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VOL. LXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 12, 1925

No. 20

RELATIONS WITH THE FEDERAL COUNCIL

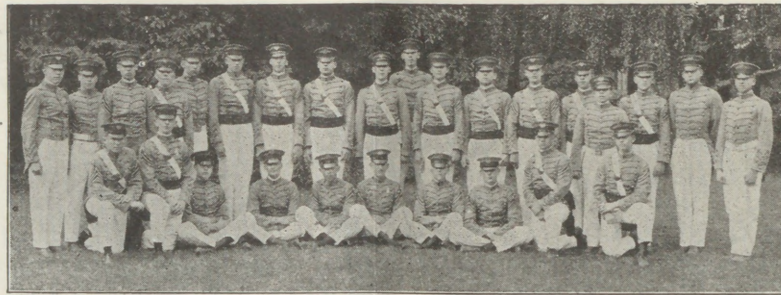
EDITORIAL

CO-OPERATION WITH THE FEDERAL COUNCIL

BY REV. CHAS. N. LATHROP

MYSTIC ROME

BY M. ROSTOVTZEFF, LL.D., PH.D.



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THE GOD, which current philosophy today on the whole offers us, would never of itself supply the motive and the vision which the distinctive Christian character preemptorily needs: and this is specially obvious if we consider the moral needs and capacities of ordinary men and women.—*Bishop Gore.*

AS WELL might a dewdrop sparkling like a diamond in the sun withdraw itself into the shade to take pleasure in its own brightness, as the Christian used for the expression of some of the beauty of God commend himself for the attainment of any virtue.—*W. H. G. Holmes.*

MAY I TELL you when it seems to me a good thing for us to remember a wrong that has been done us? That we may forgive.—*Charles Dickens.*

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VOL. LXXIII

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EDITORIALS & COMMENTS

Relations with the Federal Council

A SUBJECT which is likely to arise for discussion in the ensuing General Convention, as it did three years ago, is the relationship of the Church to the Federal Council of Churches. In the General Convention of 1922 an attempt was made to secure harmonious action by the appointment, early in the session, of a joint committee representing varying points of view, to recommend action. That committee formulated and presented a report recommending substantially that "existing relations between this Church and the Federal Council of Churches of Christ in America through the Department of Christian Social Service and the Commission on Christian Unity be maintained for the next triennium" and that a Joint Commission be appointed "to report to the next General Convention what future policy they deem expedient in this field." The report, signed by its chairman, Bishop Brent, and its secretary, General C. M. Clement, and supplemented by no minority report or suggestion that its recommendations would not receive the support of its members, was naturally presumed to convey a policy upon which these had agreed, not necessarily as expressing the preference of each, but as accepted by all in the interest of united, harmonious action. The record, now printed, shows, however, that in the House of Bishops Bishop Brent, having presented this report, "then presented the following resolution as a substitute for the committee's resolutions and moved its adoption"; and the substitute resolution thus presented committed the Church to "become a constituent member of the Federal Council of Churches" subject to certain reservations (Journal of 1922, pages 150, 151).

This repudiation by Bishop Brent of the recommendations of the committee of which he was chairman caused much perplexity and misunderstanding in the House of Deputies, where it could be known only by rumor, and where his signature to the report as chairman was assumed to carry with it his concurrence in the resolutions reported. The ensuing votes were thus complicated by this misunderstanding. In the end the committee resolutions, rather than those of Bishop Brent, were adopted. But the majority, consisting in the House of Deputies of a fraction of a single vote, satisfied nobody, but rather left an unpleasant feeling, which has, perhaps, persisted to the present time. Moreover the Joint Commission called for in the resolutions seems never to have been appointed. It is probably as

well, therefore, that the subject is to arise, under the terms of the resolutions adopted, for further discussion and determination at the approaching General Convention.

THE first thing to be understood is the precise nature of the relationship now existing. As this relationship is such that the Department of Christian Social Service, through its executive secretary, the Rev. Charles N. Lathrop, is charged with the qualified participation of this Church in the work of the Federal Council, we are printing in this issue a paper by Dean Lathrop showing precisely what are the activities of the Council in which we are participating and what are those in which we are not, but to which we should be committed if Bishop Brent's resolution of 1922 were to be adopted.

And we take this opportunity to express deep appreciation of Dean Lathrop's determination of a whole series of delicate questions that necessarily arise out of the vague resolutions of the General Conventions of 1913 and 1922. Under a man of less engaging personality, the cordiality of our relations with the Federal Council could not have been built up. And under one of less definite convictions in his staunch Churchmanship, the relationship could scarcely have been established without involving some clash between Churchly principles and the principles of the Protestant bodies that constitute the Federal Council. Churchmen ought to appreciate that Dean Lathrop has proven himself a diplomat of a high order in carrying out his vague and difficult instructions.

The Federal Council commissions on Social Justice, on International Justice and Good Will, and on The Church and Race Relations have done admirable work. These are subjects upon which Christian convictions ought to be brought to bear in political and social relationship. But the limitation of the organization of the Federal Council at once limits its influence in this field. Why should not the first attempt to bring united Christian conviction to bear on these subjects, be toward the consolidation or representation of *all* Christian bodies in this country? Yet that is not the ideal of the Federal Council. By selecting Christian organizations eligible for inclusion in its membership, it conspicuously omits some of the largest of American communions. Its corporate purpose cannot, therefore,

be said to be that of bringing the whole force of Christian opinion to bear on these or other subjects. And that is where the whole theory of those who would commit the Church to full membership in the Federal Council breaks down. They are consolidating, not Pan-Christian opinion, but Pan-Protestant opinion. This is directly recognized by the officials of the Federation itself. In an illuminating paper by the Rev. Dr. Charles S. Macfarland, general secretary of the Federal Council, entitled *Our Problem with the Churches*, printed in *Success Magazine* for April 1925, he writes:

"My position allows me to speak only for the Protestant churches." . . . "Once each month, when the Administrative Committee of the Federal Council sit about a common table, they represent in a very real way, with the exception of one or two major denominations, the entire Protestant Church forces of the United States."

Now we do not need to enter into an extended valuation of Protestantism in history. All of us are thoroughly in sympathy with part of it. The point is that Protestantism means, *to Protestants*, a Church, or a combination of Churches, organized within the past four hundred years, for the express purpose of supplanting the historic Catholic Church that had existed before them. Whether the term Protestant, when used by Churchmen to mean something entirely different, is accurately or wisely used with that different connotation, is quite beside the point. When Archbishop Laud, like other English Churchmen of his day, declared himself a Protestant, he meant something totally different from that which Dr. Macfarland means. We are perfectly ready to say, as the *Southern Churchman* said two weeks ago, "Grant all the shortcomings of Protestantism, it has saved our countryside from spiritual stagnation and death. Our Church has stayed in the cities." But the distinction which our admirable contemporary makes between "Protestantism" and "Our Church," which is carried through the whole of the excellent article, is exactly the distinction that we would make. To the *Southern Churchman* the distinction is as definite as it is to us. "Our own Church," it continues, "has been largely recruited in its ministry by men who, but for the kindly nurture of *Protestant bodies*, would have never known Christ." We can gladly offer our *amen* to its fervent "God bless Protestantism!" It is perfectly true, in the words of our contemporary, that "It needs . . . only that thing which this Church can give." Yet the fact remains that Protestantism still lacks, and apparently does not wish to assume, "that thing which this Church can give." Its position still differs radically from our own. Let the Federal Council so alter its own constitution and ideals as to show itself desirous of consolidating all American Christianity instead of American Protestantism alone, and then we shall be interested in discussing the *secondary* question as to whether a consolidation of thought that expresses itself through a federation of *Churches* is the best way for that consolidation to be secured. It is not the "breadth" of the Federal Council to which we raise objection, in so far as our own participation is concerned; it is its narrowness.

THIS distinctive Protestant character—in the sense of non-Catholic—of the Federal Council is maintained throughout its authorized publications. In a news story sent from its Washington office to daily papers last June (release of June 17) we read:

"WASHINGTON, JUNE 16—Carrying a substantial sum from American churches for the relief of European churches, the Rev. Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, will sail for Europe on the *S. S. Pittsburgh* on Thursday (June 18th). The trip is made at the request of American church bodies which desire to strengthen

relations with European Protestant churches and want a firsthand report on the needs of church relief in Europe. In Paris Dr. Macfarland will meet the Committee on Reconstruction of French churches regarding the completion of that work which has been done at the expenditure of about \$2,000,000 given by constituent communions of the Federal Council of Churches. He will deliver the relief money he carries to the Central Bureau for Relief of the Evangelical Churches of Europe, at Geneva. At that city he will deliver the address at the closing exercises of the University of Geneva and speak before the John Calvin Society on *The Permanent Contributions of John Calvin to Church and State.*"

Is not that directly promoting one part of Christianity in antagonism to another part?

Nor is this Pan-Protestant propaganda on the part of the Federal Council confined to Europe. In an earlier "release" from the same office, dated May 14, 1925, we read:

"WASHINGTON, MAY 14—Here is a fine example of church coöperation. With the forwarding of \$46,000 to the Union Church on the Canal Zone the Federal Council of Churches announces today that the erection of a beautiful and adequate church at Balboa, representing more than a dozen denominations, is assured. The pastor of the Balboa congregation, the Rev. A. R. Brown, has arrived in New York to aid in securing the balance of funds needed for the finishing of the building, the furnishings, and the purchase of an organ. The Federal Council's Committee on Religious Work on the Canal Zone serves as a clearing-house for Protestant communions in their undertaking to provide a program of united worship and service in this new field of responsibility. The funds sent by the Federal Council are for the completion of the new church edifice. This and three other congregations constitute the Union Church on the Canal Zone. The others are located at Cristobal, Gatun, and Pedro Miguel. The Cristobal church building was completed two years ago. The Federal Council Committee hopes to be able to initiate a campaign for the erection of a building at Gatun as soon as the Balboa project is finished, a location for a church being assured by the government."

It must be obvious to Churchmen that as we have sent our own bishop to the Canal Zone, have erected a Cathedral for him (a special gift) at a cost of more than \$100,000, and are maintaining the services of the Church in a number of the not-many cities and villages of the Zone and of Panama, all of which work was well established long before the Federal Council started out to establish a rival work, it is at least somewhat presuming on our good nature to expect us now to become a recognized part of the very movement that is established in opposition to our work! Balboa and Ancon, at which latter our Cathedral is located, are substantially the same place. Together they are locally termed the Ancon-Balboa district. Our Cathedral occupies the most conspicuous site in the district. The work is older, the congregation larger, than that of this Union Church. Pedro Miguel is only five miles distant, with regular bus service. On the Atlantic side, Gatun occupies about the same position in relation to Colon and Christobal as does Pedro Miguel to Ancon-Balboa. It is only a few miles away, with good transportation service, and about fifteen members of the garrison there attend our services at Colon, including two lay readers. In Christobal, where the "Union" church building "was completed two years ago," our Christ Church was erected in 1865 and has been maintained continuously ever since. The present rector, the Rev. E. J. Cooper, has been in residence for nineteen years and is doing a remarkable work. Among the native West Indians of the district, we are doing by far the largest work of any Christian body. Eighty per cent of these express their "preference" for the Church at every government census.

So throughout that district—the Canal Zone and adjacent territory—our work was thoroughly established and eminently successful for years before this invasion of the "Union Church." Never has there been a greater breach of that "comity," of that sense of "fel-

lowship," in which the Federal Council professes to believe. The establishment of their work there was a definitely unfriendly act, in violation of all those professions which are made in order to obtain our adherence to the Federal Council. And yet we seem to have Churchmen who believe that they are promoting Christian unity when they urge us to accept membership in this official propaganda in rivalry with our own work.

FOR the difference between the conception of the Church and of Christian unity of those who have created and maintain the Federal Council of Churches, and the conception of the Anglican Churches, is fundamental.

The Preamble of the Constitution of the Federal Council of Churches declares that—

" . . . the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour. . . "

The Anglican Churches, with the other ancient Churches of the world, assert:

"I believe one Catholic and Apostolic Church."

These are two distinct theories of *oneness*. One is of the "Churches"; the other is of the "Church." A person may accept one theory or the other, but the two are irreconcilable. We do not forget that some of the Protestant Churches theoretically accept the Nicene Creed; but that these have permitted it to remain in abeyance, so far as any distinct authority over or limitation of their own standards is concerned, will scarcely be denied.

The Anglican conception of oneness of the Church is such that rival organizations, in antagonism to that of the ancient Church, cannot be accepted as possessing an "essential oneness" with the latter. That all duly baptized persons, whatever be the allegiance that they own, possess an "essential oneness . . . in Jesus Christ," since they are members of His Body, might, indeed, be affirmed; but that voluntary organizations which groups of these have created, invariably because of dissatisfaction with something in an earlier organization, can possess an "essential oneness" with "the Church which is His Body," no intelligent Churchman can affirm. The "Church" is the Bride of Christ; He does not enjoy a multiplicity of brides.

Again the first of the objects of the Federal Council, as stated in its Constitution, is "to express the fellowship and catholic unity of the Christian Church." Now precisely as the use of the term Protestant by the Federal Council differs from that use which has sometimes obtained among Churchmen in describing themselves, so does the use of the term Catholic. We capitalize it*; they do not. To us it is both a description and a title of the Church; to them it is the former only. To us, "Catholic unity" is a unity within the Catholic Church; a unity in which like fundamental doctrine, like sacraments, and like organic continuity are essential factors. To them it is something wholly outside of the historic organism, something that can be created by a process of federation of organizations, and, obviously, something consistent with entire repudiation of any fellowship or unity with historic Catholicism.

Why, then, do Churchmen fail to recognize that the Federal Council stands for a united Protestantism against an historic Catholicism? Why do they feel that it would be useful for us to throw away our advantage of complete autonomy, in which we are able to formulate our own views on social and international subjects, and accept instead a situation in which others, pro-

ceeding from different premises, will formulate them for us?

It is not a question of coöperation. That we should coöperate with any and every agency to promote whatever policies we may deem proper, is beyond question. It is rather a question of accepting corporate membership in one such agency that expressly, by its constitution, excludes other like agencies from like membership.

Corporate membership is not necessary in order to participate in such parts of the work of the Federal Council as we may approve. Dean Lathrop's article shows that "promotion of work in local jails has been started" in places, by the Federal Council, after "conferences with the Roman Catholic and Hebrew officials." In the study of "the economic roots of wars," he says, "the coöperation of the National Catholic Welfare Conference is an important phase." Now in order to secure the coöperation of Roman Catholics and Hebrews, was it necessary for their official organizations to become corporate members of the Federal Council? Or for these to coöperate in establishing "union churches" in the Canal Zone or Protestant churches in Europe, as a condition toward coöperating in the attempt to study the economic roots of war? Roman Catholics were not asked to commit themselves to the principle of an "essential oneness of the Christian Churches," nor Hebrews to deny their religion, in order to work with the Federal Council. Coöperation and corporate membership in an organization whose principles are not ours are two distinct subjects.

Yes, we ought to know our Protestant neighbors better. We object to their federation because, for the reasons we have stated, it leaves our position out of its fellowship and sympathies. But we want to work with them through coöperation as fully and as often as we can, and without getting mixed up in unnecessary, academic differences, as we should be in the Federal Council. We entirely agree with Bishop Parsons in a pregnant statement which he made recently in an article in the *Churchman*:

"If there is anything more pathetic among Christians than a devoted lover of our Lord who knows no form of Christianity but that represented by the extreme Protestantism of some modern sect in a country town, it is the devout Christian who calls himself a Catholic and knows nothing of the richness of devotion in the best of Protestant Church life. To profess to be a Catholic ought to mean that nothing Christian is alien to one's sympathy and love."

All we ask is that the Church will rigidly preserve its own autonomy; that it will not be made a party to abstract declarations of principles that violate its own or are with great difficulty correlated with them; that it will not be placed where its policies in social, national, or international matters will be determined by others; that having built up our own work, as in the Canal Zone, we shall not be expected also to help finance a rival work duplicating our own; and that, in a distinct limitation of fellowship to one part of Christianity to the exclusion of another part, we shall have no part nor lot.

Obviously, each of these *desiderata* will be at least made much more difficult by any acceptance of corporate membership in the Federal Council of Churches.

ACKNOWLEDGMENTS

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*Observe the significant capitalization in the Apostles' Creed as printed in the Prayer Book: "The holy Catholic Church."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF THE ACTS

September 13: Fourteenth Sunday after Trinity

A NOTABLE FIRE

READ ACTS 19: 8-22.

IT is remarkable that St. Luke, with his physician's interest in healing, comments but rarely on the healing ministry of the Apostles. That ministry was undoubtedly exercised, but the fact is that it was rigidly subordinated to the work of preaching. It appears, in St. Paul's case, to have been occasional rather than normal. At Ephesus healing occupied a greater place, as the length of his stay justified St. Paul in taking time from his strictly spiritual work. How effective his healing was we may judge from the fact that it was initiated. Imitation is an acknowledgement of worth. Some of the countless quacks for which Ephesus was notorious added the Name of Jesus to those by which they were wont to conjure, with results disastrous to themselves. Their discomfiture occasioned a considerable reaction against superstitious practices in Ephesus and secured a respectful hearing on the part of many of the spiritual message of St. Paul.

September 14

THE TUMULT AT EPHESUS

READ ACTS 19: 28-41.

SO long as St. Paul's influence and the strength of his adherents were gained at the expense of a company of strolling mountebanks few in Ephesus would care, except the mountebanks themselves. But it was quite another matter when the prestige of a state religion, and a profitable commerce which depended upon it were concerned. The cult of Artemis, goddess of Ephesus, had spread extensively over the Mediterranean, and Ephesus was the seat of a prosperous manufacture of her images, which were exported to her devotees. With the sensitiveness of those whose pocket-books were being affected, these manufacturers estimated the results of St. Paul's work. They saw, and saw rightly, that it drew worshippers from Artemis, and trade from themselves. It was easy enough to create a demonstration against St. Paul by a clever appeal to local pride and religious prejudice. The demonstration was little more than riot of senseless shouting, but it occasioned the departure of St. Paul from Ephesus by hindering, for the time being at least, the quiet furtherance of his work there.

September 15

AN EXTENDED DISCOURSE

READ ACTS 20: 1-12.

UPON leaving Ephesus, St. Paul visited Macedonia and Greece where he completed the collection of a fund for the destitute Christians of Jerusalem. With this, and with the representatives of the several Churches who had been entrusted with it, the Apostle had purposed sailing for Asia. A hostile movement of the Jews suggested the wisdom of his making his way to Troas by land, while his companions sailed to meet him there. The narrative gives the account of a meeting at Troas which is probably typical, in all except the accident to the young man, stunned by his fall from a third story window, of many a meeting in the missionary churches. The disciples met to partake of the *Agape*, or Love-feast, of which the Eucharist was apparently the conclusion, and then to listen to St. Paul's exposition of the Faith, and his wise counsels for the conduct of the local church.

September 16: Ember Day

ST. PAUL'S LOVE FOR HIS CONVERTS

READ ACTS 20: 13-38.

THE Book of the Acts contains nothing so moving as St. Paul's final address to the elders of the Ephesian Church at Miletus. Three things are noteworthy about it. First, there

is the emphasis the Apostle places upon humility of mind, a humility which he had always sought to exhibit in his dealings with Jew and Gentile. Second, there is the Apostle's courage. He is going to Jerusalem as one fully conscious that bonds and afflictions await him, yet, with all that clear consciousness, he goes. His life is less dear than the faithful performance of his ministry. Finally, there is his loyalty to the Faith, which rings out in his impassioned appeal to his converts to stand fast in the Gospel. If one loses anchorage in the Faith, the whole life is adrift. What magnificent self-command there is in the parting address of St. Paul! He is as firm as adamant, and yet with all his firmness, he is supremely tender. St. Paul could love, and win love in return.

September 17

END OF THE THIRD MISSIONARY JOURNEY

READ ACTS 21: 1-17.

I AM ready to die." The greatness of St. Paul lies in the completeness of his self-renunciation. There is a marvellous combination! A man great in intellect, stupendous in energy, capable of ruling men, and managing great affairs; a man of volcanic passions, but possessing self-control; imaginative, fearless, and resourceful. By himself he must have been great, but he lost himself in a greater cause, to which he gave himself wholly. He could say, "I live, yet not I, but Christ." He took on something of the measure of the stature of Christ; seeking to lose his life in the service of the Master, he received it again, broadened, deepened, and fitted for action of which, alone, it would not have been capable. A man's greatness is determined by his ruling motives, he is conformed to that he most loves.

September 18: Ember Day

ADVICE WHICH LED TO DANGER

READ ACTS 21: 18-26.

ST. PAUL'S insistence upon the freedom of the Gentile to enter the Church without submitting to the requirements of the Law, had exposed him to the suspicion, on the part of many in Jerusalem to whom keeping the Law was a matter of vital concern, of wantonly encouraging indifference to its provisions even among the Jewish Christians. This suspicion St. Paul was ready to allay. He knew well the binding character of an obligation such as was the Law to the Jew, and he did not seek to tamper with it. He was not the type to encourage men to sit easily to any duty, or to recognize quick transference of allegiance. "It is required that a man be found faithful." There is a message here to our modern haste to give up old and sanctioned loyalties, in face of the desire for what we call our "freedom." We seek to be free by rejecting the discipline of law, and to be liberal by the process of denial. Our impatience finds little sanction in the efflame of St. Paul, the world's stoutest advocate of liberty.

September 19: Ember Day

ASSAULTED AND ARRESTED IN THE TEMPLE

READ ACTS 21: 27-40.

ST. PAUL'S forbodings of disasters at Jerusalem were fulfilled. He was arrested upon the charge of teaching sedition, and of profaning the temple and the Law. It is possible, and even probable, that the Apostle later enjoyed a season of liberty, but of this we have no certain record. St. Luke's account is from this moment one of "the prisoner of the Lord." We do well to remind ourselves that St. Paul accepted with open eyes the consequences of his visit to Jerusalem. He might have avoided them by staying away. The fact was that he looked upon himself as an agent in God's hands, whom God would use for the furtherance of His plans, whether he were bond or free, and the circumstances of his personal life were, therefore, of little consequence either to himself or his work.

TRAVEL PICTURES—SERIES VII.

By Presbyterian Ignotus

FROM Boston to New York in half an hour, by motor! Rather an astonishing feat, but I have just performed it; and now, sitting in the pleasant vicarage garden under the shadow of St. Botolph's matchless tower, the melody of its bells filling the air with misty music, I mean to tell you of it.

Here on these Lincolnshire fens there are many tiny villages scattered about, each with its group of cottages, its two or three farm-houses, its shop, where (within limits) everything is sold from a suit of clothing to *The Daily Mail*. The shop is usually the post-office, and bears the village name on its front. One such hamlet of perhaps a dozen buildings, ten miles from Boston on the road to Lincoln, proudly calls itself by the name of the New World's metropolis—though I believe its naming had nothing to do with Mannahatta, but was owing, rather, to settlers from Old York (our New York, changing its designation from Nieuw Amsterdam, did so in honor of the Duke of York, to whom the province and its chief place had been granted by Charles II—though by what right, I never could ascertain).

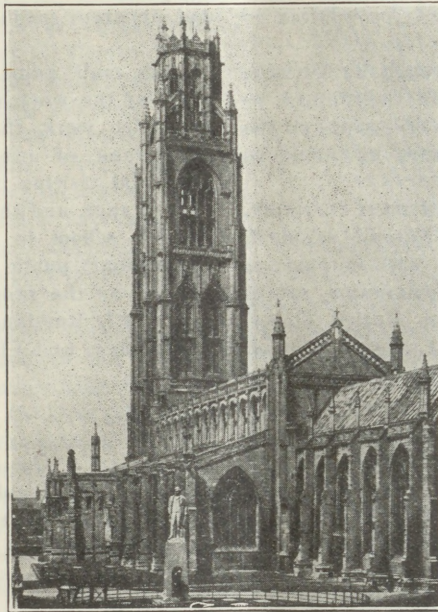
Journeying over the wide spaces, it gives one a start to see a guide-board inscribed, "New York, one mile"; nor does the sense of incongruity lessen when the mile is passed, and the infinitesimal "four corners" is reached. I confess freely that it was the quest of three adorable children that took me there, rather than curiosity about this New York itself. Coming down from Lincoln to Boston last week, I found myself in a railway carriage with a party of youngsters off for their holidays. Before long, we were intimate friends; Geoffrey, 15, Rosalie, 14, Jack, 12, all rather shy at first, and fearful of disturbing their accidental neighbor, but ready enough to respond, once they were reassured as to that. They live in a London suburb, their father is a civil servant, they are all well advanced in schools, with "matric" not very remote; and they were going to a farm near Dogdyke for a month of fishing, and other rural sports. Geoffrey is an amateur electrician, Jack has ambitions to be a traveller in unknown regions, and Rosalie confessed that she had thoughts of becoming a farmer or something else out-of-doors. You can hardly imagine how gentle and sweet-voiced they were, how candid their blue eyes, how frank and child-like. They told me all about the farm where they were going: it was called Wildmore, and it was near New York. That seemed definite enough; and when we parted, I secretly resolved to see them again and in their new environment. But alas! Wildmore is the name of the whole parish, and we would have to make a round of all the farms in it to discover where they were, I learned. It was a disappointment, I must confess; and yet I made a pleasant journey this Monday morning, with a joy in the search, fruitless though it proved. Better luck some time, perhaps!

IT WAS ALL extraordinarily reminiscent of Walcheren. The level fields with their abundant harvests of wheat and barley, just being gathered in, the wide pasture-lands and meadows, the "drains" dividing field from field, with sedate anglers sitting on the banks watching their lines in complete absorption, the steep-roofed brick cottages covered with mossy tiles, and the pale sunshine drenching all in its milky radiance; it was Dutch essentially, And the edicts of the Holland County Council, posted at the corners of the way, seemed to confirm that

impression, even though they were in English. You may remember *The MS in The Red Box*, a story of some years past, which told the tale of the redemption of the fen-lands by Dutch engineers and workmen, generations ago. Some of them settled here, in point of fact, so that Dutch names are often found hereabouts.

I DOUBT WHETHER in all England there is a nobler parish church than St. Botolph's, whose "stump" dominates the landscape for many a mile. Grantham and Selby might contest the claim, but to no purpose. One doubts which to admire more, the great tower, mirrored in the Witham, or the vast interior under its stone arches, where, they say, four thousand worshippers can find place. As I sat in the stalls yesterday I perceived a bit of some mischievous school-boy's carving on the stall adjoining; his initials, and the date, 1713. Boston church was more than four centuries old when that was inscribed. In the newer Boston, no church or chapel stands which was built so far back.

This church was always in secular hands; so the iconoclastic fury, that smashed painted windows and left almost all niches empty of their carven work, must be attributed, for the most part, to the Puritans, not all of whom went to New England. Strange how the whirligig of time brings round its revenges! Thomas Cromwell was the rascally minister of a rascally king in his most unkingly exploits. The descendant of Thomas Oliver murdered a saintly king for being a Christian and valuing the Church more highly than he valued his throne. Our day has seen a descendant of Oliver doing public penance in deprecation of his forefather's sin. How many children of the Puritans are trying to repair their ancestors' faults, on both sides of the Atlantic!



ST. BOTOLPH'S CHURCH
BOSTON, ENGLAND

THE PRESENT vicar of Boston has worthily administered his trust; and, though modern glass is a poor substitute for medieval, the more important matters are quite as they ought to be. Daily the Lord's Service is celebrated in the Lord's House, with proper adjuncts of glory and beauty. Three altars, neatly adorned, are erected there; and the ancient church is well attended by reverent congregations. I wish they might have heard better sermons yesterday, but that they did not was because I was there. At any rate, they listened eagerly and attentively, even though the preacher spoke what an old man in Somerset, some weeks before, called "broken English, though interesting."

IT IS A DEAR, sleepy old town, far removed as possible from its gigantic namesake overseas. There are perhaps 16,000 people, snugly established in weatherbeaten brick houses roofed with tiles; and most of them appear to be engaged in selling peas and other farm products, dealing in seeds, and cultivating roses. Along the quay, among ancient warehouses, stands the house where Ingelow lived, and it gave me a start to see the name "Enderby" over a shop-door. On Saturday the market-place, just beside the church, was filled with stalls where all kinds of wares were selling. I even saw a man auctioning off old clothes and complaining bitterly because he could get no more than six pence for a second-hand coat, with only a few

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Alien Peoples in America

By the Rev. Robert Keating Smith

THE Joint Commission on the Study of Alien Races was appointed by the last General Convention to do a piece of work which should result in the definite knowledge of what the Church is actually doing among the many millions of immigrant races who have made our home theirs.

The National Council, through the Department of Missions, had already pointed out to the Church the fact that not only are these people among us, but that they and their children born in this land are a religious liability to us. Millions from Europe, who there were Roman Catholics, have here dropped away from the faith of their fathers, and a new generation is growing up with no knowledge or care for religion of any sort. Jews likewise who have lapsed from their religion are bringing forth children without the fear of God. Protestants of various denominations, Lutherans from the Scandinavian nations, and others, have likewise suffered great loss of members on their immigration to this land of social and financial success. Their hopes and dreams in the homeland which led them to this country were not for "freedom to worship God," and America today is filled with families and individuals whose conversion to any faith is anything but "proselyting"—just plain salvation.

All this the Department of Missions, through its Division of the Foreign Born, has been calling upon the Church to recognize, at the same time giving the advice of experts on the various races as to how these foreigners among us should be treated so as to bring them back to God.

The present Joint Commission put itself at once, therefore, into connection with this Division of the National Council, and, using the good offices of the staff, who with enthusiasm placed themselves at the disposal of the Commission, set to work to address the Church throughout the United States.

The way to find out what each parish and mission is doing is to ask questions, and this was promptly done. It was a case for another "questionnaire." Now a questionnaire is one of the most annoying of all pieces of mail matter which pass through the post office. This is so because it forces a man, if he answers it, to write down pretty exactly what he is doing, and most of us are far from knowing what we are doing. So much of the Christian ministry is work done for the future expansion of the present activity, and we can honestly say that we really cannot put down in writing what it is in definite statement. Nevertheless, the questionnaire which went out to the 7,500 parishes and missions of the Church brought back replies from 837, or 11.2 per cent of answers, a gratifying result when these considerations are taken into account. Every diocese or missionary district sent back at least a few replies, and many of these have but few racial problems, being sections into which not many of the invaders have found their way during the past generation. The replies, in addition, were made by men who are definitely in possession of the facts in their cases, so that the knowledge obtained so far is definite and accurate. The Joint Commission will doubtless ask the General Convention this year to be continued, so that the work begun may be completed during the next three years.

From nearly every part of the United States—in fact the only races reported from most of our southern states westward from Alabama—the first reply of the Church mentions Greeks and Syrians, ubiquitous merchants and tradesmen threading their way into all towns and cities throughout the known world. These are consistent members of the Eastern Orthodox Church, and but few lose their faith, so that our parishes and missions report friendly contact with them, administering the sacraments where no native clergy are available, and giving the use of church buildings for Sunday services from time to time.

Along the Pacific coast the Church is trying, with all other Christian bodies, to meet the menacing problem of the Chinese and Japanese. Here also are many of the Scandinavian races and Germans and the almost omnipresent Italians, many thousands of whom have dropped out of all religion and lost in-

terest in God. It is interesting that Australians, English, Irish, and Scotch, are all reported from the western coast as aliens whom the Church is reaching, these being probably our own Church people lapsed or former members of various Protestant bodies.

In the Northwest are reported the Norwegians, Swedes, Danes, and Finns, also Czechs and Germans, all settled in the great farming districts, and many turning from godlessness or religious carelessness (the two are dangerously close together) in response to the Church's advances.

The mines and steel districts in the central East report great groups of unchurched Slavs, the Ruthenians, Slovaks, Poles; while the nations of the world who find themselves in the larger cities are sending, from time to time, individuals to our Church services, children to our Church schools, and families to our parish houses, all seeking a spiritual home. In the mill cities of New England are Russians, Poles, Lithuanians, Syrians, Armenians, Germans, Scandinavians, Czechs, and, along the coast, Portuguese. Widely scattered Italians are reported from all parts of the United States, responding without apparent prejudice to any sincere religious appeal whatever.

The main point to be stressed at present is the fact that most of the work reported is being done in the quiet routine of parish work, the regular services of the Church held for Americans of every racial origin without discrimination, parochial visiting in the homes of the people without distinction of race, and the bringing together of the children into the Church school in quite the natural associations formed in the ordinary public schools. The language is English, the tongue spoken by the people of the "land where my fathers died"—as Little Russians, Scandinavians, Greeks, Armenians, Poles, Portuguese, and Chinese enthusiastically sing!

CONFESSION

One asked me if I loved my Lord;
I could not hear the gracious word;
My eyes for weeping could not see
That my Inquisitor was He!

HARRIET STORER FISK.

URBS FORTITUDINIS

THE CANTICLE, *Urbs Fortitudinis*, which is now permissible to be sung at Morning Prayer, as an alternative to the *Benedicite*, or Psalm 148, is an enrichment of the [Irish] Prayer Book. *Urbs fortitudinis nostrae Sion*, "The city of our fortitude is Zion," the Canticle consists of the first eight verses of Isaiah 26, omitting verses five and six. The translation is that of the A.V., except that in verse seven the R.V. is followed, and that verse four runs, "Trust ye in the Lord for ever: for our rock of ages is the Lord." An alternative Canticle to the *Te Deum* at Morning Prayer is not likely to be often used; yet an alternative, used with judgment, may be made helpful in setting forth God's most worthy praise. The use of the *Benedicite* throughout Lent not only marks the season, but is a welcome seasonable change in Morning Prayer. *Urbs fortitudinis* does not seem unsuitable for the marking of the season of Advent. The old custom of marking the seasons by a color scheme has the support of modern psychology in its favor. It can teach pleasantly through suggestion. There is a decided gain to character in forming pleasing associations. These should be formed in the highest regions of human life, in the things of the spirit of man. Last week Dr. Shadwell wrote in *The Times* on the need of fortitude, which he described as a frame of mind marked by a firm resolution to carry on and make the best of things, whatever may befall. The spirit needed today, he thinks, is neither pessimism nor optimism, but fortitude. By a happy coincidence, just at the moment when fortitude is needed, the Church of Ireland permits the Canticle *Urbs fortitudinis* in its public worship. This enrichment of the Irish Church Prayer Book is opportune.—*The Church of Ireland Gazette*.

Coöperation with the Federal Council of Churches

By the Rev. Chas. N. Lathrop

Executive Secretary of the Department of Christian Social Service, National Council

THE Department of Christian Social Service has completed this month four years of coöperation with the Federal Council of Churches in its commissions and committees which have to do with social service. It seems fitting at this time to review our relations and coöperating activities.

THE RELATION OF THE CHURCH TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

As in all our other matters, the relation between the Federal Council of Churches and the Church is settled by action of the General Convention. In the General Convention at Portland in 1922 a preamble and four resolutions on the subject of the Federal Council of Churches were passed by both Houses. The first resolution reads as follows: "Resolved, the House of Bishops concurring, That the existing relations between this Church and the Federal Council of Churches of Christ in America, through the Department of Christian Social Service and the Commission on Christian Unity, be maintained for the next triennium." The "existing relations" with the Federal Council were established in the General Convention of 1913 by the following resolution: "Realizing the desirability of Christian coöperation, where practicable, without the sacrifice of principle, this Convention expresses the opinion that the Commissions on Christian Unity and Social Service may appoint representatives to take part in the Federal Council."

The Department of Christian Social Service, therefore, has the obligation imposed on it to relate itself to the Federal Council of Churches for such subjects as are within its scope of action. These subjects are suggested by the first paragraph of the Preamble passed by the General Convention of 1922. "This Convention accepts the declaration in the Lambeth proposals, 'That organizations of Christian communions should be formed to promote the physical, moral, and social welfare of the people of this land and the extension of the rule of Christ among all nations and over every region of human life.'"

THE FEDERAL COUNCIL

We turn now to the Federal Council. There is so much confusion of thought about the Federal Council that it seems worth while to present its status and organizations. First, the Federal Council is not the "Federation of Churches." Federations of Churches are organized in cities and towns with the aid of the Secretary of the Commission on Councils of Churches of the Federal Council. These Federations, however, are entirely independent and have no formal relation to the Federal Council nor has the Federal Council any definite control over them. In the Annual Report for 1923 of the Federal Council the chairman of the Commission on Councils of Churches says: "It is now known that in all the major cities of the country, Protestant Christianity is not functioning in its highest form without such a Church Federation." But the Federal Council itself is, as Dr. Speer says, "nothing but the servant of the denominations that called it into being. It has no life but a derived life, no authority but a delegated authority. This life and authority the constituent denominations could withdraw just as it was by their action that it was bestowed. It was created to minister to their collective wants, to serve their common needs." It is a national organization, dealing with national matters. Its authoritative body, the Federal Council, made up of representatives of its "constituent denominations," meets once in four years. Its Executive Committee carries out the instructions of this Council and administers its affairs, in many ways paralleling the organization of the General Convention and the National Council.

WHAT THE FEDERAL COUNCIL DOES

The Constitution of the Federal Council says: "The time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them." One of its objects is to express "the fellowship and catholic unity of the Christian Church." In its authoritative body, the Episcopal Church is represented by men and women appointed by the President of the National Council and representing the Church through the Department of Christian Social Service and the Commission on Christian Unity.

The Federal Council divides its field of service under the following Commissions:

1. On the Church and Social Service
2. On International Justice and Goodwill
3. On the Church and Race Relations
4. On Evangelism
5. On Councils of Churches
6. On Christian Education
7. On Temperance
8. On Relations with Religious Bodies in Europe
9. On Relations with France and Belgium

Besides these commissions the Federal Council has a number of committees which the Executive Committee has organized. Of these Commissions five are organized with full-time paid secretaries: Commissions on the Church and Social Service, on International Justice and Good Will, on the Church and Race Relations, on Evangelism, and on Councils of Churches. Of these five the Department of Christian Social Service coöperates fully and completely with the first three, the Commissions on the Church and Social Service, on International Justice and Goodwill, and on the Church and Race Relations.

THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE

The Commission on the Church and Social Service is the commission with which our own Department naturally coöperates. The work of the commission can perhaps be expressed in its statement in one of its publications: "The Churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life, with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the Church is to devote itself henceforth assiduously to these purposes, along with the individual ministries of religion." It is responsible for the effort to apply the "Social Creed of the Churches." It has set up numbers of industrial and community conferences and has busied itself in relating local Churches with the social problems and assets presented by their own communities.

The project at present undertaken is the local jail. After extended visitation of jails and conferences with the Roman Catholic and Hebrew officials, that will result in local coöperation, the promotion of work in local jails has been started.

The Executive Secretary is a member of the commission and of the executive committee called the "Council of Denominational Secretaries" of this commission, and has taken his part in discussing programs and plans and in executing them. In May, 1924, he was a member of a team speaking in Ohio under the auspices of this commission of the Federal Council and taking as his subject The Local Jail. He spoke to

ministers of many communities and in many of the churches on this subject. He also did the same thing in Kansas, Missouri, and Nebraska the preceding year, speaking also on the responsibility of the Christian in community relations.

The Department has also cooperated in maintaining the Research Department of the Federal Council, contributing \$1,500 a year to that end. The Executive Secretary is a member of the committee of this Department. The outstanding work of this Research Department was the bulletin on the twelve hour day in the steel industry, completed last spring. The Research Department is now busy on the following subjects:

1. A study of the status of national prohibition and of the educational problems involved in making the regime more effective. This study includes an investigation of prison population, conditions in colleges, high schools, among artists, farmers, and workers, opinion of organized labor, and findings of social case workers.
2. A program of education with regard to rural conditions and the needs of country churches. This includes a study of the Social Aspects of Farmers' Cooperative marketing and an investigation of Farmer-Labor Cooperation in North Dakota and Minnesota, the results of which have already appeared in the *Information Service*.
3. A study of the economic factors in international relations. The Department is gathering materials on the economic causes of war, with which to supplement the work now being done by our Churches with reference to international relations. Almost no adequate attempt has been made in educational efforts to uncover the economic roots of wars. The study is being made under the direction of Professor Carleton J. Hayes, of Columbia University, and several men of high academic standing and achievement are lending cooperation. The cooperation of the National Catholic Welfare Conference is an important phase of this study.
4. Investigation of the Employee Representation Plan of the Pennsylvania Railroad. The findings in this study were published in the *Information Service*.
5. Reviews of numerous investigations are published in the weekly *Information Service*, such as the facts about Defense Test Day, Race Relations, and an Industrial Review of the Year.
6. In cooperation with a Committee of the Conference on Social Work, a study was made of the Ethical Forces in Advancing Standards in Industry.
7. In cooperation with the American Association of Social Hygiene a study of the materials and methods needed by Church agencies in dealing with sex instruction is being made.
8. The Research Department also published the weekly *Information Service*.

The Executive Secretary is chairman of the Committee on Motion Pictures, and in association with Mr. Lee F. Hammer, of the Russell Sage Foundation, and the Rev. F. Ernest Johnson, of the Federal Council, has published a pamphlet on *The Motion Picture Problem*. He also represents the Federal Council on the Committee on Public Relations of the Motion Picture Producers and Distributors of America.

2. THE COMMISSION ON INTERNATIONAL JUSTICE AND GOOD WILL

This commission, as its name suggests, is organized to develop among the Christian people of the constituent bodies of the Federal Council an intelligent understanding of international problems, and also to "use its influence in expressing the opinions of the Churches on international matters." It has published and distributed widely a number of pamphlets, among them *What the Churches are Doing for International Peace*, *America's International Obligation in the Present Crisis*, *A Challenge to the Churches*, *The Churches of America and the World Court of Justice*, *The Church of America Mobilizing for World Justice and World Peace*. This Department has cooperated in the distribution of this material and has distributed some of the pamphlets at our own expense to all the clergy of the Church.

The commission addressed the Secretary of State concerning American representation on the advisory committee on the traffic in opium in the League of Nations, presented to President Harding a letter urging that our Government should give full power to the delegates representing our country and share with the Allied Powers the responsibility for settlement of the Near East question, protesting against any settlement on the basis of expediency or commercial advantage and asking some amends for tragic wrongs which have resulted in the

persecution and practical destruction of the Armenian people and confiscation of their property.

The Administrative Committee, at the behest of this commission, has voiced what it felt was the moral judgment of the overwhelming majority of thoughtful Christian people in urging our Government to take its part in such generous cooperation among the nations as seems necessary to cope with the uncertainty and despair and suffering of the world, and that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe.

This commission was one of the effective forces in bringing about a public hearing of the Foreign Affairs Committee of the Senate on the World Court. It proposed the observance of Armistice Day, 1923, as World Court Sunday, and issued a sixteen page pamphlet entitled *The Churches of America and the World Court of Justice*.

These are only a few of the numerous efforts of the Commission on International Justice and Good Will to develop and express the feeling of Christian people of our country on the subject of international relations. The Executive Secretary is a member of the commission and of the Executive Committee and the Department has cooperated to its utmost in all these activities.

3. COMMISSION ON THE CHURCH AND RACE RELATIONS

This commission began its work with the faith that the white and Negro people would respond to an appeal through the Churches for an understanding and cooperation between the races. It promotes, and, if necessary, itself sets up interracial conferences, particularly in northern cities, and has helped to establish interracial committees. There are now sixteen cities in the North which have such interracial committees. The commission held a conference last year on Negro Migration, made up of white and Negro Church leaders from eighteen northern cities and made a study of conditions of the migration.

They also observed a Race Relations Sunday, February 11th, getting out a program for that day.

The Department has cooperated as far as its limited ability permits. The Executive Secretary is a member of the commission.

OTHER COMMISSIONS

The only other permanent commissions with full-time executive secretaries employed are the Commission on Evangelism and Life Service and the Commission on Councils of Churches. The Commission on Evangelism has for its duty, as the report of the Federal Council says, "to proclaim the Gospel with winning power. It has done this in scores of communities, coming to them not in the name of any single denomination but in the name of all the Churches federated in the Council." Clearly this commission does not come within the scope of the Department of Christian Social Service and therefore the Department does not act with it.

The Commission on Councils of Churches is organized to promote local councils of federations. This commission is also clearly outside the field of Christian social service and therefore outside the field of this Department. The same is true of the Commission on Christian Education.

The Commission on Temperance has no paid staff and no budget. It therefore exercises its functions in a limited way. There has been no opportunity for any extensive cooperation.

The Commission on Relations with Religious Bodies in Europe and the Commission on Relations with France and Belgium have for their main purpose the raising of money to aid Protestant churches and Protestant ministers in Europe. They are clearly outside the field of social service.

The Executive Committee of the Federal Council has several committees. The Committee on Army and Navy Chaplains has to do with army and navy ministrations. The Committee on Religious Work in the Canal Zone has for its primary effort the securing of funds for the completion of the Union Church at Balboa and is interested in the Union Church at Cristobal. Plainly these committees in no way come under the field of the Department of Christian Social Service.

Beside these committees the Federal Council is also cooperating with the Home Missions Council, Council of Women

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Mystic Rome

By M. Rostovtzeff, LL.D., Ph.D.

Professor at the University of Wisconsin

THERE was no time except our own when men were as proud of their achievements and as confident in the almighty force of their reason as the early Hellenistic period prolonged and developed by the late Roman Republic—the Third and the Second Centuries B. C. Scientific research stood at its height, academies and museums carried out a systematic experimental work in their laboratories and studies, the philosophers were ready at hand to pick up the achievements of exact science and to incorporate them into their general theories, based on logic and gnoseology and free from any religious and mystic admixture.

The outlook of mankind became ever wider. The educated men were no more confined in their speculations about the inhabited earth to the Mediterranean. After Alexander they knew all about India, much about China and Central Asia. They became acquainted not only with the Mediterranean and the Black Sea but had also a notion of the two oceans—the Pacific and the Atlantic. In their historical investigations they used all the refined methods of modern historical research, including the comparative and sociological methods, and many an one attempted to write a world history and a history of human civilization both from the historical and the philosophical point of view. History, political science, sociology, philosophy, were used for improving the conditions of human life, and the most far reaching experiments from different points of views, including the socialistic and communistic ones, were suggested for creating an ideal state and an ideal community.

Religion and religious conception of life were regarded as old fashioned and reactionary. Religion, of course, remained a constituent part of state life, a kind of traditional part of the state machinery, good for the illiterate and uneducated classes. The intellectuals were guided in their conception of life, morals, and politics, not by religion, but by philosophical theories, some of which were deistic, but all of which viewed the various existent religious creeds, especially the religion of the leading nations—the Greeks and the Italians, as a mere superstition.

Reason and science seemed definitely to have conquered religion. While Epicurus and Lucretius still fought the old fashioned and reactionary religious conception of life, the refined, utterly modern Cicero, in the early period of his life, in his vague deistic outlook, contemptuously smiled at the superstitions of the masses, and regarded the state religion of Rome as an instrument of domination of the ruling classes. I imagine that the highly educated Ptolemies and Seleucids, the rulers of Egypt and Syria, had the same Ciceronian smile, when they saw their own figures on the walls of the sanctuaries of Babylon and Memphis parading in the uniform of Babylonian and Egyptian kings, sons of the gods or gods themselves, or when they organized their own cult as gods-saviours and gods-benefactors, reincarnations of Apollo, Herakles, or Dionysos, for the sake of the populace of their new huge capitals and of the half Greek new cities of their big empires. "Instruments of domination," "good for the Oriental peasants and Greek proletarians," thought these sovereigns surrounded in their brilliant capitals by their friends, the great scholars and philosophers of the Alexandrian Academy and the Antiochean University.

And yet religion was not dead, and it was too early to organize its pompous funeral. The large masses of the population both of the Hellenistic empires and of the growing Roman world state, but for the middle class of the cities which fed on the crumbs which fell from the rich table of the higher educated classes, jealously kept their age-old religious beliefs, and listened with open minds to the "revelations" which, one after another, came from the mystic Orient through the doors opened by Alexander the Great. Along with the ancient tales on the national gods of Greece and Italy and the age-old mysteries of Eleusis, remodelled by the lofty personality of the great religious reformer who took the mythical name

of Orpheus, the souls of the men and women of the people were ready to absorb the new teachings of the Thracian, Anatolian, Syrian, Palestinian, Egyptian, and Persian priests, all bearers of a great mystery which promised to save the initiated in this and in the future life. The more skeptical and the more rationalistic the higher classes grew, the deeper and more firmly rooted became the religiosity of the masses, especially in the villages and the farms and in the slums of the big capitals, among the slaves and the wage earners of the growing factories of the big industrial and commercial cities. Hard life, hard work, little prospects for the future, oppression from above—such was the fate of millions of peasants and of hundreds of thousands of workmen. No wonder that they sought refuge with the gods, and hoped, firmly hoped, to find a better life after the end of their dull, human career on the earth, in the after life, in the mysterious other world. And the Oriental priests had much to say of this better world, and opened such wonderful prospects for the craving souls of peasants and workmen.

MEANWHILE the glorious advance of science and learning suddenly and unexpectedly stopped. The last great achievements of science and philosophy were carried out in the Second Century B. C. With the First Century begins a fast decline. What was the reason of it?

It is here not the place to tackle this problem. Whatever the reasons might have been—the collapse of the great Hellenistic monarchies under the pressure of Rome and the ruin of the flourishing Greek cities under the Roman domination, the exhausting wars, the repeated cruel and bloody social revolutions, the general misery of the times, and the growing oppression by the masters of both rich and poor in the Hellenistic East—the fact of the sudden bankruptcy of science and learning is beyond doubt. The great impulse of the glorious times of the Greek city states was gone and gone for ever. The fact as such was immediately felt by the leading spirits of the time and produced a tremendous depression. The limitations, nay the impotence, of human brains when they faced the most vital questions were bitterly felt.

This feeling created, on one hand, the sterile skepticism of some philosophical schools, especially the Platonic Academy, and on the other a tendency to take refuge in the depths of mystic speculations, of astrological determinism, and of the magic practices of spiritualism. A brilliant example of a man who tried to combine in his philosophy both the results of exact science and the powerful spell of mysticism is presented by the last great creative mind of the Hellenistic period—Posidonius, a great scholar of the type of Aristotle, but at the same time the first promoter of a mystico-philosophical conception of life, the first "scientific" spiritualist of the world. Such was the situation in the Orient, in the age-old Greek city states and in the brand new capitals of the ancient Oriental monarchies.

However, the Orient was now a slave of the new Western power, the glorious Republic of Rome, head of the Italian federation and mistress of a huge provincial Empire which consisted of the ancient centers of civilized life, both in the East and in the West. Nobody speaks now of Rome and of Italy as of lands of parvenus who paraded in the brilliant feathers of a foreign civilization. We know better now. We know that Italy originated a new phase in the development of ancient civilization, a new aspect of the Hellenistic civilized life. Latin literature, Latin art, Latin law, Latin state, presented new aspects and were a real progress in the history of civilization.

Whatever these achievements might have been, in one field Rome was and remained almost sterile—in the domain of science and learning. A newcomer, a new guest at the gorgeous festival of science and learning, Rome eagerly absorbed the great achievements of Greek positive knowledge and adapted

them as far as possible to the requirements and the peculiarities of her own life. With the fervor of a new adept of the materialistic conception of life, Lucretius, in beautiful verses, extolled the great work of Epicurus and praised the great liberator of mankind from the chains of superstition. However, science and learning experienced no real renaissance in Rome. Good and faithful pupils, the Romans never became creative in science and philosophy, and acquiesced in what had been done by the Greeks. The only exception were the applied sciences, the theoretical knowledge of the Greeks transformed by practical men into new technical devices, especially in engineering.

In the field of religion the Roman conservatives clung to the age-old and primitive religious beliefs of the Roman and Italian peasants which, by gradual import of foreign cults—Etruscan, Greek, and Oriental—were, to a certain extent, modified and modernized. The liberals, on the other hand, the adepts of the new Greek science, boldly repudiated all religions, and became more atheistic and more skeptical than even their Greek teachers. Both religion and atheism, however, but for the deeply rooted domestic and familiar cults of the peasants, remained superficial, and did not penetrate very deeply into the souls and intellects of the great practical men who conquered the civilized world.

MEANWHILE heavy clouds gathered on the horizon of the Roman Republic. Important social, economic, and political questions led some of the leaders of the Roman state on the path of revolution, and gradually revolution became the outstanding feature of Roman political life, and degenerated into an ever renewed civil war, a war of armed proletarians against the domination of the senatorial class. Adventurous and ambitious members of the ruling class led the armed proletariat in this bitter fight, a fight which was exploited by the leaders for replacing the Roman Republic by a military tyranny, the power of one man based on the support of a well trained and well paid army.

Almost eighty years lasted this tremendous crisis in the life of the civilized world. Thousands of evils came down on the population of the Roman Empire. Regular wars, cruel and bloody as civil wars always are, murders and proscriptions of the vanquished political party, which affected the best and the most active men, heavy taxation of the population all over the Roman Empire, compulsory conscriptions of soldiers by the leaders of the civil strife, pillage of the provinces, especially of the East, in times of war, and a selfish, utterly rotten administration based on force and compulsion, in the short periods of peace, mass confiscations of land and other property, renewed redistributions of land in Italy, mass emigration of thousands and thousands of peaceful citizens, were the outstanding features of this miserable time.

No one felt sure for his future and for the future of his nearest and dearest. Ruin, misery, death, threatened everybody at every moment. No use to toil and to suffer pain, to build up a home and a family, when a new political and social spasm might come and engulf one, one's family, and one's property.

Moral standards were low and became ever lower. One would not trust one's wife, one's children, one's servants. Tomorrow they would betray one and ask from the masters of the moment the due reward for one's head. The greatest sufferers were, of course, those who had something to lose: the members of the ruling classes, the city bourgeoisie, the peaceful peasants. It was a blessed time for the ambitious adventurers, for the greedy profiteers, for the soldiers of fortune. Even these, however, felt that tomorrow may bring them, the masters, ruin and death.

No wonder that under such conditions some revelled in the lowest materialism and lived on the principle, Enjoy the present, do not care for the future; some, the best, the most intelligent, who saw the human brute triumphant and human reason helpless, lost almost every confidence in the human intellect, and appealed to higher and more mysterious forces. The life on the earth is a perpetual torture; let us hope that there is another life where the good would not be victims of the worst, where virtue, morals, faith, would triumph over vice, deprivation, and atheism. To these sufferers science, materialism, the ruling philosophical schools, offered no consolation. Science and the Epicurean materialism taught that

the human soul, material as it was, will be dissolved with the body, that death is the real and final end of human life. The Stoics gave some vague and very abstract ideas on the future life. The Academy persisted in its agnosticism and skepticism. There was no help from these sources.

There was no help, either, from the state religion. The Roman religion was too primitive and too childish for the high intellects of educated men, and gave no answer to the question of what awaits men after their body becomes cold and motionless; the Etruscan teaching, with all the horrors of the nether world piled upon the man after his death, was forgotten, and familiar to a few antiquarians only. The lofty Olympians cared for the living alone, and let the dead drag an obscure and listless life in the depths of earth. Greek religion spoke, of course vaguely, of the dull Elysian fields and of the mythical islands of the blessed; such a vague conception, however, was not capable of satisfying, the troubled souls of the men of the first century.

No wonder, therefore, that the mass of the intellectuals and large numbers among the lower classes turned their back to science, philosophy, official religion, and sought consolation elsewhere. There was no lack of philosophical and religious teachings apt to satisfy the mystic aspirations of men. For the highest intellects, there was the Stoic philosophy, remodelled by Posidonius, and reconciling science and religion. Those who found this teaching too rationalistic, went in masses to listen to the revelations of the mystic crowd of the New-Pythagoreans, who built up for them a quasi-scientific mixture of Pythagorean Platonism with some elements of spiritualism and orphism.

This creed was not opposed to the existing religions and tried to interpret them in an allegoric and mystic sense. Full attention was paid by the New-Pythagoreans to life after death. They promised to their adepts a glorious eternal life in the pure and luminous sphere above the earth, "enjoying the contemplation of the luminous gods, and listening in rapture to the ravishing tune of the harmony of the spheres, that divine melody of which earthly music is but a feeble echo." Too lofty for larger masses of average men, New-Pythagoreanism found many adepts among the higher Roman aristocracy.

The average intellectuals, however, wished more digestible food, and found it in the orphic mysteries of Eleusis with their reformed Elysian fields for the blessed with their teaching of the last judgment, of the eternal banquet of the blessed, all these mysteries being conveyed to the *mystae* by an impressive initiation into the age-old Hellenic Eleusinia of Athens. Still lower were the various Oriental cults, each of which assured to the initiated in one form or another a future life free of the evils and of the tortures of the life on the earth. The half orphic cult of the Thracian Sabazios, the ecstatic cult of the Great Mother, the impressive ritual of the Isiacs, the lofty solar teachings of the Syrians and Persians—the last connected with deep moral ideas—were all ready to open the doors of their utterly hellenized mysteries to everybody who wanted to be saved. And behind them came the abstruse teaching of hermetism and of other branches of the mystic gnosis, the ever more developed spiritualism and the quasi-scientific deterministic astrology.

THE terrible plight of the best intellects of the troubled times of the civil war is best illustrated by the experiences of the best man of this time—Cicero. Educated in the spirit of his time on the writings of the positivists of the Greek and Hellenistic period, well informed of the achievements of Greek and Hellenistic learning and science, Cicero did his best for conveying these achievements to his contemporaries in his beautifully written Latin treatises and speeches. As regards the mystic tendencies of his teacher, Posidonius, and the nether world, he remained, in the first period of his life, cold and skeptical. The bitter experiences of the later period of his life, both political and personal, the ruin of his personal ambition, and of his political ideal, the horrors of the civil wars of which he was one of the witnesses and finally one of the victims, hard blows which fate prepared for him in his family life, especially the death of his beloved daughter and friend, Tullia, brought about an almost complete change in his ideas and his interests. The cold skeptic gradually disappears, the mystic part of the teachings of Posidonius comes to the surface, and the great rationalist of his age finds it

possible to compete with Plato in mystic visions, and to build for his daughter a lofty grave-temple not very different, probably, from the mysterious basilica of the Porta Maggiore of which I will speak later.

However, the stormy period of the civil wars passed. Peace and order were restored by one of the military leaders of the civil strife—Augustus, who found a new formula of state life for reconciling the aspirations both of the rich and of the poor. The former leading classes lost their political power but retained unimpaired their social and economic prestige and domination. A Golden Age came back, similar to the best times of the Greek cities and the Hellenistic monarchies. The Roman Empire soon became prosperous again. The cities regained and even amplified the splendor and the comfort of their life. Poetry, music, the plastic arts, flourished again, and produced creations of lasting eternal beauty. Scores of scholars began again to work on some of the great scientific problems.

And yet the general mood of the masses of the population, both of the upper and of the lower classes, never regained this juvenile confidence in the invincible force of human intellect and of human creative power which, centuries ago, produced the colossal achievements of Greek science and art. Years of suffering and of gloomy speculations ruined the faith of mankind in itself, and this faith could not be restored. No wonder that the Roman classical literature of the Augustan age is brilliant and refined but is not able to produce new genres, new literary forms, new and inspiring ideas. No wonder that the Roman art of the first and second centuries A. D., is majestic and gorgeous but lacks the sparkle of genius which animates the Greek and Hellenistic classical art even of the lesser artists. No wonder also that science does not succeed in finding new paths and discovering new devices. The Roman scholars were glad to popularize Greek science and to make it accessible to everybody in textbooks, encyclopaedias, and dictionaries.

Thus, even after the end of the civil wars, in the artificial atmosphere of the new Golden Age, men did not restore their faith in themselves as the masters of the universe, and nobody believed any more in the supremacy of human reason over nature and God. Some petty bourgeois and skeptical aristocrats, in the quiet and comfortable surroundings of their daily life, absorbed by their material interests and the pleasures which a good yearly income provided for them and their families, made again their own the trivialities of the current epicureanism and showed to life and death a smiling and skeptical face. Read some of the poems of Horace, Tibullus, and Propertius, try to understand the psychology of Ovid and to catch the boundless *je m'en fich'*ism of Martial and Lucian, and read, at the same time, the metrical and prosaic epitaphs of hundreds of city bourgeois, and you will understand how superficial and flat was the current materialism of the bourgeois class of the Roman Empire. The Epicureans of the imperial period boast of their materialism and skepticism, but they do not believe in it. If Vergil was an Epicurean, his epicureanism was very shallow, and behind it, in the Sixth book of the *Aeneid*, appears another Vergil, full of horror before the other world and ready to accept New-Pythagorean conceptions. Blasphemy on death, slogans insulting all the spiritual aspirations of the human soul, could not conceal the lasting fear of men who faced death and the consciousness of their weakness and impotence.

One of the best illustrations both of the superficial blasphemy and of the hidden fear of death are the well known silver goblets of Boscoreale and the imitations of similar metal ware in clay. The horrible dancing skeletons of great men of the past, the macabre inscriptions of the most trivial character placed near the skeletons—"κτῶν, χιῶν" says one of them, "acquire and enjoy," "enjoy life and its material pleasures and don't care even for art, poetry, philosophy, even for that of Epicurus"—the message conveyed by the inscriptions of the Boscoreale cups, cannot conceal that men were terribly afraid of the coming horror of death, and tried hard to drive off by the macabre jokes the gloomy pictures which constantly stood before their eyes.

LET us, however, go deeper; let us penetrate beneath the surface under the materialistic structure, and we shall see how strong was the religious and mystic current even in the happiest periods of the Roman Empire. No one of the philo-

sophical and religious sects, which I have mentioned above, disappeared. Materialism gradually vanished, new-stoicism, new-pythagoreanism, orphism, hermetism, gnosticism, astrology, and the Oriental religions, gained daily in strength and influence. And above all gradually developed the new Christian faith, which knew how to find access to human souls, and how to amalgamate the lofty teachings of Christ with the mystic trend of mind both of the lower and of the upper classes.

It was evident that materialism had lost its game; it was dying, disappearing, and no one came to its rescue. The later, the more the dominant note in the spiritual life of mankind all over the Roman Empire became religious and mystic. When the blessed period of peace and prosperity created by Augustus and by his successors came to an end in the bloody crash of ancient civilization, inaugurated by the terrible social and political revolution of the third century, the scientific and materialistic conceptions of life vanished forever. Religion and mysticism triumphed over all. Men cared little for life on the earth, and concentrated their minds on their, eternal spiritual life; a preparation for the real life which begins—after death.

This process is one of the most important and the least studied processes in the history of mankind. Its causes and its evolution are little known. Its result was the triumph of the Christian faith, and of the religious conception of life which our modern self confidence and our materialism try in vain to throw overboard.

We live in an age which can be compared with the Greek and Hellenistic age in the history of the ancient world. We believe in our almighty mental power. We are confident that we are able to conquer nature and to reform human life. Religion is for a good many of us but a survival, a tradition, a social, and moral concept. And yet religion is not dead. From the depths of human conscience mystic aspirations in their higher and lower aspects are coming up again, especially in those countries and among those nations which learned a bitter lesson in the turmoils of revolution led by the materialistic spirit of socialistic teachings. Our time was not able to produce a Lucretius, but the spirit which animated Lucretius is alive. For good or for bad? Are we nearing a period when religion will be vanished and eliminated? Or is it a turning point for the great revival of mystic aspirations which might work the end of our proud civilization?

TRAVEL PICTURES, SERIES VII

(Continued from page 643)

moth-holes. There is the usual number of ugly little dissenting chapels of about the middle of the last century. I noticed that the Unitarians have no resident minister. Up by the sluice sat a group of battered though well-preserved old salts (one Negro among them) who might have come out of W. W. Jacob's stories, and the vicar tells me that this is indeed the scene of most of his fiction. I wish I might have met Bob Pretty!

THE WITHAM, a tidal stream, goes winding down to the sea five miles away, and ships of 1,500 tons come up to Boston. There is not much fishing, but boats cross from the Baltic, and there is a deal of coastwise trade. Boston is a backwater, however, and commercially its glory has departed. As one gazes on it from afar, the town seems on its knees while the mighty church-tower rises above it as if in perpetual intercession like a priest standing before the altar. I remember a poem of dear Louise Imogene Guiney, addressed to a half-ruined abbey in Ireland, with the burthen, "Atrassel, pray for me."

SEEING ST. BOTOLPH'S, one may echo the appeal, with a heartfelt Amen.

CHRIST RULES not merely by the tradition of what He once was, spake, did, and endured, but by a real power which even now, seated as He is at the right hand of God, He exercises over lands and nations, generations, families, and individuals.—*Kuyper*.

IN ORDER to obtain forgiveness one must unite oneself wholly with God, and therefore, one must put away—which is to forgive—all thought of evil and discord in connection with one's neighbor, as well as that which is connected with oneself.—*Nora Holm*.

Children's National Bank of Health

By Clinton Rogers Woodruff

HERE'S a teacher in Wichita, Kansas, who makes it her duty to impress her pupils with the truth that good health habits are assets in the game of life. So she has established "The First National Bank of Health" and a real bank building in which to house it. The bank was made by the boys' manual training class, and is a nicely constructed and well finished cabinet with a substantial base, having windows for deposits and for withdrawals.

Credit clips according to the National Tuberculosis Association are given for deposits—10 points for clean teeth, 10 for good position, 5 for milk lunch, 25 for "going to clinic at advice of school nurse." The depositor receives interest at certain intervals. Wearing a Knight Banner pin gives 20 points. Drawing a health poster gives 20. Withdrawals are also on the point system. Dirty hands bring a withdrawal of 20 points. Failure to follow nurse's advice 25 points.

Each child makes out his or her deposit slip. At the word of the teacher, they pass before the bank and drop the slip in the appropriate window. The whole proceeding takes but a few minutes. Miss Reed keeps the bank balance posted and finds the depositors greatly interested in keeping out of "the red."

These fortunate children are early learning the value of good health and building up a good health character that will be of the greatest value as they pass into manhood and womanhood. It is to be hoped that there will be a general recognition of this need and of the community's responsibility for it.

Several years ago, while he was at the head of the Committee on Public Health of the New York State Reconstruction Commission, Dr. Henry Dwight Chapin pointed out that good health is the resultant of many forces, among which might be mentioned heredity, care of the expectant mother, oversight of infants, and growing children, education, food, clothing, housing, hours and conditions of work, recreation, medical attention during sickness, and the habits of the individual.

"The causes of illness," he said, "are found in individual, industrial, and community conditions that must be studied and rectified before intelligent prevention can be inaugurated. Investigations have shown that two-thirds of the cases of poverty depend, directly or indirectly, on sickness. It is thus a fact that illness falls with crushing weight on those least able to bear the burden. There is much that can and should be done in caring for and preventing sickness."

"An active campaign of education is the first essential in any plan of reconstruction," he declared. Compulsory education is required by the state for all children, and it is time to consider whether efforts towards compulsory physical education should not go with it.

In few places is child welfare work supported by the local governments. It is usually left to the hazardous support of voluntary organizations, which means that there is a constant struggle for funds and the child suffers as a result. Child welfare work is distinctly a public service and one which should be recognized by the state and local governments. It should be strengthened and, wherever possible, stations should be provided for the purpose of assisting parents in the care of their children. The pre-school age, the period from two to six years, is the time when the average American child is most neglected. It is the No Man's Land of childhood.

LAST Spring (1925) Secretary Hoover issued a bulletin through the American Child Health Association which stressed the child's bill of rights "that there should be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers from undernutrition, that does not have prompt and efficient medical attention and inspection, that does not receive primary instruction in the elements of hygiene and good health."

May Day is becoming something more than a dance around a May-pole. The Association announces that twenty national organizations with an aggregate membership of 10,000,000, join in its observance. Local programs to concentrate atten-

tion on child health were arranged in thirty states this year. It ought not to be necessary to require a national movement to maintain interest in the paramount duty of conserving the health of the nation's children; but, according to the Association bulletin, in the thirty states within the registration area (eighteen do not yet register their births) one child in every thirteen born dies during its first year. If the same ratio applies to the states which do not register, we are told that there is a total loss of 190,000 children a year. We are behind five other nations in caring for our children. New Zealand, which keeps books for its children and regards them as its greatest asset, loses only one in twenty during their first year; but there are other things almost as bad as death. There are children, the bulletin tells us, unfitted or not half fitted for life. Hordes of them are handicapped physically or mentally just enough to be drawn into the ranks of those who may labor long but receive little happiness or substance.

Studies made in many communities indicate that millions of American school children suffer from malnutrition or physical defects, most of which can be prevented and many corrected. They range from seventy-five per cent with dental defects, to one-half of one per cent with organic heart trouble, in between coming those with tuberculosis, defect of vision, and other physical faults. Among mothers there is a terrible mortality. According to the United States Census Bureau, 17,800 mothers in the United States died in 1919. In 1920 the rate rose to eight per 1,000, while Italy, crowded as that country is, had a rate of only five lost mothers per 1,000. In an article in *McClure's Magazine* emphasizing the need for the conservation of child health, Secretary Hoover said:

"Figures of infant mortality have a rather sinister place in the picture of American child health. The World War killed—in action or as a result of wounds received in action—ten out of every thousand men in the American Army. But those whose business is statistics point out that even No Man's Land in war was apparently safer than the cradle in peace, for, out of every thousand babies born in the United States today, 77 die during the first year.

"We want to make May Day a national mobilization day for forces of child health. We want to enlist in that mobilization the governors and state health authorities, men's and women's clubs, parents and teachers, chambers of commerce and labor unions, industries and theaters, churches and newspapers."

FROM Great Britain comes a similar story. In an article appearing in *The Local Government News*, Dr. L. H. Gusst, a member of Parliament, pointed out that from 1900 to 1922 the general health rate had fallen from 18.2 per thousand to 12.8, the rate of infantile mortality from 154 per thousand to 77, but the deaths of women connected with childbirth only from 4.81 per thousand births to 3.58. That is to say that women at childbirth have not shared in the general improvement of the public health. Dr. Janet Campbell, Senior Medical Officer for Maternity and Child Welfare of the Ministry of Health, has studied the question in detail and her results are published in *Maternal Mortality (Reports on Public Health and Medical Subjects, No. 25)*. There is no general remedy for this comparatively high mortality. All these health questions are to be solved by applying in detail, in practice and under existing conditions, principles of prevention and treatment which are quite well-known. That is to say, to reduce maternal mortality we do not need new knowledge, but we do need better administration, and we do need the provision of public services for the assistance of women.

In other words, if we are to have sound infants we must have sound mothers. We must do what we can for the children, by doing what we can for the mothers before their children are born.

Another important phase of the work for the physical salvation of our children—and if we are to regard their soul's salvation as imperative, we must help that work by seeing that they have sound bodies—is attention being given to what are known as "pre-school children." In a late report of our own

National Children's Bureau we have the result of an investigation carried on in nine cities and three rural communities. Boston, Chicago, Cleveland, Detroit, Kansas City, Mo., New York, Philadelphia, St. Louis, and Utica, were the cities included, and Macon County, Ala., Mississippi County, Arkansas, and Wayne County, Michigan, were the three rural sections. Nutrition work is interpreted as "any systematic and concrete instruction given under medical supervision to a child or to its parents that has as its purpose the correction of all the conditions that have interfered with the normal growth and development of the child." The investigation was conducted primarily for the purpose of discovering and comparing the methods used by the different cities and counties in nutrition work for young children between babyhood and school age.

Work of this kind for the pre-school child was being carried on by many public and private agencies in the cities visited, while in the rural districts it was largely centered in the schools. One city agency aimed to provide on a city-wide plan for periodic medical examination of the 16,000 babies and pre-school children of the city, but did not provide corrective care. Four agencies planned to provide medical supervision and corrective care for children within certain districts. Eight agencies provided medical supervision and corrective care for children brought voluntarily to health centers throughout the city. Twelve agencies provided such care for children brought voluntarily to health centers in a limited district. Most agencies found that, while the mothers return regularly to the centers for examination and advice as to the care of their babies, there is not the same appreciation of the importance of scientific care of older children.

After discussing methods used to bring mothers to the health centers, to teach them standards of care for their pre-school children, to examine and supervise the pre-school child and to correct his physical defects, the Children's Bureau reported among other things that a health center that undertakes the care of pre-school children has three primary responsibilities: Educational, to educate the parents in the community as to the health needs of their pre-school children; supervisory, to provide general health supervision for as large a number of pre-school children as possible; Corrective, to provide instruction in clinics and in home visits that will help to overcome poor health and living habits, and to give parents advice and assistance in securing the correction of defects that need medical care.

In the rural districts visited nutrition teaching was centered in the schools. This school work was used as a means of creating an interest in the needs of the pre-school children as well as the school children. Health teaching in the schools is an important factor in a health program for rural communities. It should serve not only to encourage the formation of good health habits among the school children, but also to create and maintain interests in a broader county or state plan which would provide medical supervision for both school and pre-school children in rural districts. This amply justifies the work the Wichita teacher is doing through her National Bank of Health.

IN England an experiment of considerable social value was undertaken under the auspices of the National Milk Publicity Council. Its object was to estimate the effect produced on their general nutrition by an addition of a pint of milk daily to the diet of undernourished children attending a school in a poverty-stricken district of a manufacturing town. The experiment was carried out during a period of six months at Holy Trinity School, Blackburn, and the children were selected by the medical officers and the Head Master working in conjunction. For the most part the parents of scholars attending this school are weavers in the cotton mills in Blackburn, and unfortunately this particular trade has suffered severely during the past few years, from the general industrial stagnation. Few of the weavers are employed regularly, and even constant half-time employment is at present unusual. About half the homes from which children selected for the experiment come were in receipt of poor relief in one form or another. Through the kindness of the Guardians, arrangements were made that no deduction should be made from any relief given to the families of children in receipt of milk. Several advantages accrued from this selection of children—they all come from similar surroundings, and their parents are all employed in the

same type of work and are approximately equally affected by under-employment.

So far the results of the experiment according to the Blackburn Health officer, Dr. W. M. Frazer, would seem to point to the following conclusions:

- 1, That a daily issue of milk to undernourished children at school causes a material increase in all the factors conducing to physical well-being and good health.

- 2, That such an issue of milk has a general tendency to increase weight, and to augment the efficiency of the circulation of the blood by improving the respiratory action of the chest and the quality of the blood.

- 3, That vigor and alertness are thus increased.

Literature on Child Hygiene is multiplying in volume and increasing in value. One of the most elaborate and valuable of recent contributions is Dr. S. Josephine Baker's *Child Hygiene* in Harper's Public Health Series. Organized child hygiene work under government control was established in New York City in August 1908 by the Bureau of Child Hygiene of the Department of Health, New York City, with Dr. S. Josephine Baker as its Director and this book is a product of her work and experience. The first few chapters are devoted to the history, development, and functions of child hygiene. The Mother: Maternal Mortality is the title of Chapter V. The remaining ten chapters deal with the life of the baby from the beginning of the pre-natal period to the end of the adolescent age. The book contains numerous useful charts and tables and has been aptly called the last word on child hygiene.

Notwithstanding the drawbacks of inadequate appropriation, there is probably no other national movement, Dr. Baker tells us, that has achieved so much or grown so rapidly in so short a period of time as that of child hygiene. Bishop Phillips Brooks said: "He who helps a child helps humanity with an immediateness which no other help given to human creatures at any other stage of human life can possibly give again."

This book, published by Harper Bros., New York, is not merely a general exposition ranging the entire field of child welfare problems. It defines a policy and a program for dealing practically with these problems. It is a working manual, designed for the guidance of public spirited citizens, social workers, public health officers, and all others concerned with the next steps in solving the crucial problems of the child. Its proposals are especially significant because they grow out of the actual tested experience of the most progressive communities. They are not mere paper plans. Dr. Baker's first hand contact with administrative work in this whole field in New York City and in the National Government as well means that the book is a full and dependable record of ways and means and of notable achievements.

THREE most useful elementary books for the use of the children themselves are E. George Payne's *We and Our Health* published by the American Viewpoint Society, New York. There will be a fourth published later. Book I is for a child in the third and fourth years at school; Book II, for the fifth and sixth years; Book III for the seventh, eighth, and ninth; and Book IV, to be published for those of high school grade. This series carries out the recommendations of the Joint Report of the National Education Association and the American Medical Association.

In describing these books the American Viewpoint Society says that, sweeping through the educational world, is a new conception of health instruction. In contrast to the old and rapidly disappearing point of view, which centered itself largely upon instruction merely in physiology and hygiene, the new thought emphasizes all aspects of health—physical, mental, social, and moral—both in relation to the individual and the community, and calls for the carrying out of a program of positive, constructive health building. To this end emphasis is first laid on the formation of individual health habits, then on the development of a personal and community health consciousness, and finally, in the high school, on the science of health.

This new thought in teaching health is eminently practical. It concerns itself not so much with knowledge of the bones of the body, or bodily functions as such, but rather with standard practices essential to health. It seeks to develop knowledge, ideals, attitudes, and habits into real health controls, which shall be reflected in an increased longevity, and a more efficient and happier people.

Care has been taken to make the books themselves as attractive as possible, and to handle the whole subject of health in a way that would really be interesting in itself without any recourse to fairy tales or other subterfuge or indirect methods.

Many of the books in the National Health Series, published by Funk & Wagnalls, will be found to be of value to those who are concerned and we all should be. Likewise it would be well to study carefully the splendid and complete report of the Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association. This report is the result of a most exhaustive study of the subject of health education, and is without doubt the most complete and authoritative work on this subject that is available. There is here suggested a complete program in health education for public schools and teacher training institutions.

This report says:

"Education in accident prevention has been proved an effective means of reducing the entirely unnecessary loss of life, which occurs every year from preventable accidents."

"Extension of life, constructive health building, cannot be accomplished without education of the masses of people."

"Wise direction of effort to the most fruitful fields and wise selection of material are among the first essentials in health education."

ENGLISH MISSIONARY SOCIETIES ON CHINA

THE following are resolutions regarding China adopted by the Conference of Missionary Societies in Great Britain and Ireland in annual session at Swanwick, Derbyshire, England, June 17th to the 20th.

"(1) Feeling the need of special prayer in connection with the present critical situation in China, the Conference refers to its officers to take such steps as after consideration and enquiry they think best for drawing forth the prayers of Christian people for the lands and peoples concerned.

"(1a) The Conference of British Missionary Societies, representing fifty-one missionary societies, having given thoughtful consideration to the serious situation which has arisen in China, and to the causes which have produced so unhappy and threatening a position between China and the Foreign Powers, would place upon record their conviction that an urgent need exists for a prayerful study of the various movements underlying the present reaction. The Conference sees in the present condition the operation of political, economic, and educational forces vitally affecting the whole life of the Chinese people, and considers that a true solution can only be found by mutual confidence and conciliation resulting from patient and sympathetic investigation of the difficulties with which China is at present confronted as a nation.

"(2) To our brethren and sisters in the Christian Churches in China:

"At this time of exceptional difficulty in China, we wish to take the opportunity of our meeting to express to you our loving sympathy and to assure you of our prayers. To you we know that the present situation must be a matter of acute sorrow, and that it must bring grave perplexities. We are sharers of this sorrow, and we wish to help you in facing these perplexities. We do not for a moment doubt that the answer to China's distress is to be found in our Lord Jesus Christ. We recognize also in ourselves and in our organization a failure adequately to express the glorious gospel of our Lord Jesus Christ. We know that this essentially universal message is made more difficult of acceptance at the present time because of its association with Western nations. No small part of your difficulty is created by these facts. We wish to do all we can to lessen such difficulties. We are earnestly striving to see how the Spirit of Christ may be expressed more fully in us and in our relations with China.

"With you, our brethren and sisters, bound to us in the sacred name of Christ, in whom all the races of men are made one, we wish to pray and work for the salvation of China, a salvation which shall enable your people to reach that great destiny for which they are marked out in the providence of God. It is for this end, and for this alone, not for any national or racial aim—that the missionary movement exists in China today.

"As comrades in the one service therefore

"We are,

Your friends,

NOBLE F. JENKINS, Chairman.

NELSON BITTON,

KENNETH MACLENNAN, Secretary.

"For the Conference of British Missionary Societies.

"(3) To Missionary Workers in China. That the Conference of British Missionary Societies desires to express to all Chris-

tian missionary workers in China its deep sympathy with them in their time of trial and to convey to them an assurance that their needs occupy a foremost place in the prayers of their friends at home, particularly that they may be granted strength, wisdom, and patience in this time of stress.

"(4) To Chinese Students. The Conference of British Missionary Societies wishes to convey its heartfelt Christian greetings to the members of the China Christian Students' Union in Great Britain at the present time. It remembers with deep concern the anxieties which beset those loyal sons and daughters of China who sincerely desire to serve the highest interest of their country and who are exiled from their homeland in an hour of national need. The Conference prays that a real sense of fellowship in Christ may unite the Christians of China and Great Britain, strengthening them by a common experience of the presence, and peace of God in days when faith in Him is being tested, and loyalty to Christ calls for self-restraint, sacrifice, and self-denial on the part of all.

"The Chinese Christian Students of Great Britain are hereby assured of the prayerful sympathy, brotherly good-will, and appreciative remembrance of their fellow-believers represented in this Conference.

"(5) That in view of the need for accurate knowledge of the facts leading up to the present situation in China so as to secure a proper understanding of the position and the creation of an informed public opinion on the subject the Conference is of opinion that suitable literature should be prepared and widely circulated, and remits to the Literature Subcommittee of the Home Base Committee to make arrangements for the preparation and issue of such literature."

MUKDEN MISSIONARIES' STATEMENT

"We, the whole body of over fifty Protestant missionaries, American, Danish, and British, resident in Mukden, wish to give expression to our deep regret at recent happenings at Shanghai, our sorrow over the loss of life that has resulted, and our desire for a speedy settlement in accordance with principles of justice and humanity.

"As Christians pledged to strive for the accomplishment of the Christian ideal of brotherhood and peace among all men, we affirm that our purpose is to put Christ first and nationality second; and we would call on Christians of every nationality and on all men of good-will everywhere, to use their utmost influence to prevent further violence and to secure the cessation of words and actions that arouse feelings of racial suspicion and hatred.

"We urge the necessity of an impartial investigation of the facts in connection with the recent disastrous happenings, and full publicity in the Chinese and foreign press for the result of such an investigation.

"We feel that we foreigners should be prepared, even at considerable personal sacrifice, to surrender privileges which are found to be a just cause of offense to those in whose land we dwell. We therefore appeal to all the nations concerned to investigate the root causes of the suspicion and hatred which recent events have revealed, with a view to removing as far as possible all sources of antagonism between foreigners and Chinese. The depth of the antagonism has now been brought home to us, but only at the price of much suffering. It is therefore our earnest hope that this tragedy will mark the beginning of a determined and successful effort after a true brotherhood of East and West."—From the *China Illustrated Review*.

CO-OPERATION WITH THE FEDERAL COUNCIL

(Continued from page 646)

for Home Missions, Young Men's Christian Association, Young Women's Christian Association, Committee on Coöperation in Latin-America, having to do with Protestant missionary work in Latin-America, and the Student Volunteer Movement. These organizations do not fall within the field of this Department, and with respect to them the Department has taken no action.

We are coöperating, then, with the Federal Council in three out of the five of its permanent commissions that have executive secretaries and a full-time staff—On the Church and Social Service, On International Justice and Good Will, and On the Church and Race Relations. We do this under mandate from the General Convention that "organizations of Christian communions should be formed to promote the physical, moral, and social welfare of the people of this land and the extension of the rule of Christ among all nations and over every region of human life."

DUTY is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone*.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE ANGLO-CATHOLIC MOVEMENT

To the Editor of *The Living Church*:

I HAVE READ with considerable interest your editorial on Bishop Gore's little book, *The Anglo-Catholic Movement of Today*, and I therefore venture to write this letter.

Whatever may be the condition in England, the Anglo-Catholic movement in some of its phases in this country is being criticized quietly and in a perfectly friendly way by a number of clergymen who, like myself, claim no leadership, but who are looking on from the side lines, so to speak, wondering and somewhat perplexed.

The criticism is that for the first time in its history, the Anglo-Catholic movement has introduced entirely *new* material into Anglican Christianity, which material not a few perfectly orthodox clergymen believe to be false.

I refer to the propaganda to introduce into the public worship and teaching of this Church, the Invocation of Saints and the Adoration of the Blessed Virgin Mary.

The fact that this propaganda is not as yet very wide spread does not alter the case. The teaching and practice is here. It is public.

If we were a congregational body, in which each church formed its own creed, regulated its own type of worship, and was alone responsible for it, this perhaps would not be a very serious matter and would not concern anyone else but the congregation involved. Under these conditions the present letter would be an impertinence.

We are not, however, a congregational body, and the teaching of each Episcopal Church is supposed to represent the teaching of the whole. Up to the present time, notwithstanding differences, this has been largely true.

The original Anglo-Catholic movement added no new material to the current post-Reformation Prayer Book beliefs. Services were enriched, creeds were interpreted, emphasis was laid upon certain forgotten truths, but nothing cast out by the Reformation was added.

For example: To one believing in a sacramental system, its meaning might be clarified, but the sacraments were there. The question as to the number of the sacraments was, after all, a matter of nomenclature, and the question of vestments was a matter of detail. In similar fashion; to a Church already giving absolution in a general form, the question of individual absolution was a matter of discipline rather than one of doctrine, etc.

I think therefore, that I am right in stating that *up to the present time* the Anglo-Catholic movement has simply interpreted Prayer Book material. One may agree or disagree with the interpretation, but no new theological material was introduced.

At present, however, new elements have been introduced. The writer believes that these new elements have no place in the public worship and teaching of this Church and are damaging a movement that up to the present time has been fruitful.

At the risk of being academic, I would point out certain theological facts—some may think them fancies—in regard to this new development.

The Old Testament is largely an account of the conflict of Israel with paganism and polytheism. On the one hand there was a belief in a host of deities of limited understanding and power, sometimes men and women deified because they had passed into the beyond, sometimes nature-gods of varying degrees of power. Responsibility of man to deity was confused and any thought of love of God to man was impossible.

On the other hand, Abraham and his descendants with great difficulty proclaim God as One, high, exalted, unique, maker of the Universe, distinct from it and responsible for it. Man was responsible to Him and to Him alone. It is the first clear-cut picture of divine and human responsibility of which we have any record.

Subsequent Biblical history shows how difficult it was for even one small nation to arrive at this high conception of God, to make it a part of their national life, and to cling to it.

The Incarnation of the Son of God completed this part of the Biblical and historic picture. Access to God was through God Incarnate. Prayers through Jesus Christ were and are in

effect an adoration of God to deal with man according to His own revelation of His own loving-kindness.

The Church goes on its triumphant way and absorbs pagan thought and civilization and again there is the same old conflict. The foe is within, not always conscious that he is a foe. This time the demi-gods are the Saints and the Virgin Mary. The picture that Sir Walter Scott gives of the prayer of Louis XI in that probably forgotten book, *Quentin Durward*, is more or less typical of that age.

The English Church at the Reformation recognized this conflict and deliberately attempted to end this fight with the veiled pagan and somewhat polytheistic elements in vogue at that time, by removing from its public worship and teaching, prayers to the Saints and the Cult of the Blessed Virgin Mary. Continental Catholicism did not face the problem then and has still to face it.

It is now proposed to reintroduce this element of paganism, of course in a much different form, and so to open up again the conflict that actually began ages ago.

This new development is not at all the same thing as the hope all of us entertain, that our departed friends are remembering us in their prayers. It is placing the departed saints and the Virgin Mary in a special sphere of influence and practically deifying them by asking them to exert that special semi-supernatural influence for our benefit.

I confess that to me, and I believe to others, this new development and the implications involved in it, if true, would change my whole conception of deity.

The Biblical conception of God which I have tried to outline although very inadequately gives me a God who is a wonderful and loving being to whom I may go directly through prayer and sacrament, in full confidence of that infinite love which He Himself has condescended to manifest to me by the Incarnation of Himself. Furthermore He expects me to come to Him, and would have cause to be hurt, if one can use such an expression of deity, if I should doubt His love.

If, on the other hand, God is a being who is pleased with me if I ask the Blessed Virgin to use her influence in the court of Heaven for me or invoke the aid of a specific saint or saints because, by reason of their being in Paradise, I believe them to be nearer to the heart of God than I, I have introduced an entirely different element into my theological thinking and I am worshipping a different kind of a deity. I have not gained, I have lost.

I may be wrong, but to me this new theological venture of Anglican theology is a step backward, lowers one's conception of God, or at least changes it, destroys one of the greatest values of the Incarnation, and tends to utter theological confusion.

I am one of not a few number of people by no means hostile to the Catholic movement, who would like to know whether this new departure is to be regarded as an integral part of Anglo-Catholicism.

CORNELIUS STEVENSON ABBOTT.

To the Editor of *The Living Church*:

AS YOUR EDITORIAL of August 29th is largely a criticism of the views of Bishop Gore, I hope I may be pardoned for the expression of a criticism of my own. Speaking of a Romanizing element in the Church, you say; "Part of it is caused by an undue respect for size and numbers; part by an exaggerated deference to the chief bishop in Christendom, about whom a romantic spell seems to have been cast. The psychological effect of a great multitude acclaiming *Tu es Petrus* is not without its influence. Roman leaders are astute students of psychology. And they ought to be."

I quite agree with you and with the implication of the last sentence that it is a good plan to consider psychological influence. But are you doing that when you speak of the "chief" bishop of Christendom? That certainly is "doctrine contrary to that held by this Church," for we hold to equality in the episcopate, a position, I need not add, to be found in the writings of the fathers. If we are not driven by the facts to speak of a "chief," any consideration of psychological influence would certainly bid us refrain. As an Episcopalian, I look to my diocesan as my "chief." Happily I feel the need of no other.

Christ Church, Pottstown, Pa.,

JOHN DOYLE.

"CATHOLIC" IN THE ACTS?

To the Editor of *The Living Church*:

I SUPPOSE that after Dr. Merrill's contemptuous characterization of my *jeu d'esprit* on Acts 9:31 ("Catholic" in Creed and Bible," July 11th) as "a bit of ridiculous grammar and exegesis," I ought to hide my diminished head. Dr. Merrill is, I believe, a classicist of no mean reputation. For several years he was, I understand, professor of Latin in certain American universities, is the author of several books and magazine articles on classical philology and archaeology, and wears an American doctorate in humanism and a Scottish doctorate in laws. Nevertheless the learned doctor seems to have missed the point and spirit of my article. It is to the following sentence in his letter that I wish to reply: "To feel so desperately the need of detecting some trace of the word 'Catholic' in the New Testament as 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 Priscian's bones and St. Luke's."

No more than the learned doctor do I feel it a desperate necessity that some trace of the word "Catholic" be found in the New Testament, and yet if such a trace *is* found, it must be, to say the least, an interesting discovery and worthy of note.

The point of my comment on Acts 9:31 was etymological rather than "theological" or even grammatical and exegetical; and it was not I but St. Luke who "hitched up" a "purely geographical designation of locality" with the word "Church." (Dr. Merrill is, of course, right in preferring the singular, according to the critical text, which is what I had before it was altered in the office of *THE LIVING CHURCH*, for which the *amende honorable* was made in the issue of August 1st.)

The word "Catholic" has indeed a history, from its earliest classical use in the sense of "general," and it has absorbed a large content of meaning in its career through the Christian centuries; but does Dr. Merrill mean to say that the geographical application of the word was not among the earliest of its Christian uses? A reference to Liddell and Scott might not be here amiss.

The "theological sense" of the word, as Dr. Merrill calls it—I should prefer to call it the *ecclesiastical* sense—is therefore, of course, not contained or implied in St. Luke's ἐκκλησία καθ' ὅλης, unless we can say this (and I tried to show in my article that we *can* say it), that the Church which in Acts was spreading geographically—spreading "throughout" specified regions—is the same Church to which was committed to the end of time "the whole counsel of God" and "grace and truth" which "came by Jesus Christ," and which, in consequence of this expansion and vitality and fullness of content ultimately won for the word "Catholic" the complex meaning that it contains today.

I cannot bid farewell to my critic without asking him if Homer has not been caught nodding when he accuses me of breaking "Priscian's bones"; for, if I am not mistaken, as the Latin adage runs, the word is "head"—"*diminuere Prisciani caput.*" And indeed I am not sure but that Dr. Merrill has paid me an indirect (but of course unintentional) compliment when he links me up with his friend Priscian; for while the latter was preëminent as a grammarian he was notoriously loose on Greek etymologies; as much so as Dr. Merrill thinks I am, or even worse! But Priscian was a Latinist.

Fort Worth, August 29.

EDWARD HENRY ECKEL.

THE HOPE OF DEATH

To the Editor of *The Living Church*:

ONE CAN HEARTILY agree with much that Mr. Hooper writes in your issue of August 29th, concerning the sentimental uses that undertakers and social organizations endeavor to perpetuate upon poor Christian bodies—the use, for instance, of flower petals instead of honest mother earth in the committal—yet, is not his language somewhat extreme and a little wanting in thoughtfulness when he adds that a white stole and Easter hymns are "as incongruous at a funeral" as "a pair of pajamas" would be "at a formal dinner"? I will not enter into a discussion as to whether death of the body is unquestionably a consequence of sin, but should not that which we call death be considered for the Christian the passage into a larger and fuller life? Possibly, as St. Paul says, departure out of this life may mean to be present with the Lord and therefore hymns of joy and bright vestments may not be so out of place after all.

If we may expect to meet our Divine Pilot "face to face when we have crossed the bar" the wearing of deepest black is scarcely a consistent or congruous method of proclaiming such joyous hope.

ARTHUR R. PRICE.

August 31, 1925.

CONFLICTING LOYALTIES

To the Editor of *The Living Church*:

WHEN CONSIDERING the evidently increasing financial difficulties of the Anglican Communion in North America, the thought has often occurred to me that not the least of our troubles may be due to the craze for membership in lodges and service clubs.

I am not stupid enough to deny that such lodges as the Masonic and such clubs as Rotary may serve a splendid purpose in promoting good-fellowship among men, and in stimulating them to public service. But it cannot reasonably be denied that the extraordinary growth of these organizations—especially of the service clubs—tends to direct both the energy and the "alms" that belong to the service of the Church into other channels. Service clubs are multiplying enormously, and, if their rigorously exacted fees are smaller than those of the great secret orders, they are yet larger than the givings of the average club member to the Church.

Of course it will be said that a Churchman's loyalty cannot be affected by the demands made upon him by his lodge or club. But the fact remains—I speak from experience in a fairly wide field—that the stricter discipline of the lodge is more often yielded an obedience not given to the milder discipline of the Church. The Mason, for instance, *must* pay his fees and *must* be faithful in attendance if he hopes to remain in good standing. That is right enough from the society's standpoint. But, as every priest knows, it reacts disastrously on his ability or willingness to fulfill his higher obligation to the Church.

I do not suggest anything so impracticable as a similar method of compulsion on the part of the Church. I do suggest that frank statements from our bishops on the relations of Churchmen to their lodges and service clubs, and more courageous teaching on the obligations of Church membership, would do much to relieve not only our financial but our spiritual difficulties.

ERIC MONTIZAMBERT.

August 26.

Rector of Port Arthur, Ont.

MORE CONFERENCE CENTERS

To the Editor of *The Living Church*:

THE WONDERFUL SUCCESS of the Racine Conference Center, let us hope, will encourage the National Council to establish more such institutions.

Right within the city limits of New York City, on Staten Island, are beautiful wooded tracts of land, any one of which is most suitable for establishing a Church conference center. A chapel, conference house, and accompanying buildings could be built out of native Staten Island stone, erected somewhat after the style of the buildings at Holy Cross.

Instead of closing churches during August, as I understand three are at present hermetically sealed, every effort should be made to invite visitors to attend services and share in devotional activities here on this "Garden Isle." What better way is there, than to maintain a complete series of conferences and retreats, together with beautiful daily worship amid such lovely surroundings?

As chairman of the Park Committee of an important civic body, working urgently for a chain of natural parks for Staten Island, I am somewhat familiar with the land on this beautiful South Shore not as yet taken over by the real estate developers. If any of your readers are interested in efforts to provide a devotional and conference center on Staten Island, will they kindly communicate with me? The idea seems timely and well worth earnest consideration.

I know of nothing greater which will open the hearts of the indifferent than centers of Christian education at the hands of experts who are filled with the love of God and of souls.

Box 153, Huguenot Park,

W. LYNN McCracken.

Staten Island, N. Y.,

August 20, 1925.

THANKS FROM SANTA BARBARA

To the Editor of *The Living Church*:

ON BEHALF of our parish, I beg to thank you for your gracious notice in publishing a resumé of our circular appeal in the issue of your valuable paper for August 1st. May I also take this occasion to say with what deep appreciation have been received from a very large number of our Bishops (as well as others, both clergy and laity) so many messages and tokens of sympathetic interest in a stricken parish? These have been most heartening, and have contributed in no small terms to the spirit of cheerful courage with which our city and parish are facing conditions caused by the recent earthquake.

Santa Barbara, Calif.

CHAS. E. DEUEL.

Church Kalendar



SEPTEMBER

"AS THE DAY goes on, sometimes put out your hand to Him and under your breath say: 'Let's keep on good terms, Lord Jesus.'"—*S. D. Gordon.*

- 13. Fourteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
- 20. Fifteenth Sunday after Trinity.
- 21. Monday. St. Matthew, Evangel.
- 27. Sixteenth Sunday after Trinity.
- 29. Tuesday. St. Michael and All Angels.
- 30. Wednesday.

KALENDAR OF COMING EVENTS

October 7. Opening of General Convention, New Orleans.

APPOINTMENTS ACCEPTED

BIERCK, Rev. W. H., rector of Trinity Church, Gouverneur, N. Y.; to be rector of St. James' Church, Oneonta, N. Y.

SUMMER ACTIVITIES

BECKMAN, Very Rev. FREDERICK W., D.D., dean of the Pro-Cathedral of the Holy Trinity, Paris, France; and Mrs. Beekman to be in the United States until after the General Convention, with address at Hotel Madison, 15 E. 58th St., New York.

LEGG, Rev. CLAYTON MACKENZIE, of Los Angeles, Calif.; to be in charge of Christ Church, Montecito, Santa Barbara, Calif., during October.

DIED

GILBERT—Entered into rest at Santa Barbara, Calif., August 21, 1925, EDWARD ASHLEY GILBERT, a prominent citizen of Santa Barbara, and treasurer of Trinity Church. The funeral was on the afternoon of August 24th.

WOOD—Entered upon life Wednesday, August 5, 1925, in the Roosevelt Hospital, New York City, HENRY HEARTT WOOD, beloved husband of Charlotte Green Wood. The funeral service and the interment were at the Church of St. James the Less, Scarsdale, N. Y., August 8th.

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF 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

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

WANTED—CURATE, EXPERIENCED IN Church School and with young people, in parish visiting. Opportunity for sermons. Stipend \$200 per month to begin with. One month's vacation. State full particulars in first letter. L. A. WYE, rector, 211 Trinity Place, West Palm Beach, Florida.

MISCELLANEOUS

ORGANISTS GOING TO FLORIDA— Wanted, a competent organist and choir-master for fine old Florida parish. Mixed choir. Austin three-manual organ. Recitals during the winter season. Prefer young man or woman who would take a real interest in promoting the music of the Church and be willing to help the young people in musical programs. Good prospects for teaching organ, piano and voice. Reply, stating age, qualifications and salary expected. Address H-456, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—MIDDLE-AGED WOMAN AS cook. Small country rectory, fifty miles from New York. Address B-459, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES CHANGE OF PARISH. Rectory and living wage required. New England or the Middle Atlantic States preferred. Address LIVING WAGE-458, 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—GOOD CHURCHMAN, EXTEMPO- raneous preacher seeks parish in September. Good with men, ex-army chaplain. Apply S. E.-454 Care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, FORTY-FIVE, UNI- versity 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 LIB- erty September 15th. Ability guaranteed by many testimonials from clergy and laity. Address E-447, LIVING CHURCH, Milwaukee, Wis.

PRIEST OF EXPERIENCE AND ABILITY, free after September, to take Sunday (and occasional weekday) duty; or non-resident charge of work in metropolitan area. Address F., 637 PEARL St., Elizabeth, New Jersey.

MISCELLANEOUS

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

HOUSEKEEPER, MANAGING, USED TO servants. Hollander, nine years in present home, wishes position in or near New York. Best of references; none but first class families need apply. Mrs. E. S. GILL, 609 Summit Ave., Hackensack, New Jersey.

NEW YORK ENVIRONS. OCTOBER. COM- panion-amanuensis (typewriter). A Church-woman with literary and artistic training desires engagement. A gentle person who has travelled much, has slight knowledge of nursing and a gift of massage (trained). Good raconteur. Mature, tall, strong and large. Designs dresses and would enjoy oversight of wardrobe. References of New York and Boston covering long engagements. Good salary. For September apply: F. E. H., PAUL REVERE STUDIO, Bluehill Falls, R. F. D., Maine.

ORGANIST-CHOIRMASTER SCHOOL Music Supervisor—experienced, desires change. East preferred, family reasons. Strong Churchman. Excellent credentials. Address K-460, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SPECIAL- ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

WIDOW, REFINED, DEVOUT CHURCH- woman, wishes position as secretary or companion to a lady. Would travel. Best of references. Address H-457, care of LIVING CHURCH, Milwaukee, Wis.

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.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Out-lined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers. Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining), 45 West 39th Street, New York City.

CHURCH EMBROIDERIES, ALTAR HANG- ings, 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.

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THE WARHAM GUILD WILL FORWARD on application, free of charge, a descriptive catalogue of Albs, Gowns, Surplices, Cassocks, etc. Also "Examples of Church Ornaments" which illustrate metal work, and a leaflet describing St. George's Chapel, Wembley Exhibition, which has again been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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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.

SPECIAL TRAINING IN THE CULTURE OF boys' voices. Booklet and list of professional pupils on application. Address DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.

RETREATS

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.

SISTERS OF THE HOLY NATIVITY

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

HEALTH RESORTS

S. T. 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.

FOR RENT

FOR RENT—A FURNISHED APARTMENT, with two bed rooms, at Oconomowoc, facing La Belle Lake, to adults only, during October, for \$100.00. Address, ADVERTISER, Box 182, Oconomowoc, 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.

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.

FOR SALE

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

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, \$3.00 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, 10 and 11 A.M.

St. Paul's Church, Key West, Florida
A Church Home for Church People

Ven. C. R. D. CRITTENTON, D.D., Rector.
7:30 and 11:00 A.M., and 7:45 P.M.

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 *Morhouse Publishing Co.*, Milwaukee, Wis.]

Thomas Y. Crowell Co. 393 Fourth Ave., New York, N. Y.

Social Problems of Today. By Grove Samuel Dow, head of Department of Sociology, University of Denver, in collaboration with Edgar B. Wesley, head of Social Science Department, University City (Mo.) High School. Price \$2 net. Postage extra.

Annapolis: Its Colonial and Naval Story. By Walter B. Norris. With selections from diaries and private letters. Illustrated with etchings by Eugene P. Metour and drawings by Vernon Howe Bailey. Price \$3 net. Postage extra.

Lothrop, Lee & Shepard Co. 273-75 Congress Ave., Boston, Mass.

When I Was a Girl in France. By Georgette Beuret. Illustrations from Photographs. Price \$1.25.

Miss Polly Wiggles. By Edna Clark Davis. Illustrated by Julia Greene. Price \$1.50.

Father and Baby Plays. By Emilie Poulsson, author of *Finger Plays*, etc. Illustrated by Florence E. Storer. Music by Theresa H. Garrison and Charles Cornish. Price \$1.50.

Practical Public Speaking. By Bertrand Lyon, president of the Lyon School of Expression, formerly instructor of public speaking in the Denver Institute of Technology, formerly instructor of argumentation and debate in the School of Commerce, University of Denver, special lecturer in the University Extension—Lyceum and Chautauqua. Price \$2.50.

The Boy Scientist. By A. Frederick Collins, fellow Astronomical Society, member Société Astronomique de France, Royal Aero Club, Radio Society of Great Britain, Royal Photographic Society, and American Chemical Society. With Frontispiece and Three Hundred and Forty Text Illustrations. Price \$2.50.

Williams and Wilkins Co. Baltimore, Md.

Social Psychology. By Knight Dunlop. Price \$4.00.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

John Heyl Vincent. A Biographical Sketch. By Leon H. Vincent. Price \$3.50.

NEGRO CHURCH SCHOOLS

NEW YORK, N. Y.—Hampton and Tuskegee, the two admirable and most widely known Negro schools, number among their friends and donors many Churchmen who have been interested in the continuance of their excellent work. The following figures, from the new Negro Year Book, as to the enrolment and income may be of interest. With them may be compared the figures for our Negro Church Institute Schools:

Tuskegee, enrollment, 1,624. Income, exclusive of boarding department, \$468,138. Hampton, enrollment, 901. Income, exclusive of boarding department, \$442,144. Church Institute, ten schools, enrollment, 3,673. Maintenance cost, \$380,000.

TO MOVE UP TOWN

ELIZABETH, N. J.—The vestry of Grace Church, Elizabeth, has sold a portion of the church's holdings in the down town district for \$75,000, and is planning to erect a commodious and churchly building in the upper section of the city, whither the greater part of the parishioners have removed during the past ten years, if approved by the diocesan authorities.

Grace Church parish was established, as a daughter of St. John's Church, on November 1, 1845, under the guidance of the Rt. Rev. George W. Doane, D.D. Thirteen years ago All Saints' Parish was set off as a daughter of Grace Church.

The parish is retaining the rectory and a large parcel of land for the continuation of the work down town, where it will minister to the English speaking families that remain there.

A VIRGINIA VISITATION

ARRINGTON, VA.—Trinity Church at Arrington, Grace Church at Massies' Mill, and Christ Church at Norwood, all located in Nelson County, are under the care of the Rev. Frank Mezick and, together, constitute one of the most attractive charges in the Diocese of Southwestern Virginia.

In the summer of each year Bishop Jett makes an official visitation to each of these churches, usually two of them on Sunday, and the third on Monday or Tuesday. For several years past it has been an established custom for the three congregations to have a combined picnic at this time, with the Bishop as the guest of honor.

On the morning of Sunday, August 16th, Bishop Jett visited Trinity Church, in the afternoon of the same day he visited Christ Church, and on Monday evening he visited Grace Church. The picnic was held Tuesday on the grounds of Trinity Church. The Churchmen in Nelson County had been looking forward to this event for a long time, and most all of them were there, with many of their friends.

During this summer the tower and spire of Grace Church, which had gotten in bad condition, have been repaired and saved. The interior of Trinity Church has also been done over, and some needed repairs and painting have been done on the outside.

UNITED THANK OFFERING SUNDAY

BUFFALO, N. Y.—Following the custom of several years, Bishop Brent has appointed a United Thank Offering Sunday for his Diocese. This year it is September 13th. There will be mass services for all the parishes in Buffalo at St. Mary's-on-the-Hill, and for the Rochester parishes in St. Luke's. The order of service has been arranged by the Rev. George Frederick Williams, of St. Mary's, and it will be followed by all other parishes in the Diocese who apply for a copy.

The thought of a service exactly alike in every parish, and the corporate act of the women in bringing their offerings to be blessed, emphasize the United Thank Offering before the whole congregation. It also is a comfort to the women who may never have seen it, nor will see it, offered at the great Triennial Corporate Communion at the General Convention.

In Buffalo the preacher will be the Rt. Rev. Walter H. Overs, D.D., Bishop of Liberia. The preacher in St. Luke's, Rochester, will be announced later.

Bishop Ryle, Dean of Westminster, Passes Away After a Long Illness

Conference of Modern Churchmen
—Bishop Bidwell's Resignation—
General News Notes

The Living Church News Bureau
London, August 28, 1925

THE PROLONGED ILLNESS WHICH PRECEDED the lamented death of Bishop Ryle, Dean of Westminster, had prepared the public mind for the passing of a great ecclesiastical figure. The many obituary notices which have appeared in the daily press were almost without exception informed with a real understanding of the Dean's great attainments, his charming personality, and his gifts as a "steward of spiritual things." The courtesy and charity which were the essence of Dr. Ryle's character won for him the affection of men of the most diverse schools of thought and practice. Although the late Dean belonged very definitely to the uncompromising school of his father, the first Bishop of Liverpool, he was never lacking in consideration for Catholics, and anything in the way of controversy was at all times distasteful to him. As a bishop, and notably at Winchester, where he had the oversight of a thousand clergy, he showed himself a true Father-in-God, and there are many, and stalwart Catholics among them, who cherish memories of his sympathetic understanding.

The burial service took place in Westminster Abbey on Tuesday. The King, Queen Alexandra, and other members of the royal family, were represented, and the Abbey was completely filled with a large congregation of all sorts and conditions. The alabaster casket containing the cremated ashes was borne in a coffin from St. Faith's Chapel, where it had remained overnight, to the cloisters. The procession, singing *For All the Saints*, entered the Abbey by the west cloister door, and passed through the choir to the high altar, where the coffin was placed on a bier and covered with the Abbey's magnificent damask pall. Three tall candles stood at the head and foot of the coffin.

The service was conducted by Canon Carnegie (the Sub-Dean), assisted by Archdeacon Charles, Canon de Candole, and the precentor. The lesson was followed by the hymn, *Jesu, Lover of My Soul*, and the procession passed into the nave. The casket was interred about three feet east of the grave of the Unknown Warrior. The committal sentences, recited by the Sub-Dean, were followed by the singing of the *Contakion* of the Faithful Departed, a hymn, *Praise the Lord! Ye Heavens Adore Him!* and the blessing.

CONFERENCE OF MODERN CHURCHMEN

The twelfth Conference of Modern Churchmen opened at Oxford last Monday, when the Dean of St. Paul's delivered the presidential address on *Faith and Reason*.

Dr. Inge said that the conference was assembled not to controvert the opinions of others, nor even to defend themselves, except indirectly, against misunderstandings and misrepresentations, but to testify to the faith that was in them and to help each other. They had no party program, no official syllabus of opinions to defend. They agreed only in their confidence that the spirit of truth guided

and blessed honest inquiry, and that the "Bible of the race" was still being written. They revered tradition, but they would not be fettered by it. They must expect that the mass of new knowledge which science had revealed would have important bearings even on their beliefs about invisible things, and especially about the manner in which the power of the Godhead was exercised. By science he included not only the study of natural law, but the scientific study of history and Biblical criticism. He hoped that, as Christians and Churchmen, they could give a reason for the faith that was in them without being false to the strictest obligations of intellectual honesty. They had discarded the two infallibilities, the infallible Church and the infallible Book. They had been called Modernists. He always disliked the name. They were not Modernists, because their religion was no new thing, but older than Catholicism and much older than Protestantism. It was to be found in the teaching of Christ Himself.

After a learned dissertation, the Dean concluded by saying that the upshot of the whole matter was that faith led them to a reason above rationalism. Spiritual things were spiritually discerned. But, whereas organized religion had spread its ægis over a multitude of beliefs which did not concern spiritual things, they must be on their guard against insidious attempts to disparage the findings of reason and to oust it from its proper province. In spite of much recent philosophy, this was not a sceptical age. It was not an age when the triumphs of natural science and scholarship could be bowed out of court as irrelevant to the seeker after truth. It was not an age when the same event could be said to be true for faith but untrue for science. They must be humble, for they were compassed by mysteries, and their spiritual faculties were poor and dull; but they could be, and they must be, perfectly honest with themselves and with others.

Was there, perhaps, a veiled criticism of that other great Modernist, Dr. Barnes, in the significant assertion by Dean Inge that "the Conference was not called to attack or controvert the opinions of others"? At all events, there was a marked atmosphere of charity, and even good humor, at this year's Conference. The saner elements among the Modernists evidently realize that the "raging and tearing" campaign has been an absolute failure.

BISHOP BIDWELL'S RESIGNATION

Dr. E. J. Bidwell, Bishop of Ontario, who is at present in England, in an interview with a press representative, has explained why he has resigned his bishopric. He says that, following his wife's change of faith, the Diocese, through its executive committee, decided that in the circumstances it would be better that his resignation should be accepted, and he has accordingly made it final. For the past three months Bishop Bidwell has been engaged in immigration work as the representative of the Council of Social Service of the Canadian Church, and he returned to Canada August 31st. Dr. Bidwell, who is a well-known personality throughout the Dominion, was formerly a master of Leamington College, Warwickshire, and went to Canada in 1903.

GENERAL NEWS NOTES

The Archbishop of York, commenting in his monthly letter to the Diocese on the recent coal dispute, says he thinks it is clear that the Government were justified in securing a breathing space during which a long, careful, and impartial enquiry could be held. This could only be secured at a cost of temporary assistance to the industry from public funds. This is not, as he says, in itself a sound economic principle, and would be dangerous indeed if it became a precedent, but the circumstances of the coal industry and of the recent crisis are very exceptional, and the Archbishop believes that most fair-minded men will think the price of averting disaster and of securing time for the adequate discussion of a great national problem was worth paying.

The custody of the churchyards of Wales has, since the disestablishment of the Welsh Church, been a matter of acute controversy. The Home Office has brought considerable pressure to bear upon the various local authorities to accept responsibility, but 528 out of a total of just under 700 have definitely refused to do so. The Representative Body of the Church in Wales is ready and willing to take over full responsibility for the churchyards. An appeal has therefore been made to the Prime Minister to pass the necessary legislation, and those responsible for the appeal profess themselves satisfied with Mr. Baldwin's reply.

The good work which the Salvation Army is doing was recognized by the Maharajah of Patiala when he paid a visit to the headquarters of the Army on Tuesday last. He said that the great founder of the Salvation Army was the first man to realize the possibilities of organizing, along the lines of military discipline, a movement for the relief of suffering and the uplift of humanity.

"Your faith is not my faith," he said, "but truth is a jewel that has many facets. Whatever may be our creeds, we should, as men, join together in the name of common humanity to relieve the suffering, succour the distressed, and to extend a brotherly hand to those whose misfortunes are greater than our own. The Salvation Army has done much, and is doing much, for humanity in my country."

The reconstruction of the dome piers of St. Paul's Cathedral, now in hand, has revealed the fact that Sir Christopher Wren was compelled to use inferior material for filling the hollow portions of these.

A further reminder of the great difficulties which Wren had in securing materials for the rebuilding of St. Paul's, and other City churches destroyed in the Great Fire, has been provided in the course of the removal of the coating of stucco from the outer walls of St. Lawrence Jewry, by the Guildhall, built in 1671. A portion of the north wall has been found to contain Roman bricks, old paving setts, and lumps of chalk. Mr. Underwood, the architect, states that this proves that Wren took any materials he could get from the ruins or elsewhere. The presence of the lumps of chalk shows that for lack of other material he and his masons had to excavate under Blackheath, and to take that substance and use it.

What may fitly be termed a "sermon in stone" is provided by the inscription on a large piece of masonry which is being exhibited in front of St. Matthew's Church, in the Old Kent Road. The inscription runs thus: "This stone fell from the spire, and missed a milkman by one second." The structural condition of the

building, which is known locally as "the church with the red doors," is causing much anxiety to the vicar, the Rev. T. P. Stevens (lately Succentor of Southwark Cathedral), who estimates that five hundred thousand people pass it every day.

If every passer-by gave a penny, he says, he could begin the necessary work of restoration at once. One may be allowed to hope that Fr. Stevens' novel "appeal" will bring in the cash promptly, before others besides the milkman run any risks.

Alliance forati Internonal Friendship Concludes World Conference at Stockholm

The Universal Christian Conference
—French Anti-Clericalism in Syria—
The Polish Orthodox

The European News Bureau
London, August 31, 1925

THE WORLD ALLIANCE FOR PROMOTING International Friendship through the Churches has just concluded a conference at Stockholm. As many as 150 delegates were present representing twenty-eight countries. Among the resolutions passed was one reminding the Churches of the hideous plight of many women and children of Christian origin now in Turkish harems and asking the League of Nations not to relax its efforts to secure their freedom. Another dealt with the importance of teaching children and others the necessity of preserving peace, while yet another drew attention to the principles of arbitration, security, and general disarmament for which the Alliance stands, as an application in the political sphere of the Christian ideal of the Kingdom of God on earth.

At the concluding service in Stockholm Cathedral the preacher was the Bishop of Lincoln. This prelate has recently caused a great deal of uneasiness in his own diocese and among Anglo-Catholics in general by inviting the President of the Wesleyan Conference to preach in Lincoln Cathedral. However, his sermon at Stockholm was out of the range of controversy or criticism. He took as his text, "All of you be subject one to another and be clothed with humility, for God resisteth the proud and giveth grace unto the humble." The Bishop was emphatic in his pronouncement that in certain circumstances it was right to use force. Jesus Christ did recognize that in a world evil as this world is evil, there are occasions when force may legitimately be used to restrain force; when the word might rightly be spoken, "Let him that hath a sword take it." That word, however, could only be heard by those who had sought to win their fellow men to strive after peace. The more sure they were that the causes of war were to be found in the evil passions of men, so sure they ought to be to labor for the peace of world, and that they were those who should be able in the highest degree to contribute to that end. As they were at peace among themselves, so they would be able to labor for peace more effectually. Despite the great increase of modern progress, wars and rumors of wars had not abated, and the reason was human pride. He thought that they were returning to a better frame of mind and quoted Dr. Otto's book *Das Heilige*, in which the theme is that the religion is no true religion which loses a sense of awe. Men must strive for true humility by learning to be humble in the presence of the truly great. They must learn that they are not masters of their own destiny, that their proudest achievements might lead to their own undoing. There was in all human affairs a supreme Will and a su-

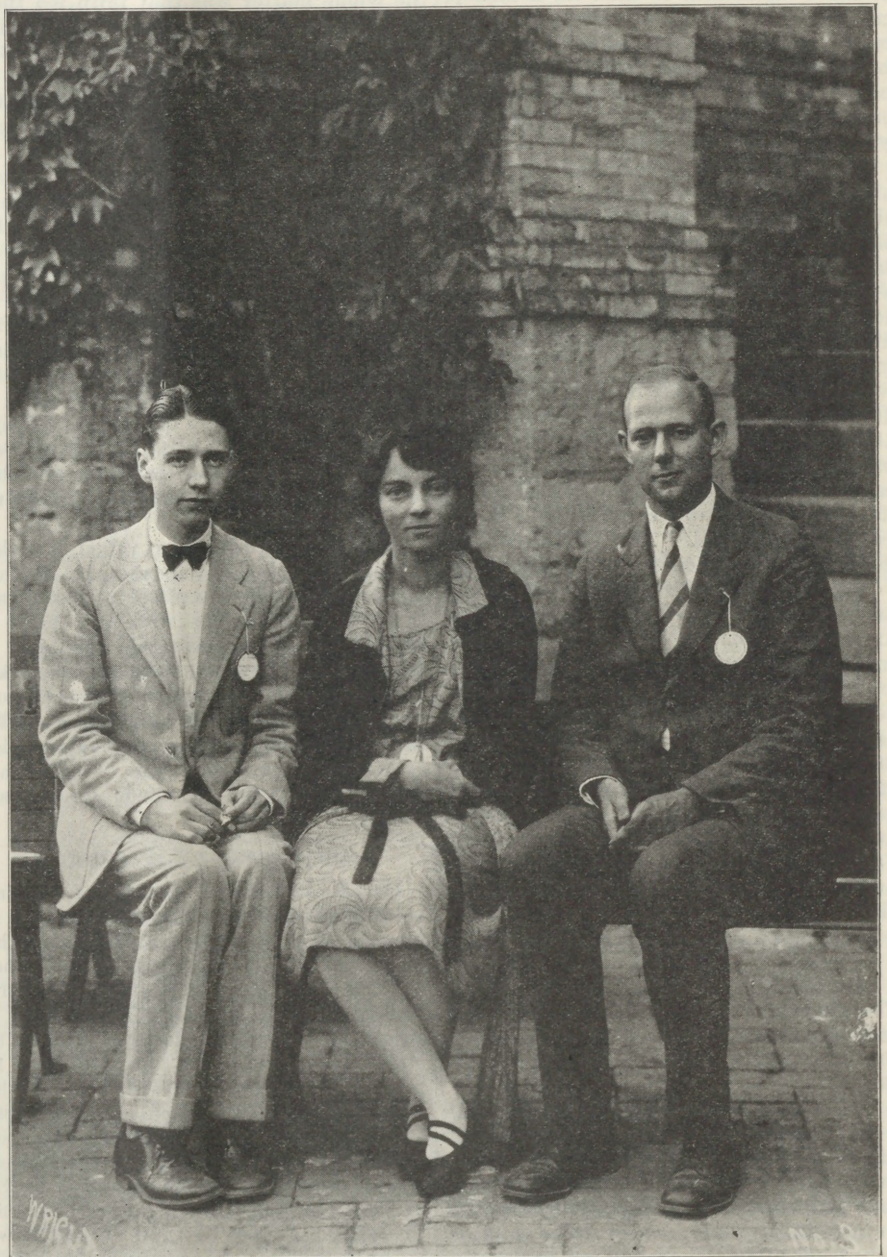
preme moral authority. A religion merely rational or ethical would not save the world. They would be conscious that they would serve the cause of peace best by teaching men to worship and to live in the Presence of Him that is invisible and to appreciate the mystery of life and of the universe. They could only be subject to true international fellowship as they were subject to God.

THE UNIVERSAL CHRISTIAN CONFERENCE

Stockholm was the scene this week of the opening of another Conference, the Universal Christian Conference of Life and Work, which began its proceedings two days ago. A formidable array of Protestants are taking part in this affair, but the Catholic side is represented by mem-

bers of the Eastern Orthodox and Anglican Churches. A word of warning should be uttered against thinking this conference as representative of Christians throughout the world. The fact that Rome is taking no part in it means that the representatives of the Latin countries such as France, Spain, and Italy do not really represent those countries at all, but merely insignificant minorities. At the opening service in the Lutheran Cathedral at Stockholm the Swedish Bishop of Lund officiated and the Bishop of Winchester preached from the text, "Repent ye, for the Kingdom of Heaven is at hand." The service had quite an official character for the King and Queen of Sweden were present, while the potentates of several foreign states sent telegrams of greeting including the President of the United States, King George of England, the Patriarch of Constantinople, and (wonder of wonders) President von Hindenburg. Most of the telegrams were non-committal, the senders merely expressing a pious wish that the conference might be fruitful of much good; the President of the German *Reich* cabled:

"I greet the Conference with great joy as a particularly valuable effort for the real peace of mankind, and I hope that God may give a rich blessing to the great and important task of the Conference.



OFFICERS OF THE NATIONAL CONFERENCE OF YOUNG PEOPLE,
AT RACINE, WIS. [See issue of September 5th, page 621]
[Left to right: Frederic E. Delzell, Amarillo, Texas, Vice Chairman; Miss Emma
Twiggs, Savannah, Ga., Secretary; Linden H. Morehouse, Milwaukee, Wis., Chairman.

May its meetings be accomplished in a spirit of love and mutual understanding."

This is indeed a remarkable missive from the victor of Tannenburg, into whose statue the "peace-loving" Germans were knocking nails not so very many years ago, and a cynic may be excused for asking as to whether he wrote it with his tongue in his cheek.

The German Chancellor, Dr. Luther, who was to have lectured to the Conference on the character of the Church as something above the nation and the state, sent a message of regret that he would be unable to be present on account of political conditions. This is significant.

Yesterday the Dean of Worcester opened a discussion on The Church and Economic Problems. All aspects of social and moral problems, including the liquor question, will be discussed at the various meetings and I hope to give a fuller report later on.

FRENCH ANTI-CLERICALISM IN SYRIA

I have mentioned before how the government of Monsieur Herriot, not content with stirring up strife at home by its anti-religious laws, has extended its policy to French colonial possessions. The appointment of General Sarraill as High Commissioner in Syria has been disastrous. His two predecessors in office were General Gourand and General Weygand. The policy, exactly identical, of those two devout and Christian soldiers was one that endeared them to missionary and native population alike. When, however, Weygand was recalled to make room for Sarraill, the nominee of French Freemasonry, complaints against his behavior began to appear. These recently culminated in an open demand for his recall, on the ground that he has estranged the goodwill of the whole population. The charges against him are that he has deliberately insulted the chief Christian dignitaries by refusing to attend the usual religious celebrations, that he has deposed a Catholic general to secure the election of a colleague in the Grand Orient as governor, that he has altered the electoral system and broken up the former system based on religious communities, and that he tried to impose an undenominational system of education.

General Sarraill has further been insulting local ecclesiastics. When the Capuchin parish priest asked him to attend a solemn Mass, he replied that he did not know what Mass meant. He refused to visit the rector of the Jesuit college at Beyrouth and the Patriarch of the Christian Maronites. At last Herriot ordered him to be more conciliatory, but he found when he did visit that his reception was a cold one in comparison to that accorded to his predecessors.

THE POLISH ORTHODOX

Once again has the minority Orthodox Church in Poland landed itself into serious difficulties. Shortly after the death of the Patriarch Tikhon the decision of the Orthodox Church in Poland taken last November to proclaim its autocephaly was published. The Ecumenical Patriarch, Gregory VII, was said to have conferred his blessing upon this decision. But there was protest against this decision by certain Poles and a Senator Bogdanovitch decided to organize in Vilna a separate Orthodox body, which he called the "Vilna Community of the Ancient Orthodox Church." It cut itself off from the autocephalous Church of the country and regarded itself as being under the canonical authority of Eleutheros, the archbishop exiled a few years ago by the Polish government and now living in Lithuania. The Metropolitan Dionysus, the head of

TO ALL CHURCHMEN



YOU are interested, of course, in the coming GENERAL CONVENTION OF THE CHURCH, which opens in New Orleans on October 7th and continues in session from two to three weeks. Questions of great magnitude will come before that distinguished body: the ratification of proposed changes in the Prayer Book, especially those in the services of Holy Communion, Baptism, and Holy Matrimony; the question of extension or curtailment of our vast missionary work by the adoption of a Budget; elections of Missionary Bishops and of the members of the National Council; the question of our relations with the Federal Council of Churches; and many other important and difficult questions. You will wish to have prompt and careful reports of all the deliberations.

So also the activities of the women's organizations of the Church, especially the triennial convention of the Woman's Auxiliary, will be of great interest.

All these matters, as well as many others connected with the General Convention, will be carefully reported in interesting articles in

THE LIVING CHURCH

That ever-interesting, ever-reliable, veteran missionary, BISHOP BURLESON, of South Dakota, will report the House of Bishops. Mr. CLIFFORD P. MOREHOUSE, a new acquisition of THE LIVING CHURCH, coming to us from the editorial board of the *Harvard Crimson*, founder and first editor of the *Crimson's* monthly *Bookshelf*, will report the House of Deputies, with the assistance of veteran members of the House. Mrs. W. J. LOARING CLARK, of the national executive board of the Woman's Auxiliary, will report the women's meetings and especially the Woman's Auxiliary sessions; and adequate arrangements have been made for reporting the innumerable lesser meetings of national and other Church organizations during the Convention. There will be bright and interesting discussions by the Editor and others.

OUR OFFER



FOR course you both need and want the weekly issues of THE LIVING CHURCH during this period. We make these offers:
Three Months—October, November, and December issues—for One Dollar.
Six Weeks—issues of October 10, 17, 24, 31, November 7, 14—for Fifty Cents.

Every thinking Churchman ought to be on the subscription list during this period, and thousands of them ought to STAY THERE afterward.

If you will be in New Orleans during the Convention, let us mail the issues of October 3, 10, and 17 to your address in that city, and the subsequent issues to your home address. No extra charge for changing from the one to the other address. Give BOTH addresses in the order, and save inconvenience to yourself. If, for the preservation of your file, and for the reading of your household in your absence, you desire to have those copies sent to your home address, send 30 cents with an order to mail copies also to your New Orleans address.

If you are already a subscriber, you will appreciate the value of these Convention numbers. Please help, therefore, to enlist the interest of other Churchmen. If you are willing to draw up a list of names of Churchmen who need and will appreciate this EDUCATION IN CHURCHMANSHIP, and are willing to pay for the subscriptions to such a list, you will be performing a valuable service to the Church.

Very Truly Yours,

Morehouse Publishing Co.,

Publishers.

1801 Fond du Lac Ave., Milwaukee, Wis.

N. B. If you will visit New Orleans during the Convention, don't fail to visit the Book Exhibit of this Company in Room 3, First Methodist Church, 1108 St. Charles Avenue, nearly opposite the Convention hall.

The Material of the Christian Nurture System is the principal part of that exhibit.

the autocephalous Church, convoked a special synod and proceeded to excommunicate Bogdanovitch and his friends. It is not easy at the moment to prognosticate whether this independent Church will increase or merely fizzle out, but it should be remembered that the greater number of Poles are Roman Catholics.

CZECHO-SLOVAKIA

A very important incident in connection with European religion is reported from Prague. The Czech government declared the feast of John Huss as a legal holiday. This was in actuality an opportunity for a great anti-Roman Catholic manifestation. The Papal Nuncio made energetic protests before the feast against its having the official imprimatur of the government but to no purpose. A commemorative ceremony took place the day of the Feast at which both President Masaryk and Dr. Benes were present. The same evening the Papal Nuncio left for Rome in protest. The governmental press has sought to minimize the affair by saying that the President and Dr. Benes were not present in any official capacity, but merely as private citizens (although Dr. Masaryk had

acted as President of the celebrations) and further that the Nuncio had merely departed on furlough. The comment of the French *Nouvelles Religieuses* is significant when it says that the recall of the envoy was the culmination of a long series of protests by the Vatican against the whole ecclesiastical policy of the Czech government.

That is quite true. Politically it is the business of the Czech government to be Protestant (or perhaps it would be fairer to say anti-Catholic) just as it is for the Austrian government to be Roman Catholic. But meanwhile what of the souls of the people? The empty Protestantism of the Hussites can give little hope and Protestantism, the religion of negation, can offer little anywhere in the world. But one cannot help noting with regret that the Roman Church in Austria has offered so little that is truly spiritual. The only salvation for these Central European countries, as far as my own personal observations go, is not the setting up of new Churches and the multiplication of sects, but a real spiritual revival within the great Latin Church herself.

C. H. PALMER.

The Chicago Cathedral Shelter

University Work in the Summer—
Epiphany Vacation School—Goes
to France

The Living Church News Bureau
Chicago, September 5, 1925

THE CATHEDRAL SHELTER IN CHICAGO continues to do a remarkable work all the year round under the leadership of the Rev. David E. Gibson. The Bishop of the Diocese, the Rt. Rev. C. P. Anderson, D.D., has written the following letter about Fr. Gibson and his work:

"The Cathedral Shelter is doing a work of first-rate importance in the City of Chicago. In the first place it is Cathedral work, as its name implies. The old Cathedral property is its home. The work is distinctly the kind, or one of the kinds of work, which a Cathedral ought to do.

"If we had a fully organized Cathedral in the Diocese of Chicago, one of its outstanding features would be the ministry to the needy which characterizes the Cathedral Shelter.

"The Cathedral Shelter ministers to all sorts and conditions of needy people, with-

out regard to race, language, or creed; but ministers to them on no merely humanitarian or vaguely undenominational basis, but definitely in Christ's name and for His sake. They are God's children. They are in want or in pain or in sin and the love of Christ is the constraining motive.

"Religion is the key-note of the Cathedral Shelter. The Shelter feeds the hungry, clothes the naked, comforts the sick, visits the prisoners, finds work for the unemployed. But it does more than this, infinitely more than this. It reconstructs broken-down lives through the power of the Christian religion and through its appeal to the best that is in the worst of us.

"It is a good and blessed thing to feed the hungry, but it is better to make it possible for a man to feed himself. It is a good thing to exhort sinners to come to Christ and be saved, but it is better to give them that fellowship and friendship and helpfulness which are so essential to a religion which is founded on the fatherhood of God and the brotherhood of man.

"The Cathedral Shelter combines the religious appeal with that brotherly help-



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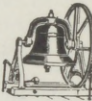
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fulness which puts a man on his feet. The altar stands at the center of this enterprise. The daily services are maintained. The atmosphere of religion pervades the institution. 'I, if I be lifted up will draw all men unto me.' Christ is exalted as the Friend and Helper and Saviour. People are not only housed and fed, but they soon realize that they are housed and fed in the House of God. The appeal is made to a man's manhood, to his self-respect, to his unknown and undiscovered capacities. The record of reconstructed lives is a long one and one which should commend the Cathedral Shelter to all philanthropic and socially minded people.

"I cannot conclude this article without saying that the man is the key to the situation. The heart and genius of the Cathedral Shelter is the Rev. David E. Gibson. I am most thankful for the support which he receives from many people and for the many friends who enable him and the Cathedral Shelter to be a friend to the many friendless."

UNIVERSITY WORK IN THE SUMMER

At the University of Chicago there is as much activity in the summer time as there is during the rest of the year. The Summer Quarter commences in June, and lasts into September. During the summer just over, there have been between six and seven thousand students at the University, as well as visiting professors from universities all over the country. The Rev. Charles L. Street, Episcopal Student Chaplain at the University, has been in residence during the summer in order to be of service to the 290 summer school students who are members of the Church. Early in the first half of the quarter a reception for the Church students was held in Ida Noyes Hall under the auspices of the St. Mark's Society. A celebration of the Holy Communion with a brief address has been held at eight o'clock every Sunday morning during the summer in Harper Assembly Room, a lecture hall in the library building. This is a beautiful room, panelled in oak, which lends itself very fittingly to use as a chapel. A temporary altar is erected every week. There has been an average attendance of fifteen at these services.

The work of the Church at the University of Chicago, which was started a year ago, is beginning at a strategic time. The new president, Dr. Max Mason, takes up his work on October 1st. The University is embarking on a campaign of expansion and improvement. On August 28th, ground was broken for a new university chapel, for which Mr. Rockefeller some time ago gave \$1,500,000, and in connection with which various plans for the reorganization of religious life and activities at the University are being discussed. The work of the Church at the University has been hampered so far by the lack of a place to work from. It is hoped that eventually the Church will have a house at the University of Chicago, with a chapel, an office for the chaplain, a meeting place for the students, and possibly living quarters.

The young people in the colleges and universities of the country should be the leaders of the Church in the coming years. Particularly at the University of Chicago the Church has a tremendous opportunity to bring its wholesome influence to bear on the lives of a great number of students. It is an opportunity that the Church should not lose.

EPIPHANY VACATION SCHOOL

The daily vacation school at the Church of the Epiphany was the largest in the Diocese this year. Over 150 pupils were enrolled, consisting of many nationalities and religious beliefs. There were Italians,

Greeks, Armenians, Irish, Hebrews, English, and Scotch, and nearly every other country in Europe was represented. Miss Leake, the parish worker, was principal of the school. There were classes in music, sewing, dressmaking, embroidery, manual training, etc. taught by a band of excellent teachers. The Rev. Austin Pardue was chaplain of the school.

GOES TO FRANCE

The Rev. Harold R. Flower, who for nearly two years has been priest in charge at Antioch and Gray's Lake, has resigned to become chaplain of a school at Chateau Neuvic Sur l'Isle (Dordogne) France. Father Flower left his work in this Diocese on September 1st.

H. B. GWYN.

ALASKA INFLUENZA OVER

NEW YORK, N. Y.—Bishop Rowe left Fort Yukon on August 18th and is now at Nenana superintending the erection of the new building for St. Mark's School, our largest Indian boarding school in the Alaskan interior.

The Bishop sent a wireless message from Fort Yukon to the Department of Missions to the effect that the danger from the flu epidemic had passed, and the sick were recovering. They still require much care.

"Without the mission hospital," the Bishop says, "all would probably have perished. My heart is full of deep gratitude to friends in the Church for their generous response to our distress. They share with us in this merciful work. Please give all donors my loving thanks."

Dr. Burke also sent a wireless asking the Department to thank the many friends who have helped to combat, through their gifts, what he describes as "one of the most serious epidemics in all my experience in Alaska. Whole families," he continues, "were stricken, and for three weeks we were feeding and caring for over three hundred persons. Sixty are still in the hospital. Cheering wireless messages from the Department have been a great comfort and help in this time of trouble. Both Indians and white people join in genuine appreciation to the Church."

The amount received to meet this need, to August 31st, was \$14,990.77. At Bishop Rowe's request part of it has been placed in his bank account in Seattle and part is held at the Church Missions House for such drafts as he may have to make upon it.

The Department of Missions adds its grateful thanks to those of the Bishop and Dr. Burke for the marvellous way in which so many friends have given to the assistance of the mission staff and people at Fort Yukon.

THE BROTHERHOOD CONVENTION

PITTSBURGH, PA.—The fortieth national convention of the Brotherhood of St. Andrew convened at the Carnegie Institute of Technology, Pittsburgh, Wednesday, September 2d. The Senior and the Junior Conventions are meeting concurrently, combining for certain special meetings and services. The theme of the Senior Convention is Evangelism in the Church, and that of the Juniors is An Older Boy's Christian Service.

A full report of the Convention will be given in the next issue of THE LIVING CHURCH.

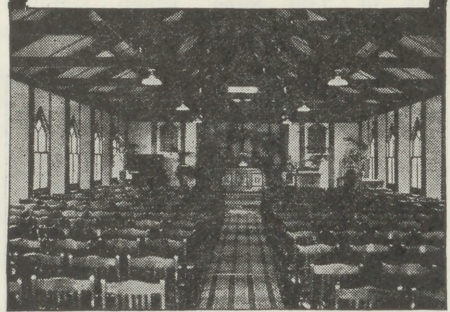
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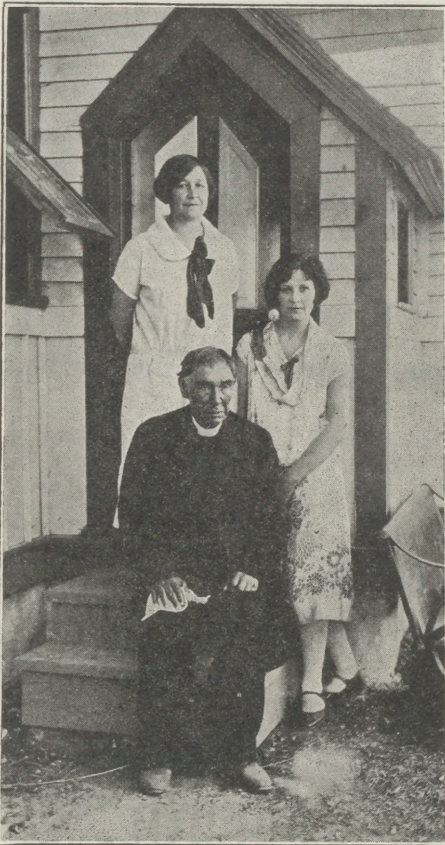
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"TIPI SAPA" RETIRES

SIoux FALLS, S. D.—After forty-two years in the ministry, the Rev. Philip J. Deloria has retired as the superintending presbyter of the Standing Rock Indian Reservation in South Dakota. He has removed to his home at White Swan on the Yankton reservation, the gift of many of his friends. Indeed, Mr. Deloria returns to his childhood home, for it was on the Yankton reservation, in days when thrill followed thrill as the white man advanced and the Indian retreated from his native country, that *Tipi Sapa*, a prince of his tribe, gave himself to the Christ to whom he has for over two score years devoted himself with a zeal and courage and faith characteristic of the man. The name of *Tipi Sapa*, which signifies "Black Tent," was given to the future



THE REV. PHILIP J. DELORIA, "TIPI SAPA," AND HIS DAUGHTERS, ELLA AND SUSIE DELORIA

priest of God when he was born in the black tepee which distinguished the home of his father, who was a great chief and always set up a tepee of that color among the tents of his people.

The Indians of the Dakotas have produced many an outstanding figure and among them all has been no greater than *Tipi Sapa*. He has been a mighty force for peace and understanding, for civilization, for citizenship. Not only is he of the nobility of his people; but he is, and has been for a half century, a Christian nobleman, loved by all who know him and respected by the entire state of South Dakota. Bishop Burleson puts it all into these words, "this man of God and lover of his people."

Mr. Deloria retires from the labors of a superintendency but he will continue the work of his ministry at his new home, where his influence among the whites and Indians will be tremendously useful and immeasurably important.

The Rev. Mr. Deloria is the original of Miss Olden's book *The People of Tipi Sapa*, published by the Morehouse Publishing Co. a few years ago.

DAKOTA INDIAN CONVOCATION

SIoux FALLS, S. D.—The Indian children of the Church from the reservations in the District of South Dakota, in number about 2,000, gathered for their annual convocation of the Niobrara Deanery at Greenwood, Yankton Reservation agency post, on August 28th, 29th, and 30th. At this most delightful spot on the Missouri river, surrounding a large tepee of the style of their ancient forebears, occupied this year by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, the people set up their tents to the number of perhaps eight hundred.

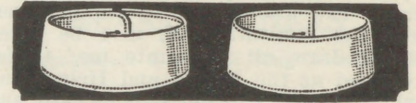
One change from the usual order was noticeable this year. Heretofore the tents have been arranged in a large circle. This year the people from each reservation were located in groups, the eleven groups forming a tented city of that number of individual villages, within which were the episcopal tepee, itself the center of a little village where the routine activities were arranged and carried out. Near the tepee was the great pavilion, thatched with willow branches, where the convocation met for worship and for business. The women gathered in a large tent close by, while the young people held their meetings in the Church of the Holy Fellowship.

Long distances from the larger reservations kept the attendance down. There was an absence of events peculiar or of special interest, but it is a fact that it was one of the finest convocations ever held in the Niobrara field. There were some significant and important matters acted upon in the decisive and wise manner of the Indian. As a matter of fact, the business of the convocation was done with an understanding and orderliness which would compare more than favorably with a similar white man's convention. It is true that there was the typical Indian oratory, but that means only that it was typical in kind. As to its extensiveness, given a subject for discussion, any fairminded critic would hesitate long before saying that the Indian orator had anything on his white brother for length or breadth or thickness of his eloquence. The Indian does talk things through but he gets to the point of business, particularly the business of the Church, with a degree of certainty that is rather refreshing. And one thing he does not do. He does not kill hours of what might be valuable time in framing, debating, and passing useless and meaningless resolutions. In that respect the palm goes to his white brethren without so much as a contest.

The outstanding feature of the Convocation of 1925 was the offerings. The men brought \$519.94. The women presented \$3,697.05. The total laid on the table as the missionary gifts of the ninety-nine congregations was \$4,216.99. Counting offerings paid in before the Convocation and a number of offerings delayed and known to be coming in, the total will reach at least \$5,000. It is a remarkable offering when one considers that it is given by loyal and devoted hearts out of resources so small as to border on poverty in many instances.

Bishop Burleson announced, and the convocation approved, the following changes in the deanery: the Rev. Robert P. Frazier, assistant to Archdeacon Ashley, to Cheyenne Agency, there to be the superintending presbyter in addition to his duties under the Archdeacon; the Rev. William Holmes, transferred from Santee to Standing Rock, succeeding as superin-

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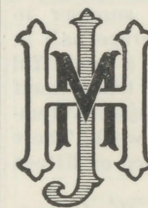
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tending presbyter the Rev. Philip J. Deloria, retiring; the Rev. Paul H. Barbour, transferred from Lower Brule to Santee, where he will be the superintending presbyter in place of the Rev. Mr. Holmes; the Rev. David W. Clark, now superintending presbyter at Crow Creek to have charge of Lower Brule as well as his old field. It is probably the greatest number of changes ever made in one year in the Niobrara deanery. The reason is the retirement of the Rev. Mr. Deloria and the incapacity, because of illness, of the Rev. Joseph Goodteacher, of Cheyenne.

The convocation will be held on the Crow Creek reservation next year.

**NEW HAVEN
CATHOLIC CONGRESS**

NEW HAVEN, CONN.—A Catholic Congress, to be held in New Haven, November 3rd, 4th, and 5th, is intended to supplement the Priests' Convention held in Philadelphia last year, extending its influence to laymen as well as to clergy and planned in the hope of stimulating both clergy and laymen in the Catholic religion. The Rev. Charles C. Edmunds, D.D., professor at the General Theological Seminary, is chairman of an executive committee, while the committee arranging for the First Annual Catholic Congress consists of the Rev. S. C. Hughson, O.H.C., chairman; the Rev. Frank L. Vernon, D.D.; the Rev. Louis B. Howell; the Rev. Frank Damrosch, Jr.; and the Rev. Frederick S. Penfold, D.D., secretary, 114 George St., Providence, R. I.

The program of subjects to be discussed is as follows: What is the Episcopal Church, The Anglican Reformation, The Problem of Christian Living in an Unchristian World, Christianity in Business, Suffering and the Will of God, Faith Healing, The Sacrament of Unction, What is the Bible, The Catholic Layman's Use of the Bible, The Eucharistic Sacrifice, How to Use the Mass, The Mass the Church's Chief Act of Worship. The essayists so far chosen are among the most able of our clergy and laity, whose names will be announced within a fortnight, in connection with the complete program. It is purposed, so soon after the Congress as shall be practicable, to publish all the papers and essays in one volume, so that their permanent value may be preserved and they themselves receive a more extended circulation.

The Congress will be financed by the sale of membership tickets at one dollar each, which will admit the holder to all meetings and services of the Congress. It is hoped that Catholic Churchmen, especially of the First and Second Provinces and as far south as Philadelphia, will make very earnest effort to attend at least some part of the meetings, but where that is impossible they are asked to assist financially by the purchase of these tickets. Membership, however, is not limited to any section. Applications for tickets should be sent to the Rev. Dr. Penfold at the address mentioned above.

EUROPEAN DELEGATES

PARIS, FRANCE—The delegates and alternates from the American Churches in Europe to the General Convention were elected at a meeting of the Convocation of the District that met in Paris during the summer of last year. The delegates are the Very Rev. Frederick W. Beekman, D.D., of Paris (re-elected), and Mr. Herbert I. Keen, of Paris. The alternates are the Rev. Everett P. Smith, of Geneva, and Mr. George F. Zabriskie, of New York.

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A SERVICE OF TRIBUTE

DETROIT, MICH.—On Sunday, August 23d, a service of historic interest was held at Pointe aux Pins, a resort on the island of Bois Blanc, which lies close beside its smaller but more famous neighbor, Mackinac Island.

In the summer of 1890 the Rev. W. H. Bulkley, who had not long before been appointed rector of St. James' Church, Cheboygan, was called to Pointe aux Pins to perform a marriage ceremony. In connection with missionary labors that made him famous and beloved throughout Northern Michigan, Father Bulkley, from that time on, has maintained regular summer services at Pointe aux Pins, and in due time the Church of the Transfiguration was built to house a growing summer congregation.

The service of August 23d was in the nature of a tribute to Father Bulkley and in commemoration of his thirty-five years of service to the summer colony. The Holy Communion was celebrated at ten o'clock. At the five o'clock Evensong, when the church was crowded by a large congregation, an historical address was given by Oscar Taylor Corson, LL.D., of Oxford, Ohio, and the anniversary sermon was preached by the Rev. George Brewer, D.D., of Grosse Pointe, Detroit. The anniversary offering was an expression of personal appreciation of Father Bulkley, and amounted to \$563.06. A touching feature of the occasion was the commemoration, on the service sheet, of Mrs. Anna F. Bulkley, the rector's beloved helpmeet of many years, who died on July 5th of this year.

A fine Church school has been maintained all summer at this church by Mr. McNeil, of the Church of the Redeemer, Elgin, Ill.

BUSY ALL SUMMER

DETROIT, MICH.—There have been no "dog days" this summer in St. Paul's Parish, St. Clair, or in the neighboring parishes in Romeo and Dryden. Under the energetic leadership of the Rev. George Backhurst, rector of St. Paul's, much valuable ground has been gained or reclaimed in small parishes whose recent history has been sometimes depressing.

The seventy-fifth anniversary of St. Paul's parish was celebrated on August 16th and 23d. Features of the celebration were a homecoming service with historical sermon, a vesper service out-of-doors at the beautiful river home of Mrs. J. N. Wright, and a musical service with choir augmented by members of other choirs and friends from Port Huron.

Regular services have been reestablished at St. Paul's Church, Romeo, and St. John's Church, Dryden. On occasion Mr. Backhurst has taken his choir and some of his congregation with him, and thus helped to give these missions a new lease of life.

MISSION WORKMAN INJURED

NEW YORK, N. Y.—A most unfortunate accident happened to one of the workmen at Fort Yukon early in August. Bishop Rowe, writing on August 7th, says:

"Nicholson, the man who has come in to rebuild the mission residence destroyed by fire last September, was just getting the saw mill running when one of his men fell on the slowly revolving saw. He was terribly lacerated on one arm and slightly on the head. One thumb was cut off. He is in the hospital, and Dr. Burke and the nurses are working on him now. The doctor will do his best to save the arm if he can. I think he will live. Poor

fellow! He has a wife and five children, one only a few weeks old. They live at Rampart. He came here to get work under Nicholson, and is a good workman. In the winter he carried mail under contract.

"This is an accident for which we shall be obliged to give some compensation. This is but right, and the law would require it. Apart from any legal obligation, I feel we are morally obliged to meet the situation. I thought our troubles here were over when the 'flu' was over, and now we have this.

"A boatload of tourists passed through on Sunday. Three prominent surgeons were among the number. They went over the mission hospital and were enthusiastic in their admiration of the hospital and of the Church having such a work here."

The Anglican Theological Review

EDITED BY FREDERICK C. GRANT AND BURTON S. EASTON

VOL. VIII MAY, 1925 No. I

- Educational Conviction in ReligionLester Bradner
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**BISHOP BRATTON
SERIOUSLY ILL**

JACKSON, MISS.—Bishop Bratton, who underwent an operation in the Presbyterian Hospital in New Orleans the latter part of August, was, at last information, "holding his own but still in a very serious condition." Mrs. Bratton and his son, the Rev. William Bratton, are with him. The whole Diocese is earnestly praying for his complete recovery. He has had to cancel all of his General Convention appointments and, of course, is not able to attend to any business.

TEXAS' INVITATION

HOUSTON, TEXAS—The Diocese of Texas extends a hearty invitation to all delegates to the General Convention, who may pass through Houston, to stop over for a day. Bishop Quin requests that all such prospective guests advise their intention in advance, giving day and hour of arrival. The diocesan office is located at 1117 Texas Avenue, and the telephone number is Preston 2122.

A UNION SERVICE

BROOKLAND, PA.—On the Eleventh Sunday after Trinity, August 23d, the congregations of Christ Church, Coudersport, the Church of the Good Shepherd, Galeton, and All Saints' Church, Brookland, united in a service which was held in All Saints', Brookland, at eleven o'clock.

The church, erected in 1888 as a memorial to Henry Hatch Dent, is a particularly beautiful Gothic structure, not large, but in exquisite proportion and of the finest material and workmanship. In this chapel in a tiny hamlet that has now become almost a "deserted village," are to be found "storied windows" of the best English manufacture, an altar and a font of Italian marble, a handsome brass eagle-lectern, and a brass-railed pulpit.

The floor of the sanctuary, aisles, and choir, is of square blocks of red and white unpolished marble. The handsome altar cross, candlesticks, and flower vases, are the work of The Gorham Company. In this beautiful chapel amidst the wooded hills, the inspiration and power of the Eucharist was fully felt by the assembled worshippers.

It is planned to hold another such service in the near future, probably on the first Sunday in October, when it is expected that the congregation will be even larger than it was at the service in August, as many automobiles in use during that month on vacation trips, will then be available.

A PARISH DAY

COURTLAND, VA.—The Rev. J. E. Darling recently held a very successful Parish Day for his three churches, Emmanuel, Franklin, St. Luke's, Courtland and St. Thomas', Boykins. A large congregation entered heartily into the services of the day. After an address by Mr. Darling, Miss Fanny Webb read a paper on the history of the Church in Southampton. Mr. W. W. Robertson, Norfolk, spoke on The Minister as Seen by His Laymen. The Rev. William A. Brown, D.D., of St. John's Church, Portsmouth, followed on the subject. The Laymen from the Minister's Standpoint. After the service a bounteous picnic dinner, in the good old fashioned Southampton style, was served on the Church lawn by the ladies of the three congregations.

FORTY YEARS AS RECTOR

MOBILE, ALA.—St. John's Church, Mobile, celebrated on Friday, September 4th, the fortieth anniversary of the coming of the Rev. Gardiner C. Tucker to be rector of the parish. There was a celebration of the Holy Communion at half past six in the morning, and a service of thanksgiving at eight in the evening, after which there was a reception in the chapter house of the church. The Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, was present during the celebration.

The Rev. Mr. Tucker was born in Boston, Mass., October 1, 1851, the son and

the grandson of a clergyman; on his mother's side there were five generations of clergymen. Mr. Tucker was educated at Shurtleff College, Alton, Ill., and for a time was in the ministry of the Baptist Church. In 1881 he was ordained to the diaconate of the Church by the Rt. Rev. Charles F. Robertson, D.D., Bishop of Missouri, and to the priesthood by the same bishop the following year.

The Rev. Mr. Tucker came to St. John's in September, 1885. He found the church to have been long established having been founded in 1853 as "a Free Church for the benefit of the poor man and the stranger." In the thirty-two years there

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had been six rectors, among whom were the Rt. Rev. Henry Niles Pierce, D.D., later Bishop of Arkansas, the Rev. R. J. Nevius, the Rt. Rev. R. H. Wilmer, D.D., Bishop of Alabama, and the Rev. Thomas J. Beard, first as Bishop Wilmer's assistant, and then as rector.

On coming to the parish Mr. Tucker found about 400 active communicants attached to the church. There were three other white parishes in the city, and a total of 1,439 communicants. There are at present over 900 communicants attached to St. John's, with five other white churches in the city, and a total of 2,400 communicants. During this rectorate, the chancel of the church has been renewed, a new pipe organ installed, a new rectory has been built, and a chapter house has been erected. Plans for a second story for this latter are now ready.

Three of the sons of the Rev. Mr. Tucker are in the ministry of the Church: the Rev. Gardiner L. Tucker, D.D., of Houma, La., the Rev. Royal K. Tucker, of Louisville, Ky., and the Rev. Irwin St. J. Tucker, of Chicago. During the forty years, Mr. Tucker has baptized 2,682 persons, presented 1,686 for confirmation, celebrated 1,154 marriages, and officiated at 1,794 funerals. He has celebrated the Holy Communion 3,960 times, and officiated at 4,951 other services. Of the vestrymen who welcomed him forty years ago, only one is still living.

A SABBATICAL YEAR

CAMBRIDGE, MASS.—The Very Rev. Henry B. Washburn, D.D., Dean of the Episcopal Theological School, Cambridge, Mass., will be on sabbatical leave of absence throughout the coming academic year. The first half of the year will be spent in study on this side of the Atlantic; the second half in study and travel in Europe. Official and personal mail should be directed as usual to the school.

TO REBUILD CHURCH

FREDONIA, N. Y.—Contracts were let Tuesday, August 25th, for the reconstruction of Trinity Church, which was destroyed by fire shortly after Easter. The cost of reconstruction will be approximately \$60,000, of which amount nearly \$20,000 was received from insurance.

The plans, drawn by Paul F. Mann, of Buffalo, call for an enlarged basement containing Church school rooms, vault, and adequate furnace and coal rooms. In the upstairs plan the apse is to be extended nearly twenty-four feet, giving a more adequate sanctuary and room for the choir in the chancel. Opening on the sanctuary will be a large sacristy, on the south side of the apse. Three tone openings have been provided in the south wall of the chancel for the organ chamber, which is located above the sacristy; the console is to be placed in a recess on the north side. A Gothic stone arch will divide the chancel from the nave. On the north side of the arch will be the entrance from the chancel to the pulpit. The roof of the nave will be somewhat higher and vaulted. The vestibule has been considerably enlarged and may be entered from the street directly, or from the Church school rooms by means of a winding staircase leading to the gallery. The tower will be replaced by steel and brick. From the exterior hardly any change will be noticed, the old Colonial Gothic architecture being followed throughout.

Trinity Church was one of the oldest church buildings in the Diocese of Western New York, and was a building of his-

torical interest in the community and county. It is gratifying, therefore, to know that the old walls have been saved and that the old lines will be followed out in the reconstruction.

The parish is anxious to get in touch with all former communicants who have removed. Just a line to the rector, giving the address, will be appreciated.

A CHURCH CORNER STONE LAID

LEXINGTON, KY.—The corner stone for the new Church of the Good Shepherd, Lexington, was laid on Saturday, August 30th, by the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, assisted by the rector of the parish, the Rev. T. L. Settle.

The new church bids fair to be one of the most handsome in the city or in Central Kentucky. It will be of granite, and will cost about \$175,000. The new church will be the fulfillment of the vision and desire of the congregation for many years.

With its present parish house, now being used for services, the parish will have a complete church plant.

The need for a new church was realized by the congregation four or five years ago, but only within the past year have any definite work or plans been set forth for the new building.

NEW YORK LABOR SUNDAY

NEW YORK, N. Y.—The Rt. Rev. William T. Manning, D.D., Bishop of New York, William Green, president of the American Federation of Labor, and the Rev. Charles K. Gilbert, secretary of the Social Service Commission of the Diocese of New York, delivered addresses at a special service in observance of Labor Sunday, on the afternoon of September 6th, in the Cathedral of St. John the Divine, New York City.

The Rev. Theodore F. Savage, executive secretary of the Presbyterian Church Extension Society, read the lesson. He participated in the service as a representative of the Greater New York Federation of Churches. The Rev. Canon H. Adye Prichard, acting Dean, and the Rev. Wilson Macdonald, acting Precentor of the Cathedral, also took part.

Delegations from organized labor were present, as well as many prominent leaders in the movement. The meeting was arranged with the cooperation of the Joint Labor Committee, a division of the Committee for Completing the Cathedral of St. John the Divine.

Gordon J. Young, of the Granite Cutters' International Association, is chairman of the labor committee, and John P. Coughlin, secretary of the Central Trades and Labor Council, is secretary of the committee.

DEATH OF CLERGYMAN'S DAUGHTER

NEW YORK, N. Y.—The funeral service of the Church was said for Joyce, the ten year old daughter of the Rev. and Mrs. Gordon Matthews, in the chapel of St. Bartholomew's Church, New York, Wednesday, August 5th, by the Rev. Albert Wilson, who is associated with the Rev. Mr. Matthews on the staff of the parish.

The little one came to her death by an automobile accident on the afternoon of August 3d. The interment was in the Churchyard of St. George's Church, Sutton, Ontario, where she was born.

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DEATH OF

REV. R. WYNDHAM BROWN

MONTREAL, CANADA—The Rev. R. Wyndham Brown, a retired priest of the Diocese of Virginia, died at his home in Montreal on August 21st, in the seventy-second year of his age.

The Rev. Mr. Brown was born in Gravesend, England, April 10th, 1853, a son of the late Thomas Brown, F.G.S., of Jarrow, and his wife Mary Wetherell, of Walk Mill, Osmotherley, Yorkshire, both of old English families.

He was graduated from the University of Bishop's College, Lennoxville, P. Q., in 1878, and took his M.A. in 1885 with high classical honors. He was ordained deacon in 1880 and priest in 1881 by the late Bishop Williams, of Quebec. He served as a missionary in Labrador from 1881 to 1883, in the Diocese of Montreal from 1884 to 1885, at South Mountain, Ont., in 1886, at St. Martin's and the Cathedral in Fredericton, N. B., from 1887 to 1890, at St. Matthew's Church, Quebec, in 1890 and 1891, at Grace Church, Canton, N. Y., from 1891 to 1909, during which time the splendid church building was erected, and in Newton Parish, Front Royal, Va., from 1909 to 1923, when he had to retire on account of failing health.

He is survived by his wife, two brothers, and a family of ten sons and one daughter. His brothers are Mr. Francis L. Brown, mining engineer, of Dartmouth, Nova Scotia, and the Rev. Clement D. Brown, rector of the Church of the Nativity, Water Valley, Miss.

The burial was at St. Mark's Church, Acton Vale, P. Q., in the family plot.

NEWS IN BRIEF

DALLAS—The Rev. W. J. H. Petter, of Wyoming, Ontario, in the Diocese of Huron, has been appointed curate of St. Andrew's parish, Fort Worth, to assist the Rev. Edward Henry Eckel, who is just completing eight years' rectorship. Effective September 15th, Mr. Petter will be director of religious education and of young people's activities. He will be in charge of the parish during the rector's absence at General Convention and subsequent cruise in the Caribbean Sea.—The Rev. Edward Henry Eckel, rector of St. Andrew's, has been awarded the prize of \$25 offered by the Civitan Club for the best solution of the traffic and parking problems of Fort Worth. Fort Worth and Dallas newspapers give it high praise and commend it to the study of the municipal authorities.

FOND DU LAC—Many improvements have been made, during the summer, in the various church buildings, parish houses, and rectories throughout the Diocese. The interior of the Cathedral at Fond du Lac has been completely renovated, and the tiling relaid in the tower and the chancel. Trinity Church, Oshkosh, has been redecorated by Wm. A. French and Co., at a cost of \$3,000. St. Augustine's Church, Rhinelander, has spent \$20,000 in redecorating the church and refurnishing the parish house. St. Mark's Church, Waupaca, has installed a new two manual pipe organ. Oconto, Owen, and Green Bay have recently erected new parish houses. A bequest has been left for a new vicarage at Tomahawk. A steam heating plant has been installed in the vicarage at Merrill. A new rectory is being planned at Sheboygan.—The annual Diocesan meeting of the Woman's Auxiliary will be held at Green Bay, together with the Conference on the Church's Program, and invitations have been sent by Christ Church Parish to all the clergymen, vestries, and Auxiliary officers to attend.—George McConahey, of Fond du Lac, was diocesan representative at the National Young People's Conference at Racine, that met August 27th to 30th.

HARRISBURG—Christ Church, Lykens, has been presented with a sterling silver paten by Mrs. E. B. Camp, of Waynesville, N. C. The paten is appropriately engraved, and is a memorial to Mrs. Camp's son and daughter, Anton Ferdinand Engelbert and Florence Ruth Engelbert.

MICHIGAN—The walls of a splendid parish house are now rising at St. John's Church,

Royal Oak. The building will have three floors, a spacious dining room, a temporary church, and an assembly hall. The design of the building provides for several class rooms for the Church school.—The terrific rains which visited Detroit on July 31st, and assumed the proportions of a flood, destroying two million dollars' worth of property, floated from its moorings a large part of the basement floor of St. Mary's Church. A new floor has been put in.

QUINCY—The Church at Aledo, after being dormant for 25 years, is to be revived. Dean T. M. Baxter, of the Rock Island Deanery, has found communicants at Aledo, and has arranged for bi-monthly services, in addition to other work at Preemption, Osco and Genesco.—St. John's Swedish Church, the Rev. William Tullberg in charge, which has been undergoing redecoration during the month of August, was reopened Sunday, August 30th, with a special service. Messages of congratulation from Bishop Fawcett and the Very Rev. G. Hammaraskold, D.D., were read to the congregation.

WESTERN NEW YORK—During the absence of the Rev. Walter Russell Lord, rector of St. John's Church, Buffalo, who spent several months in England and on the Continent, recovering from an illness, his work was carried most acceptably by the Rev. Albert Richards, D.D., Athens, Ga. The Rev. Mr. Lord was able to take the services on August 23d, having made a good recovery during his vacation.

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