illustration of this is the occasion of a discussion between Jesus and some Pharisees, in which the latter claim merit for abolishing idolatry:

(Pharisee) "Master, thou hast spoken much against idolatry as though we had idols, and so thou hast done us wrong.

(Jesus) "I know well that in Israel today there are not statues of wood, but there are statues of flesh . . . Verily all that which a man loveth, for which he leaveth everything else but that, is his God. And so, the fornicator hath for his idol the harlot, the drunkard and the glutton hath for his idol his own flesh, and the covetous hath for his idol silver and gold; and so likewise every sinner."

The point which touches our missionary work, however, is the testimony of the forged Gospel to the Mohammedan re-

ligion. Jesus appears in the rôle of John the Baptist (who is carefully eliminated) as the forerunner of Mohammed. He vigorously disclaims divinity and Messiahship, and is much annoyed because His followers would fain deify Him as the Son of God. He carefully foretells this future heresy and prophesies that the full truth will not be known till Mohammed, the Messenger of God, the Splendor of all the Prophets, shall come and reveal it once and for all. He proclaims damnation to all uncircumcised. As in the Koran, He is not crucified, but a substitute is miraculously metamorphosed into His likeness and crucified in His stead. All of these and a dozen other corroborations of Koranic matter prove a deliberate attempt to confirm the teachings of Islam out of the mouth of the Founder of Christianity—conclusive evidence, of course, that Jesus was but one of a long line of forerunners of the true Messiah, Mohammed! I quote a few passages typical of many others:

(Chapter 39) And Jesus said, "Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said, 'There is only one God and Mohammed is His prophet. He shall come into the world many years hence, and shall be my messenger, who shall give light to the world when he shall come, whose soul was set in a celestial splendor sixty thousand years before I made anything.'"

(Chapter 42) And Jesus said, "I am not the Messiah. I am a voice that crieth through all Judea, Prepare ye the way of the Messenger of the Lord. I am not worthy to unloose the latches of the shoes of the Messenger of God, who was made before me, and shall come after me, and shall bring the words of truth so that his faith shall have no end."

(Chapter 215, after Jesus' arrest and imprisonment) Then God, seeing the danger of His servant, commanded Michael, Rafael, Gabriel, and Uriel, His ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window. They bare him and placed him in the third heaven in the company of angels blessing God for evermore . . . Judas entered impetuously before all into the chamber whence Jesus had been taken up. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus, that we believed him to be Jesus. And the soldiery entered and laid their hands upon Judas because he was in every way like to Jesus.

(Chapter 221 after the crucifixion of Judas, Jesus comes down from heaven to explain the mystery to a select few: the Holy Virgin Mary, Mary and Martha, Lazarus, John, James, Peter, and of course Barnabas, are present. Barnabas questions Him, "Who art Thou, Lord?") And Jesus said, "Men have called Me God, and Son of God . . . and this mocking shall continue until the advent of Mohammed, the Messenger of God, who when he comes shall reveal this deception to those who believe in God's law" . . . And Jesus turned Himself to him who writeth and said, "See, Barnabas, that by all means thou write my Gospel concerning all that happened, and that which befel Judas, in order that the faithful may be undeceived and every one may believe the truth" . . . After Jesus had departed, the disciples scattered through the different parts of the world. Certain evil men, pretending to be His disciples, preached that Jesus really died and rose again. Others preached, and still preach, that Jesus is the Son of God, among whom is Paul deceived.

Who can believe in the divinity of Christ after reading this book written by an eye-witness and at the express command of Jesus? Unfortunately for the Mohammedans, the material of this "gospel" can be traced to its sources, some of which are nearer to our times than to those of Christ. Several of the Scriptural borrowings follow the very word order of the Vulgate, which the real Barnabas could hardly have consulted. But these things are not told to Moslem readers by their own leaders, and no wonder they rejoice at the testimony which this plausible Gospel gives to their faith.

But someone must tell them the truth, and Canon Gairdner has done so unmistakably, kindly, and finally. They know now that the Gospel of Barnabas is a Sixteenth Century forgery, and that, if they want to learn anything authentic about Christianity, they must turn to other sources. We have reason to be gratified and grateful for this checkmate to an obstinate piece of anti-Christian propaganda.

Modernism and Liberalism *

By the Rev. Francis J. Hall, D.D.

Professor of Dogmatic Theology at the General Theological Seminary, New York

THE names "Liberalism" and "Modernism," as I have shown in my book recently published, *Christianity and Modernism*, came some fifteen to twenty years since to stand for two distinct movements, "Liberalism," designated a Protestant movement, of which Adolf Harnack, of Germany, was the most eminent protagonist, and "Modernism" a Roman Catholic movement having Alfred Loisy as its most conspicuous promoter.

The two movements have exhibited phases of what is called "The Modern Mind," and are alike controlled by one-sided emphasis on the truth of divine immanence and by naturalistic and humanitarian presuppositions which logically preclude acceptance of the full personal Godhead of our Lord, of the facts of His Virgin Birth and bodily Resurrection, and of the emphasis on the life of the world to come that has characterized historical Christianity.

Both movements have claimed to represent an attitude of mind rather than any doctrinal position, and their supporters profess open-mindedness towards all doctrines. It is very evident, however, that their presuppositions effectually close their minds to some of the most central and determinative doctrines of the historic Christian faith, and that the religion which they are promoting is not really Christian. It is a new thing, in which this world becomes paramount and utilitarian idealism displaces eternal life with God.

But "Modernism" came into existence in controversy with "Liberalism," substituting for "the historical Jesus" of Harnack the evolving idea of a continuous divine incarnation, and making the the Catholic Church the sphere of its development. Evolution was pushed to the fore, and the Church's creeds and dogmas were treated as registers of passing stages in the unfolding of a Christianity that is ever becoming what it has not been, rather than once for all revealed. Incidentally "Modernism" has disregarded the important difference between the articles of the Christian faith tersely set forth in the Catholic creeds, and the passing mental contexts of growing knowledge and thought on other subjects, and has confusingly treated the development of theological opinion thus produced as changing the meaning of the creeds themselves. The Modernist acceptance of the creeds, therefore, has been conditioned by the revolutionary reservation that they shall be symbolically and progressively interpreted. Out of this reservation grows the whole current controversy as to the conformity of such a method of professing acceptance of the creeds with previously recognized objective standards of honesty.

M. Loisy's account of his struggle to maintain his status in the Roman Church, while rejecting leading articles of the Creeds in their generally recognized meaning, is fascinatingly written; and he is a master of the delicate clarity of language for which the French are famous. It is also very pathetic. But as he frankly acknowledges, now that he can review the conflict from a more detached standpoint, his position was equivocal (see pages 111, 123, 236, 262, 268, etc.). His translator also says (page 16), "The situation, . . . as he now admits, rested on a fatal equivocation." Perhaps it would help our American Modernists who have defended the symbolical interpretation idea to a more objective view of their position in relation to clerical subscription, if they would read this book and reckon with Loisy's candid acknowledgment.

Dr. Matthews' book represents Protestant "Liberalism" rather than "Modernism," but its title is partly justified by the fact that today the demarcation between the two movements referred to has been less emphatic, and the Liberals are borrowing the evolutionary conception of Christian doctrine

which characterizes Modernism. None the less the traditionalism from which Dr. Matthews distinguishes his position is not that of the Catholic faith so much as what is known as "Fundamentalism." Fundamentalism is a distinctively Protestant recoil from Protestant Liberalism and is distinguished from Anglican and Episcopal conservatism by insistence upon the inerrancy of biblical narratives and by rejection of the evolutionary hypothesis.

Dr. Matthews' book is clearly and powerfully written. He pleads rightly for an open mind towards scientific progress and the real results of biblical criticism. He also realizes that the negative aspects of the Liberal movement need to be transcended if it is to justify itself; and he is very skillful in marshalling the positive remnants of Christianity that Liberalism has not repudiated. With these he combines an attractive presentation of current secular idealism, and thus exhibits, in persuasive form, the new religion of "the Modern Mind."

My space precludes a detailed review of his contentions, many of which are defensible when rightly related to the established faith of the Catholic Church. Here they are given connections and contents which are subversive of historical Christianity.

The sum of the matter is that the standpoint of the book leads to rejection of central Christian doctrines—the full Deity of our Lord, the Virgin Birth, the objective doctrine of Atonement, the bodily Resurrection of our Lord, etc. It is the standpoint that is fatal, and the negations are incidental to that. I add that the book does not reckon with the Catholic position at all except as overlaid by Augustinian and medieval accretions. The Catholic faith leaves us free to reckon with and appropriate every genuine result of scientific and critical enquiry. Not one of its ancient articles has been, or is likely to be, jeopardized by any knowledge that men can acquire. New knowledge does indeed enrich the mental context in which we reckon with the bearings and applications of the revealed faith, but that faith itself remains forever true and unchangeable.

MY PRAYER

I prayed: I asked for things of earthly good,
For silken garments, and expensive food;
I asked for wealth, and for the power to feed
My vanity; to satisfy my greed.
I prayed, "My will be done."

Again I prayed: I asked the life of one
So dear to me, whose sands were nearly run.
I cried, "I cannot yield unto the grave
That precious form: O God, his life I crave.
My will, it must be done."

I gained the things I set my heart to win,
Earth's pomps and vanities I revelled in;
But as I used, desire began to fail,
The silken garments irked, the food seemed stale.
My wilful way was won.

My loved one lived, but turned at once aside
From paths of right, and evermore he tried
To drain by craft, and bitter cunning greed,
The very life of common men, to feed
His overweening pride.

Now all is dark; I know not where to turn
To find the light which in my soul shall burn,
And show in gleams of living light the way
To follow Thee, and from my heart to say,
"Thy will, dear Lord, be done."

MELVILLE LEIGH TUCKER.

**The Faith of Modernism*. By Shailer Mathews, Dean of the Divinity School, University of Chicago. New York: The Macmillan Co. Price \$1.50.

My Duel With the Vatican. The Autobiography of a Catholic Modernist. By Alfred Loisy, Professor in the College de France. Authorized Translation by Richard Wilson Boynton. New York: E. P. Dutton & Co. Price \$3.

A Simple Statement of Faith

By Harriette R. Shattuck

VII. THE VIRGIN BIRTH

AND now to consider the second of our two problems: Why did God become Man in an unusual way?

We now approach that doctrine which, in succeeding eras of Christian history, notably in the so-called Modernist controversy of the 1920's, has probably troubled more believers than any other. Speaking for myself, the Virgin Birth never troubled me; having a very simple mentality—dare I go so far as to call it logical?—and having become converted (as I have related) and hence not being dependent upon mentality alone, I never questioned the two obvious facts: first, that, if Jesus Christ was God, as He said, He must have had God for His Father; and second, that if He was sinless, as He said, He must have been born without the same inheritance of sin which belongs to all merely human beings. To take the less debatable point first: That Jesus Christ was perfect is acknowledged, even by unbelievers. And any arguments to the contrary are far more likely to convince the (unprejudiced) hearer of the faults in the reasoning than in the thesis. As an illustration: In my days of transition, I listened to a certain Chicago lecturer upon a "free-religious" platform in Boston. He spent one hour and forty-five minutes trying to find a flaw in what he called "the ethics of Jesus" (a favorite phrase then, as well as now!). And he convinced at least one of his hearers that such an attempt is in vain. Jesus Christ was sinless, the only sinless person who ever lived. All men know that they are sinful and the best of them confess it, while He proclaimed: "Which of you convinceth Me of sin." and, "I do always those things which please the Father." He was sinless by all tests, and by His own claim. Now, if He had been born partaking of the sinfulness of race and of ancestry, could He have revealed the perfect God? I think this is a much harder problem to solve than its alternative: Did the perfect Son of God become man by taking flesh from a pure little maiden?

Our second, and more debatable problem is: Was God, and God only, the Father of Jesus Christ? Canon Mason, in his *Faith of the Gospel*, says:

"The act which brought the Godhead into flesh was a purely creative act, like those at the beginning of the world. It was due to the operation of the Divine Spirit, who is the Finger of God, moulding all things as He wills, and imparting life in all its forms."

He goes on to say that "the Holy Spirit took from the purest of His created beings," the Virgin Mary,

"such elements as were needed to form the human body of the Son of God and, in taking these elements, purified them of the few remaining ancestral taints that remained in this flower of womanhood. The Virgin Mary was the most beautiful thing which had been seen since the expulsion from Paradise, the flower which sprang out of all the preparatory discipline which Israel, the chosen people, had undergone."

I venture to paraphrase this statement: As in the beginning "the Spirit of God moved upon the face of the waters," so, in "the fulness of time," the Spirit of God moved upon the Virgin Mary. This was a different way of birth, because a different being was to be born. For it was a new thing for God to come to earth "to be seen and handled." Birth in the ordinary way was superseded (apotheosized, so to speak) by birth in a new way, of a woman alone. This was God's way of becoming man. And, though not according to "the order of Nature," it does not follow that it was not according to the order of God. For, while we agree that God would not set aside an established law if He could accomplish His purpose by "obeying" such a law, we must also see that "He would never cut Himself off from the use of miraculous events in His moral government" when such were needed.

A miracle may be defined as the extraordinary method which God employs to call attention to a message that He knows would not be heeded if delivered in the ordinary way. That which is a miracle to us is a law to Him; and He may surely obey His own laws, even if they seem to conflict with what we call Nature. And further, if Christ had been born as

other men are, would the disciples and the early Church have found it easy to accept Him as the Son of God? And would we of the present find it easy? Oh! how is it possible to disbelieve that He whose whole life was a miracle must have had a miraculous birth? And if He was God and also man, as He said, must He not have been born of God as Father and of that half of mankind of which men are born, as mother? Never before had God become man; only by a unique act, to accomplish a unique purpose, was this possible.

Again, who can explain the profound mysteries of nature, of animal intelligence, of the human intellect and spirit, of the "gifts" of poesy and prophecy? And who can explain the mystery of human birth? What pure-minded father, when he sees his new-born child on its mother's breast, can fail to regard this as a mystery? How, indeed, how did this new little life come to be? It is a mystery. Yet is it the less a fact? Still further, who can explain the existence of God the Creator? Did you ever try? And, if so, did you not find your brain whirling off into vacancy, to say nothing of idiocy? Yet you know that He is.

VIII. CONCLUSION

THE shepherds and the wise men believed that the Babe in the manger was God; the apostles and martyrs believed it; the Catholic Church in all its branches believes it; professed Christians of all "denominations," save a meagre few, believe it.

When Christ was crucified, God was crucified; when Christ arose from the dead, God, the Incarnate God, arose. It was God who appeared to the disciples, and to the women at the tomb, and God who ascended out of their sight into Heaven, uniting, forever, His Manhood to His Godhood.

There was no difference of opinion among Jews or Gentiles as to what He claimed to be. And those who disbelieved Him crucified Him, while those who believed Him became Christians. It was enough for them that He said He was the promised Messiah. And so it is today. Above all evidence stand His own words:

1. To the Samaritan woman, who questioned Him of the Messiah, He declares: "I that speak unto thee am He."

2. To the Jews, He declares: "The Father is in Me and I in the Father," and again, that most remarkable claim to Deity: "Before Abraham was, I am." And, the narrative goes on: "Therefore they took up stones to cast at Him because He made Himself equal with God." They understood Him.

3. He asks the man born blind: "Dost thou believe in the Son of God?" And when he replies: "Who is He, Lord, that I may believe in Him?" Jesus declares: "Thou hast both seen Him and it is He that speaketh with thee."

4. He said to Peter: "Blessed art thou, Simon Bar-jona, for flesh and blood have not revealed this unto thee, but my Father which is in Heaven." And what were these words of Peter that His Master commended? "Thou art the Christ, the Son of the living God."

5. On the day of His examination before the high priest, He was asked: "Art thou the Christ, the Son of the Blessed?" And He replied: "I am."

6. At other times He declared: "I am the resurrection and the life": "he that hath seen Me hath seen the Father;" "I am the light of the world."

Faith in the deity of Jesus Christ is the one dynamic force which is carrying on God's work to irresistible triumph. Denial has never uplifted a race of men; has never saved a soul from sin. These miracles come only from the conviction, voiced in the adoring cry of the converted Thomas, "My Lord and my God."

And when you come to see that Jesus Christ is God, life is transformed forever. For now that you know Him, you will love Him; and you will eagerly assent, with St. Peter, to His threefold pleading: "Lovest thou Me?" And every day and hour you will echo the beautiful sentiment: "I shall see Him coming to me across the water;" or, the humbler, but still more beautiful, words of G. K. Chesterton:

"For in my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him."

[The End]

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.

ENLARGED POWERS OF PROVINCES

To the Editor of The Living Church:

Y OUR objection on constitutional grounds to the reference of proposed amendments to the Prayer Book or to the Constitution would have more weight if the Commission proposed to *substitute* the Provinces for the Dioceses in this formal notification, whereas the proposal is to make this *additional*.

The gaining the consent of the several dioceses is now largely a matter of antiquarian lore. The real object of gaining the intelligent consent of the whole Church would be better secured through the Provinces.

The particular instance of the refusal of a single Diocese in the General Convention of 1889 to consent to any alteration in the Prayer Book is not a happy precedent to appeal to. It was commonly understood at the time to represent the attempt to form an unholy alliance between extreme partisans, both sets of which agreed beforehand to vote against *any* change, last some which would be displeasing to one or the other might be carried.

ARTHUR C. A. HALL.

Burlington, Vermont,
August 9, 1925.

PERILS AT DOORWAY AND DISCOMFORTS AT ALTAR

To the Editor of The Living Church:

ALTHOUGH lacking about three months of "three score years and ten," I am, nevertheless, somewhat enfeebled. I have not recovered sufficiently to climb up and down two hallway steps unassisted, let alone attempting to get out and try to ascend the ten stone steps to my parish church, where I have worshipped continuously and almost exclusively for nearly half a century; and notwithstanding a thoughtful parishioner had erected such a practical memorial to her husband as galvanized iron hand rails. If the church is meant exclusively for the young or agile, then well and good; but if for all sorts and conditions of men—"the poor, and the maimed, and the halt, and the blind"—then, by all means, cease building high-terraced, many-stepped churches. If no other remedy seems practicable, let there be a well-cemented walk sloping and leading right up to a side door, similar to what may be seen at the Church of the Ascension, Atlantic City, N. J., where invalid chairs can be rolled up and down between the church's level and the Kentucky Avenue sidewalk; and where all three Pacific Avenue (main) doorways have only three steps up from the sidewalk.

Having passed from the doorway, let us "go unto the altar of God," or toward it, and see the facilities—or lack of them—for a general communion of the people. In the first place there is not always a rail to kneel at, to say nothing of a step to kneel on, not to mention the absence of cushions, and sometimes without even the substitution of a strip of plush or anything else. While I admit the no-rail, no-step arrangement is anything but general, it does exist, especially in connection with new memorial (especially side) altars.

I claim and contend there should be, first, a step not over six inches high and at least twelve inches wide, and, second, a rail about twenty-seven inches high, and, third, a three-inch thick cushion on the step to kneel upon; and there well might be added, fourth, space between the rail and the choir-stalls not less than forty-seven inches, to avoid crowding.

Why should one's kneeling at God's altar be fraught with such utter discomfort as is so often experienced, especially when one considers that partaking of the most Holy Sacrament is and ought to be the very greatest act of anyone's life, and when it is at least desirable to have all of one's devotional feelings lifted up to the very highest point of spirituality?

It would seem to be the duty of the clergy and vestries generally to try to have these wrongs righted, as much as in them lieth; and I recommend that bishops include such matters in their annual addresses to conventions (as I believe one bishop did), and it would not seem at all amiss for

the bishop, or bishops, entrusted with the triennial General Convention pastoral letter to include many steps at entrances and inadequate communion facilities for the people at altars, among the things that should be eschewed, avoided, or cast out.

256 South 38th St.,
W. Philadelphia, Pa.

(Miss) MARY MACOMB.

"CATHOLIC" IN THE NEW TESTAMENT

To the Editor of The Living Church:

T HERE are doubtless very many people, like the writer of these lines, who believe most heartily in One Holy Catholic and Apostolic Church, and account themselves due and proper members thereof, despite their official label as merely Protestant Episcopalians. It is well known that recently adherents of the Roman Church have tended for some reason to discard the word "Protestant" as descriptive of those outside their communion, and to use instead the term "non-Catholic." Why they do this, I cannot tell. Perhaps they think it more accurate: perhaps they think it more polite. As to the latter possible reason, the term "non-Catholic" simply lumps us in with all Jews, Turks, heretics, and infidels. It can hardly be deemed, therefore, more polite in reality, whatever its intention. It is certainly more accurate from the Roman standpoint than "Protestant"; but I would much rather be called by my Papist friends a Protestant (which, as against Roman claims, I certainly am) than be classed with Jews, Turks, heretics, and infidels.

But it makes little difference in the present state of affairs how Rome chooses to classify us, so long as we do not surrender to her the exclusive right to the appellation "Catholic." But I do profess utterly to abhor divisive terms and organizations within the bounds of what, for lack of a better phrase, we may call the Anglican Communion. Such things savor of sectarianism. Still more am I inclined to shiver when perfectly well-meaning and ardent Catholics support their claims to the description by bad arguments. I dislike to think of the Roman smile thereat, not because it is supercilious, but because it is justified. I scowled instead of smiling, when I read a bit of ridiculous grammar and exegesis in the number of THE LIVING CHURCH for July 11th, page 344. Doubtless the singular (*ἐκκλησία*) should have stood in the text cited (Acts 9:31) in place of the plural. But to feel so desperately the need of detecting some trace of the word "Catholic" in the New Testament as to attempt to tear away *καθ ὅλης* from its connection with the purely geographical designations of locality and hitch it up with *ἐκκλησία* in some sort of theological sense, that is certainly to break both Priscian's bones and St. Luke's. And then to exhort us to teach such fantastic Greek to our confirmation classes! Teach them rather the Prayer Book and the Catechism, which latter document seems to be falling out of use. What if "Catholic" does not occur in the New Testament? Neither does *δοσούστος*; neither do a hundred other words found true and useful in later times. Let us beware of the danger of spoiling a good case by bad advocacy!

Incidentally may I express my hearty accord with the remarks on poor liturgies contributed to the same number of THE LIVING CHURCH by the Rev. William Richmond? But the deluge of sentimental ignorance and bad taste seems to be upon us.

ELMER TRUESDELL MERRILL.

VITAL TESTS OF RELIGION

To the Editor of The Living Church:

I N AN EDITORIAL of your issue of August 1st, in speaking of Recommendation IV of the Commission on Provinces, you say: "Unless we are to change into eight Churches instead of one, we believe that the final determination . . . must be made by the National Council." To me this sentence is an example of the way in which the material, the external, the organization of the Body, has overshadowed in our thinking the spiritual nature of the Church of God. This materialization is evident in all the reports or questionnaires put forth by our commissions and committees. It dominates the running of our

parishes as well as the meetings of the National Council. The Nation-wide Campaign was saturated with financial demands. Its success in most cases was measured in a parish, not by the increased spiritual life evidenced by attendance at the Eucharist, but by increased money pledges. This assertion is based not only upon personal knowledge but also upon the items published at the time in *THE LIVING CHURCH*.

How can the appropriation of money by the provinces divide the Protestant Episcopal Church into eight Churches? Does the handling of money make the *unity* of the Church? Or does the unity depend upon the indwelling of God the Holy Spirit within the Body?

Is it not time that we turn from gauging the success of the Church's work by material prosperity, by large, handsome edifices, by elaborate ceremonial, by financial prosperity, and more by crowded Eucharists, more by personal self-denial in every-day life, more by a personal adherence to Christ in social, industrial, and political life? Child labor, the slums of our cities, and social discontent, all arise from this placing of material prosperity before spiritual self-sacrifice.

I have a feeling that the sentence I object to slipped in unconsciously, but this unconscious phrasing is only the result of unconscious thought; we think of the Church as an organization for managing affairs.

H. P. SCRATCHLEY.

Murray Hill, N. J., August 8.

A SOLUTION FOR THE DIFFICULTY

To the Editor of *The Living Church*:

THE LETTER HEADED "A College President's Difficulty" [July 25th] filled me with sympathy, chagrin, and even a little amusement at the irony of the case, for I am a minister's daughter who has just been graduated from college. Perhaps, in behalf of a large number of ministers' daughters, I can answer Mr. Pitt's question.

Many of the girls did not accept the scholarship because they could not afford it! To people more fully possessed of this world's goods, such a statement may sound astonishing. Considering, however, that the girl did receive the \$500 scholarship, she must still pay between \$500 and \$700 to the college; she would have bills for social organizations, school activities and the like, travelling, and extra clothes. It is man's nature (and surely woman's) to desire to maintain, at least to some degree, the life led by his associates. For a girl to do this in a college whose students pay from \$1,000 to \$1,200 to the college, it would, in many cases, take many a needed penny from her father's purse. No girl would like to do this, nor, on the other hand, would she like to be left out of many things because she could not afford them.

There are many smaller colleges whose expenses are not so high. (Please do not think that I wish to criticize: I desire only to help to explain a situation.) Perhaps some of the girls, who would have liked to accept the scholarships, have attended these. Others, no doubt, lived at home while taking their courses.

In behalf of the many ministers' daughters, who would have liked to accept such scholarships, and because I know many of these girls were happy to hear of some laymen's kind thoughts for them, I want to express our "thank you" to the donors.

They say that "fools rush in where angels fear to tread." Anyhow, I am daring to suggest that, if possible, two scholarships be converted into one for a girl who is known to be really worthy.

FRANCES TATE.

Memphis, Tenn., August 4.

THE NEED FOR SCHOLARSHIPS

To the Editor of *The Living Church*:

AT THIS TIME of the year the mail brings to my desk many letters that I wish might come to the notice of men and women who believe in boys and in education based upon Christian standards.

I have before me more than a dozen requests for "scholarships," aid for splendid boys, who would appreciate the opportunity of attending one of our strong Church schools. Several of these are from widows, obliged to earn the living for their children whom they dread to leave alone while they are absent on their daily tasks, especially in those uneasy hours between the close of school and their return from work. Several are from clergymen serving on slender incomes in small towns where school facilities are meager and inadequate. Others are from missionaries who must send their boys back to the States for their education. I cannot be more explicit because these letters are so personal and confidential.

At Howe School we have a considerable endowment, which is most conscientiously administered and its entire income de-

voted to assisting boys of ability who otherwise could not go to school. In addition to this we appropriate funds for these special needs. But even so, the call is far beyond our means to meet it. This same condition prevails at other Church Schools.

It has been suggested to me (and I believe that it is true) that there are men and women who love boys, who believe in education, and who trust our Church Schools, who would be glad to help these parents and their boys. There are very few investments that will pay such large and permanent returns as money spent in helping boys build themselves into useful Christian men.

CHARLES HERBERT YOUNG,

Rector of Howe School
Howe, Indiana.

THE CHURCH IN JAPAN QUARTERLY

To the Editor of *The Living Church*:

IT IS SURPRISING to read in your last issue [July 25th, page 405] that the quarterly published by our missionaries in Japan under the title, *The Church in Japan*, "has apparently not risen from the ashes of 1923."

As a matter of fact the magazine has continued to appear, one number having vanished in the *débauché*, when the final proofs for the September number for '23 were lost in the total destruction of my house.

But many helpers enabled me to bring out a number for December of that year and again in the early spring of 1924. Since then it has continued to appear under other editors.

But it is strange that *you* should think that the magazine has come to an end, for *THE LIVING CHURCH* is agent for it in this country, and should have received the numbers as they came out.

The magazine gives a better and a more vivid presentation of what happens in our Japan Mission than be found in any other publication, and it deserves more attention and better support than has ever come to it, even from those who are truly interested in the work of our missionaries in Japan.

July 27.

CHARLES F. SWEET,
ex-Editor.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 25th, the Rev. S. J. French says: "The singing of the *Nunc Dimittis* during the ablution of the sacred vessels (is) certainly unliturgical." May I point out that the *Nunc Dimittis* occupies just this place in the Liturgy of St. John Chrysostom, the most widely-used Oriental Liturgy? I have three copies of this liturgy, the translation by Neale and Littledale, the Greek edited by J. N. W. B. Robertson with an English translation, and the translation by Adrian Fortescue. This last is the liturgy used by Uniates of the Greek rite. I find the *Nunc Dimittis* in all three. I cannot give chapter and verse, but I recall reading somewhere, years ago, that the use of the *Nunc Dimittis* at the time of the ablutions by Anglicans came from the Greek liturgy, and it was the recollection of this which led me to look up the matter. I do not find it anywhere else. The Latins, of course, never use it.

R. ALAN RUSSELL.

Charles City, Iowa, July 23.

To the Editor of *The Living Church*:

MR. EDMUND F. HALSEY is laboring under a misapprehension in stating that the Commission on the Revision of the Prayer Book recommended the striking out of the first rubric in the Burial Office. This action was taken by the House of Bishops, as may be verified by consulting the record on page 460 in the *Journal* of 1922.

Again Mr. S. J. French, if he will turn to page 45 of the fourth *Report*, will find the following recommendation of the Commission which anticipates his suggestion:

(2) That the day and month of every immovable Feast be printed after the title and also at the top of the page.

Nashotah, Wis.,
August 8th.

HOWARD B. ST. GEORGE.

A PRAYER

LORD JESUS, who didst stretch out Thine arms of love on the hard wood of the Cross, that all men might come within the reach of Thy saving embrace; Clothe us in Thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know Thee not to the knowledge and love of Thee, who with the Father and the Holy Ghost liveth and reigneth God. Amen.

LITERARY

THE ANGLICAN REVIVAL

THE ANGLICAN REVIVAL: STUDIES IN THE OXFORD MOVEMENT.

By the Rev. Yngve Brilioth, D. Phil., lecturer in Church History at the University of Upsala. With a preface by the Rt. Rev. the Lord Bishop of Gloucester. New York: Longmans, Green & Co., \$5.

Robert Burns voiced in a peculiarly happy phrase one abiding desideratum for all men, in the words: "O wad some Power the giftie gie us. To see oursel's as ithers see us!" Lamenting as he did the lack of interest in the verdict cast upon us by others, the poet may have had, at the same time, a shrewd suspicion that the fulfilment of his prayer might become a ruling passion in certain quarters. It is a ruling passion with minority peoples who try to remain true to their ideals while they are sensitive to the hostility of the atmosphere about them. The peculiar combination of a minority consciousness and a super-sensitiveness afflicts us Americans. That same tenderness is part of the constitution of Churchmen. It is rather over-developed in those of us who feel a bond of blood-brotherhood with the men of the Oxford Movement.

Perhaps for this initial reason Dr. Brilioth's book will be widely read. Anglo-Catholics as a whole owe so much to the Tractarians and their successors that even modest appreciation might be reckoned as warranting a kind of family friend status for the appreciator. All Churchmen owe so much to the Oxford Movement that, conscious as we all are of our debt, there is more yet of obligation of which we may not be always aware. It is difficult for us fairly to estimate that movement to which we attribute the fundamental perceptions and practices of our religion, so the sympathetic estimate of this Swedish Lutheran scholar is the more convincing and invigorating.

The volume is an excellent piece of Church history writing. Nearly half the chapters are introductory to the main presentation; a somewhat generous proportion it may be for those who have an intimate knowledge of the background, but one vitally necessary for a true grasp of the factors and causes of the movement. It is reassuring to learn that there is a distinctive "type of Anglican piety. Its characteristic feature is humanistic theology, with even stronger leaning to the Church of the Greek Fathers, an ascetic ideal of holiness, which produced types of fine spirituality akin to the saints of the Middle Ages, and alongside of it a vein of mystical religion. This direction of piety, which forms the most definite contribution of Anglicanism to the gallery of religious types in Christendom, is of decidedly Catholic temper. It can be traced through the seventeenth century with increasing plainness, from Andrewes to Ken and Wilson" (pages 4-5).

The author gives a sympathetic review of the progress of Evangelicalism (chapter III). What more cogently expresses the invariable reaction of the second generation, in lukewarm adherence to the vital principle of the past pioneers of a new religious impulse, than this felicitous observation? "Words which were coined to express the desire and holy fears of hungry souls are changed in the mouths of repeaters to meaningless shibboleths, to a pious dialect, and thus may give the appearance of piety to a tame worldliness which without loss abandons more robust pleasures for the comfort of the spiritual tea-meeting" (pages 40). At the conclusion of this chapter he states the fact: "Those leaders of the Oxford Movement who came out of High Church homes always showed a greater power of resistance to Roman temptations" (pages 44). The truth of the observation is amply borne out by the names of the eminent "verts" to the Roman Church, then and since.

Adequate space is devoted to the Romantic Movement (chapter V) in its relation to what the author terms "Neo-Anglicanism." It was Keble's book which "interests us most because it presents to view the nuptials of Romanticism with genuine Anglican piety" (page 76). Impossible as it is to do justice in such a brief summary as this to the careful and original biographies of the *dramatis personae*, it may suffice to call attention to the author's acute analysis of Newman. That "noblest Roman of them all" is either lauded and crowned with immoderate appreciation by biographers, Roman as well as Anglican, especially those of the latter persuasion who seek impartially to do him justice, or indicted and condemned with

the imputations of dishonestly and disingenuousness. Brilioth is amazingly fair without being dull, and penetrating without being damnatory. His words on Tract 90 are pertinent and his comments justified. He says that it "is and remains a very melancholy document. It shows us how a really great man can become little in a false and ambiguous position" (page 155).

It is an astonishing production, this work of a Swedish Lutheran writing on Neo-Anglicanism. He seems to have read everything. His interest as a scholar is never more apparent than in his refusal to accept any traditional interpretation of events: a tradition of accepting by faith certain works as significant and by the same token consigning others to non-significance! Time and again he links up little known personalities, tracts, pamphlets, or books with the main current of events and demonstrates their absolute relevancy by the mere allusion. It is encouraging to see how significant the writer finds the interplay between "static" conceptions of the Church and the "dynamic." The old *via media* theory was incapable of adjusting itself to the facts in the case, and it is well that that truth be recognized and expounded.

The volume bristles with interesting facts freshly interpreted and acute observations; such as the fact that Newman really sought to interpret the XXXIX Articles "not with the standpoint of the primitive Church but with that of Trent. Here already occurs a shadow, which falls ever thicker over the path of progressive Anglo-Catholicism right down to the present day, the absence of any clear content in the idolized formula of Catholicity" (page 155; italics the reviewer's). Dr. Brilioth's comments are always thoughtful. Occasionally they are subject to challenge, as in the case of "the only verse in The Christian Year which Keble later found occasion to alter" . . . of which he says, "It is hard to believe that the alternation does not to some extent reflect a change of view under the influence of the sacramental teaching of Tractarianism, in spite of assertions to the contrary" (page 75, note). It would be well for him adequately to have stated the latter "assertions" which to many of us appear cogent and compelling.

Occasionally traces of the author's own theological presuppositions appear—most powerfully in the concluding section: " . . . On the other hand, does not Neo-Anglicanism itself remain one of the chief obstacles to the realization of unity within non-Roman Christianity? Have not even the modest advances which the episcopate has made . . . been rendered futile or impossible, either by the learned appeal to precedents or by the more violent reaction of progressive Sacramentalism that seems to find it impossible to recognize the reality of Christianity in other devotional forms than its own? . . . Are the rich and noble forces contained in Neo-Anglicanism to remain shut up in the prison house of static Catholicity, or are they to be set free to grasp the deep and real Catholicity, which is not limited by any conciliar ordinances, but includes in the mystical body of Christ all genuine Christian life which is born and nurtured by contact with the living spirit of the Master?" (page 330). This is an important question: in fact, it may be well considered the question. If Brilioth's work converges to this focus, surely it is amply justified by the inevitableness with which the question always arises.

From Bishop Headlam's illuminating and appreciative introduction through the text, the invaluable appendices and index, this essay is an outstanding and remarkable piece of work. One would only wish that the learned author would do us another great service: interpret to us of the Anglican world the story of his own Communion, for he knows that even better than ours, he speaks as from the inside, and knows us better than often we know ourselves!

F. G.

THE COLLEGIATE CHURCH AND PARISH OF ST. MARY, PORT ELIZABETH. A Record of Parochial History, A. D. 1825 to 1892, by the late Archdeacon Wirgman, D.D. A. D. 1893 to 1924 by Canon Cuthbert Edward Mayo. New York: Longmans, Green & Co. \$2.

Would that more parishes chronicled their history in such attractive form as this! We have learned of the progress of the Catholic Revival in the important and outstanding places in the Anglican world: Father Stanton, Father Dollings, the Cowley Fathers are international figures, as are the churches associated with them. It is the more delightful to read over the

narrative of parochial history of this parish in the Diocese of Grahamstown, South Africa, and enjoy the intimacy of sharing in its difficulties and triumphs, of seeing the inevitable persuasiveness of Anglo-Catholicism, of rejoicing in the ever-new expedients of the age-long Faith to convey its message to all sorts and conditions of men. The story is well told by Dr. Wirgman and Canon Mayo, with the loving sympathy only those can give who were a part of what they describe. The volume is adorned by excellent illustrations and is a useful application of the maxim: *ab uno disce omnes*. It is not solely in the striking and exceptional churches that the old Faith makes new paths, but in the normal out-of-way places (so they seem to us across the Atlantic!) for where men are everywhere there can the Catholic religion make a home of God in their midst. It is a telling and compelling story the more that it lacks the spectacular. God bless the parish of St. Mary, Port Elizabeth!

FOR AMERICAN CHURCHMEN

HAWAII, 1778-1920, FROM THE VIEWPOINT OF A BISHOP. Being the story of English and American Churchmen in Hawaii with Historical Sidelights. By the Rt. Rev. Henry Bond Restarick, D.D., Retired Bishop. Honolulu: Paradise of the Pacific.

Bishop Restarick has performed excellent service in writing this book, which covers the whole field of Anglican mission work in Hawaii. The story is well known of how the failure of the English Church to send missionaries to the Sandwich Islands at the urgent request of the king in the early nineteenth centuries led to the sending out of a Congregational mission in 1819, to which the Christianization of the islands is chiefly due. Bishop Restarick's researches show that there were isolated English Churchmen and clergymen in the islands even before that, and he believes the abolition of the tabu several months before the arrival of the Congregational mission was due "in large degree" to English Churchmen. However, it was not until 1862 that the first Anglican mission, under Bishop Staley, arrived in the islands. The king, Kamehameha IV, had not only awaited their coming with eagerness, but had already translated Morning and Evening Prayer and the Litany into Hawaiian in anticipation of their coming; and the first entry in the Cathedral parish register records the baptism of Queen Emma. The mission was incorporated as the Reformed Catholic Church.

From this point the history relates the story of the growth of the Anglican mission, under the devout patronage of native kings and queens, until, after American annexation, it was taken over by the American Church, Bishop Willis resigning and Bishop Restarick being sent out as the first American bishop. New incidents are told in regard to the political change from a kingdom to a republic in 1893 and its annexation afterward to the United States. Bishop Willis remained a royalist and upheld Queen Liliuokalani as the "rightful sovereign" until all hope of her restoration to her queenly estate was gone. "She told me several times," writes Bishop Restarick, "that Bishop Willis had been a great comfort to her and had made the Christian religion more real to her than it ever was before, by his talks and instructions." "She was a regular attendant at church and Holy Communion as long as her health permitted, and accepted the transfer of the Church to American jurisdiction calmly and received the American bishop cordially."

The American administration of the Church under Bishop Restarick has been a marked success. Yet the failure of the English Church to embrace the opportunity given to it first to evangelize the islands can never be overcome by later activities.

The book is a notable addition to Anglican missionary literature.

OUR CHURCH AND HER MISSION. Christian Nurture Series, Ninth Grade, Teacher's Manual, \$1.10. Pupils' Manual, 50 cents. Milwaukee: Morehouse Publishing Co.

These two volumes, for use for "training boys and girls to hear God speak through Our Church and Her Mission," have been prepared with great care by the Department of Religious Education of the National Council. The general arrangement is that with which we have become familiar in the various courses of the Christian Nurture Series. The details are carefully worked out in such a way as to give the pupil a comprehensive view of the mission work of the whole Catholic Church in ancient times and of our own Communion in particular in recent years. Due credit is given for the work of Protestant missions and rather less adequate credit for those of the Roman Church.

Interesting charts, suggestive parallel readings, abundant scripture references, biographical details, historical settings, all add greatly to the interest of the course and ought to make it a particularly fascinating one for both teacher and pupil. The most recent developments in the missionary activity of our Communion are included, and due recognition is accorded to the pioneer work recently instituted in the hinterland of Liberia by the Order of the Holy Cross. T. J. W.

IMPRISONMENT. By Bernard Shaw. Issued by the Department of Christian Social Service of The National Council of the Protestant Episcopal Church. New York: Brentano. Sold at The Book Store, 281 Fourth Avenue, New York City. 75 cents.

The Department of Christian Social Service of the Church has been highly original in reprinting this characteristically Shavian essay. No better introduction to this well-advised purpose can be found than in the words of the Executive Secretary: "The hope is that this 'eye-opener' will jolt some of our citizens to such thought and activity as will result in a public opinion that will recognize our present situation—especially in our local and county jails—to be, not only a disgrace to the community, but a horrible outrage on American institutions and ideals."

We are rather too polite about certain subjects. There is a kind of politeness which means indifference, and that type of corporate politeness which ignores public obligations needs a bad jar into realization of the facts. Nothing can better serve the purpose of awakening the public conscience on the subject of prisons and jails than this highly characteristic product of Shaw's pen. In the last five pages the author recapitulates his argument. It would be a good thing for everyone to read and digest these theses, in their context with the rest of the small book. They are too long to quote. No intelligent Churchman can fail to reckon with the problem to which attention is forcefully attracted by this essay. After we have made up our minds as to what we think about it, there remains the still larger question, What are we going to do about it?

WHO SHOULD HAVE WEALTH, and Other Papers. By George Milton Janes, Ph.D. Milwaukee: The Morehouse Publishing Co. \$1.50.

This book contains a series of thoughtful essays by the professor of Economics at Washington and Jefferson College. In the chapter which gives the title to the book he says "the democratic ideal of distribution is based fundamentally on the idea of service and the production of goods of value to society." That is all right so far as it goes; but, like so many economists, he overemphasizes production and fails to emphasize consumption, for the supply is eventually determined by the demand. Dr. Janes' chapter on Robert Owen: Social Dreamer should be read in connection with the brochure on Communities elsewhere mentioned. Owen he believes is still a force, although more by virtue of his ideals than by his doctrines, "in the upbuilding of the new social order which is being slowly worked out, not so much by revolution as by evolution."

PERSONAL PROGRESS IN RELIGION. By Thomas Frederick Davies, Bishop of Western Massachusetts. Milwaukee: Morehouse Publishing Co. London: A. R. Mowbray & Co. \$1.

Without being especially brilliant in style or original in argument, this is a wholesome book, sober and truthful. It contains reminders of common failings of those who mean well, but make little or no progress. Careless and indifferent readers will probably pass it over or fail to read it through. The loss will be theirs. F. J. H.

TALES OF TALBOT HOUSE IN POPERINGHE AND YPRES. By the Rev. P. B. Clayton. New York: Longmans, Green & Company. 90 cents.

The visit of the Rev. P. B. Clayton to America brought the American Church somewhat more into the contact with that fascinating phenomena of religion in the war, Toc H. This racy, delightful, human-divine account of its history is about the best thing the reviewer has met in the way of that much abused entity "publicity." Something of that extraordinary vitality both of English manhood and English religion, gleams forth in these pages, with their rare combination of humor and piety. The book pulls one's heart strings, and the reader cannot fail to endorse the estimate on the jacket, that the "youth movement" was "the best thing that has come out of the war." It is heartening to discover that the Church did not always fail to live up to her opportunity.

Church Kalendar



AUGUST

"THE NATIONS are the golden candlesticks which hold aloft the candles of the Lord."—*Phillips Brooks.*

- 23. Eleventh Sunday after Trinity.
- 24. Monday. St. Bartholomew.
- 30. Twelfth Sunday after Trinity.
- 31. Monday.

CALENDAR OF COMING EVENTS

August 27. National Conference for Leaders in the Young People's Movement, Taylor Hall, Racine.

August 30. Minnesota Summer School, Shattuck School, Faribault.

September 2. National Convention of the Brotherhood of St. Andrew, Carnegie Tech, Pittsburgh, Pa.

September 9. Synod of the Sixth Province, Duluth, Minn.

APPOINTMENTS ACCEPTED

ATWELL, Rev. CHARLES D., rector of Christ Church, Nacogdoches, Texas; to be rector of St. George's Church, Port Arthur, Texas, September 15th.

PARKERSON, Rev. CLAUDE R., vicar of St. Paul's Memorial Church, San Antonio, Tex.; to be rector of St. Peter's Church, Fort Atkinson, Wis., with the Church of St. Mary the Virgin, Jefferson, about the middle of September.

SUMMER ACTIVITIES

DOAN, Rev. EDWIN S., of St. Andrew's Church, Las Cruces, N. M.; to spend his vacation with his daughters in Indianapolis, Ind.

NEW ADDRESSES

RUGGLES, Rev. V. D.; from Los Angeles, Calif., to 505 East Palmer Avenue, Glendale, Calif.

SCHMUCK, Rev. ELMER N., General Secretary, Field Department, National Council; from Denver, Colo., to 14 East Greenwood Avenue, Lansdowne, Pa.

ORDINATIONS

DEACON

COLORADO—The Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of the Diocese, ordained to the diaconate in the Church of the Transfiguration, Evergreen, on the patronal festival, August 6, 1925, WILLIAM RICE. The candidate was presented by the Rev. Charles H. Brady, and the sermon was preached by the Rt. Rev. Irving P. Johnson, D.D., Bishop of the Diocese.

The Rev. Mr. Rice was formerly a Presbyterian minister. He has been in charge of the services at St. Paul's Church, Mancos, where he will remain for the present.

PORTO RICO—On the Eighth Sunday after Trinity, at St. Paul's Church, Fredericksted, St. Croix, Virgin Islands, HARRY ARTHUR STIRLING was ordained deacon by the Rt. Rev. C. B. Colmore, D.D., Bishop of the District, who also preached the sermon. The candidate was presented by the rector of the parish, the Rev. E. A. Anson. The Rev. H. M. Pigott, rector of St. John's Church, Christiansted, was also present.

The Rev. Mr. Stirling, who has been assisting Fr. Anson for the past six months, will continue as his assistant with work chiefly at Holy Cross Mission.

DIED

HOWRY—Died, in Washington, D. C., on Friday, July 24, 1925, SALLY PAGE PATRIARCHE HOWRY, in the ninth year of her age, the only child of Charles B. Howry, Jr., and of Annie Trigg Howry, his wife.

"I sleep, but my heart waketh."

PEYTON—Died, suddenly, at Arundel on the Bay, Annapolis, Maryland, August 3, 1925, in the twentieth year of his life, CABELL YELVERTON PEYTON, JR., only son of Cabell Yelverton and Susan Larmour Peyton, and grandson of the late Rev. John Worrall Larmour.

"O my son, my son: would God I had died for thee, my son, my son. All ye that are about him, bemoan him: and all ye that know

his name say, How is the strong staff broken, and the beautiful rod."

SISTER CORNELIA—Died, on Sunday, August 9, 1925, at the Sisters' House, 492 Herkimer Street, Brooklyn, N. Y., the Sister CORNELIA, of the Community of St. John Evangelist. The burial office and the Requiem were said in St. John's Chapel of the Church Charity Foundation in Brooklyn. The interment was in the Sisters' plot in Cypress Hills Cemetery.

"The souls of the righteous are in the hand of God."

MAKE YOUR WANTS KNOWN

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THE LIVING CHURCH

Rates for advertising in this department as follows:

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No single advertisement inserted in this department for less than \$1.00.

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.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

CORRESPONDENCE SOLICITED WITH clergyman desiring change for position as assistant priest in large parish of leading Eastern city. Salary \$2,200. Address M-457, care of LIVING CHURCH, Milwaukee, Wis.

WANTED AT ONCE—PRIEST, SINGLE, conservative Catholic for *locum tenency* in mid-west city. Address M-454, care LIVING CHURCH, Milwaukee, Wis.

WANTED—BY A LARGE PHILADELPHIA parish of moderate Churchmanship, a clergyman for part-time work, boys' work, early celebrations, summer supply, etc. Neither work nor compensation sufficient for full time, but excellent opportunity for young man in charge of mission or clergyman desiring to study. Address J-450, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A GENTLEWOMAN TO TAKE CHARGE OF linen room and supervise the laundry in a southern city, also one for general helper in overlooking children at their work and recreation. Apply ST. MARY'S IN THE WOODS, Hardy, Ark.

CHOIRMASTER-ORGANIST WANTED FOR parish forty miles from New York, in town of 5,500. Boy choir, Catholic service. Stipend \$520 per year. Splendid opportunities for outside work in the town. Address Box 433, LIVING CHURCH, Milwaukee, Wis.

FOR A HEAD OF THE DOMESTIC SCIENCE department of the Hooker School, City of Mexico; a woman of thorough training in household economy, of several years' experience in school work, and of marked initiative and adaptability. A great need in Mexico is teaching in dietetics, sanitation, and manual arts. Hooker School gives the opportunity to train leaders in this field. The work must be based on thorough preparation and experience and a sympathetic understanding of local customs and conditions. The latter can be acquired in time by continued residence in the field and a determined effort toward adjustment and adaptation. An unusual woman is sought to take charge and develop this department. We have waited for three years. We can

wait no longer. This department is essential to the continued growth of Hooker School. Address Deaconess ANNA GRAY NEWELL, Colegio Maria Josefa Hooker, Calle Colon, Tacuba, D. F., Mexico.

HELPER WANTED—IN COUNTRY HOME for Girls to teach sewing and mending. Other light duty. Board and laundry. State salary desired. Address New York M-455, care of THE LIVING CHURCH, Milwaukee, Wis.

MATRON WANTED IMMEDIATELY BY Nashotah House. Refined, middle-aged, experienced, Churchwoman, and preferably one who can understand and sympathize with the ideals of this institution. Reply giving full particulars and references, to THE DEAN, NASHOTAH HOUSE, Nashotah, Wis.

WANTED—CHRISTIAN WORKER AS matron for Rescue Home for girls. Reply with references to Mrs. SAMUEL D. OLIPHANT, 837 Edgewood Ave., Trenton, N. J.

WANTED — ORGANIST-CHOIRMASTER for suburban parish fifteen miles from Chicago. Address, with particulars, J. C. WILSON, 129 6th Ave., La Grange, Illinois.

POSITIONS WANTED

CLERICAL

CANADIAN PRIEST, ACTIVE, IN THE prime of life, university graduate, married, desires good curacy or rectorship in East or Middle West. Address H-449, LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL MINISTER WANTS PARISH giving a living. Best references of bishops, vestries, and people in general. Write Box 459, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, FORTY-FIVE, UNIVERSITY and seminary graduate, musical, preacher and organizer, available September 15th. Exceptional testimonials. Address R-446, LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, WELL EDUCATED and widely experienced, who makes a specialty of supply work, available for long *locum tenency* September 15th. Can substitute in East for clerical deputy to General Convention. Address G-448, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, AT LIBerty September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A MIDDLE AGED WIDOW OF CULTURE and executive ability (owning summer home), desires a refined home for practical services during the school year. Address J-456, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WOULD ACT AS MATRON or organizer of small boarding home or institution and assist with parish work. Experienced in both tasks. Reply H-451, LIVING CHURCH, Milwaukee, Wis.

DEACONESS, CATHOLIC, DESIRES PARish work in the East. Mature and experienced—present rector recommends. Box 434, LIVING CHURCH, Milwaukee, Wis.

FOR SEPTEMBER OR OCTOBER, A GRADuate of St. Faith's, New York City, desires a position as worker in a Church parish, or as a House Mother in a boys' or girls' school. Experience and highest references can be furnished. Address C-458, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change. CHURCHMAN. Received training in New York City. Best of references. Address B-453, care of LIVING CHURCH, Milwaukee, Wis.

POSITION AS COMPANION TO ELDERLY lady, by clergyman's daughter. Exceptional references. Address G-450, care of LIVING CHURCH, Milwaukee, Wis.

PRACTICAL NURSE DESIRES POSITION IN boarding school in the East. Highest references. Address: Miss KNIHNT, 212 Mahantongo St., Pottsville, Pa.

WANTED—BY MISS LOUISE H. FOSTER—a Church or social service position, in, or near New York City. Leaving the Mission Field in Western North Carolina after twelve years—for family reasons. Address 124 West 85th St., New York City.

UNLEAVENED BREAD AND INCENSE

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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel Cleveland 52

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

RETREATS

RETREAT FOR DEACONESSES AND LAY women. A retreat for Deaconesses and Lay Women will be conducted at Taylor Hall, Racine, Wisconsin, beginning on the evening of October 25th, and closing on the morning of October 27th. Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, conductor. Apply to Mrs. GEORGE BILLER, Taylor Hall, Racine, Wisconsin.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

HEALTH RESORTS

ST. ANDREW'S REST, WOODCLIFF PARK, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

SUMMER RESORT

CANTERBURY PARK, MICH. (NEAR LUD- ington). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauqua and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance, \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay Fever; a refined homelike hotel, with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

BROTHERHOOD OF ST. ANDREW CONFERENCE

For all men of the Church—
For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2d to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shatford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work With Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$8.00 for entire period of Convention. Write for Program and full information.

BROTHERHOOD NATIONAL OFFICE,
202 S. 19th St., Philadelphia, Pa.

CHURCH SERVICES

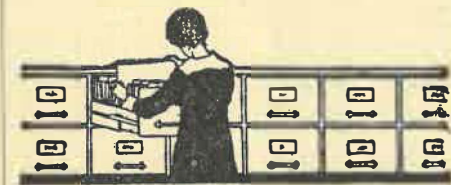
Cathedral of St. John the Divine
Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D.; Rector
Sundays: 8 and 11 A.M.

Gethsemane Church, Minneapolis, Minn.
4th Avenue South, at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

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.

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 the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York, N. Y.

The Recent Foreign Policy of the United States. By George H. Blakeslee. Price \$2.00.

Henry Altemus Company. Philadelphia, Pa.

Prayers for Boys. By Herbert C. Alleman. Price 50 cts.

The Century Co. 353 Fourth Ave., New York, N. Y.

The Personal Equation. By Louis Berman, M.D. Price \$2.50.

Dorrance and Company. Philadelphia, Pa.

As He Said. By Lawrence N. Sirrell, author of The Absent Man and The Door of Destiny. Price \$1.50.

His Pronouncement. A Layman's Version. A Layman's Message. By R. G. S. Collamore. Price \$1.75.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

When the Court Takes a Recess. By William McAdoo.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

Jo's Boys and How They Turned Out. A Sequel to Little Men. By Louisa M. Alcott. With Illustrations in Color by Clara M. Burd. Price \$2 net.

The Oregon Trail. Sketches of Prairie and Rocky Mountain Life. By Francis Parkman. With Illustrations in Color by N. C. Wyeth. Price \$2 net.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Ignorance, Faith, and Conformity. Studies in Moral Theology. By Kenneth E. Kirk, fellow of Trinity College, and formerly fellow of Magdalene College, Oxford; six-preacher in Canterbury Cathedral. Price \$2.75.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Indian Tribes and Missions. Publication No. 7. Quarterly, 25 cts. June, 1925. The Church in Story and Pageant.

Some English Crusaders in India. Publication No. 139. Quarterly, 25 cts. June, 1925. Soldier and Servant Series.

Eugenics Committee of the United States of America. 460 Prospect St., New Haven, Conn.

Second and Third Report of the Committee on Selective Immigration of the Eugenics Society of the United States of America.

DIOCESAN MISSIONARY CONFERENCE

MILWAUKEE, WIS.—There is to be a meeting in conference of the clergymen, wardens, and vestrymen of the Diocese of Milwaukee at Oconomowoc on the 30th of September for the purpose of discussing the Church's missionary program in its relation to the Diocese.

Among the speakers who have been asked to be present at this conference are the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, the Rev. E. J. M. Nutter, D.D., the new Dean of Nashotah House, Mr. Wallace A. Battle, President of Okolona Industrial School, Okolona, Mississippi, the Rev. Elmer N. Schmuck, Field Secretary of the National Council, New York.

TO WELCOME LADIES

PITTSBURGH, PA.—Ladies are to be welcomed at the Brotherhood of St. Andrew Convention, to be held in Pittsburgh from September 2d to the 6th. One or more of the dormitory cottages on the campus of the Carnegie Tech will be assigned to Brotherhood men who come accompanied by their families. Registrations for this form of accommodation should be made early.

New Patriarch of Constantinople Man of Great Distinction and Force

Prelates of New Greece—The Jerusalem Council—Opinions of an Expert

The Living Church News Bureau
London, August 7, 1925

THE METROPOLITAN OF NICEA HAS BEEN chosen by the Holy Synod to hold the high office of Ecumenical Patriarch of Constantinople. The new patriarch, Monsignor Basil Georgiades, is seventy-five years of age and a scholar and man of affairs. The choice is considered a singularly happy one.

The Turks allowed the election to take place and even posted soldiers outside the Phanar to prevent Papa Eftim from breaking in to cause a disturbance. Does this indicate a change of policy on the part of the Turkish government? One of the voting bishops was subject to an outrage just before the election for which Eftim was doubtless responsible. He was lured from his dwelling place under some excuse and subjected to brutal usage, his beard, moustache, and eyebrows being hacked off. He was nevertheless able to vote by proxy.

Last Wednesday the *Times* printed a long article from its Constantinople correspondent and also a leading article about the new patriarch and it is a good sign that the principal English journal should take such an interest in Eastern Church affairs, a subject upon which the English secular press is as a whole disgracefully ignorant.

The *Times* correspondent writes thus of His Holiness:

"The new Ecumenical Patriarch, Monsignor Basil III, has an air of great distinction, though his beard, while gracefully patriarchal, lacks that almost superabundant opulence which characterized that of Meletios IV or his brother of Jerusalem, Damianos. His face which lights up with a charming smile is entirely free from that hardness which is so often to be observed in Orthodox prelates, particularly in the case of those who have devoted an undue share of their time to temporal affairs and political activities. The badge of greatness which is generally supposed to have been shared in common by Julius Caesar and Oliver Cromwell also appears upon the nose of Basil III. Unquestionably the two former were men of this world, but the new patriarch conveys the impression of being a man who can be trusted to guide the footsteps of the Faithful along the narrow way which is the best way of reaching the next world, and of being far more likely to wear himself out in attending to the spiritual duties of his office than in attempting to struggle against the existing political situation.

"But it is inevitable that he will have to display much of that ecclesiastical statesmanship which is described by the Apostle of the Gentiles. Nor is he devoid of experience in this form of diplomacy, for while still Bishop of Anchialu in Bulgaria, he was sent to Cyprus in 1908 in a vain attempt to mitigate the partisan bitterness with which the Cypriots had invested the disputed succession to the headship of their autocephalous Church and to persuade them to settle a disgraceful dispute.

PRELATES OF NEW GREECE

"One of the first of these semi-political affairs is the discussion with the Hellenic government of the future status of the prelates of New Greece (i. e., that portion of Greece gained from the Turk in the

Balkan war of 1912.) These prelates are now under the jurisdiction of the Phanar. As in Turkey there are now only four operative sees left (the others being titular owing to the expulsion of the Orthodox from Asia Minor), it is to the interest of the Phanar to retain New Greece within its jurisdiction and not to allow it to pass into that of the Holy Synod of Athens. This is the more desirable as nearly all the Orthodox from Anatolia have settled in New Greece.

THE JERUSALEM COUNCIL

"In view of his distaste for politics it is with particular pleasure that Monsignor Basil III looks forward to presiding at the Pan-Orthodox Council which he hopes to hold next year in Jerusalem. His Holiness also hopes that Anglican and Old Catholic Bishops will be present, and Bishops from the Church of Sweden. This Council will review and pronounce upon the proposals made by the Orthodox Congress which sat at the Phanar under the presidency of Meletios IV in 1923, until it was disturbed by a crowd of rioters. These proposals refer to the wearing of the clerical habit, the cutting of the hair of the clergy, the marriage of bishops, the remarriage of priests, the transfer of certain ecclesiastical festivals, and adoption of the new calendar instead of the Julian calendar according to which the Orthodox Easter is still calculated.

"Suggestions have been made that it would be better if the Ecumenical Patriarch and his Holy Synod were to withdraw voluntarily from the Phanar and establish themselves at Mount Athos, which is a purely monastic territory spiritually within his jurisdiction, and it is no secret that many Turkish republicans would like to see this happen. Monsignor Basil is unwilling to take such a step and hopes to prove by his conduct of affairs that there is nothing incompatible between the retention of the Patriarchate in its historic home and perfect loyalty to the Turkish republic. Within a few hours of his enthronement as successor of St. Chrysostom he sent dutiful telegrams to the President of the Republic and to Ismet Pasha assuring them of his loyalty as a Turkish subject."

I have quoted the *Times* article at length, as it gives a reasoned and fairly accurate account of the situation and it is further remarkable as having appeared in a secular newspaper. The comments of the *Times'* leading article are, too, of interest.

"The subject of the bishoprics of New Greece will tax the sagacity and the diplomatic skill of His All-Holiness and of his advisers, but doubtless it will be settled in time more or less to the satisfaction of Church and State. Nothing is stated in our correspondent's article about the scope, procedure, and exact composition of the projected Council [at Jerusalem] or of the authority which it may claim. These, it need hardly be said, are all points which require the most careful scrutiny and consideration before the attendance of even informal representatives of the Church of England at such a gathering could be countenanced without imprudence. The particular subjects named by the Pan-Orthodox Congress as proper for the Council contemplated in 1923 were all questions as far as is known of the interior discipline of the Orthodox Church. Presumably the Council which His All-Holiness has in mind is intended to consider and to determine questions which are of more general interest to the Christian world. But that very presumption makes caution essential in giving support to the interesting scheme until we know more fully what

the Council is to be and what it means to do. Would it undertake, for example, to discuss the Modernist-Fundamentalist controversy and to promulgate the Orthodox doctrine thereon?"

OPINIONS OF AN EXPERT

The comment upon the *Times'* correspondent's article and upon the leading article by a special expert correspondent of the *Church Times* is of the utmost value and importance. In the first place, while appreciating the *Times* correspondent's views as a whole, he is inclined to turn down the idea that there may be friction between the new Patriarch and the Metropolitan of Athens concerning the jurisdiction of the sees of New Greece. Athens is not anxious that the Phanar should become a painted ship upon a painted ocean, and whatever trouble may arise will arise in Angora. Indeed the *Times* article hints there are still those in the Turkish government who hope for the Patriarchate's extinction.

The *Church Times* critic then raises the important question as to whether the projected Council of Jerusalem will really meet next year. He answers the questions of the leading article by summarizing the origin and history of the proposed Council.

1. The project of the Council was first put forward after the Armistice in 1918 under the *locum tenens* Dorotheos.

2. It has been assumed, but quite erroneously, that such a Council would consist of Anglican bishops as well as Orthodox but nothing of the kind was ever considered. Canterbury has never been consulted. The intention had been that the Orthodox should hold a Council of its own obedience, and that, as the Patriarchate of Constantinople had sent a delegate to the Lambeth Conference in 1920, so the Anglican Church should be invited to send delegations to it.

3. In 1922 Meletios IV, then Patriarch, proceeded to hold a Pan-Orthodox Congress at the Phanar. That congress considered matters that are internal to the Orthodox Church.

4. While as is shown by recent utterances of the Metropolitan Anthony of Kiev and other Orthodox dignitaries, the conservative element is prepared now to consider the question of Anglican Orders more favorably, it was generally felt in the Orthodox Church that the independent action of Meletios formed a dangerous precedent and that the findings of the Constantinople Congress of 1923 should not have been published *orbi et urbi*, but should have been submitted confidentially to the consideration of the particular Orthodox Churches concerned.

When, therefore, the Patriarch expresses himself as being hopeful of presiding at a Pan-Orthodox Congress next year, he is simply looking forward to a purely Orthodox Council to regularize certain recent developments in his own Church, and to an increase of collaboration with Anglicans. But the *Church Times* writer thinks that the Congress may not advance beyond the stage of a pious hope. The question of Russia, the largest Orthodox country, makes it difficult. The other Orthodox delegates would, of course, refuse to allow delegates of the "Living Church" to attend that might be sent by the Soviet government, and that government would not allow genuine representatives of the Orthodox Church to attend. This fact makes the writer think that the Congress may never be held at all.

The writer concludes by saying:

"If full dogmatic agreement between the Orthodox and Anglican Churches is

unlikely to be proclaimed at Jerusalem in 1926, its terms are now within the horizon of calm and profitable discussion. In view of the progress achieved within the past five years, who will say that when the next Lambeth Conference meets in 1930 it may not be achieved? God pre-

pare miracles. Who shall say that the Assembly of a true Ecumenical Council and the accomplishment of Christian Union is remote?"

I think all American Churchmen will echo these sentiments. C. H. PALMER.

Bishop of Ontario Resigns to Return to Great Britain

Missionaries Shipwrecked in Hudson Bay—Memorial Service for Edith Cavell—Progress of Columbia Coast Mission

The Living Church News Bureau
Toronto, August 14, 1925

THE RT. REV. E. J. BIDWELL, D.D., Bishop of Ontario, has tendered his resignation to the House of Bishops of the Province of Ontario through the Metropolitan, the Archbishop of Algoma. It is expected that he will in future reside in England.

Bishop Bidwell was born in England and, as a scholar, stands in the front rank of the clergy in Canada. He was a scholar of Wadham College, Oxford, obtaining his B.A. and M.A. degrees in 1887 and 1894 respectively. He received an honorary D.D. from Oxford in 1919 and also holds the D.D. degree of Trinity College, Toronto, Bishop's College, Lennoxville, and Queen's College, Kingston, and the D.C.L. of Bishops' College, Lennoxville.

Bishop Bidwell was ordained deacon in 1891, and a priest the following year in Worcester, England. He was Assistant Master of Leamington College, succeeding to the Head Mastership, which he held for three years to 1897. For six years following he was Head Master of King's School, Peterboro, coming to Canada in 1903; for six years he was Head Master of Bishops' College, Lennoxville, Que., and was inducted dean and rector in St. George's Cathedral, Kingston, in February, 1909. In 1913 he was elected coadjutor to the late Bishop Mills with the title of Bishop of Kingston and succeeded to the Diocese on the death of Bishop Mills.

Bishop Bidwell was Secretary of the Canadian House of Bishops, and took an active and helpful interest in the general work of the Church as well as faithfully administering the affairs of his own diocese. He went to England this spring as chairman of the delegation sent by the Canadian Church to confer with the Council of Oversea Settlement of the Church of England on British Migration to Canada. While in England he visited the great public schools of Eton, Harrow, and Charterhouse, speaking on this subject, and also preached at St. Paul's Cathedral and Westminster Abbey. His resignation will be a distinct loss to the episcopal bench and to the whole Canadian Church.

MISSIONARIES SHIPWRECKED IN HUDSON BAY

Among the passengers on the ill-fated Hudson Bay Company's steamer, the *Bayeskimo*, which was shipwrecked, were the Rev. Blevin Atkinson and Mrs. Atkinson, who were returning after a furlough in Toronto to their far northern mission.

A letter received by the Missionary Society of the Canadian Church at The Church House, Toronto, from the Hud-

son Bay Company's office in Montreal says:

"Although our information as received in a wireless report is very limited, that report informed us that all passengers and crew on the *Bayeskimo*, when she was lost, were transferred to our steamer *Nascopie*, which then proceeded to Burwell and subsequently continued her voyage as originally arranged, calling en route at Lake Harbour, Baffin Land, for which port the Rev. Mr. Atkinson and Mrs. Atkinson had originally sailed.

"The Rev. Cecil Jenkins and the Bishop of Keewatin were passengers on the *Nascopie* when she sailed from Montreal, and would therefore remain on that vessel throughout the voyage.

"We have not yet received any subsequent reports from the steamer *Nascopie*, which, however, causes us no apprehension, as we do not ordinarily hear from that ship until she has proceeded well on into Hudson Bay, and even then there is a probability of wireless communication not being altogether satisfactory."

Another letter states that all supplies were lost, with the entire cargo of the ship. The Hudson Bay Company is sending a relief ship with supplies to these sufferers.

Mr. and Mrs. Atkinson were taking back many articles for use in their mission work as well as personal supplies. The Toronto Diocesan Woman's Auxiliary at once issued an appeal for subscriptions to send on a duplicate outfit by the Hudson Bay Company's relief ship which is to leave Montreal on the 16th, and a generous response is being received.

MEMORIAL SERVICE FOR EDITH CAVELL

At the foot of the Great Ghost Glacier, which, with outspread wings clings to the side of Mount Edith Cavell in Jasper National Park, Alberta, the first memorial services commemorating the death of the heroic nurse, was held last Sunday afternoon, according to advices received at headquarters of the Canadian National Railways. The date was just ten years after the event which sent a thrill of horror through the whole of the civilized world.

The Rev. James Edwards, chaplain of Jasper National Park, conducted the service, which was attended by more than two hundred residents of the village and guests at Jasper Park Lodge, who had travelled the twenty miles of mountain road to honor the spirit of the martyred nurse. A small altar covered by the Union Jack was placed on a flower-stand of green weeds which lie at the foot of the glacier, and there, facing the mountain which perpetuates her name, the worshippers knelt during the short service, which was ended by the singing of Abide With Me, the hymn which Nurse Cavell sang with her chaplain just before she walked forth to her execution.

PROGRESS OF COLUMBIA COAST MISSION

Archdeacon Heathcote has returned to Vancouver after a tour of the Columbia Coast Missions. He went on the S.S. *Venture* as far as Campbell River, where he

met the mission boat *Columbia*, with the Rev. John Antle on board. A day was spent at Rock Bay, where the hospital was inspected, following which the party went to Port Neville.

Two days were spent at Alert Bay, where the schools and hospitals were visited. The fine new hospital building is proving a great boon to the workers as well as to those who find it necessary to enter for medical or surgical attention. Port Rupert, Hardy Bay, and Bull Harbor were next visited. At the latter point the government wireless station was a point of interest, and a hearty welcome was given. At every point service was held with those who could be gathered together, either on the boat or in a convenient meeting place.

Shushartie, Blundell Harbour, and lonely settlers were visited, and the boat returned to Alert Bay. From there the party went to Mitchell Bay, O'Brien Bay, where a house boat hospital has been established; thence to Kingcome cannery and Inlet, Simoon Bay and Echo Bay. At Kingcome, an interesting service, with baptism, was held, and at every place the boat and its workers received a most hearty welcome and everyone possible attended the services. A party of university students, working for the summer, attended service at Bull Harbour and assisted with the singing.

Rock Bay was again visited, then Gowland Harbour, from which point Archdeacon Heathcote was taken by Mr. Walker to Heriot Bay.

The very hearty welcome accorded the mission boat and the readiness with which the settlers, loggers, and others entered into the plans for church services made a deep impression on the visitors.

COLLEGE BUILDING NEARING COMPLETION

While the formal opening of the new Trinity College building, Queen's Park, Toronto, will not take place until October 21st, when it is planned to hold a holiday and celebrate the occasion fittingly, the building is now rapidly nearing completion, and will be taken over on or about August 10th.

Alterations in St. George's Mansions at St. George and Harbord, the new men's residence, are now under way, and everything will be completed in good time for the students' arrival in September.

DEATH OF CANON KITTSON

The Rev. Canon Henry Kittson, D.C.L., late rector of Christ Church Cathedral, Ottawa, and for many years rector of the Church of the Advent, Westmount, died at Berthierville. He was seventy-seven years of age.

Dr. Kittson was the son of the late Commodore Norman Kittson, of St. Paul, Minn. He was educated at Berthier Grammar School and Bishops' College University, Lennoxville.

Entering the ministry, Canon Kittson was connected for a time with the Church of the Ascension, Philadelphia. From 1882 to 1886 he was rector of St. John's Church, St. Paul, Minn. He went to Montreal in 1886, and, until 1901, he was rector of the Church of the Advent, Westmount. From 1901 until his retirement, in 1913, he was rector of Christ Church Cathedral, Ottawa. Since his retirement Canon Kittson has resided in Ottawa and Montreal and at his summer home in Berthierville.

Among his publications were *Church History from Archives*, *A Study of the Early Canadian Church*, and *Sermons and Papers*.

The survivors are one son, Major Ar-

thur Kittson, M.C., of Montreal, and two daughters, Mrs. C. J. Armstrong, wife of Brig-Gen. C. J. Armstrong, G.M.C. of Military District No. 4, Montreal, and Miss Mildred Kittson, of Berthierville.

BISHOP GRAY LOSES MOTHER

Many friends will learn with regret of the death of Mrs. Henry A. Gray, Sr., mother of the Rt. Rev. Henry A. Gray, D.D., Bishop of Edmonton. Mrs. Gray, who was in her eighty-fifth year, has been in failing health for several years and has been very ill for several weeks, so that her passing was not unexpected.

Mrs. Gray has resided in Edmonton for thirty years, and, until her health failed, was a familiar figure in All Saints' Pro-Cathedral. She was greatly interested in church work and in the work of her son, Bishop Gray, who was her only child. She was the widow of the late Henry Gray, R.N., of London, England, where she was born.

In 1886 she came to Canada and for a time lived on the ranch with her son. When he gave up ranching and went to college she returned to England where she remained until 1895, when she came back to Canada and joined her son in Strathcona where they lived for some years before crossing the river to make their home in Edmonton.

A private service was held at the family residence, conducted by the Rev. F. C. Cornish, which was followed by a service at All Saints' Pro-Cathedral. Interment was made in the family plot in the Edmonton cemetery.

DEATH OF PROMINENT LAYMAN

Edward Kenrick, a prominent layman and for twelve years Secretary-Treasurer of the Diocese of Niagara, died in St. Joseph's Hospital, Hamilton. He was seventy-six years of age and had been in poor health since he contracted a chill while attending Bishop Clark's funeral in Ancaster several weeks ago.

Mr. Kenrick was born in Hyde, Kent, England. He attended Cheltenham College and later graduated from Oxford University. After studying law in the Old Country, Mr. Kenrick came to Canada in 1872, where he engaged in the practice of his profession. He later practised for himself in Ancaster, but relinquished this twelve years ago, when appointed Secretary of the Niagara Synod.

Surviving him are one daughter, two sons, C. E. Kenrick, of Montreal, J. B. Kenrick, of Hamilton; and two brothers, Richard Kenrick, of San Diego, California, and John Kenrick, of Hamilton.

A TRI-SOCIETY MEETING

NEW ORLEANS, LA.—With Bishop Brent presiding, a joint mass meeting at the General Convention, on the night of October 15th, is to be held by three national Church agencies, the Brotherhood of St. Andrew, the Girls' Friendly Society, and the Church Mission of Help. This meeting is only an enlargement of intercourse that has been going on for some time among the officers of the three societies who, by conferences and by addresses delivered at each others' meetings, have been studying their common opportunities. It is hoped that the general meeting will do much to stimulate an intelligent interest in the relation of the three societies to each other and to the Church, on behalf of their right relation to young people. The speakers are to be Mrs. John M. Glenn, Miss Florence Newbold, and Mr. John Stewart Bryan.

Canadians Speed Missionaries who Leave for Far Northern Stations

Retirement of Veteran Rector—Miscellaneous News Items

The Living Church News Bureau
Toronto, August 7, 1925

CHURCH PEOPLE AT EDMONTON HAD THE privilege of saying farewell to a party of missionary workers as they journey to some of our northern missions. Six ladies, and an equal number of men, made up the party, with that youthful veteran, the Rev. W. A. Geddes, as leader. Mr. Geddes was accompanied by the Rev. A. C. McCollum, who will divide the work at Aklavik with him, and the Rev. C. M. Hatheway, who is destined to follow in the footsteps of Herbert Girling at Coronation Gulf. The Misses Sowden, Ottawa, Russell, Garton, and Howie, also Messrs. Gravelle and Colwell, will reinforce the depleted staff at Hay River Indian School, while Dr. and Mrs. Cook will have charge of our new Eskimo Hospital at Aklavik.

The three young clergymen were welcomed to various city pulpits on Sunday, and a solemn dismissal service was conducted by the Bishop in the mission chapel on Monday evening. This was attended by a number of friends and was followed by a social period in the mission dining room.

The northbound train had many interesting passengers, and a larger crowd than usual assembled for the send-off. Some were interested in the 200 young buffaloes; some in the Eskimo prisoner returning to his Arctic home, and others in the cheerful group of "Mounties." But for the goodly company of Anglicans, interest had but one center, and had deepened into a pardonable pride. The spectacle of a dozen recruits in one party, travelling forth for the sake of the needy natives of our land, bore witness to the determination of the Church in Canada to be true to her great missionary obligation.

RETIREMENT OF VETERAN RECTOR

At a vestry meeting held recently in St. Peter's Church, Carlton Street, Toronto, the Rev. G. S. Despard was unanimously chosen to succeed Rev. Frederick Wilkinson, who is shortly to retire, after spending nearly twenty-one years as rector of the church. Appreciation of the splendid work that the Rev. Mr. Wilkin-

son has performed during his term of service was voiced, and regret expressed that advancing years made him feel the need of retiring from active participation in the work of the church.

The Rev. Mr. Despard, who will assume his new duties on October 1st, is at present assistant at St. Paul's Church, Toronto. It is understood that the Rev. Mr. Wilkinson will retain the title of rector, though Mr. Despard will assume all the duties and responsibilities. Mr. Wilkinson is the second rector of St. Peter's, succeeding Archdeacon Samuel Johnston Boddy, who, as first rector of St. Peter's, served the church for forty-two years.

MISCELLANEOUS NEWS ITEMS

The annual Masonic parade of the City of Edmonton was held at Holy Trinity Church. The male chorus of the church rendered most beautifully the anthem, Remember now Thy Creator, while a special duet was sung by the tenor soloists, Beloved, Let Us Love One Another. The sermon was preached by Canon Carruthers on the Masonic watchword, Brotherly Love, Relief, and Truth.

The Diocese of Quebec, at the Bishop's request, has taken over the publication of the *Diocesan Gazette*. For this purpose the Synod and Church Society, acting jointly, have appointed a new board named the Diocesan Board of Publications. The *Gazette* in future will appear twice a month.

On July 23d the Bishop of Huron laid the corner-stone for the rebuilding of St. Mark's Church, East London, Ont., an interesting feature being that his Lordship also officiated when the corner-stone of the old church was laid, fifteen years ago.

A Retreat for clergy will be held at Bishop's College, Lennoxville, beginning Tuesday evening, September 8th, and ending Friday morning, the 11th, to be conducted by the Ven. A. H. Crowfoot, Archdeacon of St. John.

The Rt. Rev. Dr. Owen, Bishop of Niagara, recently laid the corner-stone of a handsome new church at Dundas, Ont., the Ven. A. Cameron Mackintosh, rector.

THE MUEZZIN who sounds the call to prayer from the minaret of a certain mosque in Palestine sends his son to a Christian mission school.



THE SCHOOL OF THE PROPHETS, BETHLEHEM, PA., JULY 18, 1925

Trinity To Restore St. Paul's Chapel, New York's Oldest Church Building

Labor Sunday at Cathedral—Improvements Near St. Luke's Chapel—The Poor Give to the Poorer

The Living Church News Bureau
New York, August 14, 1925

ST. PAUL'S CHAPEL, TRINITY PARISH, on Broadway between Fulton and Vesey Streets, the oldest building of worship in New York, will be restored much as it was when Washington worshipped there. The plans for its restoration have been in the mind of the Rev. Dr. Caleb H. Stetson, rector of the parish, for a number of years. Likewise, officials of the corporation have been anxious to restore the building as nearly as possible to its original form. The work of restoring the church has begun with the chancel and is under the direction of Thomas Nash, architect.

As a part of restoring the interior to the Colonial Georgian style, the coloring of the chancel will be white, gray, and gold rather than dull brown and gold which now prevails. The Colonial pulpit, which is one of the prominent features of the interior, will be moved further out into the church, and the original clerk's desk, which has been in the chapel attic for nearly eighty years, will assume its proper place near the pulpit.

Another very important change will be the replacing of the east window back of the altar, now of stained glass, by one of white hammered glass, translucent, but not transparent. In the beginning of the work two rows of pews have been removed together with the floor underneath. This space is to be tiled to match the rest of the floor space. Last week when this flooring was taken up the beams were found to have been laid directly on the ground when the building was erected in 1766 and were in perfect condition. The earth underneath these cedar beams is probably that of the original wheat field in which St. Paul's was built.

When the chapel was last renovated about 1838, the crystal chandeliers went to various churches in New York and Connecticut, with the exception of the great chandelier, which was discovered last Spring in the chapel attic. There are twenty-four chandeliers in all, and the location of some of them is known. It is hoped that many of the original ones may be returned through the coöperation of the churches which have had them in their possession.

Historically old St. Paul's has several periods: 1766, when the church was built by McBean, following the lines of St. Martin's-in-the-Fields, London; 1776, when the British army occupied New York, when Trinity Church and almost all the city except St. Paul's Chapel was burned (during which time the British army and naval officers regularly attended services there); 1789, when the first President of the United States, George Washington, attended service with the Supreme Court and Congress in St. Paul's Chapel immediately after the ceremony of inauguration.

LABOR SUNDAY AT CATHEDRAL

A special service in the interests of labor will be held in the Cathedral of St. John the Divine on Sunday afternoon,

September 6th, at four o'clock. The Rt. Rev. William T. Manning, D.D., Bishop of New York, will open the services, at which the principal address will be made by William Green, President of the American Federation of Labor.

Representatives of the Federal Council of Churches of Christ in America, the Greater New York Federation of Churches and the Central Trades and Labor Council of the American Federation of Labor are coöperating with the Cathedral authorities in the service, which will be conducted by the Rev. Wilson Macdonald, acting precentor of the Cathedral. The Rev. Charles K. Gilbert, secretary of the Social Service Commission of the Diocese, and secretary of the Social Service Committee of the Federation of Churches of Greater New York, will also speak. It is expected that members of the Cathedral choir will be recalled from vacation to provide music for the occasion.

The labor committee, a subdivision of the general Committee for Completing the Cathedral, under the chairmanship of John P. Coughlin, secretary of the Central Trades and Labor Council of the American Federation of Labor, recently pledged a sum sufficient to build a unit in the nave of the Cathedral, and has already raised a considerable amount toward that end.

IMPROVEMENTS NEAR ST. LUKE'S CHAPEL

St. Luke's Chapel of Trinity Parish, located on Hudson Street near Christopher, and at the extreme west end of what is known as Greenwich Village, is, in spite of its age of over one hundred years, experiencing a continuous revival in usefulness. The closing of old St. John's Chapel in Varick Street brought to St. Luke's many new families; the construction of the Seventh Avenue subway made the Chapel much more accessible to the many who know and cherish this center of spiritual activity; and the continued popularity of the village for residence is tending to improve the properties all about St. Luke's vicinity.

The most recent development is the announcement that ten city lots on Hudson Street opposite the chapel are to be improved with apartment houses unique in name and design. They will be termed Green Gardens; the apartments being built around a central garden court 110 feet in length and as wide as a city street, to be laid out with plants and shrubs. This is the greatest improvement which the St. Luke's neighborhood recently has witnessed and it will be an evidence to friends of the Chapel that that part of New York will not be overwhelmed with lofts and warehouses but that it is doing considerable in the way of holding its own as a desirable residence section.

THE POOR GIVE TO THE POORER

From City Home on Welfare Island comes an exhibition of true Christian charity. The chaplain, the Rev. S. N. Ussher, relates that some of the "wealthier" class at the Home—that is, those who have a few dimes and quarters from time to time—were much interested and affected by the appeal made last Christmas by *The Times* for New York's Hundred Neediest Cases. A collection taken up among and by these inmates of City Home netted \$5.37. However, the

Christmas appeal was made eight months ago. The reason why their gift is made at so late a date is that some of them feared their act would be mistaken and might be regarded as a means of directing public attention to their own needs. So they waited. It is announced that the offering of these poor folk will be applied to the fund which will be gathered this coming Christmas. Chaplain Ussher is a priest of the Church on the staff of the City Mission Society which looks after the family at City Home.

DOES INDIGESTION AFFECT THEOLOGY?

Dr. Karl Reiland, rector of St. George's Church, thinks that indigestion affects theology. In his sermon last Sunday he suggested that the generosity with which some theologians used to broadcast promises of eternal punishment was a result of digestive disturbances and poor physical condition.

"It is amazing," he said, "how much our feelings have to do with our philosophy. A restful night, a good digestion, and a brisk walk in the fresh air make as much difference in our outlook upon life as there is between the tarnish and the polish of a piece of silver. Hunger, weariness, anxiety, and physical unfitness are prolific causes of mental and temperamental twists. The truth is that a headache alone can change the headline on the column of the day's doings, and when one is feeling really fit he is most remote from the danger of having one."

"Perhaps the dogmatic denial of salvation to so many people in the theological excesses of past days was in a measure due to immoderate nourishment."

PEACE AGAIN AT RUSSIAN CATHEDRAL

After several weeks of strife when the help of the police was needed to keep order between two factions, an atmosphere of tranquility once again prevails at the Russian Cathedral of St. Nicholas on Ninety-seventh street. Bishop Adam Philippovsky is confined in the city jail to which he was sentenced for a period of thirty days for his ejection of Archbishop Platon from the Cathedral. Last Sunday the Archbishop formally reentered the building and rededicated it in the presence of a great throng of visiting clergy and laity.

On Wednesday, August 12th, more than seventy bishops and priests of the Orthodox Church met at the Cathedral. The excommunication of Bishop Adam and fifteen of his followers was pronounced; an appeal was made to the Eastern Orthodox Church in Europe to take similar action. At the Sobor in Serbia last year Bishop Adam was forbidden to say Mass or to take part in any Church service, it is stated by the Archbishop. A further step taken at Wednesday's meeting was the starting of proceedings to place the New York Cathedral under the control of the American Orthodox Church.

AN ACT OF CONSECRATION

KENT, CONN.—Boys and girls going off to boarding school, and college, and university students, may like to act upon the suggestion made last year by the Rev. F. H. Sill, Litt.D., O.H.C., Headmaster of Kent School, in writing to all his boys just before their return to school in the fall. He said it would be a good thing if each boy, immediately on his arrival, before doing anything else, went into the school chapel for a few minutes and offered himself anew to our Lord, and asked for a blessing on his life and work and on his family and on the school.

The Woman's Auxiliary Plans General Convention Meetings

The Agenda—Provisional Program —The Study Classes

The Living Church News Bureau
New Orleans, August 16, 1925

THE PRESIDING OFFICER AT THE MEETINGS of the Woman's Auxiliary at the time of the General Convention, which is to meet in New Orleans, October 7th, is to be Mrs. J. M. McBride, president of the Louisiana Diocesan Branch of the Auxiliary. Indications, at present, are that there will be some 1,500 women, members of the Auxiliary, in attendance at the General Convention.

THE AGENDA

Prominent on the agenda of the Auxiliary, to be acted on at its meeting in New Orleans, is a proposed resolution on Peace, committing the Auxiliary to a constructive program of education for peace, and also, resolutions on Finance. These resolutions affirm the fact that the Auxiliary is an auxiliary to the National Council and should assist the National Council, first by holding itself ready to meet special needs as occasion may require, and by pledging its continued adherence to the partnership principle whereby the Diocesan needs and the national needs are presented to the people of the Diocese as a common enterprise. The National Executive Board suggests the following as the financial policy of the Auxiliary for the next triennium:

- "I. a. That the Woman's Auxiliary pledge itself to cooperate in helping the Diocese meet its quota for the work of the general Church.
- "b. That the Woman's Auxiliary assist the Diocese in the advance work of the Program assigned each diocese.
- "c. That instead of assuming a national special outside the Program, the Woman's Auxiliary shall make a national corporate gift during the next Triennial of approximately \$100,000 for advance work included in the new Program.
- "II. That the Auxiliary use every effort to see that the subject of Stewardship be incorporated each year in the Diocesan Program of Education.
- "III. That the status of the United Thank Offering shall in no way be affected by this suggested policy.
- "IV. That the close relationship of the Auxiliary and the National Council be considered, and proper officials consulted if and when auxiliaries desire to erect memorials in the mission field."

PROVISIONAL PROGRAM

A provisional program of the meeting of the Auxiliary has been issued as follows:

Tuesday, October 6th. 10 A.M., registration for delegates and study classes. 4 P.M., Quiet Hour.
Wednesday, October 7th. 7:20 A.M., Celebration of the Holy Communion. 2 P.M., opening business session.
Thursday, October 8th. 7:20 A.M., triennial corporate communion, United Thank Offering. 11-12 A.M., registration for study classes. 4-6 P.M., reception. 8 P.M., United Thank Offering mass-meeting.
Friday, October 9th. 9:30-10:45 A.M., missionary talks. 11 A.M., 1 P.M., 2:30-4 P.M., joint sessions of General Convention.
Saturday, October 10th. 9:30-10:45

A.M., Study classes. 11 A.M., conference of cooperating agencies, Field Department. 2 P.M., boat ride on the Mississippi River.

Monday, October 12th. 9:30-10:45 A.M., conferences of diocesan and parish officers. 11 A.M.-1 P.M., 2:30-4 P.M., joint session of General Convention.

Tuesday, October 13th. 9:30-10:45 A.M., study classes. 11 A.M.-1 P.M., conference on The Message. 2:15-5 P.M., business session. 3 P.M., meeting for non-delegates.

Wednesday, October 14th. 9:30-10:45 A.M., study classes. 11 A.M., introduction of foreign visitors. 2:15 P.M., conference on Presenting the Church Mission to Students and Younger Women. 3:30 P.M., missionary talks.

Thursday, October 15th. 9:30-10:45 A.M., study classes. 11 A.M., 5 P.M., business session. 3 P.M. meeting for non-delegates.

Friday, October 16th. 7:30 A.M., Holy Communion, Christ Church. 10 A.M., 3:30 P.M., day of Intercession on Message. 4 P.M., joint session.

Saturday, October 17th. 9:30-10:45 A.M., conference for cooperating agencies.

Monday, October 19th. 9:30 A.M.-3:45 P.M., business sessions. 4 P.M., joint session.

Tuesday, October 20th. 9:30-12 A.M., missionary talks. 2:15 P.M., conference on Presenting the Church's Missions to Business, Professional, and Rural Women.

Wednesday, October 21st. 9:30 A.M.-4 P.M., all day business session.

Thursday, October 22d. 4 P.M., closing service celebration.

THE STUDY CLASSES

An outstanding feature of the Auxiliary's part in the General Convention is the study classes. These classes have all been arranged with the idea that the Message should be the central thought of each one, and they have all been grouped under the one title, Studies on the Power of Christ Today. The classes will be limited to fifty, men as well as women will be eligible to attend them, and some of them are to be led by men. Each class will have four sessions. The program is as follows:

Class 1, subject, The Power of Christ through the Individual Life, leader, Miss Elizabeth Matthews, of Southern Ohio.

Class 2, subject, Personal Service, its Place and Power in the Christian Life, leader, Mrs. Charles R. Pancoast, of Pennsylvania.

(These two classes, No. 1 and No. 2, are planned for those who desire to understand what the Message is, or to present it to groups.)

Class 3, subject, The Church, a Power for Christ in the World, leader, William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions.

(This class is planned for those who desire to study the general subject of Church history.)

Class 4, subject, Prayer as a Source of Power, leader, Miss Margaret C. Weed, of Florida.

(This class is planned for those who desire to understand better, prayer and its power.)

Class 5, subject, freedom through the Power of Christ in Latin-America, leader, Mrs. Wright B. Haff, of New York.

(This class is planned for those who would like to learn how to conduct classes on the textbook, *That Freedom*, by the Rev. A. R. Gray, D.D.)

Class 6, subject, Freedom through the Power of Christ in Latin America, leader, Mrs. Wilson Johnston, of Oregon.

(This class is planned for those who desire to know more about our Latin-America Missions.)

Class 7, subject, The Power of Christ for the World, leader, Miss Laura F.

Boyer, Assistant Educational Secretary of the Woman's Auxiliary to the National Council.

(This class is planned for those who would like to learn how to conduct classes on the Program of the Church.)

Class 8, subject, The Power of Christ for the World, leader, Lewis B. Franklin, Treasurer and Vice-President of the National Council.

(This class is planned for those who desire to know more about the Program of the Church. Advance registration limited to men.)

Class 9, subject, World Peace Through the Power of Christ, leader, Mrs. J. C. Tolman, of Texas.

(This class is planned for those who would like to learn how to conduct classes on *The Search For Peace*.)

Class 10, subject, World Peace Through the Power of Christ, leader, Mrs. Hermon B. Butler, of Chicago.

(This class is planned for those who desire to know more about the general subject of war and peace, and present day movements looking toward world peace.)

CHURCH SERVICE LEAGUE

The Woman's Auxiliary is only one of seven organizations that serve the Church in various phases of its work. Each unit has made its own program and they have been fitted together so as not to overlap by the committee of the Church Service League at the National Headquarters. The Rev. Dr. W. H. Milton of Wilmington, N. C., is chairman of the Church Service League, made up of the Woman's Auxiliary, Daughters of the King, Girls' Friendly Society, Church Periodical Club, Church Mission of Help, St. Barnabas' Guild for Nurses, and the Church Women's League for Patriotic Service.

TOKYO

CATHEDRAL CONGREGATIONS

TOKYO, JAPAN—For many years Holy Trinity Cathedral in the Tsukiji section of Tokyo was used jointly by Japanese and American congregations, worshipping at different hours and each in its own language. That meant six services for Sunday, besides at least two services each weekday for the students of St. Paul's and St. Margaret's Schools. The earthquake and fire of September 1923, left nothing but ruins of the church. Since then, the two congregations have been worshipping in a small chapel attached to Bishop McKim's temporary residence in Akasaka ward of Tokyo.

Both Japanese and American congregations are eagerly awaiting the result of Japan Reconstruction efforts and are hoping for word that construction may soon begin upon the new church building. Meanwhile, they are doing their best to take a large share in the \$50,000 building fund for the new church.

The Rev. N. S. Binsted, minister in charge of the American congregation, reports that, on Easter Day, the little chapel was so uncomfortably crowded that it was practically impossible to kneel during the service.

"In spite of our crowded quarters we had a vested choir and used for the first time the processional cross given by the three sons of the late Ambassador, Mr. Warren.

"The offering, which was designated for the building fund, amounted to Yen 2,228.67. This I believe, is the largest offering in the history of the church. It shows, I believe, a real desire on the part of the congregation to have a proper church home. Then too, it is a prophecy that in the near future the congregation will be able to pay the full salary of the chaplain."

ALASKA INFLUENZA EPIDEMIC

NEW YORK, N. Y.—Writing on July 17th from Fort Yukon, just after telegraphing the message which has previously been published, the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska says:

"We arrived last night and we were needed. Mrs. Beatrice Wood and Miss Agnes Bradley went to work at once. One patient died as Miss Bradley stepped to his cot. Five have died since we arrived.

"The hospital was a sight. One ward was full of white men, the Rev. Mr. Moody, of the Old Crow Mission, being one of them. The solarium was full of children, cots filled the corridors, tents had been put up. There are seventy patients in these and the hospital. The village seems dead. In every cabin the parents and children are sick together, helpless to help each other. Once a day soup is brought them from the hospital. Mrs. Burke does all the cooking. She is a wonder, so cheerful and so efficient. It is fortunate that she and Dr. Burke have kept well. Three nurses have been ill.

"Johnnie Fredson, whose father died two nights ago, goes about taking temperatures and carrying soup. Nicholson is a great help, is most kind and efficient. Archdeacon Shirley and his wife, whom I brought from Dawson, are a great help. He buried four today.

"If the strain continues a few days longer, the mission supplies will be exhausted. The mission is bearing the whole burden. It has happened at a bad time, just as the fish are running. So, if many survive, they will be without the basic food supply. And the fish are running strong. We get from one 'wheel' a supply daily for our needs. It is pathetic to see the unfinished 'wheels' near the Indian cabins. We shall have to see that they have food when they recover.

"Dr. Burke has been supplying drugs, etc., to places far and near on both sides of the boundary. Patients are here from Tanana, Eagle, Circle, Rampart House. I think there are over 300 cases. Stephen's Village, Rampart, Tanana, Allakaket, are affected, I hear. Eagle and Circle were. I bought supplies and helped to relieve them.

"Mrs. Wood, Miss Bradley, and the Archdeacon and Mrs. Shirley enjoyed the rushed run from Dawson in a launch. We spent a night at Eagle and Circle ministering to the sick. I will stay here until I see the serious conditions over. I have been carrying a cold and don't feel very fit, but hope to keep up and going."

THE RURAL WORKERS' FELLOWSHIP

AN IMPORTANT FEATURE of the Madison (Wis.) Rural Workers' Conference was the great development of interest in The Rural Workers' Fellowship, that had been organized at the Madison Conference in 1924, and the election of officers and an executive committee.

The Fellowship has been organized, first, to promote the interest of the whole ministry of the Church in rural communities, second, to increase the Fellowship among those interested in such service, and, third, to aid the National Council in its service to the rural field and workers. Membership is open to all who subscribe to this purpose, and who pay yearly dues of \$1. Fifty cents of this amount is to help with the expenses of the organization and the other fifty cents is for subscription to the *Rural Messenger*, the Fellowship's organ, that is to have its first issue in September.

The officers elected were the Rev. Oscar Meyer, of Oxford, N. Y., president, the Ven. E. W. Couper, of Minneapolis, Minn., vice-president, and the Rev. Val M. Ses-

sions, of Bolton, Miss., secretary and treasurer.

The following were appointed to serve on the Executive Committee of the organization: the Rev. G. B. Gilbert, Middletown, Conn., First Province; the Rev. E. S. Ford, Sparta, New York, Second Province; the Rev. Robert Nelson, Winchester, Va., Third Province; the Rev. Joseph Walker, Atmore, Ala., Fourth Providence; the Rev. T. M. Baxter, Preëmption, Ill., Fifth Province; the Rev. Joseph Barnette, Red Wing, Minn., Sixth Province; the Ven. H. H. Marsden, St. Charles, Mo., Seventh Province; and the Rev. Charles L. Thackeray, Paso Robles, Calif., Eighth Province.

BISHOP GRAVES SAILS

NEW YORK, N. Y.—A cablegram from Shanghai, China, states that the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, sailed August 5th and is due to arrive in this country August 21st. He expects to attend the General Convention.

INVITATION TO VISIT WASHINGTON

WASHINGTON, D. C.—The Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., extends a very cordial invitation to those attending the General Convention in New Orleans to visit Washington en route, and to see the National Cathedral, now in process of construction. Visitors from New England states can readily secure a stop over in Washington, and not only see the Cathedral, but the many great places of interest in the capital of the nation.

AMERICAN CHURCHES IN EUROPE

PARIS, FRANCE—The Rt. Rev. John N. McCormick, D.D., Bishop in charge of the American Churches in Europe, met with his Council of Advice in Paris on July 1st. The morning began with the consecration of the very beautiful new chapel of St. Paul the Traveller, in the Pro-Cathedral, a report of which was printed in THE LIVING CHURCH for July 25th. This chapel has already become a resort of travellers for prayer and for special Communion Services.

At the meeting of the Council of Advice the Bishop outlined the situation of our churches abroad, showing a process of recovery from war conditions and in some cases remarkable growth and development.

American Churchmen generally will be interested in a proposal which had been received by the Bishop and is likely in the formation of a much needed Church boarding school for American boys in Europe. A committee was appointed to look into the matter further and the following resolution was passed:

"BE IT RESOLVED, that the School for Boys at Chateau du Neuvic, Dordogne, France, be officially approved and endorsed as a proper school for American boys studying in France, and that a Committee, composed of the Dean and Treasurer of Convocation in consultation with the Bishop, be appointed to investigate and report as to a closer official relationship with this School and the American Episcopal churches in Europe and at home."

An interesting report, outlining the recent growth of closer relations between

our Church and other Churches in Europe and the Near East, was given by the Rev. Dr. William C. Emhardt, representing the National Council, who was present by invitation.

After discussing details of local interest the meeting closed by reaffirming the conviction of the Bishop, clergymen, and laymen of the churches in Europe that a resident bishop is needed, provided that the Church at home is willing to send one of its very best men, in view of the fact that his work would be in no sense limited to the supervision of our parishes here, but would be chiefly the task of interpreting our Church to the leaders of other Churches, our nation to the leaders of other nations, and of interpreting other Churches and other nations to us. He would be essentially a leader toward wise Church unity and world peace. The Church at home, in view of this opportunity, could not afford to send anyone less than its best. A suggested Canon to this effect will be prepared by the Council for presentation to the General Convention.

ASILOMAR SUMMER CONFERENCE

ASILOMAR, CALIF.—The seventh annual summer vacation conference was held at Asilomar, California from August 3d to the 10th. Registrations, totalling slightly in excess of 200, were nearly one hundred per cent greater than last year, and all the dioceses in the state as well as those of Arizona, Oregon, and Olympia were represented. About 150 persons were registered for the entire week. Due to the management of the veteran dean of the conference, the Rev. Lloyd B. Thomas of Oakland, the conference was well organized and smoothly operated.

The Rev. Middleton S. Barnwell, D.D., representing the National Field Department, conducted two very well attended courses. One was on Latin America, based on the new mission study text book *That Freedom*. His other course was on Methods for Field Workers for the Church's Program. Many members of the Field Staff of the Province attended the conference for this particular course.

Miss Mabel Lee Cooper of the National Department of Religious Education explained the Christian Nurture System in her excellent course on The Teacher. Miss Cooper gave another course on Story Telling. Both courses proved very popular. The Rev. H. I. Oberholtzer discussed religious education in his course from the point of view of Church School Administration.

The course on Social Service was given this year by the Rev. Britton D. Weigle, Executive Secretary of the Diocese of California.

A large number of young people from the Dioceses of California and Sacramento attended the conference, and courses particularly for them were given by Miss Florence L. Newbold, National Extension Secretary of the Girls' Friendly Society, the Rev. Charles P. Deems, and the Rev. Mark Rifenbark.

The outstanding feature of the week was the pageant *Everyman's Task*, written and directed by the Rev. Frederick D. Graves, and presented Saturday afternoon before a large audience of visitors and conference members. The pageant was in reality a morality play which, in three episodes, placed before Everyman the call of duty in the fields of Missions, Religious Education, and Social Service. It fixed the

responsibility where it belonged, on Everyman.

Devotional life played a large part during conference week. There was an Eucharist every morning at seven o'clock, always largely attended. Following breakfast Father Otis, S.S.J.E., gave daily meditations. Three evening inspirational addresses were given by the Very Rev. G. R. E. MacDonald, Dean of St. James' Cathedral, Fresno. The preacher Sunday morning was Bishop Parsons, and Sunday evening Archdeacon Porter gave an address.

Asilomar, on the ocean side of the Monterey Peninsula in one of the most picturesque parts of the California coast, is owned and operated by the National Board of the Y. W. C. A. for conferences of a religious or educational nature. Meeting at the same time with the Church conference, yet separately, was held the California Conference of the Epworth League with about three hundred in attendance.

ANNIVERSARY AT FRANKFORT, KY.

FRANKFORT, Ky.—Seventy-five years ago, on August 8, 1850, the corner-stone of the Church of the Ascension replacing a former wooden building, was laid by the Rt. Rev. B. B. Smith, D.D., the first Bishop of Kentucky, the Rev. John N. Norton, D.D., being the rector at this time. The church, costing at that time \$20,000, was the gift of Mr. John H. Hanna, of Frankfort.

The Rev. James Craik, rector of Christ Church, Louisville, Ky., at that time, delivered the address at the laying of the corner-stone. In his address one of the things of interest he said was:

"That consecration of the wealth which God has bestowed, to the service of God, in His work of saving the souls of men, which is made this day, is an era in the history of the Church in the Western country.

"Let us bless Him that He has permitted us to see this worthy beginning of a work so full of interest to the innumerable myriads of men that are to inhabit, in successive generations, this mighty valley of the West. Heretofore the subjection of the wilderness, and the accumulation of wealth, have been the absorbing pursuits of persons of every class. Liberal subscriptions are indeed frequently made for the varied purposes of religion; but in these combined operations the rich seldom contribute in proportion to their wealth; it is generally hard to persuade them to give from their thousands a sum equal to that which others take from their hundreds. But the free gift to God, of a large proportion of the wealth He has bestowed, to the erection of a temple to His name, by one man, so far as I am informed, is altogether unprecedented in the valley of the Mississippi. The house, whose foundation stone we have now laid, is thus to be built, and is the first example here of a principle so just, of a beneficence so large, of a conception so entire. This house is to be a house of prayer for all people—free as the Gospel, and free forever. The donor reserves no proprietary interest, no right of presentation or of patronage, but makes a full and unrestricted gift of it to Christ, for the use of His redeemed. There is to be no taking back of that which has been formally surrendered to God. There is to be no merchandise here of God's property, by the sale or renting of pews, but the whole house is to be a home of Christ's poor, where they may learn contentment, while the rich man is taught humility. May the contagion of this noble example spread far and wide, until every

town and village witnesses a like consecration of wealth to the service of God, and to the promotion of truest interests of man."

On the second Sunday of this month, August 9th, a fitting commemoration of this seventy-fifth anniversary was celebrated.

THE CHURCH IN EAST CAROLINA

WILMINGTON, N. C.—A field day for the Church in Pitt County, Diocese of East Carolina, has come to be an institution. The second annual occasion of this kind was held this year at Greenwreath Park, near Greenville, being marked by a large attendance, splendid addresses, and an abundance of good food and good fellowship. The speakers of the day included the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina; the Rev. W. R. Noe, executive secretary; the Rev. C. O. Pardo, of Williamston; and the Hon. Hallet Ward, a layman of St. Peter's Church, Washington, N. C., and a Member of Congress.

This field day is an event promoted by the Woman's Auxiliary chapters of Pitt County, and is the culmination of the group meetings that are held throughout the year. Mrs. James G. Staton, president of the Woman's Auxiliary, was present as a guest of honor.

A number of preaching missions have been held in the Diocese of East Carolina this summer, mainly in the country churches, and a number are planned for the coming fall. The Rev. W. R. Noe, executive secretary of the Diocese, has held two; one at Lake Landing, Hyde County, and the other at Galilee Chapel, Lake Phelps. Both of these were well attended, and much good is expected to result from them. The diocesan commission on evangelism expects actively to promote the cause of evangelism this fall. A number of conferences for this purpose will be held in different parts of the Diocese.

Erection of a brick church that will seat 250 persons has been started at Swan Quarter, county seat of Hyde County. The faithful band of communicants at that place have been working for years to accomplish this object. They will need assistance in the furnishing of the church, and contributions from any church or individual will be welcomed.

The custom of making pilgrimages to old St. Thomas' Church, Bath, the oldest church edifice in the State, is one that is growing in popularity. On a recent Sunday the Rev. George F. Cameron, rector of St. James' Church, Ayden, took his congregation to Bath for a service of the Holy Communion. Mr. Cameron on this occasion made an historical address, tracing the history of the Church through the centuries, and calling on his people to treasure her splendid traditions. Lunch was served afterward. The pilgrimage was made by automobile.

At St. Paul's Church, Greenville, the rector and congregation paid tribute to the memory of William Jennings Bryan on Sunday morning, August 1st. The rector, the Rev. James E. W. Cook, offered a set of resolutions, and the congregation, signified its unanimous approval by rising and singing the hymn For All the Saints, Who from Their Labors Rest. The resolutions were sent to Mrs. Bryan.

A number of the clergymen of East Carolina took special courses this summer designed to fit them for greater usefulness in special lines of work. The

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Rev. J. N. Bynum, rector of St. James' Church, Belhaven, and chairman of the diocesan department of Christian Social Service, took a special course in social service at Cornell. The Rev. George W. Lay, rector of St. Paul's Church, Beaufort, and chairman of the department of Religious Education, attended a conference at Sewanee. The Rev. J. M. Taylor, of New Bern, took a course in young people's work at Sewanee. The Rev. C. O. Pardo, rector of the Church of the Advent, Williamston, attended the School for Missioners at Bethlehem, Pa.

The Rev. Howard Alligood, who, for several years, has been in charge of the Church in Gates and Hertford counties, of East Carolina, with residence at Gatesville, has resigned that work. For the present he is residing in Washington, N. C., and serving the churches at Zion and Chocowinity.

CHATHAM
EPISCOPAL INSTITUTE

CHATHAM, VA.—Chatham Episcopal Institute of Chatham, the diocesan school of the Diocese of Southern Virginia, announces, through the Board of Trustees, that Miss Annie Marion Powell has resigned her position as principal in order to accept the position of Dean of Women and Professor of English in the College of William and Mary. This announcement will be heard with great regret by the many friends and alumnae of the school, for her faithful and successful service of five years has commended her work to all. She leaves a work well done and carries with her the good will and best wishes of all members of the Board of Trustees and the many friends of the school.

In this connection, the trustees are also glad to announce that they have been singularly fortunate in being able to secure as Miss Powell's successor, in the office of principal, Miss Mabel Eleanor Stone, A.B., M.A., who comes to the work with an unusual equipment of collegiate and specialized education, experience in administrative duties, a consecrated and attractive personality, and a sympathetic understanding of girls, which assures the school and its patrons of a wise leadership that will preserve to Chatham Episcopal Institute its best inheritance and bring to its life a fresh power and inspiration.

A COUNTRY MISSION'S RECORD

ROANOKE, VA.—For several years Mrs. William Wilkins has been the missionary in charge of the work at St. Barnabas' Mission ("Piney") near Ivanhoe in Wythe County, and she has inaugurated several activities that are most valuable and at the same time rather unusual in connection with a mission of this character. Among these are classes in cooking, sewing, weaving, basketry, etc.

One of the most interesting phases of the work is the helpful cooperation Mrs. Wilkins is able to give to the local public school authorities. From time to time she has visited friends in Michigan and has spoken before a number of branches of the Woman's Auxiliary there on the general subject of the work in Wythe County and the needs of the mission at "Piney." An important result of these talks was the establishment of the Anne E. Shipman Stevens Scholarship Fund in memory of one who, for nearly twenty years, was president of the Auxiliary in

Michigan. Contributions to this fund are made by various branches of the Auxiliary in that state and are forwarded through the Treasurer of the National Council to the Bishop of Southwestern Virginia for use in Mrs. Wilkins' work.

With these gifts it has been possible in the past year or so for Mrs. Wilkins to make very substantial contributions to the needs of the local public school and thus to enable the employment of especially well trained teachers and the extension of the school term from six to about nine months. This, of course, constitutes a very distinct benefit to the neighborhood which otherwise would not be available, and excellent results have already been evidenced by the better educational preparation than heretofore of the pupils of the neighborhood.

In addition to these things Mrs. Wilkins cooperates in every possible way with the County Red Cross, the Home Demonstrator, and other similar agencies, and the Community House at Piney is frequently used for first aid clinics, canning and cooking demonstrations, etc.

A VIRGINIA
COUNTRY MISSION


ROANOKE, VA.—One of the most interesting mission points in the Diocese of Southwestern Virginia is St. John's-in-the-Mountains at Endicott, about twelve miles from Rocky Mount. For a number of years Miss Ora Harrison has been the very efficient worker in charge here. A native of Franklin County, she knows well the needs of the people among whom she ministers and is able to obtain and hold their confidence and affection in a most gratifying way. Her principal assistant, Miss Lydia A. Newland, of New York, has likewise rendered valuable service at St. John's for several years past. Miss Newland, intending to make her home in the Middle West, has recently presented her resignation and it is anticipated that considerable difficulty will be experienced in finding a successor to fill the position so acceptably as she has done.

At St. John's there is an attractive stone school building with auditorium on the second floor. The other buildings are a comfortable teachers' home and a garage.

One of the greatest blessings to the work here is the splendid and very practical interest of Mrs. Alice E. Smith, of Chicago and Hamilton, N. Y. Through her assistance and that of her friends in the North and West, a number of things have been done at St. John's that would not have been possible otherwise. These include the employment of a third teacher during a large part of the past two years, the removal of the teacher's home to a more attractive location on the grounds and the boring of a well, the very considerable improvement of the house and the erection of a garage. Mrs. Smith lives a part of the time in Hamilton, New York, and one result of her enthusiastic interest in St. John's is the recent presentation to the mission of a Ford car by the Woman's Auxiliary of the Diocese of Albany.

Another new and wonderful factor in the work at St. John's is a missionary physician. In the past the nearest doctor was ten miles away over a road that usually presents the difficulties that only an unimproved mountain road can afford. Obviously the presence of a physician in the immediate vicinity was an urgent need.

About July 1st Dr. Franc Morrill, a close



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friend of Mrs. Smith, came to live with the workers at St. John's and to minister to the physical needs of the people of the community. She is fitting up an office over the garage. Friday of each week is "office day" and on one of these office days twenty-three patients came to her. Dr. Morrill spent a month at St. John's in the early spring and has now come back to take up definite residence there. Although she has been there only a short time, she is rapidly becoming acquainted with the people and is already obtaining gratifying results. She has had many years' experience in public health and medical mission work in Chicago and thus is peculiarly well fitted for the service she has now undertaken at St. John's. Bringing the viewpoint of the missionary to the work that has to be done by the average physician in the mountains, one can see a future for her work, the value and beauty of which is beyond the possibility of estimate.

For several summers Bishop Jett has appointed theological students as special workers at St. John's, and these have done splendid work in teaching, preaching and coaching in athletics. Among the number have been the Rev. Roderick H. Jackson, now City Missionary of Charleston, S. C.; the Rev. Lynne B. Mead, at present serving as supply in vacant parishes of Southwestern Virginia; Mr. Jacquelin Ambler, who is this summer at St. Peter's Church, Roanoke, and will enter the Seminary in September, and the Rev. J. Manly Cobb, who is at present associate rector of St. John's Church, Roanoke.

As there is no student at the mission this summer, the Rev. Mr. Cobb went out on Friday, August 7th, and conducted a very interesting service in the evening. The hall was well filled; more than a hundred persons being present and many of them taking part in the singing of the hymns.

On Saturday afternoon there was a basket picnic at the Mission. The people came from a radius of several miles and brought eatables galore. Under the leadership of Dr. Morrill, basket ball goals had just been erected and before the festivities began the boys and girls had great fun; several of them being already well experienced in the game.

BUSINESS MAN ORDAINED PRIEST

DENVER, COLO.—The Rev. John W. Hudston was advanced to the priesthood in St. Andrew's Church, Denver, on St. John Baptist's day, June 24, 1925, by the Bishop of the Diocese, the Rt. Rev. Irving P. Johnson, D.D., who also preached the sermon. The Holy Eucharist was celebrated by the Bishop Coadjutor, the Rt. Rev. Fred Ingley, S.T.D., and the candidate was presented by the Rev. Neil Stanley, vicar of the parish. A large number of the clergy of Denver and neighboring towns were present and took part in the service.

The newly ordained priest had been, for forty years, one of the most prominent laymen in the Diocese, serving for many years as secretary both of the Standing Committee and of the Board of Trustees. He has twice been deputy to General Convention. He was the founder and the first president of the Diocesan Lay Readers' League.

In his youth Fr. Hudston had to put aside the idea of the priesthood, for other duties and responsibilities, but had given himself unsparingly to every kind of lay ministry. About a year ago he retired from

his position as trust officer in a local bank, and began to prepare for Holy Orders.

He remains attached to St. Andrew's Parish, of which he had been warden, but is also free for much mission work.

The unusual circumstances and the high regard in which he is held by his fellow Churchmen made the event of particular interest, and there was a large congregation present. The service, taking place in a parish accustomed to full ceremonial, was carried out with unusual splendor. Bishop Johnson was vested in a cope of green and gold brocade, with mitre to match; and Bishop Ingley in a Seventeenth Century chasuble of blue damask brocade with silver, and a mitre of the same, set with pearls and sapphires. The vestments put on the new priest in the course of the service, were equally old. His first official act was at the close of the service, when he blessed the people as they passed out of the church, each one kneeling before him for a moment, to receive his benediction.

MISSISSIPPI RURAL CONFERENCE

BOLTON, MISS.—The following are among the recommendations of the Findings Committee of the third annual diocesan Conference of Rural Parsons of the Diocese of Mississippi that was held during the spring. The recommendations omitted are of a temporary nature.

"The purpose of the Rural Parsons' Conference is to study the best methods to carry the Church into the rural districts.

"We define a rural congregation as one, the majority of whose members depend for their support upon agricultural work, and also the small towns which depend upon lumbering, fishing, and kindred occupations.

"The opportunities for rural Church extension are everywhere. They are well exemplified by the wonderful work done by the Rev. B. E. Brown, at Tarboro, N. C. We recommend its study by every clergyman of the Church.

"Sacrifice was emphasized by every report and was the underlying motive of every suggestion made for the inception as well as the conduct of rural work both by laity and clergy.

"We recognize the great opportunity afforded women and girls in rural work and commend this opportunity to their attention.

"All Saints' College, Vicksburg, is commended to the support of the Diocese of Mississippi as a very valuable agency for propagation of the Church in Mississippi by laywomen.

"The Christian Nurture Series is adapted to all classes of people and is recommended as the best method devised to teach in rural schools.

"Social Service is not a substitute but rather one expression of the Gospel of Jesus Christ. We commend all efforts for the moral, physical, mental, and social uplift of the community.

"We recommend one preaching Mission in every field every year.

"We adopt as a slogan for our rural work 'Every priest a missionary, and every layman a lay missionary.'

CHANGE OF MISSION WORKERS

RICHLANDS, VA.—Mr. John Alfred Wilson, Jr., recently arrived in this country from China, assumed on August 1st the duties of layman in charge of the very important mission at Richlands in Tazewell County, where he will work under the general supervision of the Rev. H. H. Young, dean of associate missions.

In 1906 Mr. Wilson, who is a native

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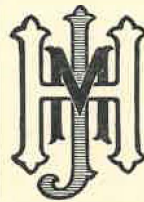
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of Radford, Va., went to the mission field in China and has served as a teacher there ever since, with the exception of his furlough time in America and one year as a welfare worker in France during the World War. For a number of years he has been connected with Boone University at Wuchang.

For nearly a year Miss Elizabeth Barber has been the worker in charge at this point. Miss Barber, and her assistant, Miss Lily Stout, have resigned, effective August 31st. It is interesting to note in this connection that Miss Barber, for eighteen years before coming to this work, was a missionary in China.

GREAT BROADCASTING STATION

LARAMIE, WYO.—Laramie, thanks to Bishop Thomas, is to have one of the finest broadcasting stations in the world, the gift of Mrs. E. H. Harriman to the Cathedral parish. One of the members of the firm installing the equipment is quoted in the Laramie *Republican-Boomerang* as saying:

"It is to be the very latest thing in broadcasting stations, one of the few super-power stations privately owned. This, in connection with the wonderful organ to be installed in the Cathedral with a special view to broadcasting, should make it one of the most talked of stations in the country. Under favorable conditions it should be heard clearly from coast to coast and in Canada and Mexico."

The new station is to be ready by September 15th, or before. The newspaper is jubilant:

"Surely the Cathedral station will open up a cheap, easy, and effective means of advertising Laramie to the wide, wide world."

DEATH OF
SISTER CORNELIA, C.S.J.E.

BROOKLYN, N. Y.—Sister Cornelia, the oldest member in age of the Community of St. John Evangelist, died at the Sisters' House, 492 Herkimer Street, Brooklyn, on Sunday, August 9th, after a long illness. She was in her eighty-eighth year. Her work had been in St. John's Hospital and with the orphans, by whom she was greatly beloved.

There was a Requiem, said privately with the assistance of the Community, in the Sisters' oratory on Wednesday, August 12th. This was followed by the burial office and a second Requiem in St. John's Chapel of the Church Charity Foundation. Interment was made in the Sisters' plot in Cypress Hills Cemetery.

DEATH OF
REV. J. H. TOWNSEND

HAMDEN, CONN.—The Rev. John Hamdenbrook Townsend, a retired priest of the Diocese of New Jersey, died at the residence of his son, James F. Townsend, in Hamden, on the morning of Sunday, August 9th.

The Rev. Mr. Townsend was born at Matinecock, Long Island, February 17, 1855. He graduated from the Brooklyn Polytechnic Institute in 1875, and from the General Theological Seminary in 1881. He was ordained to the diaconate in 1880, and to the priesthood in 1881 by Bishop Littlejohn.

In 1881 the Rev. Mr. Townsend became rector of St. John's Church, Camden, N. J., where he remained for ten years.

Then he accepted the Church of the Ascension, Atlantic City, where he remained seventeen years. After this he had parishes in Hamden and Willimantic, Conn., after which he returned to St. John's Church, Camden, where he remained until the time of his retirement in 1923.

A son, the Rev. J. H. Townsend, Jr., is rector of All Saints' Church, Guantanamo, Cuba.

DEATH OF
REV. C. T. A. PISE, D.D.

GOSHEN, N. Y.—The Rev. Charles Tomes Allison Pise, D.D., died on Thursday, August 13th, at his home in Goshen. The funeral was held in St. James' Church, Goshen, on Saturday the 15th.

Dr. Pise was born in 1857. He was educated at Kenyon College and at Bexley Hall Seminary; he was ordained to the diaconate and priesthood in 1884 and 1885 by Bishop Knickerbocker and Bishop Quintard, respectively. His first work in the ministry was at Trinity Church,

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Hamilton, Ohio, and extended from 1884 to 1891. Following a four years' rectorship at St. James' Church, Marietta, Ga., he became Dean of St. Philip's Cathedral, Atlanta, Ga., and served there from 1905 to 1914. In the latter year he began his last rectorship which was at St. James' Church, Goshen. In 1923 he resigned and was elected rector emeritus.

Dr. Pise received the Master of Arts degree from Kenyon College in 1892 and in 1905 the University of Georgia made him a Doctor of Divinity. He was a deputy to General Convention in 1898, 1910, and 1913. From 1913 to 1916 he was a trustee of the General Theological Seminary.

DEATH OF REV. H. M. G. HUFF

PHILADELPHIA, PA.—The Rev. Henri Motier Galley Huff, a retired priest of the Diocese of Pennsylvania, died at his home in Overbrook suddenly from heart disease, August 10th.

The Rev. Mr. Huff was born in Paulsboro, N. J., in 1855. He graduated from the Philadelphia Divinity School in 1880 and was ordained to the diaconate that same year by Bishop Stephens, becoming priest in 1882 at the hands of Bishop Lee. His diaconate was spent at the Church of the Incarnation, Philadelphia, after which he went to St. Mark's Church; Johnstown, Pa.

In 1884 he was in charge of St. Andrew's Church, Bridgeton, N. J., leaving there in 1887 to become the rector of St. Thomas' Church at Glassboro, N. J., where he remained until 1893. From 1893 until 1895, he acted as assistant rector at the old Epiphany Church, then at Fifteenth and Chestnut streets, Philadelphia, but which has now been merged with the Church of St. Luke's and the Epiphany, Thirteenth street below Spruce. Following that service, he was a missionary two years and became assistant at St. Matthew's Church in 1899 and continued in this place until 1905 when he retired.

In 1899 the Rev. Mr. Huff began his service as secretary to the Diocese and also to the Board of Trustees of the Diocese. He was also at one time secretary of Episcopal Hospital, Front street and Lehigh avenue, and a member of the Board of Managers of the Christ Church Hospital as well as secretary of the Philadelphia Divinity School.

He was married to Miss Mary Robinson Craig in 1885. His widow, a daughter, Emily, two sons, John Craig Huff, of this city, and Thomas Henri Huff, of Ogdensburg, N. Y., survive him.

The funeral service was held at his home Thursday morning, August 13th.

CANON RUSHBROOK, of British Columbia, writes of his work among the Indians: "One often hears that the only good Indian is a dead one, etc. Would to God there were as many Christian and helpful workers among the whites in proportion to numbers as there are among the Indians. They are nearly all Christians, and that means *active* Christians for Christ and His Church."

A SYRIAN of the Eastern Orthodox Church and an Austrian Roman Catholic were married recently by the rector in Christ Church, Westerly, R. I. Since their wedding they have been attending Christ Church regularly.

NEWS IN BRIEF

COLORADO—On a recent Sunday evening in St. Andrew's Church, Denver, ten small children were baptized in water from the River Jordan, which had been brought from the traditional scene of St. John Baptist's ministry by the godfather of one of the children. The baptism was administered according to the usual custom of the parish, "after the second lesson at Evensong," with lights and incense, and full ceremonial. Four children had been baptized on the preceding Sunday.

MISSISSIPPI—The Southern Convocation of the Diocese is to meet September 22d, 23d, and 24th, in St. Stephen's Church, Hazleton, Trinity Church, Crystal Springs, and the Church of the Redeemer, Brookhaven.

SACRAMENTO—Two clerical changes have been made in the delegation to the General Convention. The Rev. William S. Short, of Santa Rosa, will take the place of the Ven. Barr G. Lee, and the Rev. Charles E. Farrar, of Eureka, that of the Rev. Ernest S. Bartlam. —Archdeacon Lee has now so far recovered from his automobile accident of last April that he is able to resume his office work, but his physician still forbids his travelling and he will not be able to attend the General Convention.—The Field Department of the Province has assigned Archdeacon Porter of the Diocese of California, and the Rev. Alexander Allen, D.D., rector of St. Paul's Church, Oakland, to this Diocese for intensive work on the Church's Program the first week in November.—Bishop Moreland and Miss Moreland, in England during July as the guests of the Bishop of London, were honored at the Independence Day Dinner at the Savoy with seats at the head table with the American Ambassador, the Bishop of Durham, Dean Inge, and other notables.

SOUTHWESTERN VIRGINIA—On the afternoon of Sunday, August 2d, seventeen members of the Young People's Society of St. John's Church, Wytheville, went to St. Barnabas' Mission ("Piney"), took entire charge of the afternoon service, and had their usual program of prayer, scripture reading, hymns, and short talks.

WESTERN NEW YORK—The house party of the Young People's Fellowship of the Diocese, which, for the past two years, has been held at the Holiday House of the Girls' Friendly Society on Conesus Lake, will be at the Y. M. C. A. camp at Point Rochester this year from Saturday, September 12th until Sunday, September 13th.—The committee in charge has made final arrangements and it is expected that the Fellowships all over the Diocese will be represented to the number of eighty. This is an ideal place for the conferences where swimming, boating, tennis may be enjoyed.—Electric lights have been placed in St. James' Church, Avoca, N. Y., making it much more convenient for the people who attend the evening services.

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ST. JAMES' HIGH SCHOOL
WUHU, CHINA

WUHU, CHINA—The decisions of the faculty of St. James' High School, Wuhu, in the District of Anking, in settling the student strike which arose toward the end of the last term, have more than justified themselves, and the opening of the new term finds things in good condition, save for the serious over-crowding which continues while the school waits for the last few thousand dollars for its new building.

The striking students were told that they might return only on condition, that they came a week early and took the examinations they wilfully missed at the close of the last term. All but nine, four of whom went to other schools, returned and settled down to work. Three had to come late and paid a fine for the privilege of doing so. The results of the examinations show clearly that most of the students must have given up most of the holidays to study. The spirit of the school is fine.

Of new applicants, more than three times as many came as could be taken. Choosing the best from the entrance examinations, still left more than there were beds for. Beds on the porch, a bed in a closet, a corner of the attic fixed up, and students still begging to be allowed to come. The new record enrollment is 162.

Meanwhile Mr. Lanphear, the headmaster, looks out of the window at the pile of bricks already secured, and knows that only the lack of money to put the bricks together prevents the school from admitting more than two hundred boys who could otherwise be accepted. Four-tenths of the total amount is being raised in China; indeed it has been coming in there more quickly than the necessary help from home.

A FALL YEAR BOOK

A NEW PLAN which some Massachusetts parishes are finding helpful is to print their year book at the beginning of the fall rather than after the New Year or late in the spring. In this way the book has real publicity value as a prospectus for the coming year, inciting more interest and more generous coöperation. In announcing this innovation at the Cathedral, Dean Rousmaniere, said:

"A committee is now at work preparing a Cathedral Year Book, which, we are told, will be the first year book published by an American Cathedral. It will cover not only last year's work (1924) but something of the history of the Cathedral. The introduction will be by Bishop Lawrence, who will tell us about the beginnings of the Cathedral and give us some idea of the function and activities of the Chapter. The Dean will follow with an article dealing with a few of the unique features of the Boston Cathedral, showing how its work is reaching beyond the limits of the congregation and touching the life of the community and the Church at large. Mr. Aldrich, who has been in close touch with the parochial life, will sum up in his article the elements in it which seem to him of especial interest. Of course no word about the Cathedral would be complete without an account of the summer work under Dr. Sullivan, which makes so strong an appeal to the crowds of men and women who are drawn within these doors to hear him.

"The routine work of the Cathedral then remains to be covered and we expect to publish a series of short reports by the clerical and lay members of the staff and the heads of each organization. The last section of the book will be a financial statement by the treasurer.

"We expect the book to be ready for distribution about the first of October."

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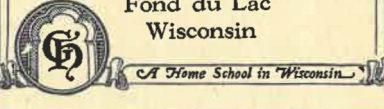
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ST. ANDREW'S CLINIC, WUSIH, CHINA

WUSIH, CHINA—The little free clinic at St. Andrew's Hospital in Wusih, District of Shanghai, in which a number of people became interested two or three years ago, continues to be a charge on the hospital funds almost impossible to carry, yet the suffering, poverty-stricken people who turn to it are so pitiful that the hospital staff does not want to turn them away.

St. Andrew's, with seventy beds, is the only American Mission hospital in that great industrial city of 300,000. Mission hospitals without endowment must, as nearly as possible, be self-supporting, and so are unable to do as much as they would like of the free work that would overwhelm them if they could open their doors to it. This means that the religious work of the hospital is correspondingly limited.

St. Andrew's started a free clinic, open one afternoon a week, and had 250 patients a day, of the poorest people, men and women, children, babies, from the city and the countryside, unable to pay even the small fee otherwise required by the hospital; treatment, medicine and bandages, free.

Dr. Claude M. Lee is in charge. When Mrs. Lee wrote about it in *The Spirit of Missions* two or three years ago, friends responded with over \$100. That amount, supplemented by gifts from Chinese in Wusih, has been stretched to the utmost limit. But it could not last forever even though the cost of maintaining the clinic is only about one dollar per day. The hospital funds are exhausted, but the crowds of suffering people still come hoping that they will not be turned away. Surely there are people here in America who will say, "The clinic shall not close."

The Department of Missions, 281 Fourth Avenue, New York, will give any further information desired.

DEAN LAINE, of St. Luke's Cathedral, Portland, Maine, whose paragraphs in the *Cathedral Leaflet* are increasingly quoted in the Church press, has become editor of the Maine diocesan paper, *The North East*, now in its fifty-third volume, and said to be the oldest diocesan paper in the country.

At the request of many Churchmen, the Editorial in THE LIVING CHURCH of August 1st, entitled

IN THE IMAGE OF GOD

has been reprinted in our series of
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