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The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, AUGUST 14, 1926

No. 16

As Seen by Two Bishops

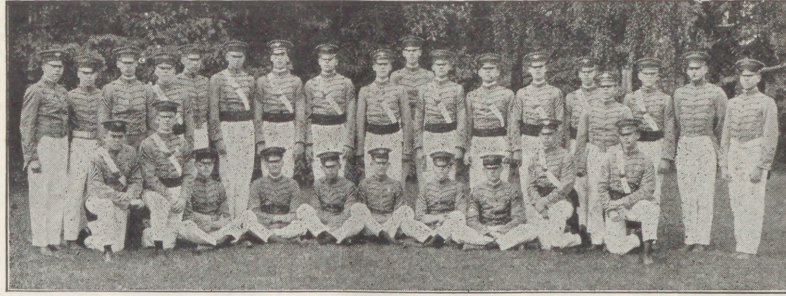
EDITORIAL

Responsibility for Liberty,
or
Liberty for Responsibility?

BY THE REV. GILBERT PEMBER

Internationalism

BY CLINTON ROGERS WOODRUFF



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THE LIVING CHURCH

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

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VACATION is a great opportunity to increase one's power, one's resource, one's depth of mind and soul. Nature contributes to it, but ultimately only great books do it. What I wanted to suggest to my younger brethren is that they take one *great* book with them and live in it for a month, giving perhaps the first hour of each day to it. *Live* in it, I repeat, lose yourself in it. It does not matter so much what the book is, so long as it is a great book. It might be Shakespeare, or Dante, or Emerson, or Josiah Royce's *The Problem of Christianity* (one of the greatest books produced in America), or Sir Henry Jones' *A Faith that Enquires, Foundations*, or a dozen others we all know. It is wonderful, the refreshment to the soul and the deepening of experience and the replenishment of the mind that comes from *living* with a really great book for a month. Read the prologue to Longfellow's translation of Dante, where he speaks of the effect of living with Dante during the work of translation—it is one of the most beautiful sonnets in the language—and see what I mean.—FREDERICK LYNCH in *Christian Century*.

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VOL. LXXV

MILWAUKEE, WISCONSIN, AUGUST 14, 1926

No. 16

EDITORIALS & COMMENTS

As Seen by Two Bishops

WE DESIRE to place side by side the accompanying letters from two bishops. One is from our own Bishop of Western New York and is addressed to the Secretary of War, said to be in reply to a letter from the latter, the scope of which is stated in the first lines of the Bishop's reply.

The second is from the Bishop of London. It is addressed to Mr. Lancaster Smith, who is an active leader in the movement in England to reclaim by purchase, from their Turkish "owners," Armenian Christian women enslaved in harems at the time of the extensive deportations early in the war, and still held in that captivity. Mr. Smith is also editor and proprietor of the *Slave Market News*, published in that interest, and we are reprinting the letter from that paper.

These are the letters:

FROM THE BISHOP OF
WESTERN NEW YORK

LONDON, JULY 9, 1926.

THE SECRETARY OF WAR,
WAR DEPARTMENT,
WASHINGTON, D. C.

DEAR MR. SECRETARY:

Since the receipt of your letter of April 10th, I have tried to secure all facts on both sides in relation to the Treaty of Lausanne. From the time of the signing of the Treaty up to the present moment I had opposed ratification, very largely on account of the past history of the Turks, but also because of its failure to take cognizance of the Armenian situation which it seems to me is what it is, in part at any rate, because of the negligence of the United States when she had an opportunity to take action. I have consulted those who are living in Turkey, and who are able to speak from personal experience. I am assured by them that there is no evidence to support the statements that there are one hundred thousand Armenian women in Turkish harems, or that Mustapha Kemal justifies the extreme charges made against him. It is argued, and I think with some considerable force, that we must not view the government of Angora as though it were identical with the imperial government which preceded it. Passive resistance on our part would be futile, and the choice remains to enter into what amounts to commercial relations with Turkey or else send an army over there. The latter alternative

FROM THE BISHOP
OF LONDON

FULHAM PALACE, S. W. 6.

JUNE 20, 1926.

DEAR MR. LANCASTER SMITH,

I rejoice to hear that, since I appealed in the Church Assembly last July for money and jewelry for the rescue of Armenian women and girls from Moslem harems, close on £3,000 has been sent to Mr. Carlile, secretary of the Armenian (Lord Mayors) Fund, in 1925 and 1926 for this most urgent work.

I am also most thankful to see from the 1925 Report of the Commissioner of the League of Nations at Aleppo, in Syria—Miss Jeppe—that she also received last year largely increased contributions from other sources, viz.: from the Armenian Ladies' Guild £700, Friends of Armenia £688, and from the Bible Lands Mission £200—(all these sums being exclusive of further help sent in 1926).

It is profoundly satisfactory to know that Miss Jeppe has thus been enabled to enlarge her scheme and extend her noble work, though even so, she can but reach at present a small proportion of the sufferers.

I trust that your readers will enable me to promise Miss Jeppe that never again shall she be driven to close down any of her stations for lack of support, so long as it is possible to rescue these poor captives from the terrible fate they have now endured for eleven years.

MANY THOUSANDS ARE STILL IN

is obviously an impossibility. In view of the fact that a petition has been presented, representing every phase of American activity in Turkey, including colleges, schools, and missionary and philanthropic enterprises, advocating the ratification of the Treaty, it seems to me to be my duty to withdraw further opposition and to advocate that when the Treaty comes before the Senate in December it should be ratified.

Yours very faithfully,

CHARLES H. BRENT.

237 North Street,
Buffalo, N. Y.

It will be observed that the dates of the two letters are only nineteen days apart.

WHETHER to ratify a treaty or not is a cold political problem. The treaty negotiated at Lausanne between the United States and Mustapha Kemal on behalf of Turkey several years ago—before the proclamation of the present Turkish republic—has remained dormant in the Senate Committee on Foreign Affairs, for the most part, ever since, because the friends of the treaty have not dared to take the risk of its defeat, the moral sense of some part of this country having been aroused against it.

Last spring a memorial signed by 113 of our bishops—including Bishop Brent—protested against the ratification of this treaty. "Lest we forget," we are reprinting the text of that memorial from THE LIVING CHURCH of April 10th:

"We believe the Christian sentiment of America is opposed to the ratification of the Lausanne Treaty, in its present form.

"As Americans we should be as solicitous for the performance of our moral duty as for the protection of our material rights.

"We are asked to resume friendly relations with an avowedly unrepentant and anti-Christian government, which destroyed a million inoffensive Christian men, women, and children, expelled from their ancestral homes over a million and a half, and is now holding in slavery in Turkish harems tens of thousands of Christian women and children.

"We cannot forget that over a million Armenian refugees and exiles are now a people without a country—while their own homeland lies deserted under Turkish domination; that thousands of Armenians fell on the field of battle in defense of our common cause, and that President Wilson and President Harding made solemn pledges to Armenia.

"We feel that failure on our part to fulfil our moral obligation to Armenia, to the extent of our opportunity, would be equivalent to a condonation of Turkish crimes, and to a ratifi-

CAPTIVITY, and I beg that all efforts to rescue and support them may be vigorously continued and increased, and that this urgent matter may be more and more widely brought before the Church and Nation.

In conclusion let me thank you most cordially for the great service you have rendered to the cause by your untiring energy and zeal in giving the matter full publicity.

Yours Very Faithfully,

(Signed)

A. F. LONDON.

cation of methods and acts which are abhorrent to all who love righteousness and justice."

It is well understood that this protest carried much weight in the Senate. Our bishops are not accustomed to sign their names lightly to recommendations concerning pending legislation. At any rate, the treaty was still further withheld, contrary to the previous intention of the committee, and Congress adjourned without its being reported. Things are now being permitted to "blow over." In December, the elections being safely over, the matter largely forgotten, the report will be presented, the treaty will be brought to a vote, and its proponents are hoping that, with the extensive "lame duck" vote in its favor, it may be ratified. Perhaps it will be. Such things have often happened before.

And we grant that there are competent observers who feel that the treaty ought to be ratified. What troubles us more than anything else is the campaign of ignoring if not misrepresenting facts that has been carried on in the interest of the treaty. If the treaty cannot stand the test of *facts*, it ought not to be ratified. That the treaty was negotiated *before* the Turkish republic was proclaimed; that thousands of Armenian Christian women held in captivity since the deportations of ten to fifteen years ago have *not* been released; that new deportations, accompanied, as usual, by murders, by tortures, by nameless crimes against women, and by atrocities in general, have been waged *since* the republic was proclaimed, being during the year 1925; that according to every principle of international law our pre-war treaties with Turkey are still in force and new treaties are desired, not for the sake of the United States, but for the sake of Turkey alone—these things, to which we have repeatedly directed attention, are ignored by the proponents of the treaty, and scarcely an American paper prints the facts. Not even our own Church press has stood by us.

WE desire to comment on some passages in the letter of the Bishop of Western New York.

It is addressed to the Secretary of War. It is in reply to the Secretary's "letter of April 10th." [The Protest of the Bishops was published in American papers during the last days of March and early days of April.]

By what right does the Secretary of War interfere by asking a representative of his department (Bishop Brent being an officer in the reserve corps) to "secure all facts on both sides" in a matter that has been negotiated by the State department and is now pending before the Senate: "facts" that are given out to the press as soon as they are obtained, a type-written copy of Bishop Brent's letter, with neither explanation nor covering letter, having been mailed to THE LIVING CHURCH as, evidently, to other papers?

It seems so preposterous that the Secretary of War should interfere in this way in a matter pending in the Senate that a Washington correspondent, to whom we have referred the matter in perplexity, suggests that Bishop Brent may inadvertently have intended to address it to the Secretary of State, and that the "letter of April 10th" may have been from the latter rather than the former. We do not know. If Bishop Brent's letter is genuine, we must assume that he knows from whom his letter of inquiry was received and whom he had intended to address in reply. In any event the same letter has been printed in several other periodicals during the past two weeks, showing that it had been sent for publication to a considerable list of papers. Bishop Brent's statement (if it is his) is obviously being used for propaganda purposes in behalf of the ratification of the treaty, though nothing

connected with our copy indicates its source. Bishop Brent himself is not likely to have sent it out, unless it were with the approval of the department, since that would be a gross breach of etiquette, of which he is not likely to be guilty. If an exchange of correspondence with a cabinet minister has been tampered with in using an official communication for propaganda purposes, and sent out in garbled form, the two departments in interest and the Senate itself owe it to themselves severally to unearth all the facts and extricate the Secretary of War from an exceedingly delicate situation if he is not guilty. We only wish we could believe the whole letter to be a forgery. Unfortunately, as Bishop Brent is still traveling in Europe, we cannot quickly obtain a statement from him.

YET Bishop Brent's letter gives no facts, except, perhaps, the fact that he has changed his mind. "I am assured," he says, "that there is no evidence to support the statements that there are one hundred thousand Armenian women in Turkish harems. . . ." Who has said there are a hundred thousand? We have nowhere seen such a statement.

The Protest of the Bishops said "*tens* of thousands of Christian women *and children*." Are kidnappings under a hundred thousand to be condoned? One would suppose from Bishop Brent's calm disposition of the matter that, having been "assured"—he does not say by whom—he, a Christian bishop, did not consider a little matter like the retention of "tens of thousands of Christian women and children" in Turkish harems worth mentioning, when he was trying "to secure ALL facts on both sides."

Compare his attitude toward this atrocity with the letter of the Bishop of London. A year earlier the latter bishop had "appealed in the Church Assembly . . . for money and jewelry for the rescue of [these very] Armenian women and girls from Moslem harems." He is able to say, only nineteen days before the date of Bishop Brent's letter, "Many thousands are still in captivity." Is the Bishop of London writing carelessly, not knowing of the truth of the facts he asserts? But Bishop Brent is satisfied, not because he has made any investigation of the condition of these helpless women, but because somebody has "assured" him that there are less than a hundred thousand of them!

Simply as assistance in arriving at "all facts" we may state that Mr. Lancaster Smith's *Slave Market News* estimates the number of those women in Turkish captivity at the present time at thirty thousand. How accurate the estimate may be we have no way of knowing. Probably nobody knows within thousands how many there are.

" . . . or that Mustapha Kemal justifies the extreme charges made against him." Well, we do not know what the "extreme charges" may be. We shall not go over the incidents of the great Armenian deportations and murders of ten to fifteen years ago; but the following is what the League of Nations has *established*, after very careful investigation, as to the Turkish deportations of Chaldeans in 1924-25:

"All the refugees' statements are in absolute agreement, and may be summarized as follows: (1) Turkish soldiers, under the command of officers, occupied the villages, and in the first place obtained delivery of all the arms; they then imposed very heavy fines and demanded women; they then pillaged the houses and subjected the inhabitants to atrocious acts of violence, going as far as massacre; (2) the deportations were deportations *en masse*, and, according to the statements made, the refugees were conducted to a district further removed from the provisional line. During the deportations several persons fell ill on the way, and were abandoned; others died of starvation and cold, for, when leaving their homes, they had to abandon everything, and were unable to carry with them either

food or clothing. During the inquiry several cases were discovered in which members of families who have taken refuge in Iraq are now in Turkish concentration camps. This is the general account given by the depositions. We have, moreover, seen ourselves that all those who have arrived are in an absolutely pitiable state."

And here are a few details added, not hastily, but after an independent investigation, by the London *Daily Chronicle*:

"The villages were burned; the men were murdered; the boys were defiled; the nice-looking women and girls were reserved for the officers; the ordinary women were handed over to the troops to be violated at pleasure, often till they died; the babies were spitted on bayonets and paraded in triumph.

"Young children were pitilessly flogged; women were hung head-downward by their feet from trees and beaten till dead, after which their bodies were obscenely desecrated. Survivors who could not escape were marched away in gangs into other parts of Turkey. Those who fell by the wayside from fatigue were bayoneted. The rest were sold into slavery."

Has Bishop Brent, gathering "all the facts," overlooked these details?

The evidence can easily be read by Bishop Brent, or the Secretary of War, or anybody else who cares to "secure all facts on both sides." *The reports are true*, if careful, unbiased investigations can establish anything. Bishop Brent is not convinced "that Mustapha Kemal justifies the extreme charges made against him." Well, treaties are made with nations and not with individuals, and if Mustapha Kemal is not responsible for the atrocities perpetrated by his government, the republic of Turkey is.

"It is argued, and I think with considerable force," continues Bishop Brent, "that we must not view the government of Angora as though it were identical with the imperial government which preceded it." Perhaps not; but (a) it was the "government which preceded" the present republic (a transition government, not the "imperial government" of the sultans) with which our State department negotiated this treaty, and (b) the acts of the present government alone are those which we have recapitulated above.

NOTHING in this is new to our readers. Almost alone among American papers, religious or secular, we have refused to ignore the atrocities of the Turkish republic in 1925. Not a single proponent of the treaty refers to these events in his speeches or published articles. Not one of them alludes to the fact—certainly not one denies the fact—that in international law the old treaties are still in force. Not one denies that it is Turkey, and not the United States, that requires a new treaty, or that to end the capitulations, provided for in the old treaties, Turkey would give almost anything in exchange.

If the friends of the treaty would stop their policy of evasion, would face the facts as they are, and then, from that point of agreement, would argue why, notwithstanding those facts, the treaty should be upheld, we should feel that there was some hope of honorable agreement, and the question would be relieved of much of its difficulty.

As a Christian bishop, Bishop Brent signed the Protest with most of his brother bishops last spring. As a representative of the War department he seems now to repudiate that signature. The reasons he gives—if they are reasons—are commented upon above. We leave others to pass upon the justice of those comments. But until Bishop Brent is able to clear up the mystery relating to his letter, we must all suspend judgment relating to it.

As for the Bishop of London, his letter indicates clearly the attitude that we would like Christian bishops to take with respect to great, world-wide issues

of right and wrong. The Bishop of London has, happily, landed on American shores—our warmest welcome to him! If the Secretary of War, in pursuit of his quest for "all facts on both sides in relation to the Treaty of Lausanne"—which does not concern him—will invite the Bishop to make a social call upon him, we venture to say that in ten minutes' time he will learn more of those "facts" than his authorized agent has been able to lay before him in the three months of his unsuccessful attempts at securing them.

God bless the Bishop of London!

ACKNOWLEDGMENTS

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THE CHURCHES AND INDUSTRIAL PROBLEMS

RELIGIOUS leaders and thoughtful people in the English Churches are exercised over the industrial troubles which disturb the peace and imperil the prosperity of Britain. The coal-mining dispute has accentuated problems which concern every citizen and for which every earnest Christian has a sense of peculiar responsibility. "I hate warming my hands at a fire," says the Rev. G. A. Studdert Kennedy, "the coal for which has been grubbed out of the ground by men who are unable to live in proper dignity."

The weight of public sympathy, particularly in the Churches, is undoubtedly with the miners: how to harmonize their legitimate claims and aspirations with economic facts is the problem. The situation has certainly not been well and strongly handled during the past months. If the colliery-owners or the government had said to the miners: "You well know that under present conditions, with the wages you have been receiving and the hours you have been working, most of the mines make a loss; therefore, obviously, some change is necessary. If your wages are not reduced and your working hours not lengthened, will you increase the output of coal, so that the loss can be stopped?" There is little doubt they would have responded to a challenge of that kind.

Then steps could have been taken forthwith for the reorganization of the mines, and particularly the adoption of improved methods of working and distribution. At present there is far too great a difference between the actual cost of getting the coal and the price paid for it by the consumer. There is, as the Bishop of Chelmsford urges, a better way of settling industrial disputes than by allowing one side to be starved out, or the trade of the country to be strangled.—*The Churchman*.

THERE MAY BE, and there have been, various motives for the missionary work of the Christian Church upon earth. Sometimes the motive has been the desire to save something more out of a wreck doomed to destruction by the forces of evil which are overwhelming it. Sometimes it has been the desire to herald and to advance the reign of Christ upon the earth itself. Other-worldly Christianity has been inspired by the first motive, evolutionary Christianity by the second. Possibly the noblest motive of all is the passion to share and to serve the creative purpose of God, to make something on earth and out of earth, which is fit to be the eternal object of God's love. To make good souls, good in themselves and in their collective fellowship, is the highest end of such missionary labor for men. But we need not limit it even by such a definition. Surely the artist, the musician, and the craftsman are in their degree God's missionaries to the world of matter. They show how a beauty and a worth, which manifest some reflection of eternity, may leave a spiritual impress even on the solid clay, and make even thin air the firm foundation of their dwelling place.—*Canon Quick*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

HOPE

August 8: Tenth Sunday after Trinity

INEVITABLE HOPE

READ Lamentations 3:1-32.

THE BOOK OF LAMENTATIONS is by no means the most jubilant or optimistic portion of Scripture. It is, as its name suggests, a threnody. It is a book of tears. Yet it contains the praise of hope. It was inevitable that it should. Hope is the dominant characteristic of the Hebrew people. It runs like a golden thread through all they wrote. It was the temper which saved them from the suicide of despair amid all the strange affliction which was their constant lot. What is hope? It is closely allied to faith on the one hand, and courage on the other, but it is in itself neither of these. Faith finds its bases in the present. It has its arguments in reason. It can give a fair account of itself. Courage is the power of resistance which faith begets. Hope is wholly of the future. It may burn where the grounds of faith fail. It is the temper which affirms the good when every suggestion of experience is of evil, and proclaims the blessings which the eye cannot see. It is a man's instinctive protection against despondency, lying deeper than reason. It is as natural as nature's instinct to live.

August 9

SAVED BY HOPE

READ Romans 8:16 16-31.

WE are saved by hope. It is well to remember, in those moods when the demands of our religion seem arbitrary, that God's law enjoins nothing other than the laws fundamental to life. The aim of all law is man's well-being. The virtue of hope is cardinal simply because without hope man cannot live at all. Without hope man would have early perished against the overwhelming odds of the jungle. Without hope, with its sublime refusals to acknowledge the facts of defeat, retrogressions, and disasters, man would never have emerged from the jungle at all. Hope first decries the land, which faith affirms and courage wins. But for hope there would be acquiescence, and to acquiesce in things as they are is to die. When St. Paul says that we are saved by hope he is affirming as principle of religion what is operative everywhere in life. The instinct to life and well-being must be taken into a sustained attitude of mind. Someone has spoken of "meeting the future with a cheer." We may not be capable of quite that exuberance, but without hope there will be no future for us at all.

August 10

WITHOUT HOPE

READ Ephesians 2:11-22.

IMPORTANT as hope always is to the Christian character, it is perhaps especially important today. For when materialism, which we have seen to be now so common, attempts to frame a scheme of life, it inevitably fails either to succeed or to satisfy; and its failure leads to pessimism, a conviction that the world is wholly evil, whether it be the theoretic pessimism of the philosopher who counsels suicide without committing it, or the practical counsel of the disappointed worldling who so often acts the counsel out to its bitter end. This temper is painfully prevalent in the moral atmosphere of the present day, and we have, therefore, much need of hope. For as faith is the counter-agent of materialism, so the counter-agent of pessimism is hope. Like faith, this has a natural basis, which is commonest and strongest in the young. But this natural hopefulness, which varies with temperament, can only be confirmed into Christian hope by the power of the Holy Ghost."

—Illingworth.

August 11

GOD OUR HOPE

READ Psalm 43.

DR. ILLINGWORTH is right in saying that much pessimism is abroad. There is also much easy optimism of the kind that asserts that, of course, everything will be right. This easy confidence likes to call itself Christian, but it has nothing really in common with Christian hope. Much in fact is radically wrong, and there is little promise of its improvement apart from the foundation fact of God's being and character, which alone are adequate to assure the future. The Christian asserts that the future will be well because God is. He stakes all upon the known character of God. His is a "reasonable hope that maketh not ashamed." Hope may be instinctive, but in human beings, at least, unsupported instinct is a precarious possession.

August 12

HOPE AND FAITH

READ Romans 5:1-10.

THE essential quality about Christian hope lies in its element of assurance. "As distinct from the natural hopefulness of youth or disposition, which, good though it is, can give no rational explanation of itself, Christian hope has a reason for its existence, being based upon the solid ground of a spiritual induction: 'I have been young and now am old, yet saw I never the righteous forsaken.'" It may be urged that insofar as it has been thus rationalized, it is not hope at all. "Hope that is seen is not hope." The answer is that faith supplies the grounds for an attitude of hope, but does not necessarily effect the temper itself. It is not true, even, that faith which puts us in possession of the great truths of life discloses and guarantees every situation. The believer has his bad moments, the saint and mystic his dark night of the soul. There are times when faith does little more than confirm us in our right to be hopeful. Faith is an adventure beyond knowledge; hope is an adventure along the road down which faith points.

August 13

HOPE AND PATIENCE

READ Hebrews 6.

IT is instructive to notice how in the Bible patience and hope are linked together. There is an essential connection. It has to do with "worthwhileness." Most of our tasks are ill done because we have no hope in them, or in ourselves as doing them. We are overcome by the sense of futility. It is the same with life generally. Lose the strong motive of hopefulness, and we have lost the anchor of the soul, the aim that steadies us, the purpose which invigorates us.

August 14

HOPE AND RECOVERY

READ 1 St. Peter 1-13.

HOPE is hardly less important than faith itself, since it implies that confidence in the future to which all progress is due. We may notice this in our personal life, with its varieties of spiritual experience. There is the conflict with sin, in which we often seem to gain no ground; the same temptations recurring year after year with wearisome identity, or disappearing when resisted, only to reappear in a new form; while our efforts after virtue seem daily to be renewed only that in like manner they may be daily disappointed. And in this long struggle with discouragement hope is the sole secret of our success, for it is the one thing that enables us to rise after every fall, to take new heart after every failure, resolute to die fighting, rather than accept defeat."

—Illingworth.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

HERE are two sorts of summer vacations; the static and the peripatetic. Mine has always been of the second type, though I can readily conceive the advantage of staying put in one place. True, I am not quite so migratory as I used to be, when I slept a night in a bed, and girded myself for new scenes every morning. But I have never yet found any landscape in summertime so enthralling as to dim the beauty of the spot over the horizon—whether seen in past years, or just experienced. And I find that a nice combination of places familiar and unfamiliar is on the whole most rewarding.

So this summer I have already told of two new scenes, Chocorua and Islesford, on Little Cranberry; and now I have come back to a region of which I have written much in other years—the Annapolis Basin in Nova Scotia. Not in vain have I sung its praises; since this morning a whole family of permanent English residents appeared at dear little St. Anne's, drawn here by what they had read in these columns. Besides, I have been bombarded with enquiries from all points of the compass as to this modern Arcadia—I did not write Acadia!—and those who have ventured to seek it out have been well content.

It changes little from year to year. The basin fills and empties itself twice a day, with the Granville Shore stretching along the other side, and Digby Gut opening out into the Bay of Fundy beyond. The tiny village lies under the hill, with the wooded peninsula reaching toward the Gut, and dotted with log cabins here and there. In the midst is the Inn, where we go to eat thrice a day (tea being distinctly a cabin meal). And here kindly folk from Toronto and Boston, New York and Montreal, St. John and Baltimore, congregate from June to September, with their children, to *live* at peace with all the world, themselves included. The demon of modernity cannot be altogether excluded; but the place is as old-fashioned as one can expect nowadays, and one has time to read, to converse, even to do nothing.

For myself, I have a whole stately mansion at my disposal: a log cabin with four rooms, bath, electric light, fireplace, and porch—truly, "a cottage of gentility"! And there I can retreat when necessary; or I can emerge to the delights of congenial society, coming up from *de profundis* to breathe sometimes. "With books and work and healthful play" (to quote the old hymn) the hours pass swiftly; and the best of all is the sylvan church close at hand, where I said my Mass on Sunday, and where the most charmingly boyish of Canadian bishops presides, as if in a sort of secondary cathedral.

To get here from Mt. Desert, without taking a sleeper, is indeed a problem, but I solved it! The long railway journey through northeastern Maine ended at Calais on the St. Croix, which is here the boundary between America and Canada. It is a pleasant old town, not at all reminiscent of the French Calais, with wide streets and handsome old houses lining some of them. There is a particularly good hotel, where one can be comfortable except at night: then the noises from an all-night garage next door make sleep a matter of sheer exhaustion. I found a dignified church of the wooden gothic type, which looked inviting; but alas! the doors were sternly locked "lest sinners, entering, pray." Why, O why, this general exclusion on weekdays? Is it for fear of thieves? The Romans run that risk. But someone says there are always a few people praying in a Roman Catholic church: true, and more shame to us that it cannot be said of all our churches.

Across the St. Croix lies St. Stephen, much such another town as Calais; and with no customs examination I drove over the international bridge, and set out for a five hours' journey to St. John. A Sunday there gave me opportunity to catch my breath and to renew memories of the dear little mission church of St. John Baptist, where Fr. Convers ministered so many years; St. Paul's, where Archdeacon Crowfoot has brought the atmosphere of Cambridge, in England, to New Brunswick; and

Trinity, whose congregation was enlivened by bluejackets from H. M. S. *Capetown*. Then a three hours' sail the next morning brought me to Nova Scotia and the well-loved faces.

DOWN IN Alabama, politics and theology are strangely mixed—as witness this advertisement:

R. C. CONNER Candidate for the Legislature

Will speak at

Carbon Hill at 10:00 a. m.,
Saturday June 19, and at
Townley 3:00 p. m. the same day.
He is for fewer books in the
schools, and for the Bible
against Darwinism.

(Paid Political Adv. by R. C. Conner, Jasper, Ala.)

I HAVE BEEN reading an advertisement in a respectable weekly, which states, with breathless excitement, that "one of the great mysteries of the Christian era" has at last been solved. "Stranger report hath no man found than this," it says, that "the Lost Books of the Bible" have at last been discovered, and may now be had for \$2.95. Dr. Cadman, the president of the Federal Council of Churches of Christ in America, calls it "a very desirable work to have, and one which I shall consult with profit and recommend to others." Another commendation (as if of the present publication) is attributed to "Archbishop of Canterbury Wake," who is represented as saying: "They contain all that can be depended upon of the most primitive fathers."

The *Nation* declares that it "will do more for the cause of liberalism in theology than all the experts who offered their services at Dayton." And to crown all, Dr. Frank Crane says, "All who in any way are attracted by the *personage* of Jesus are interested to know any stories that may have grown up about him."

And then we learn that this is merely a collection of the writings refused a place in the Canon of Holy Scripture, but collected and published many times, years ago, though without such *réclame*! Truly, great is the power of advertising!

WHAT DO YOU think of this, from the *Dearborn Independent*?

"I read in the papers that William Montgomery Brown, one time bishop, has made the front page again. And William Norman Guthrie, of St. Mark's-in-the-Bouwerie, made it with him. Which revives the old-fashioned idea of humorists traveling in teams. Both gentlemen have rather failed of publicity of late, the former since his trial, the latter since he took the bare-footed lassies away from his altar where they used to 'interpret' Mr. Guthrie's brand of Episcopalianism through the medium of what clever writers call 'the light fantastic.' Mr. Brown is a kind, nice old gentleman who began late and is still somewhere back in the period B.B.I.—that is, Before Bob Ingersoll. He has only recently discovered Darwin and is quite upset. His 'new doctrine' is much older than the theology he attacks. Now he never will catch up. If he did, he would find himself more orthodox than any of the bishops. As to Mr. Guthrie, I don't know precisely what his ailment is. But though they have both made the front page again, they're slipping—slipping fast—unless their stunts gather more pep."

Work Among Italians in New York

THAT in work for the foreign-born the Church should not blindly follow prevailing ideas of Americanization, but should actually seek to counteract certain influences in American civilization, encouraging the immigrant to conserve his own best traditions while helping him to understand his new country, is the burden of a report on the ministry of the Rev. Francesco G. Urbano to Italians in New York, prepared by his advisory committee for those who have supported his work at the Church of the Holy Communion during the past year. Mr. Urbano's ministry in New York has extended over twenty-one years—twenty of them in Grace parish, and the last at the Church of the Holy Communion, which offered hospitality to his congregation, permitting the use of the church for services. The report seeks not only to give an account of the past year's activities, but to analyze the significance of the whole experience since 1905. The occasion for it is the suspension of the work in the present location, which has proved not to be auspicious, chiefly because of its distance from the largest centers of the Italian population.

"The experience has been so long," says the report, "that it would seem valid to suggest certain conclusions from it as to future need. Of the population of Greater New York nearly 400,000 were born in Italy, and if their children born here be counted, the Italian group numbers 800,000. An independent Italian parish with an Italian rector is needed.

"Its location should be in one of the large centers of the Italian population. An inspiring place of worship and services, so conducted as to appeal to the Italian's love of beauty and deep sense of reverence, should be joined with social, civic, and educational work and recreation as the means of making the message of the Church vital in the individual's life problems in a new country. Moreover, research is needed as a basis for planning the work of the Church among the foreign-born if it would profit by past experience and build a larger work in the future."

SOCIAL AND CIVIC WORK

Commenting upon past experience the report states that social work has been a natural outgrowth of personal ministry to Italians. "The effort to enter fully into every man's problem and to set him on the right track toward solving it himself has led to a long series of contacts with schools, hospitals, courts, factories, and other work places, prisons and reformatories, and the various departments of city, state, and federal governments. 'Mediator' is the word which best describes this service. To be present at one of Mr. Urbano's office hours, when as many as sixty men, women, and young persons, in a single evening have sought a clergyman's aid, would hearten anyone who fears that the Church has hopelessly lost touch with reality.

"Two errors are common in discussing the problems of immigration as it affects life in America. The first is to regard immigrants as one large group to be assimilated by wholesale. The second is to believe that American institutions are self-explanatory. The fact is that immigrants are individuals who bring with them to the new land much more than the luggage of travelers, differing one from another in personality, in education, in family life; while sharing with others from the same land a common history and language, a common social inheritance, and a common experience with institutions of government, all of which differ from nation to nation. They cannot be expected to understand at once and to accept without reserve all American institutions or to regard them as superior to all that they have known at home. Nor can Americans with whom they come in contact in administration of government, in securing employment, and in other community relationships, understand the immigrants without knowledge of their national history and racial backgrounds. Mediators are needed. The best mediator, like the true interpreter, understands both languages and both points of view, and he must convince both sides that he knows.

"In revealing these needs and the educational power of a personal ministry in meeting them, Mr. Urbano's experi-

ence is rich in testimony. The past year, like the twenty years preceding it, has brought to his office the sick, the unemployed, the unskilled, whose ignorance of the language prevents their finding work; the man who had been saving money to bring his wife and children from Italy, but who now faces indefinite separation because the new immigration law admits only a limited quota; the young first offender who needs the help of a clergyman of long acquaintance, able to vouch for him and win from the judge another chance; the young men who have fallen into bad habits through unwholesome recreation, especially the lure of gambling; and the women and young girls who face in bewilderment the greater freedom of life for women in America, creating for them a change in social conditions greater than the changes encountered directly by the men in their families. Uprooted from the traditions of the home in Italy, the Italian family in New York experiences the disintegrating effects of life in a crowded city and in a modern industrial environment. The change is sudden and startling, and the newcomers naturally find adjustment more difficult than do the native-born whose environment has changed more gradually.

"No two problems are exactly alike. Different things must be done for different individuals. No Church can wisely undertake all these tasks. The guiding principle in Mr. Urbano's ministry has been to teach the individual how to face his own problem, and to acquaint him with the resources already existing to help him in the city, classes in English to foreigners offered in the public evening schools, employment bureaus, provisions for workmen's compensation for industrial accidents, hospitals and dispensaries, and the other institutions of which a man of foreign birth may know little.

THE INFLUENCE OF AMERICA

"Deeper than all these needs is the effect of America upon the mind and spirit of the Italian. To this deeper need the Church should be peculiarly sensitive. 'The new life about the immigrant may be rich and full,' wrote Dr. Robert F. Foerster, in his study of Italian immigration, 'but it is imperious in its injunctions. He must make the discovery that America exacts for all that she gives. She applies tests, imposes conventions, demands compromises, stipulates concessions to her very practical ways, and the deep provincial emotional nature of the Italian must undergo atrophy or metamorphosis.' This is not all of the picture. Many Italians have been happy in the United States. A recent editorial in an Italian daily paper in New York describes 'Americanism' as 'respect for every faith, worship of individual liberty, recognition of virtue wherever found, unity for the good of the country, tolerance, and civic spirit.' Blind devotion to a less ideal American should not permit the Church to close its eyes to materialistic influences in American life and their effect upon the creative spirit which is Italy at its best.

SELF-DIRECTION AND RACIAL UNITY

"Past experience has showed that an enduring work among Italians must constantly emphasize the importance of self-direction, and give scope for it. It is equally important to recognize and understand the tendency to group cohesion. This tendency may be used as a means of conserving desirable customs and traditions, at least up to the point when, after two or three generations in America, the differences between groups are merged in a common environment.

LEADERSHIP

"While that process is going forward, the need is great also for leadership by one of their own nationality. This trait is not unrelated to the need for self-direction, and to group cohesion. He who leads must be one of them. The Church which would win them must give opportunity and support to their own leaders."

An advisory committee has aided in the work with Dr. Attilio Milici as chairman, F. Bayard Rives as treasurer, Mary Van Kleeck, chairman of finance committee, and fifteen men who are members of the Italian congregation.

Responsibility for Liberty, or Liberty for Responsibility?

By the Rev. Gilbert Pember

LIBERTY and its cognate words—right, privilege, freedom—are great words highly prized by us. They are great words because they are the counters of sacred ideals which our fathers have handed down to us, having won them in the fiery furnace of affliction, unending struggle, ceaseless vigilance, and limitless sacrifice. Many of the most glorious pages of our history, the ones we turn with keenest relish and read with greatest pride, are those which record the splendid story of the gradual winning of liberty. It is a great and thrilling tale from the time of Magna Carta, wrung by the barons from the unwilling but timorous hands of King John at the beginning of the Thirteenth Century, through the long and stormy period of the development of constitutional and parliamentary government, involving the bitter struggle with the Stuart kings, the tremendous upheaval of the Cromwellian period with its curious contradictions of liberty and tyranny, down to the winning of our own civil liberties in the War of the Revolution, cemented and guaranteed to all in the unity of the nation by the Civil War, and, we believed at the time, and still like to hope, made sure for all the world by the years of cruel suffering between 1914 and 1918.

Along with this slow process of the winning of civil liberties has gone on the winning of personal liberties of mind and voice and soul—freedom of thought, freedom of speech, and freedom of conscience. Those really were the things that put power into the struggle for civil liberty and crowned that struggle with victory. To win liberty men have over and over staked their all, bet their very lives. To preserve it men are still ready, if need be, again and yet again, to give their all.

No sane person, who respects himself and loves his kind (and I aspire to all three), would wish to belittle that long struggle, minimize the splendor of its achievement, or endanger the surety and permanence of its results. But I am of the conviction, and am venturing the defense of the proposition, that the time has come when sane, self-respecting men, and lovers of their kind, must think out again the relation of liberty to the rest of life, and readjust the proportion and balance between liberty and other ideals quite as high and sacred, if not more so. There are other ideals. Words like duty, obligation, responsibility, have their own place and splendor in our history. The ideals which cluster around such words as responsibility are quite as holy as any others, and for myself I believe they are even more solemnly sacred. At any rate this is certain. The ideal of responsibility is the only one that can preserve in the world a true ideal of liberty. The only man who can be safely trusted with a passion for liberty is the man who has a corresponding passion for responsibility.

Surely much of what parades in the garb and under the name of liberty in thought and speech and deed must give serious pause to the warmest friends and most ardent champions of true liberty. People are obsessed with it and frenzied in the exercise of it. Under various slogans and shibboleths this raw idea is blurted out with brazen insistence in raucous tones. "Self expression," "Be yourself," "Live fully and freely," "Be natural," "The inherent right to live your own life in your own way." One hears and reads that sort of thing constantly. It is claimed for it that it is a fresh and more complete and glorious realization and expression of liberty. It laughs at responsibility, it repudiates obligation, it rejects duty, sneers at loyalty, ruthlessly smashes convention, and refuses with disdain the restraints of discipline, whether it is to be self-imposed or that of properly constituted authority. I would not be misunderstood just here. I do not at all mean that a revolt against specific restraints, disciplines, and obligations is necessarily evil or unjustified. My complaint is that there is so much in modern thought, speech and action which is revolt against the whole ideal of any sort of restraint, discipline, convention, and responsibility. Any discipline or authority is in bad repute

among large sections of our people. Probably the real difficulty is with the past rather than the present, with those who are sixty rather than with those who are twenty. Their commonly accepted philosophy of the relation of the two ideals has been wrong. And perhaps that is the result again, unfortunate but natural, of the urgent necessity we have been under of contending for liberty; it has gotten out of balance. We must readjust the balance.

OUR common philosophy of life, at least the philosophy of life by which the vast majority of men are now living, whether knowingly or not, runs something like this. Men are born with certain inherent liberties, rights, privileges, and powers. By using them men develop them, increase them, add to them. Most decent men recognize that there is some sort of relation between these inherent rights and responsibilities, that they involve somehow and to some extent obligations. We would rather easily say that we are responsible for liberty. I suggest that it is a much truer as well as a far nobler philosophy to start from the other end of the equation. We are born with inherent obligations and responsibilities, and we are endowed with liberties and rights in order that we may properly fulfill those inherent obligations. The distinction may appear subtle, but I think it is real. It is the difference of the point of departure, the angle of approach to life. If we start with our privileges they will always remain primary, the most important, the supreme considerations of our life. Our responsibilities will be secondary and remain so, and be in danger of coming to be considered incidental and even accidental, which is not an unfair characterization of the present situation. That is, there will inevitably be the core of selfishness at the heart of life. If, on the other hand, we start with our responsibilities, then they are primary and supreme, and our privileges are secondary, high means to holy ends; and unselfishness, even selflessness, is at the heart of life. Responsibilities do not come to us as the result of inherent privileges. Privileges are given to us in order that we may fulfill inherent responsibilities. Responsibility is not an after-thought of a generous and condescending liberty. Liberty is a solemn endowment for a divine responsibility. We are not so much responsible for our liberties as we are free for the sake of our responsibilities. That philosophy seems to be behind St. Paul's conception of our Lord at any rate. "Let this mind be in you which was also in Christ Jesus," who thought it not something to be jealously clutched at, selfishly hugged to Himself, that He was equal with God; He humbled Himself, took upon Him the form of a servant, and because He did that God hath highly exalted Him. He fulfilled the inherent responsibility of His being, and used His privilege and power for that purpose.

One likes to speculate occasionally as to the effect upon the course of human history if men had seen always that obligations were as divine as rights, and even more so. Suppose rulers had been passionately devoted to the divine obligation of kings to serve, would the masses have been as vehement in questioning the divine right of kings to rule? Suppose even bishops had always been as passionately devoted to the divine obligations of shepherds to care for the sheep as they were to the divine authority of the episcopate to rule the Church, would we now be so greatly troubled about commending the Apostolic ministry to those followers of our Lord who rejected it? Suppose men felt keenly the divine responsibility of speech as well as its liberty, what gracious and refreshing oases of silence we would frequently enjoy in the arid desert of endless talk. Suppose men were as keenly conscious of the solemn and divine responsibility for straight thinking as they are for the dangerous privilege of free thinking, how much ground of justice would be cut away from the plaintive lament of the Gentle Cynic, "of making many books there is no end; and much

study is a weariness of the flesh." Suppose capital had been as keenly conscious of the divine responsibility attached to wealth and mental ability as it is of the sacred rights of private property, and labor had been as keenly conscious of the divine obligation of rendering a full and honest day's work as it is of the right to a full and honest day's pay. Would coal be twenty dollars a ton?

As a matter of fact, the truth that there is no such thing as liberty except in commonsense acceptance of subjection and loyalty to the obligation of obedience is "written into the whole structure of the universe." I am quite conscious of a startling phrase in a political document held in high repute among us, and almost entirely deservedly so—that statement about all men being born free, equal, and independent, which has supplied such colorful oratorical pyrotechnics for numberless Fourth of July celebrations. I have yet to discover what it was meant to mean. I only know that it can not mean what it says, for that is nonsense, ridiculously untrue. Men are not born free, equal, and independent. Indeed, on the contrary, they are born into all sorts of subjections, with the most amazing inequalities, and to almost complete dependence. This applies to the whole of man, his body, his mind, and his soul, and to all his conditions, family, economic, social, and even religious. The only possible liberty, parity, and independence he can achieve is in humble submission and loyal obedience. Physical freedom can be attained, and retained, only by scrupulous subjection to the laws, the obligations of well being. If a man wants to preserve freedom of physical movement at all, he is well advised to live in humble and constant submission to the limitation placed on physical movement by the inexorable law of gravitation. He will not be so foolish as to try to fly with his own physical equipment in the sacred name of his personal liberty to move.

THERE is a curious sort of notion that doubts, uncertainties, disbeliefs, proclaimed ignorance of truth, are evidences of a superior type of intellectual freedom. Of course they are not. On the contrary they hamper, hinder, and limit freedom. They may be sometimes an exceedingly useful and necessary discipline and even be an evidence of superior honesty, but that is not freedom. It is its opposite. These things may well be evidence of praiseworthy honesty, I say, an honorable confession that the chart has been lost, or the way not yet found. But that is also a confession that liberty is still incomplete. The man who is without compass, chart, and sextant, or, having them, disregards them, is not the master but the victim of the seas. Only the man who has compass, chart, and sextant, and rigorously obeys them, really has the freedom of the seas. Knowledge, certainty, conviction, belief, are the gateways to freedom. Our Lord did not say, "Ye shall have doubts, uncertainties, ignorances, and they shall make you free." He said exactly the opposite. "Ye shall know the truth, and the truth shall make you free."

On the same level of shallow thinking is the equally curious and common notion that spiritual freedom depends on escape from any definite, fixed, and authoritative methods, means, and laws of spiritual living. To a whole lot of people spiritual means unregulated, hit and miss drifting. It is a strange inconsistency that an age which almost makes a fetish of the uniformity, fixity, and immutability of God's law in the natural realm should almost jump out of its skin with horror and protest at the bare suggestion that God has, and has revealed, definite and authoritative laws in the spiritual realm, in obedience to which spiritual liberty can be won.

Two of the very glories of our human nature, and our common boasts, emphasize the contention that in the final analysis, responsibility is primary. Man, we have been told, is a social animal. We are born into social relations. We cannot escape them. They are the very condition of our being. And social relations are based solidly on mutual responsibilities. Society could not exist apart from that condition. Our social liberties are endowments to equip us for fulfilling our social obligations. And it is only as we accept and carry the responsibility that we can long retain the liberty. And the other truth of our being to which I referred is that man is made in the image of God. Man starts with an inherent and inescapable responsibility to God, and man's glory is so to use the powers with which God has endowed him that his life shall redound to the glory of his creator, his Father in Heaven. We have not chosen God, but God has chosen us and ordained

us that we should go and bring forth fruit and that our fruit should remain, the fruit of a life of accomplished service to God, which service is perfect freedom, and the only real freedom there is.

But when you come to look at our modern life, how little that comes into practical consideration. The family is the unit of human life. If you read the marriage service you do not find very much about rights and privileges but it overflows with vows as to obligations. In practice, however, they are repudiated with a lightness and indifference that shocks us who care at all about the integrity and sanctity of the family. The divorce mill illustrates my point as to the modern necessity for a re-adjustment of our notion of the relation of the ideals of freedom and duty. For the root difficulty is a frank avowal that when a marriage interferes with the liberty of either of the parties, or as they say, hinders self expression, naturalness, living your life fully and freely and in your own way, then that marriage goes into the hopper of the divorce mill. Its vows and obligations are trifles to be swept aside by the full stream—a rotten, dirty one—of the freedom to do what you like.

We are born into communities and are born into their responsibilities, subject to the restraint and discipline of the whole, bound to assume and carry a share of the burden of responsibility. But how often in the name of liberty and privilege the obligation is utterly repudiated. Personally, I hold no very sure brief for the present prohibitory laws in regard to alcoholic beverages, I think it is gravely doubtful whether they are wise, and surely they hardly touch even the fringe of the great problem of the virtue of temperance. But they are laws. And no one can violate them in the name of personal liberty without degrading that fair thing and repudiating a solemn obligation to constituted authority, a practice which can have no result but the breaking of an already weakened sense of obligations; and as it becomes more widespread in other matters it will threaten the very existence of society. I know there is such a thing as honorable and justified rebellion in defense of a principle. But the bootlegging industry and its clientele are out for profit and selfish indulgence. They claim the liberty which belongs to honest rebels of exemption from the laws, but they are unwilling to assume the responsibility and disability honest rebels bravely face and calmly endure. They repudiate the responsibility of the very liberty of rebellion they claim. If some of them were willing to go to jail for their personal liberty we might be persuaded that they are more concerned with their principles than with their thirsts.

You read the ordination services of the Church and they say very little about the liberties of the minister, but they teem with his promises and vows of loyalty and obedience to certain very solemn obligations voluntarily assumed. It is rather old fashioned, almost passé, and even a subject of ridicule, so much as to suggest that those promises are in any sense a condition and qualification of the preacher's liberty to claim official status, to use the platform, and eat the bread of the Church which commissioned him to declare its message—not his but its—on his voluntary pledge that its message was also his conviction. The cry that to interfere is to curtail his liberty to think and speak his mind and declare truth as he sees it is, of course, purely specious reasoning. No one wants to curtail his bounden obligation to speak truth as he sees it. No one can under our civil laws and so long as there are halls to be rented. It does seem fair and reasonable to ask that when he speaks, and so long as he desires the right to speak, as an official of the Church and in the name of the Church, he should be conscious of his obligation to declare the faith of the Church as a condition of his right to speak in and for the Church. There is need of a readjustment of the relation of the ideals of ministerial liberty and ministerial responsibility.

AND so one might run the whole gamut of life and find the same thing working—a practical repudiation of responsibility in the name of personal liberty, which in the end is the most menacing enemy of ultimate liberty. We are getting into an almost paradoxical situation, where in order to preserve our liberties we must exalt our obligations.

I have no plea for the forfeiture of real liberty. My contention is that we must emphasize our responsibility—the ideal of obligation—as of supreme importance, and claim our liberty as means by which we can fulfill it. It is not that we need to undo the results of the long struggle for the ideal of

liberty—that would be treason to all our past. It is that we need to regain the ideal of obligation, and bring the two ideals into right, proportioned, and balanced relations—that is loyalty to truth. And my further contention is that responsibility is the primary and inherent thing, and that the vital justification of liberty is that we need it and must claim it, not so much for ourselves or even itself, but as the high and holy means by which we accomplish the inherent and imperative duties of life. So I give my allegiance to the last half of the question contained in the title—not responsibility for our liberty, but liberty for the sake of our responsibility.

It has the virtue of being Christian, at any rate. It is like Christ. It suggests the solution of the Paradox of Jesus Christ. It indicates the way in which we can harmonize the staggering personal claims of our Lord and the amazing humility of Him, who over and over again asserts His authority and claims His powers—"I say unto you"; and yet who says "Learn of Me for I am meek and lowly of heart." He came into the world with an overwhelming task—the redemption of the race—and He brought to that task an overmastering passion for the thrilling obligation it laid on Him. He sought not His own glory. He came not to be ministered unto, but to minister. For our sakes He consecrated Himself. And for our sakes, for the sake of His task and responsibility, He dared to claim and exercise those powers which not only declared Him the Son of God, but enabled Him to become the Saviour of the world. Our Lord was one who asserted and used His rights for the sake of His responsibilities. And because that was in Him the relation and relative position of the two things, He could maintain unquestioned the glory of His Lordship and at the same time retain undimmed the splendor of His humility. Christ is not only a safe guide for us; "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

RELIGIOUS ORDERS IN THE ENGLISH CHURCH

Condensed from the (London) *Church Times*

THE influence of the religious orders on the history of the Church has been immense. We have only to think of Benedictines, Dominicans, Franciscans, and Jesuits to realize the truth of this. Remembering the institutions they have created, the theologians they have produced, the priests and bishops they have provided for the Church's service, the preachers they have trained, the missions they have inspired; it is literally impossible to imagine what the history of the Church would have been if the religious orders had never existed.

Heiler, in his very striking book, *Der Katholizismus*, written from an independent point of view, maintains that the importance of monasticism to the Church can never be too highly esteemed. He approves the opinion of the byzantine writer who calls the religious orders the sinews and basis of the Church. Harnack did not hesitate to say that monasticism had made the Church when it was failing, freed it when secularized, and defended it when assailed. "Monasticism has imparted warmth to hearts which had grown cold, restrained the obstinate and perverse, and restored to the Church the alienated and estranged." Lecky, the historian of European morals, acknowledges that the monastic bodies constituted an invaluable counterpoise to the rude military forces of the time, and familiarized the imagination of men with religious types that could hardly fail in some degree to soften the character.

Community Life possesses the power inherent in every thorough-going expression of a principle. It is the complete sacrifice of self to a cause. It is the most uncompromising challenge to the natural man, because it is the surrender of things in themselves natural, attractive, legitimate, and good. It is a life which risks everything to the unseen and spiritual. Therefore there is always to the natural man something mysterious, something at once arresting and repelling about a monastery.

It would be an interesting enterprise for some brilliant and gifted imagination to picture the history of the Church of England as it would have been if the Abbots of Westminster and the Charterhouse and the Black Friars had continued in their inviolated sanctuaries down to the present day; if reformed but ancient types of community life had been per-

petuated instead of being confiscated, dispersed, and destroyed. If these ancient homes of study and devotion, the vast vacant cruciform churches and abbeys, which the English Church still holds in possession, but experiences such difficulty even to maintain, to say nothing of putting to any sufficient use, were still *alive with men*; able to send out preachers and teachers, keeping before our eyes ideals which we must reverence, and which by sheer force of contrast might help to protect us from inferior ways.

The fact is, that ever since the Reformation the Church of England has suffered from a narrowing preference for uniformity. It has failed to understand that the Christian spirit creates variety of types. It has always regarded the married priest and the married bishop as the expected thing. Any donation was exceptional, abnormal, and almost requiring to be explained and justified. Every one was to conform to the ordinary type. For varieties there was no room. Communities of the unmarried were disapproved. Variations from the ordinary type tended to go outside the English Church. Anglican comprehensiveness was narrow in regard to corporate forms of the religious life.

A Church with a uniform and decided preference for a married clergy stands in special need of balancing this preference by finding space for other types of Christian life. *No Church requires the cultivation of religious orders more urgently than our own.* We have little to show, as things are, by way of impressive contrast to the ordinary average manner of conventional living. We have strangely neglected the ideals which appeal to more heroic souls. The revival of community life in the English Church has been of inestimable value. The influence of Cowley and of the Community of the Resurrection has done more than words can say to raise the ideals of priestly life among us everywhere.

Montalembert says that the greatness, the freedom, and the success of the Church has always been exactly proportioned to the power, regularity, and sanctity of the religious orders which it includes within its limits.

It is at this moment true that the religious communities, wherever they exist, are the strength of the foreign missions of the English Church. Unhappily, communities are not increasing as they ought. Neither for men nor for women are the religious orders extending as we might expect after all these years of Catholic instructions. Communities of the Roman Church transferred from other lands are domiciled in this country and are multiplying, and erecting huge institutions in our midst. We seem as a Church, in spite of any assertions of our superiority, satisfied to leave the education of the middle classes very much in Roman hands.

The fact is, that our Catholicism is too self-indulgent. It is not marked, as it ought to be, by the note of sacrifice. The spiritual power of the English Church would be incalculable if only its religious communities were adequately increased. Picture its influence were it furnished with orders of trained men ready to supplement the preaching of the parochial clergy, to hold missions everywhere, to reinforce by their example, over clergy and laity alike, ideals of devotion to Christ and to His Church.

The Religious Life, whether for men or for women, is of course a high and difficult vocation, and some people are quite unfit for community life, but many of them, if they had been Roman Catholics, would have found a vocation which would have transfigured their whole career. Our waste of power is really tragic.

It is our deep conviction that few greater blessings could be conferred on the English Church than a great revival of the monastic spirit.

AUDIBLE CELEBRATIONS

YOUNG PRIESTS often think it "correct" to mumble when saying Mass and to upset the due order of the Liturgy to the great distress of the better and more devout members of their congregations. This morning I received a letter from Rome, an extract of which may, I hope, enlighten some of these young men.

"We went to the Pope's Mass at 7:15 A.M. yesterday. You would have been pleased to hear how slowly and clearly he read, and how nothing was hurried or disturbing, and although he looked very tired he lingered long after his Mass over his thanksgiving, a lesson you always teach those under you."—HERBERT WILLIAMS in *Church Times*.

Internationalism

By Clinton Rogers Woodruff

I.

A FEW years ago my late friend, Dr. Moxom, pointed out that certain outstanding facts or conditions confront one as he contemplates the present state of the world. These he described in this fashion: First. The enormous development of the means of communication and transportation, which has made practically all nations contiguous to one another. This development has brought racial customs, traditions, and ideals into contact, and to a considerable extent into conflict with one another. Then the wide diffusion of knowledge and ideas has stimulated many minds to think in new ways, especially concerning the principles of authority and liberty. Political and also, to a less degree, religious notions have been passing from a static into a plastic and even fluid state. As a result, power has very largely shifted from the hands of kings and statesmen into the hands of peoples. An immense fermentation has invaded every land and race, giving rise to hitherto undreamed of changes in government and industry.

The habitation of mankind is the earth, declared Dr. Moxom. All people live, and must continue to live, on this planet in even closer relations with one another and ever increasing interdependence. Practically the entire earth has been or is in process of being exploited for the resources by which mankind materially lives, and with ever-sharpening competition in the quest for those resources and in the industries which they feed.

These are certainly big, outstanding facts. On the other hand, as Professor Carlton J. Hayes says in his highly instructive *Essays on Nationalism* (Macmillan), the most significant emotional factor in public life today is nationalism. He asserts that it is the mark, at once intense and universal, of the current age. In these essays Professor Hayes discusses certain important factors in present nationalistic feeling. He regards nationalism as a combination of patriotism and the sense of nationality, and while he admits that there is much good in it, still he finds in the nationalistic spirit the main source of intolerance, militarism, and war. He makes some striking criticisms of our various manifestations of this nationalistic spirit and urges, in his concluding chapter, that we "frankly acknowledge that there are faults in contemporary nationalism. Let us sincerely endeavor to remedy such faults by combining our nationalism with internationalism, by tempering our national loyalty with an honest and reasoned respect for all other nationalities."

There are certain great forces at work to produce this very tempering, such as those of education, science, art, literature, charity, and religion, all of which, except, perhaps as Dr. Moxom points out, the last, naturally promote friendly and mutually serviceable relations, and tend to create a true "parliament of man," a real "federation of the world." The very importance of religion, he says, has often made it a divisive force. Men have cherished their gods, their ritual customs, and their creeds with such ardor that any seeming impeachment of these has aroused the sharpest contention and made them divisive instead of unifying, but "that which is universal in real religion, namely, their spiritual content, tends to unity rather than to division. It has always been true that the fundamental religious sentiment draws men toward a common ground. They separate on that which is incidental."

John Galsworthy, the novelist, leaves religion out altogether. In a striking plea for international thinking he declares that our fate is really in the hands of three great powers: "Science, finance, and the press. Underneath the showy political surface of things these three great powers are secretly determining the march of the nations; and there is little hope for the future unless they can develop and mellow on international lines." Destructive science, he points out, "has gone ahead out of all proportion; e. g., the conquest of the air may turn out the most sinister event that ever befell us, simply because it came before we were fit for it. We have made by our

science a monster that will devour us yet, unless by exchanging international thought we can create a general opinion so strong and so unanimous against the new powers of destruction that no nation will care to face the force which underlies it." If the world's chemists and engineers would hold annual meetings in a friendly spirit for the salvation of mankind; if they would agree together that to exercise their ingenuity on the perfecting of destructive agents for the use of governments was a crime, and to take money for it a betrayal of their species, then indeed "we might hear the rustle of salvation's wings!" Art and literature should be made still stronger international links, and the press in every country should take the world point of view and play the game—as does sport. If we cannot have this kind of internationalism, then, Mr. Galsworthy thinks, there is probably nothing for it "but to kennel-up in disenchantment, and wait for an end which cannot be very long in coming."

That is perhaps the natural conclusion for a man to reach who leaves religion out of his scheme of things.

TO some the reference to "a parliament of man" seems far-fetched and emotional, and yet in the interparliamentary union we have just such an organization, not in embryo, but actually functioning. This union, which met in the United States last autumn, is an agency for the promotion of international understanding, an international organization with which the United States can and does work without violence to her established policies. The union studies questions of an international character suitable for settlement by parliamentary action. Since international treaties and understandings and any hopeful international law depend or should depend upon legislative action, such conferences of lawmakers are of importance, the discussions relating, as they often do, to matters of peace and war. The Interparliamentary Union is, therefore, to the legislative bodies of the world what the League of Nations is to the executive departments of the governments. Its aim is the coöperation of lawmaking bodies in the interest of a society of nations governed by law, and to provide an unofficial clearing-house of official legislators.

Representatives from forty-one parliaments of the world, fourteen of them from Latin America, convened in the House of Representatives at Washington last October, and the final session was held Tuesday, October 13th, in the House of Commons, at Ottawa, Canada. The maximum number of registered delegates was 292; accompanying these were 143 ladies and secretaries; counting the forty-three members of the American group who registered there was a grand total of 435 persons enrolled.

As a result of the conference, new groups have already been formed for the parliaments of Brazil, Mexico, Cuba, Panama, and the Dominican Republic. These are the first groups to be formed within Latin America. The number of parliaments represented in this conference exceeded that of any previous conference by fifteen. Baron Theodor Adelswaerd of Sweden presided. The secretary-general is Dr. Christian L. Lange (of Norway), whose offices are in Geneva.

This Interparliamentary Union is at once a demonstration of practical international thinking, and of practical international lawmaking.

(To be continued)

THE PRAYER OF SILENCE

O Thou who didst create from utter nothingness,
Who through a Virgin soul Thy power didst express,
Stripped, destitute, I lie, in patient barrenness,
My emptiness, my hope Thy fulness to possess.

M. E. H.

AROUND THE CLOCK

By Evelyn A. Cummins

THE LATE A. C. BENSON, well-known author and member of the famous family, in the last two years of his life wrote some charming essays. Of friendship he says, in a very sane and sensible way:

"In fact, friendship is not a thing which can be governed by rules and principles. It is just a need and a response to a need; and when either the need or the response ceases to exist, the friendship is at an end. I believe myself in making experiments, in giving one's self away freely and ungrudgingly; in gladly and gratefully recognizing charm, in cultivating alliances. But I do not believe in trying to establish eternal claims and duties. The only basis of friendship is service and help and joy; there must be no exacting or imposing or demanding.

"It is just an experience, which may occasionally be lasting, and which ought in any case to leave a fragrance behind it; and it only leaves a bitterness behind it when it has proved a strain which has been prolonged out of a sense of loyalty and duty. The result of that is often a sharp and sad severance, but it is better to risk even that, than to keep ourselves close and never to reach out hands of affection at all."

And of "watersprings":

"Water is, after all, the eternal symbol of all that we most desire, and a landscape without water is a landscape without charm; whether it comes dashing down in a wooded cleft, among great boulders, and ridged slabs of rock, brown with the peat of the hill-marshes and with a gleam of fallen gold in the rushing spray; or whether it floats, a sun-dappled mirror, fringed with meadow-sweet and loose-strife, depth within depth along the many-herded plain, or dashes fresh over the lonely weir among deserted fields with the sweet scent of broken waters, or curves and scoops among high banks of red loam through level pastures, it always has the same coolness and purity, the same power of transfiguring into something new and surprising whatever it conceals or reflects, the same gentle and resistless advance, the same timid yet overwhelming power; it is the type of all healing and refreshment, all silent rebellions, unhurried advances, unclaimed victories.

"It stands for the joys that need no asserting, for the love that makes no protestations, the patience which no force can thwart. It is the quickener of life; however soiled, it is incapable of retaining the taint; however bound and ill-used, it has the secret of escape, however wild and dreary its wanderings, it returns faithfully to perfect peace and quiet."

Rather original ideas in that. But the thing which gives this writer most joy is Dr. Benson's description of how once in the presence of a bore he was compelled to unfurl "a sort of mental umbrella, off which talk trickled like rain."

THERE has been reconstructed in the Duomo at Pisa the magnificent and famous pulpit executed by Giovanni Pisano between 1302 and 1310. This pulpit was destroyed after the fire at the Duomo in 1595, and pieces of it were scattered all through the ruins. By much work and patient labor all of the pieces have been gathered and put together. The pulpit is supported in the center by the figures of Faith, Hope, and Charity. Several of the outer columns supporting the pulpit are resting on figures of lions devouring their prey. Grouped around the central statues are figures of the four cardinal virtues and various other figures of symbolic importance, including one of St. Michael sending souls to heaven and into darkness. On the upper part of the pulpit are sculptured scenes from the life of Christ and figures of the Prophets. Mussolini unveiled the pulpit recently after its restoration.

A RECENT news item from England tells of the excavations being carried on at Rievaulx Abbey in Yorkshire. Part of the ruins were buried under six feet of soil, and the Abbey is said to be now found different in plan from any other Cistercian buildings in England. The ruins of Rievaulx, which are very picturesque, consist principally of the choir and transepts of the church, the refectory, and the gatehouse, though traces may be seen of all the domestic buildings. The excavations cover five acres.

THE chancellor of the diocese of Chester in England has recently made a bit of a stir by suggesting that artists in stained glass do saints little justice by putting beards on them. He contends that a beard makes a saint rather decrepit in the

eyes of the present generation. Too bad, but we are afraid that the saints, many of them, really did have beards. The costumes of some stained glass figures may be a trifle extraordinary, angels in Italian costumes and even men of Jerusalem in doublet and hose, but it seems to be the consensus of opinion that the beards of some saints will have to be endured.

DEAN INGE considers that the business of Christians now is to lead a crusade against secularism. It has had a good trial and failed, he considers, and it has not produced beauty, happiness or peace. He says:

"The only stable integration is a spiritual one, for spiritual movements are non-competitive, and on this plane only there is real community of interests. Spiritual things are spiritually discerned; and the whole world, to him who can see it as it is, is irradiated by Spirit. A sober trust in religious experience is an essential part of faith.

"Our vision is clarified by the conquest of fleshly lusts, by steady concentration of the will and affections on things that are good and true and lovely; by disinterestedness, which thinks of no reward, and by that progressive unification of our nature which the Gospel calls the single eye.

"The disease of society is the selfishness, stupidity, and moral ugliness which obstruct the manifestation in the world of the Divine attributes of goodness, wisdom, and beauty. The symptoms are the suffering through which these evils are recognized as evil. The fact of suffering is not an evil but a good, since it is the chief means of progress, of which it implies the possibility. The commonest error in our day is horror at the symptoms and neglect of the disease."

A FRENCH doctor recently compared the hospital cancer records in Switzerland and Paris during the first quarter of the nineteenth century and the first quarter of the twentieth century and expressed amazement when he found that the average was practically the same for both periods. For 1825, 14 per cent of deaths over the age of 15, and for 1925 about 12 per cent.

A RECENT volume by Ernest H. Short gives a history of religious architecture and symbolism. He tells us that in a gothic cathedral the porch, nave, choir, and sanctuary were stages in the soul's progress, marking the penitential, Christian, saintly, and heavenly life. The apse is symbolic of the head of Christ, the chapels around it being the halo. The transepts are symbols of the outstretched arms of our Lord. The double-lighted windows are the lights of the law and the Gospel. The nave and two aisles are the emblem of the Trinity.

LORD BEAVERBROOK, owner of the London *Daily Express*, etc., has announced that he is writing a biography of Christ. Considerable discussion has been aroused by this. Of Lord Beaverbrook, Arnold Bennett recently said in defending him against the statement that he was "not a cultivated man":

"As an interpreter of history, religious and secular, I have yet to meet his superior. Nobody else ever succeeded in keeping me up until two o'clock in the morning by a more brilliant exegesis on such subjects as politics, Israel and Judah, or the last days of Christ."

Lord Beaverbrook recently expressed the opinion that the press now is more powerful than it ever has been, that the press can "beat politicians every time" if conducted by men of ability. He said that ability in public life depends on egotism. This remark of his has been much criticized.

A RECENT writer has said that there is a new Islamic party which is trying to rally Moslems with a cry of loyalty to their prophet, and that there are at present many ugly things left out of Mohammed's character, and he is made to appear as much like Christ as is possible.

WE MUST NOT choose our neighbor; we must take the neighbor that God sends us. In him, whoever he be, lies hidden or revealed a beautiful brother.—George MacDonald.

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.

"WAR IN THE CHURCH OF ENGLAND"

To the Editor of *The Living Church*:

AS I AM informed that wide circulation has been given to the statement that there is war in the Church of England moving toward a schism over Prayer Book revision, I would ask opportunity to deny emphatically and with full knowledge that there is an atom of truth in such a statement.

The Archbishop of Canterbury in his address at the Church Assembly in July says relative to Prayer Book revision and the whole situation: "Hardly any task more anxious, hardly any duty more sacred, can be laid upon the episcopate. And I am bold to claim that the House of Bishops is discharging it with a due sense of its importance. I have during the last half century sat more, I suppose, than any living man upon central Church committees and councils, mainly episcopal. I have never known any in which the proceedings have been carried on—though with plenty of thoughtful and most wholesome difference of opinion—with more complete harmony and mutual consideration."

I happened to be at the Lord Mayor's banquet to the archbishops and bishops. I heard the Archbishop speak as follows on the subject: "In some newspapers I have seen articles about the strife of bishops at Lambeth, with a not very thinly disguised hint that a large schism was impending. A friend has asked me whether it was not an exaggeration. I said, 'It is not—it is a baseless and bare-faced invention.' All parties have pulled together and I have every expectation that in a reasonable time they will present a group of suggestions which will be found to commend themselves generally to religious people." I need hardly say that this statement of the Archbishop met with universal acclaim. I recognize that it is difficult—perhaps impossible—to overtake an untruth, but it is incumbent upon me to make every effort to do so and therefore I crave as wide publicity for this letter as you are able to give.

CHARLES H. BRENT,

Bishop in Charge of the American Churches in Europe.
Care of Messrs. Brown, Shipley & Co.,
123 Pall Mall, London, S. W. 1., July 28th.

PRAYERS FOR MEXICO

To the Editor of *The Living Church*:

IT HAS ALWAYS been my pleasure—and my capability—to appreciate the sterling value of your great religious institutions within a stone's throw of my home in Alexandria—the Protestant Episcopal seminary, and the Episcopal high school. In an unconscious way I have always felt that any attack upon these moral bulwarks would be an offense against my sensibilities as a consistent Catholic and would be, too, a civic crime on the part of those who would dare impede.

It was, therefore, a source of much gratification to learn this morning that your paper had reciprocated my feelings for the seminary by appealing to your communicants to unite with the Holy Father and Catholics throughout the world in a prayer for the cessation of a diabolical attack upon the Catholic Church in Mexico. We all know how utterly false the cry of "politics" is against the Catholic Church in the United States, for the Catholic Church has always distinguished itself by a constant application only to those things that directly concern the cultivation of the heart and the salvation of the soul; if the Catholic Church in Mexico gave any concern about such a temporal thing as "politics," she would not be able to produce the sterling, finished product of a Christian clergy that would rather die than to concede to a Red regime the right to deprive the great moral power of its God-given rights that no man or government has the right to usurp.

Instead of antagonism, instead of persecution, morality today cries for a coördination of religious agencies. With immorality so prevalent everywhere, we need a larger number of old-time members of the different Churches who are willing to lead the consistent Christian lives that characterized the lives of your and our mothers and fathers, say, in the nineteenth century.

Again expressing an appreciation of seeing my personal high regard for Episcopal institutions that "build" duplicated by your interest in Christ's cause in Mexico,

2107 King Street,
Alexandria, Va., July 31.

Sincerely yours,
FRANCIS H. FANNON.

To the Editor of *The Living Church*:

YOUR MUCH quoted editorial on The Mexican Situation is a grand example of the kind of tolerance that should exist in these United States.

Your voice my sentiments in this matter. In fact, I had used those thoughts in talking to K. K. Klansmen on this subject. They do not realize that a blow to one Christian Church is detrimental to the progress of all Christian denominations.

In closing I want to assure you that your efforts are being appreciated, and I am sure that you will reap good fruit from the seeds planted.

I wish to remain a Roman Catholic friend,
Yours very respectfully,
Clayton, Delaware, August 1st. J. L. SHORTALL, JR.

To the Editor of *The Living Church*:

PLEASE accept my personal thanks and appreciation for your article calling for the prayers of all Christians, irrespective of denomination, for the Catholic Church in Mexico. It was a truly Christian act on your part, and God will bless you for it.

WILLIAM GUERIN.

Vineyard Haven, Mass., August 1st.

THE MINISTRY AND MEDICINE

To the Editor of *The Living Church*:

DR. ABELL'S essay on the Ministry and Medicine is very timely.

A good deal of suffering is undoubtedly caused or prolonged by misunderstanding on the part of both priests and physicians of the nature of man. Every priest and every physician ought to read carefully Newman's address on Christianity and Medical Science. "Man has a moral and a religious nature, as well as a physical." Too often the physician fails to realize the mind and the soul, and too often the priest is ignorant of the physical side. Priests ought indeed to know something of biology and psychology, and physicians ought to have been impressed thoroughly in the medical school with the fact that man, in spite of his physical structures, is different in kind from the other animals. There have probably been many tragedies which might have been prevented, if the priest or the physician had a more liberal knowledge of things. Christ did the work of both Priest and Physician, but He knew what was in man, and perfectly understood both sin and sickness.

One can well tremble at the thought of afflicted people placing their lives at the disposal of priests who are profoundly ignorant, and of physicians whose stock in trade is the drug and the hypodermic needle. Knowledge, conscience, and faith must be found in our priests and physicians if suffering men are to be cured or consoled.

Jacksonport, Wis., July 30th. (Rev.) JOHN E. HODSON.

THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

MAY I ASK the courtesy of your columns to emphasize again what has already been said? Membership in the Catholic Congress is not limited to those who can attend the meeting in Milwaukee next October. Membership in the Congress is membership in a movement, not in a meeting. All who hold the Catholic faith of the Creeds should join the Congress movement. The Congress Committee, however, hopes that the attendance of laymen as well as priests will be at least twice that at New Haven. Each parish could send a representative, paying the necessary expenses.

Philadelphia, Pa., August 4th. (Rev.) S. ATMORE CAINE.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE ANGLICAN POSITION

BY THE REV. FRANCIS J. HALL, D.D.

SEVERAL recent books deal more or less with this baffling subject—baffling because of the readiness with which, chameleon-like, the Anglican position takes on the color of current environment and influence, while continuing somehow—by overruling Providence—to be true to its original Catholic nature.

Two of them are written from the Evangelical standpoint, and attempt to show that Anglicanism is essentially Protestant, and is to be understood rightly only when we treat the principles and aims of the reformers, as registered in what was done in the reign of Edward VI, as determining the true interpretation of the Prayer Book and Articles of Religion. I refer to *The English Church and the Reformation*, by the Rev. C. Sydney Carter, M.A., Litt.D., 2nd Edition (Longmans, \$1.80); and *The Story of the English Prayer Book: Its Origin and Developments*, with special chapters on the Scottish, Irish, American, and Canadian Prayer Books, by Dyson Hague, Wycliffe College, Toronto (Longmans, \$1.80).

Both books are good-tempered, readable (except for somewhat tiresome reiterations by the second-named writer), and scholarly, although the writers' strong Protestant leanings prevent them from being quite accurate in some significant details. Dr. Hague, in particular, indulges in much special pleading; and his effort to treat the final revision of the English Prayer Book in 1661 as fortifying its Protestant aspects is remarkable. His explanation of the (English) Civil War and temporary banishment of the Church fails to take account of the political aspect of that event, and is quite misleading. Both writers give abundant evidence that, in Edward's reign especially, the Reformation was carried through by arbitrary power rather than by a general movement; and it is a mistake to assert that Convocation sanctioned what was done.

THE LEADING ASSUMPTION of both writers, that the personal views of the reformers determine how the resultant Prayer Book and Articles should be interpreted, is mistaken; and its falsity vitiates their general conclusion as to the essentially Protestant nature of Anglicanism. The meaning and force of legislation is determined by its actual content, often revealing the failure of its promoters fully to embody their views; and the effect of the Reformation settlement among those Anglicans who loyally accepted it is a far surer indication of its essential drift than the views of Cranmer *et al.* The outstanding and determinative fact is that those who conformed loyally to the so-called Elizabethan settlement developed into the Catholic school of Andrewes and Laud; while the thoroughgoing Protestants, after vain efforts to secure changes to their liking, begat Nonconformity. We do appeal to the *formal principle* of the Reformation, which was to purge out corruptions of Catholicity by reverting to Catholic antiquity. The reformers advertised this attempt, but were defective in their acquaintance with antiquity. The overruling spirit preserved Catholic continuity; and while the reformers succeeded in putting a *soft pedal* on some important things, what they transmitted is essentially a Catholic working system. And when conforming Anglicans had had time to recover from reactionary fierceness, and to find themselves, the Catholic nature of Anglicanism began to emerge, becoming more clear with each successive revival of devotion to Prayer Book requirements.

OUR THIRD BOOK, *Anglicanism, An Introduction to Its History and Philosophy*, by W. H. Carnegie, Sub-Dean of Westminster Abbey (G. B. Putnam's Sons, \$2.00), is splendid—one of the most important of our generation. It combines scholarly insight, breadth of outlook, calm judgment, and finality to a very rare degree. Moreover, the name of its author is evidence

of its being free from the slightest tendency to partisanship. Happily its scholarly thoroughness leaves it thoroughly readable by reasonably intelligent laymen—a book not easy to lay down until finished.

He shows that "Institutional continuity on its outer side, intense traditionalism on its inner—these are the master features of English life in all its chief aspects and activities." "The Anglican Church has maintained its institutional continuity by virtue of its strong traditionalism, by virtue of the instinctive reverence with which its members have all along been disposed to regard the teachings of past experience." Accordingly, Anglicanism has run true to itself from the days of the organization of the English Church in the seventh century—this in spite of the readiness of Anglicans to be influenced by one movement after another. Owing to the power of traditionalism, each succeeding convulsion has left Anglicanism, "modified it may be in form, and enriched in content, but unaltered in essential character and direction." He illustrates this in successive chapters by describing the principal factors in history, which have given color to Anglicanism without changing its essential nature.

ESPECIALLY SIGNIFICANT is Dr. Carnegie's treatment of Romanticism or the Tractarian movement. Unlike the other factors mentioned, Tractarianism was not the invasion of an extraneous influence, but, as he says, "revived the historical consciousness of the Anglican Church, and that consciousness, once roused, became a dominating factor in her activities." Its influence "has extended far beyond the circle of its declared adherents, and has become a factor which has to be taken into serious account in any estimate of contemporary Church life." He says "that the great majority of instructed and intelligent Churchmen of the present day, whatever their professed affinities or antagonisms, start from Tractarian assumptions, and accept Tractarian ideals, and approach the consideration of the religious problem from the Tractarian standpoint."

In other words: "In practice, if not in theory, the great majority of earnest Churchmen nowadays are sacramentalists, and their sacramentalism is one of the signs and outcomes of their traditional consciousness, re-awakened by Tractarianism." Again; "The prevalent conception of the Christian life is that of a continuous growth, mediated and maintained by inter-connected sacramental ordinances." In spite of their differing explanations, Evangelicals and Catholics agree in this, that "the ordinances themselves they set great store by, and use them as the main medium and implement of their pastoral activities."

DR. CARNEGIE does not deal specifically with current Anglo-Catholic developments. They no doubt enhance certain aspects of Tractarianism, but are, in main features assuredly, the logical outcome of it. This is well shown in Darwell Stone's recent *The Faith of an English Catholic* (Longmans, \$1.40), a short book worth most careful reading. The sum of the matter is that Anglicanism is Catholicism adapted to Anglican conditions.

THERE IS a series of six popular and very fascinating lectures on *The Anglo-Catholic Revival: Some Persons and Principles*, by Canon S. L. Ollard (Mowbray; Morehouse, \$1.40). They carry Dr. Carnegie's story down to date—not in his philosophic way, but giving a graphic account of the leaders and heroes of the movement from Keble onwards. There is much romance, heroic ventures, persecutions, and significant victory for the supernatural, for holy discipline, and for recovery of Catholic consciousness. A book for everybody, calculated to make us thank God and take courage.

Church Kalendar



AUGUST

LISTEN TO THE leadings of His grace; then say and do nothing but what the Holy Spirit shall put into your heart.—*Fenelon.*

15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. Tuesday. St. Bartholomew, Apostle.
29. Thirteenth Sunday after Trinity.
31. Tuesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF TWELFTH TRINITY

Christ Church, Woodlawn, Chicago.
St. Thomas' Church, Bath, N. Y.
Community of the Transfiguration, St. John's Orphanage, Cleveland, Ohio.
St. Barnabas' Brothers, Gibsonia, Pa.
The Bonne Bay Mission, Newfoundland.

CORRECTION

PARKERSON, Rev. CLAUDE R., has not accepted appointment to All Saints' Church, Dallas, Tex., as announced in THE LIVING CHURCH of August 7th, but will continue as rector of St. Peter's Church, Fort Atkinson, and the Church of St. Mary the Ever Blessed Virgin, Jefferson, Wis.

APPOINTMENTS ACCEPTED

GILBERTSON, Rev. A. N., Ph.D., formerly rector at Marblehead, Mass.; to be rector of St. Paul's Church, Vermilion, S. D. July 29, 1926.

GRIFFIN, Rev. R. E., formerly rector of St. Paul's Church, Winston Salem, N. C.; to be rector of St. Peter's Church, Charlotte, N. C. July 24, 1926.

HAUBERT, Rev. A. H., to be rector of Good Shepherd Church, Rangeley, Me. July 29, 1926.

MERRIMAN, Rev. A. B., formerly rector of Christ Church, Clayton, and St. Paul's, La Fargeville, N. Y.; to be rector of St. James' Church, Skaneateles, N. Y. July 31, 1926.

TUCKER, Rev. HERBERT NASH, rector of Mecklenburg Co. parishes, Va.; to be rector of St. Paul's Church, Suffolk, Va.

WILLIAMS, Rev. LUTHER G. H., rector of St. Stephen's Church, Baker, Ore.; to be priest-in-charge of St. Paul's Church, Lubbock, Tex., and adjacent missions, and student chaplain for Texas Technical College. September 1st.

RESIGNATIONS

CRAIG, Rev. CHARLES EDWIN, as rector of St. John's Church, Huntington, L. I.; to be rector emeritus, October 1st.

HARRIS, Rev. GEORGE VERNON, as priest-in-charge of St. Paul's Church, Lubbock, Tex., and adjacent missions, August 31st.

NEW ADDRESS

WATTS, Rev. HARRY, 1420 S. University Blvd., Denver, Colo.

SUMMER ADDRESSES

BRATTON, Rt. Rev. THEODORE D., D.D., Bishop of Mississippi, Gautier, Miss., until September 15th.

BAMBACH, Rev. GEORGE F., rector of St. George's Church, Schenectady, N. Y.; Interbrook Lodge, Keene Valley, N. Y., August.

HARRIMAN, Rev. CHARLES JARVIS, rector of Church of St. James the Less, Philadelphia, Pa.; care M. & T. Trust Co., 7 St. James St., London, S. W. 1, England.

HAUGHWOUT, Rev. L. M. A., of Great Kills, N. Y.; Belleville, Mifflin Co., Pa., August.

HERRON, Rev. J. D., D.D., rector of Holy Trinity Church (Madisonville), Cincinnati, Ohio; Bale Park, Muskoka Lake, Ont.

MUNDAY, Rev. WILFRED A., rector of Grace Church, Anthony, Kans.; to be chaplain of Nashotah House, Nashotah, Wis., August.

PARKER, Rev. WALDO D., rector of Christ Church, North Brookfield, Mass.; to be in charge of St. George's Church, Schenectady, N. Y. Address, 30 N. Ferry St., August.

PUGH, Rev. WALTER C. rector of Church of St. Giles, Upper Darby, Pa.; 295 Granite St., Pigeon Cove, Mass., until September 11th.

WAGNER, Rev. J. C., of Bishop Payne Divinity School, Petersburg, Va.; in charge of Christ Church, Roanoke, Va., until September 15th.

ORDINATIONS

DEACONS

NEW JERSEY—On Sunday, June 13th, in St. Stephen's Church, Jersey City, Bishop Stearly ordained to the diaconate, his son, GARRETT R. STEARLY, and WILLIAM K. RUSSELL, son of the senior warden of St. Stephen's, Mr. Henry J. Russell. They were presented by the rector, the Rev. Alfred R. McWilliams, and Bishop Stearly preached the sermon.

RHODE ISLAND—SEELYE BRYANT, a former Congregational minister, was ordained to the diaconate by Bishop Perry of Rhode Island, on June 25th, at Christ Church, Lonsdale, R. I. Mr. Bryant will continue as assistant minister at Christ Church and also in charge of the Church of the Holy Spirit, Fruit Hill, R. I.

DIED

BATH—Entered into life eternal at Dr. Young's Hospital, Arlington, Mass., Saturday, July 24th., JENNIE ELIZA BATH. The remains rested at the temporary residence of her brother, George Ellis Reed, Cambridge, Mass., until the funeral from St. John's Church, Roxbury, Mass., where High Mass of requiem was sung by the rector, the Rev. Frederick H. Fitts. Mrs. Bath had long been a member of this parish, and was greatly beloved for her good work there. She was also an associate of the Community of the Sisters of the Holy Nativity.

"After she had patiently endured she obtained the promise," Hebrews 6:15. "Of your charity pray for her."

MACLEAN—Entered into life eternal on Saturday, July 31st, at her late residence in Guilford, Conn., IDA WARNER MACLEAN, widow of ALEXANDER MACLEAN. Funeral from St. Paul's Church, Windham, Conn., on Tuesday, August 3d.

"Grant her, O Lord, eternal rest."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT

OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

PRIEST, CATHOLIC, PREFERABLY UNMARRIED, wanted for instructorship in Latin and Greek in Church school in September. Reply giving references to Box 613, LIVING CHURCH, Milwaukee, Wis.

PRIEST, PREFERABLY UNMARRIED, wanted in September as superintendent and teacher in Church school preparing men for seminary. Address, sending references, Box N-637, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—A LADY OF GOOD EDUCATION, not too young, as secretary and companion to a blind lady in Massachusetts, one who can read aloud well a necessity. No menial duties. Liberal salary. Address W-648, LIVING CHURCH, Milwaukee, Wis.

WANTED—SEPT. 15TH—ORGANIST AND CHOIRMASTER for Trinity Church, Potsdam, N. Y. College and school town, delightful place to live. Good opportunity for lessons, piano, voice and organ. Address: REV. W. J. HAMILTON, 49 Elm St., Potsdam, N. Y.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, CANADIAN, WITH American experience, desires parish. Considered good preacher, wide experience in travel, married, two children. Address H-651, LIVING CHURCH, Milwaukee, Wis.

PARISH, CURACY OR SUPPLY WANTED by priest. Good preacher; successful in young people's work and religious education. Available September 15th. Box 642, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR SUPPLY. Address P-622, LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL RECTOR DESIRES NEW WORK in fall. Catholic. Box 644, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS hostess in girls' school or college. Best reference. Address: L-656, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN DESIRES POSITION AS housemother in an institution. References. Address Box E-655, LIVING CHURCH, Milwaukee, Wis.

ORGANIST OF AMERICAN CATHEDRAL is locating in Philadelphia, September 1st, and desires parish in that area. Successful record. Highest standard Anglican music. Will consider difficult problem. Churchman, disciplinarian. Unusual contact with choir. References unequivocal. Box 640, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER QUALIFIED to give a real Church service. Communicant, twenty years' experience, married, excellent record, desires position. Box 645, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, wants change. Credentials unsurpassed. Address R. F-657, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

ALTAR AND SURPLICE LINEN. NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, Silks, Fringes. Church designs stamped for embroidering. Interviews from 1 to 5 P.M. 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.

PARISH AND CHURCH

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

STAINED GLASS

JAMES POWELL & SONS (WHITEFRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: **ADRIAN BUCK**, 665 Fifth Ave., New York City.

MAGAZINE

THE HENRY STREET CHURCHMAN, published monthly at All Saints' Church, 292 Henry Street, New York. Subscriptions, \$1.00.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by **SOUTHERN CHURCHWOMAN**.

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.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms, and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

AUTOMOBILE PARTIES

AUTOMOBILE PARTIES SERVED AT THE OLD HOME, 523 Collins St., Plymouth, Wis. Sunday dinners, special dinners, luncheons, and bridge luncheons. Reservations must be made twenty-four hours in advance. The Misses **MOLLIE E.** and **LUCIA SMITH**.

HEALTH RESORT

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

HOUSE OF REST

IN LITCHFIELD HILLS, DAILY EUCHA- rist. Address, Deaconess in Charge, St. Phoebe's House, Lakeside, Conn.

VISIT PHILADELPHIA THROUGH YOUR CHURCH

EPISCOPALIANS AND OTHERS RECOM- mended by Episcopal clergy may obtain comfortable rooms at reasonable rates in the homes of refined Church people. No charge to guest or host for the services of the Housing Bureau: this is a courtesy of the Diocese of Pennsylvania. Address **JOHN G. HORTON**, Secretary, Diocesan Housing Bureau, 870 N. 19th St., Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

EVERGREEN, COLORADO—ANNUAL RE- treat for Priests. Conductor: the Rev. William Pitt McCune, Ph.D. The Retreat begins on Monday, August 16th at 7:30 P.M., and closes Friday morning. Address the Rev. **WINFRED DOUGLAS**, Evergreen, Colorado.

LOS ANGELES, CALIFORNIA. RETREAT for Priests at Harvard School, September 13-15. Conductor, the Rev. Fr. Palmer, S.S.J.E. Address, the Rev. **NEAL DODD**, 1743 North New Hampshire Ave., Hollywood.

SUMMER SCHOOLS AND CONFERENCES

LEADERSHIP TRAINING CONFERENCES for Older Boys. Conducted by The Brotherhood of St. Andrew, Bonsall, Kelton, Pa., June 29-July 10. Director: The Rev. E. L. Gettler. Carleton, Red House, N. Y., June 29-July 10. Director: Francis A. Williams. Finney, Little-Switzerland, N. C., June 11-23. Director: John H. Frizell. Gardiner, Fitzwilliam, N. H., June 29-July 10. Director: C. W. Brickman. Houghteling, Twin Lake, Mich., June 29-July 10. Director: J. B. Eppes. Kirk, Southern California, July 6-17. Director: Walter Macpherson. Morrison (Diocesan), Iowa, July 6-17. Director: C. Lawson Willard. Nichols (Diocesan) Northern California, June 22-July 3. Director: Walter Macpherson. Tuttle, Strafford, Mo., June 22-July 3. Director: C. Lawson Willard. Wood, Delaware, N. J., July 20-31. Director: Francis A. Williams. Woodcock (Diocesan) Kentucky, June 15-26. Director: John D. Alexander. In addition to the Leadership Training Conferences, the Brotherhood will this year conduct Camping Periods for younger boys (aged 12 to 15) at Camps Bonsall, Carleton, Gardiner, and Houghteling. Write for information.

THE BROTHERHOOD OF ST. ANDREW 202 South Nineteenth Street, Philadelphia, Pa.

CHURCH SERVICES

District of Columbia

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 Intercession at 8:00.

New York City

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

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

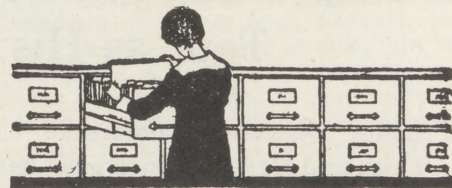
RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

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.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants, and we will transmit your request to such manufacturers or dealers, writing the letters for you, thus saving you time and money.

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested and we will see that you are supplied.

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

BOOKS RECEIVED

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

Thomas Y. Crowell Co. New York City.

A Treasury of Verse for School and Home. Selected by M. G. Edgar and Eric Chilman. Illustrated by Honor C. Appleton. Price \$2.50 net. Postage extra.

Our Friends at the Zoo. By Julia T. E. Stoddart. Illustrated by M. S. Johnson. Price \$1.50 net. Postage extra.

Our Friends at the Farm. By E. Chivers Davies. With illustrations by Edwin Noble and L. R. Brightwell. Price \$1.50 net. Postage extra.

The Life of Jesus. Edited by Charles M. Sheldon, D.D., author of *In His Steps*. Illustrated. Price \$2.00 net. Postage extra.

George H. Doran Co. 244 Madison Ave., New York City.

Life of St. Francis of Assisi. By William H. Leathem, M.A., author of *The House with the Two Gardens, the Comrade in White*, etc. Price \$1.50 net.

The Macmillan Co. 60 Fifth Ave., New York City.

Essays Catholic and Critical. By Members of the Anglican Communion. Edited by Edward Gordon Selwyn. Price \$3.25.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

When Rome Reigned. A Story of the Dawn-time of Christianity. By Anne S. Lee. Illustrated. Price \$1.75.

BULLETINS

The Rockefeller Foundation. New York City.
A Review for 1925. By George E. Vincent, president of the Foundation.

CENTENNIAL OF VERMONT CHURCH

WOODSTOCK, VT.—A historical sermon by the Rt. Rev. A. C. A. Hall, D.D., Bishop of the diocese, and a historical sketch of the parish by Professor Edward H. Williams, Jr., were the features of the centennial celebration of St. James' Church August 1st. Services on Sunday included Morning Prayer, a children's service by the rector, the Rev. Lawrence Amor, and an evening service, at which the Rev. C. H. Wells was the preacher. Holy Communion and Morning Prayer, with dedication of the memorial window given by Mrs. Summer Hollingswood of Milton, Mass., in memory of her mother, Julia Ann Stevens, a daughter of the first rector, were the features of Monday's celebration.

Bishop of London Departs on World Tour as His Answer to World Call

Primate Discusses Conference on Faith and Order—Canterbury and York Convocations

The Living Church News Bureau
London, July 30, 1926)

THE BISHOP OF LONDON DEPARTED yesterday for Liverpool, en route for Canada, where he will begin the world tour that is to occupy the next nine months. The Bishop was accompanied by his chaplain, the Rev. H. C. Thomas, and Mr. Ormond Blyth, and was the recipient at Euston Station of many affectionate farewells and wishes of Godspeed and a safe return. The Archdeacon of London and the Bishop of Kensington were prominent figures among those taking leave of the Bishop. In a few minutes' conversation before the train left, the Bishop said that the tour was the only way in which, at his age, he could respond to the World Call. He was going out to back up and encourage the overseas bishops and clergy.

"You see," he said, "some of these bishops were young men I ordained as deacons in St. Paul's Cathedral, and I am going out to see how they are getting on."

The Bishop has sent the following message to his diocese:

"When I say 'good-bye,' I mean what the word implies, 'God be with you!'"

"I shall be thinking of you all the time and praying for you, and I am leaving you in good and faithful hands. If you will think of me and pray for me, too, we shall not really be separated; and I hope to come back to you richer in experience and refreshed in mind by the many countries I hope to see."

"Many people think that I have been rash to undertake so heavy a program; and a bishop whispered in my ear, who had seen my American program in THE LIVING CHURCH, that there might be a Living Church, but that there would not be a living Bishop of London at the end of it; but I never meant the journey to be a holiday."

"As I explained on April 30th in St. Paul's Cathedral to the clergy assembled there, this is the only response that I can make at my age to the World Call; and if I can encourage at all those lonely bishops, priests, and isolated settlers, or touch the souls of those thousands of American undergraduates whom I am asked to address, the journey will be well worth while."

"I begin, you see, by visiting again eastern Canada, where I have a brother and many dear nephews and nieces; and then I go across the Rockies to British Columbia, to which country I have sent, as chairman of a committee, £240,000 in the last twenty years."

"It will be of great interest to see the growing Church life in what has been called 'the Garden of the World'! I then meet at Winnipeg a great gathering of the Churchmen of Canada, including most of the bishops; and that concludes my visit to Canada and British Columbia. It would be most ungrateful not to mention that the Canadian railways are treating me as their guest, and have placed what sounds like a most luxurious car at my disposal for the two months, containing a dining-room, three bedrooms, a kitchen, and a sitting room. This will greatly ease the long journeys."

"From Winnipeg I start on my six weeks' campaign in the States, the details of which I have not yet seen; but as the main object of my visit was to speak to the undergraduates, I presume that I am to visit all the chief universities. I have very pleasant memories of Yale and Harvard from my last visit."

"Then after a week in San Francisco, which I have never seen, we start on the next section of the journey to the Far East, calling at Honolulu on the way to Japan. In Japan our arrangements are in the hands of one of my 'old boys,' the Bishop of Kobe, and, among other places, we are to visit the new Cathedral of Corea, consecrated on May 2d this year. I have been chairman of the Korean

mission since the lamented death of Canon Brooke some fifteen years ago. I only regret that my old friend, Mark Trollope, the Bishop, will not be there to receive me."

"The arrangements in China are rather vague, as apparently they depend upon the equally vague condition of the country; but I shall try to help the bishops and missionaries out there in any way I can. And thence we go to Singapore, whose Bishop is an old Marlburian, and has often stayed with me at Fulham, and has interested me for many years in his very hot and difficult work."

"We then swerve aside to take in Australia and New Zealand, to fulfil a very long promise to visit the Church in that part of the world, and incidentally to push on the Church of England Empire Settlement scheme, which you will remember I was responsible for getting accepted by the Church Assembly, and where I am told a very affectionate welcome is waiting for me. Then, of course, on my way back we could not leave out Colombo, with the beloved Bishop, Mark Garnier (another 'old boy' whom I ordained), and Vernon Smith, so well known at Fulham and Hackney."

"So there it is: it seems a good bit, but with God's good help it will all be done; and I shall look forward to May 7th, 7 P.M., when I hope to steam back into Victoria Station and find you all as well and flourishing as ever."

"Once again, good-bye, and God bless you!"
"A. F. LONDON."

PRIMATE DISCUSSES WORLD CONFERENCE

During the recent session of Canterbury Convocation, the Archbishop of Canterbury made a statement in the Upper House with reference to the Conference on Faith and Order, which is to meet at Lausanne next year, from July 31st to August 21st.

In giving an outline of the movement, His Grace said that in 1910 a proposal found expression in the General Convention of the American Episcopal Church that a conference should be held "for the consideration of questions touching faith and order," and they further resolved "to ask all Christian communions throughout the world . . . to unite in arranging for and conducting such a conference." Communications were addressed to all parts of the world, and eventually the coöperation of eighty-six communions was secured. Among the Churches taking the keenest interest in the subject are the great Orthodox Churches of the East.

Each participating Church was asked to appoint a commission, of whatever numbers it desired, to coöperate in making the arrangements, and an important continuation committee has been for some years in session from time to time to carry on the arrangements in detail. The continuation committee met first at Geneva in 1920. It met again at Stockholm in August last.

The Church of England was so far committed to the proposal, that a committee was appointed by the Archbishops of Canterbury and York to "watch the progress of the arrangements for the proposed conference, organize support and help in England for these endeavors, and specially stimulate general interest and regular and widespread prayer in the matter." This committee published two reports. Bishop Gore was chairman of the committee for some time until it ceased to exist, its duties devolving upon those who have now been appointed Anglican delegates. These are the Bishop of Manchester, the Bishop of Gloucester, Dr. Gore, the Dean of Salisbury, the Archdeacon of Leicester, Canons Goudge, Quick, and Woods, Dr. Tissington Tatlow, Mr. Athelstan Riley, and Canon Douglas; together with Bishop Talbot and Canon

H. M. Bate sitting as *ex officio* members because of their place on the committees of the whole World Conference.

The Archbishop added that the delegates from the different Churches will not hold any commission to speak officially for the Churches they represent, nor any power to bind those Churches by their vote.

CONVOCATION OF CANTERBURY

At the concluding session of Canterbury Convocation, the question of the representation of the Universities of Oxford and Cambridge was mentioned, and the Bishop of Ely brought forward a report on the subject. The Archbishop of Canterbury said they all realized the great value it would be to Convocation if, in accordance with constitutional order, university theologians and thinkers could be represented in the Lower House. The Bishop of Chichester presented the report of the work of the Central Advisory Council on Training for the Ministry. The Archbishops' pledge to ex-service candidates had been fully redeemed, and by next year all such candidates would have been dealt with. The council was now trying to make similar arrangements to assist civilian candidates, of whom there was an excellent supply.

In the Lower House, the report of the Committee on the Status of the Unbeneficed Clergy was considered. In their report, the committee stated that the present liability to the withdrawal of a license, without disciplinary process, involved an instability of status which seriously affected the original commission of all the unbeneficed. The insecurity of tenure of assistant curates was sometimes a cause of considerable anxiety, and in the case of married men of positive hardship. The following resolutions were passed by the House:

1. That the name of every clergyman should be placed on the roll of some diocese to which he should be attached until formally transferred to another, unless he be removed from the roll by some disciplinary process; and that the keeping of such rolls should be regulated by canon.
2. That the liberty of a newly-appointed incumbent to dispense with the services of a licensed curate should be subject to the bishop's consent.
3. That in suitable cases clergymen should be licensed for work of a special character in a rural deanery.

The attendance in the Lower House was meagre throughout, in contrast with the crowded Church Assembly the week before, and a resolution was passed begging the president to arrange that in future Convocation should meet before the Church Assembly.

CONVOCATION OF YORK

Among the subjects being discussed in the Lower House of the Convocation of York are the reports on the reconstitution of ecclesiastical courts; the proposals for a revised Catechism; clergy pensions; the advisability of a survey of the distribution of the clerical man-power of the Church in view of the World Call; and the codification of the law of the Church.

CHRISTIAN ENDEAVOR CONVENTION

A World's Christian Endeavor Convention was opened last week in the Queen's Hall, London. Professor T. W. Chance, chairman of the Convention Council, presided. The convention was attended by delegates from thirty countries, and over 700 members came from America, among them being Dr. Francis E. Clark, who founded the first Christian Endeavor Society at Portland, Me., in 1881, and is

now president of the World's Christian Endeavor Union.

In reply to greetings sent by the delegates, who represented four million young people, the King and Queen sent the following message:

"The King and Queen thank the delegates of the World's Christian Endeavor Union assembled at the convention now being held in London for their message of loyal greetings, and trust that their efforts to enlist the youth of the world in service for God and their fellow men will be blessed with success."

The Archbishop of Canterbury welcomed the delegates and said he was there as an officer of the Church of England. The differences between the various groups in the Church were real and practical, and they did to that extent divide them into groups, but they could say without hesitation that the widest differences which existed between them as members of this or that group were as absolutely nothing compared with the contrast between those who owed their loyalty to Christ and those who repudiated or denied that loyalty.

The Home Secretary, Sir W. Joynson-Hicks, also welcomed the delegates on behalf of the government.

The speakers included the Rev. H. Elvet Lewis, president of the National Free Church Council; the Rev. Herbert Halliwell, convention secretary; the Rev. Francis E. Clark; Pasteur Ernest Sauvin, Geneva; Pastor F. Blecher, Berlin; the Rev. Martyn Taylor, South India; Mr. T. S. Phillips, Jamaica; and the Rev. E. J. T. Bagnall, president of the Christian Endeavor Union of Great Britain and Ireland.

SERVICE FOR CATHEDRAL BUILDERS

An interesting service was held in Liverpool Cathedral one morning last week for the men engaged on its building. They occupied the roped-in seats of honor and wore their overalls and working-clothes. The service was, in fact, the first in the series of the dedication anniversary celebrations. It was attended by the Bishop of Liverpool (Dr. David), and by Archdeacon Howson, and was very simple in form. The prayers included petitions for peace and prosperity in industry; and a short sermon was preached by the Archdeacon from the text, "Study to show thyself approved unto God, a workman that needeth not be ashamed." The preacher spoke of how people found in Liverpool Cathedral, for all that it was so new, the holy atmosphere that fills the ancient cathedrals. That, he said, had come about because their Cathedral had been cradled in prayer and built of all the best that could be had in stone and wood and metal and glass. It was being built under the direction of God's servant, the architect, by men in whom was the true spirit of pride of workmanship. "Brothers," said the Archdeacon to the workmen, "we thank you for the work you are doing and the spirit in which you are doing it."

THE CITY CHURCHES MEASURE

The House of Commons will not have an opportunity, after all, of registering its views on the City Churches measure before the summer recess. The House of Lords has already passed by seventy-one votes to fifty-four the motion that the Union of Benefices and Disposal of Churches (Metropolis) measure be presented to His Majesty for the royal assent, but, before this final step can be taken, it is necessary for a similar resolution to be passed in the House of Commons. It is not now expected that the motion will be brought forward until the House re-assembles in the autumn.

There is undoubtedly a strong body of opposition to the measure, the general impression, which is quite unfounded, being that it embodies the proposals as to the "removal" of City churches which were contained in the majority report of the Phillimore Commission. As a matter of fact, the Phillimore report has not been considered by the Church Assembly, and no removal of churches is contemplated.

The measure itself is largely concerned with the more economical use of endow-

ments, by the union of benefices and otherwise, apart from the demolition of any churches at all. It does, however, provide an elaborate form of procedure, under which it may be decided (after the most careful investigation and the fullest possible publicity) that a church may rightly be demolished; this procedure being in substitution for the existing procedure, under which churches are now demolished with the consent of the patron and the Parochial Church Council only.

GEORGE PARSONS.

Meletios, New Alexandrian Patriarch, Sends Greetings to Anglican Primate

A Lay Estimate of Meletios—The Late Abbe Portal—Assisi

The European News Bureau
London, July 30, 1926

THE NEW PATRIARCH OF ALEXANDRIA, Meletios, has addressed the following letter to the Archbishop of Canterbury:

"To His Grace Randall, Archbishop of Canterbury and Primate of the Church of England, Meletios, Pope and Patriarch of Alexandria and of all Africa, Greeting in Christ Jesus, our God.

"Exactly a year ago today, Photios, Pope and Patriarch of Alexandria, in company with many other chief bishops of the Eastern and of the Western Churches, by joining with Your Grace in Westminster Abbey to commemorate the sixteenth centenary of the First Ecumenical Council of Nicea, aroused general expectation among Orthodox and Anglicans as to the approach of their reunion into one flock under the One Shepherd, Lord Jesus Christ.

"But at the very time when the Church of Alexandria awaited his arrival home from the West, in order to hear from his own account of the progress of the work of reunion, it received only the grievous news of his departure from life, and, being widowed, laid him with his fathers. For the God of all spirits had taken suddenly his spirit to Himself, that it might find rest in the tabernacle of the saints.

"The Church of the Evangelist St. Mark being thus bereaved of its chief bishop, and we having been called by God's condescension to succeed the Patriarch who had entered rest, we cannot express in words the comfort with which we received in Kephissia, on the day after our election, the telegram of congratulation, in which your beloved Grace expressed your good will to us.

"Accordingly, in forwarding this, the first letter which we address Your Grace from the Apostolic Throne of Alexandria, in order, on account of the bond which exists between the Anglican and Orthodox Churches, to acquaint you officially as the Primate of the Church of England with God's dispensation as to this Throne, our heart is filled with gladness. For not only do we rejoice to renew those personal bonds of affection which were begun between us when we were at Athens and Constantinople, but we are sensible of the vocation to carry on the work for reunion enterprised by our great predecessor.

"God grant us not to fall behind him either in intention or in action in that work which indeed is dear to Him.

"Praying that God will grant your beloved Grace many years of health and work, and will send down upon the people entrusted to your care His fullest blessing, we remain with great affection,

"Your Grace's brother in Christ,

"MELETIOS OF ALEXANDRIA.

"Alexandria, June 16-29, 1926."

A LAY ESTIMATE OF MELETIOS

A little while ago the *Times* printed a remarkable letter from a lay correspondent concerning the new patriarch. It was remarkable for its breadth of view and sympathy. It says:

"The schisms of the Christian Church

made Mahomedan conquest easy, and the statesmen of Islam recognized the various sects for their own convenience. Hence arose the practice of giving the headman power to rule them under the Sultan. Afterwards the same system was put into force with foreigners and out of it emerged the Capitulations. Thus there came to be an Orthodox or Greek Patriarch in Alexandria side by side with the Coptic one. The Orthodox Patriarch is the spiritual ruler of the Greeks and Orthodox Syrians in Egypt and the Sudan, it being understood that 'Greek' means a member of the Orthodox Church (not a Greek citizen). He also has the spiritual oversight of the Greeks throughout Africa, which contains numbers of Greek minorities. Now secular and spiritual matters are to be separated in the East as in the West. How will it work? The experiment has to be tried and tried most conspicuously in Egypt. Here then comes the importance of the personality of Meletios II. How will he meet these problems?

"Meletios is a man whose character and career command our interest. A Cretan by birth, and of peasant origin (for the Orthodox Church can give the poorest of her children a career that may lead to a post of international importance), he has had experience as an abbot in Jerusalem, and as a bishop and metropolitan in Cyprus, where he had to learn the ways of British officials. Thence he was taken by that other Cretan, Venizelos, to Athens, there to attempt a policy of reform in the autocephalous Church of Greece and to see how an ancient Church can adapt itself to a modern constitutional land. The fall of Venizelos, coupled with the mixture of religion and politics that is the standing trouble of the East, resulted in a period of exile for Meletios, which he spent as the *ἐπίσκοπος* of the scattered colonies of the Orthodox in the United States of America, and incidentally in gaining first hand experience of modern American mentality. Then, in 1921, came a call to higher office, with his election, under the influence of Venizelist partisans, to the patriarchate of Constantinople.

"Feeling ran high over the election, and the defeated party were able to point out certain irregularities in canonical procedure that could not be denied, though they were unable to indicate how, in the circumstances, rules made for quite different conditions could possibly have been carried out. All had to admit, however, that in him the 'Ecumenical Throne' had a statesmanlike and fearless occupant. Three important steps, all full of possibility for the future of the Orthodox Church, date from his tenure of the post. He reorganized the Greek congregations in Europe, putting them under the care of an archbishop, Germanos, titular of Thyatira. He closed the long debate on the validity of Anglican orders by definitely recognizing them. He brought about the adoption of the reformed calen-

dar in more than one of the self-governing Orthodox Churches.

"Fully aware of the necessity of conservative reform in the ancient Church, he was preparing for the assembling of an ecumenical synod of the Orthodox Church at Mount Athos, when a period of eclipse came upon him. The return of the Turk in triumph to Constantinople after the disaster of Smyrna brought the patriarch into the most deadly personal peril. All his time in Constantinople he had known that he went in danger of assassination, a danger which culminated in January, 1923, when he was all but abducted for 'removal' in the streets of the capital.

"Under pressure from the British authorities, he retired to Mount Athos and resigned his see, and it is from that retirement that he has been called to Alexandria, though of late he has been residing at Athens. A prelate in the Orthodox Church who sees the need of reform is seldom popular among conservatives in that body, and Meletios has won himself the compliment of being hated as few men are hated by the enemies of his communion. Even his bitterest enemies, however, will admit that he is a man of great and striking personality, and it testifies to his power that, having been once deposed from his throne, he should now be called to an office where he may well be the moving spirit in that council which he once vainly endeavored to summon. It is a good omen for the ancient Orthodox Church that, in days when changes must come, she should have among her leaders a man of such wide experience and outlook."

THE LATE ABBÉ PORTAL

It is most appropriate that in the *Revue des Jeunes* two delightful sketches of the late Abbé Portal should be printed from the pens of two of his young men. For though he had passed the allotted span of three score years and ten, it was characteristic of the man that he led the thoughts and aspirations of countless young men of the student class. One is by M. Antoine Martel, who only a few months ago spent some time in Great Britain studying the Church of England at first hand. M. Martel says that it was Portal's great idea not only to have understanding and concord on matters of theology, but also to produce friendship (*amitié*) between men of good will on both sides. "It is clear that to put into practice these qualities of friendship, he had to be a man of faith and at the same time to burn with the fire of charity, in one word to be an apostle. Defining the task to be accomplished at a lecture given at Louvain, he said: 'Politics and politicians have nothing to do with this business. Science can do nothing and to play about with it in a dilettante manner would be sacrilege. Workers for reunion must be true apostles, ready to work and to suffer.'"

The other tribute is from the pen of M. Jean Guitton, an undergraduate of the Ecole Normale at Paris. Portal did a great work among the *Normaliens* whom he loved, taking retreats for them, lecturing and discussing matters of theology, and this short paper is a very worthy tribute.

ASSISI

The Assisi celebrations began on Sunday, August 1st, with the pardon of St. Francis, when the new bells presented by the communes of Umbria rang, "in thanksgiving to God, for Brother Sun and the wind, for the clouds and the sky, for the water and the fire, for the moon and the stars, for the flower and the grass, for the pardon and a holy death."

C. H. PALMER.

Church Army Crusaders Welcomed to Toronto by Diocese and City

Bishop of London in Quebec—Memorial Services for Balsam Lake Victims

The Living Church News Bureau
Toronto, August 6, 1926

THE CHURCH ARMY CRUSADERS, twelve lay evangelists, and seven mission sisters, are now in the Diocese of Toronto. Last week, divided into two columns, they visited a number of parishes in the eastern part of the diocese, spending a day in each. They usually arrived from their last point about noon, when a service of welcome was held in the church, followed by luncheon in the parish hall. In the afternoon the mission sisters held a women's meeting. In the evening an open air meeting was followed by a service at the church. The following morning crusaders and people met for an early celebration of the Holy Eucharist, followed by breakfast, after which parishioners drove them to their next appointment. On entering the diocese they were met and welcomed at Campbellford by Archdeacon Ingles on behalf of the Bishop. Canon Vernon accompanied one of the contingents from place to place. Everywhere the clergy and people gave them a hearty welcome, and the universal opinion is one of thankfulness for the benefits of this crusade of witness to the power of the Cross.

On Saturday morning both contingents came to the city of Toronto, where they were entertained at luncheon by the deanery committee at the O'Pip Club, Archdeacon Ingles again welcoming them to the diocese, and Canon Baynes Reed, rural dean, to the deanery and city of Toronto. Captain Casey, chief of the crusaders, replying. At three o'clock a service of welcome and benediction was held at Holy Trinity Church in the center of the business section of the city. The service was taken by Archdeacon Ingles and Canon Baynes Reed, the benediction being pronounced by Bishop Lucas.

Immediately after the service at Holy Trinity a long and well ordered procession, consisting of the crusaders, their standard and flags, the surpliced choirs of the city led by a cross bearer, the servers, lay readers, and clergy, each group preceded by a banner, and followed by the whole congregation, proceeded to the city hall, where the crusaders were welcomed by Mayor Foster, and suitable replies made by Captains Casey and Ward. The crusaders then placed a wreath at the foot of the cenotaph, the bearer being Captain Ward, the youngest soldier in the British Army to win a military medal in the Great War. The proceedings terminated with the hymn O God Our Help in Ages Past, the national anthem, and the benediction pronounced by Bishop Lucas. Later in the afternoon a garden party was held by the Woman's Auxiliary on the grounds of St. Hilda's College, the guests being welcomed by Canon and Mrs. Vernon and Mrs. Willoughby Cummings.

On Sunday crusaders occupied various pulpits in the city, while the mission sisters with Archdeacon Ingles visited the hospitals and the Mercer Reformatory for Women. Monday was a civic holiday, and open air services were held at Sunnyside Beach and at Danforth. Tuesday and Wednesday two day missions were held

at the Church of the Resurrection and St. Barnabas', Halton, and Thursday and Friday similar missions at St. John's, West Toronto, and St. Dunstan's.

On next Sunday the crusaders will all occupy still other pulpits in Toronto. On Monday there will be an early celebration followed by a farewell breakfast, after which in two contingents they will visit parishes in the western part of the diocese, Archdeacon Ingles accompanying them in his own archdeaconry of Simcoe.

On Wednesday evening Sisters Beniston and Meredith addressed a meeting of the Nurses' Association of Toronto at the Toronto General Hospital, and on Thursday the sisters were entertained at the Georgina Houses.

ARRIVAL OF THE BISHOP OF LONDON

The Bishop of London and his party are expected to arrive at Quebec on Saturday by the steamer *Metagama*. After their arrival they will pay brief visits to Quebec, Montreal, and Ottawa, then coming on to Toronto where they will be the guests of Mr. G. B. Woods, president of the Continental Life Assurance Company, who was one of the delegates sent by the Canadian Church to England last year. While in Toronto the Bishop will address a mass meeting on Empire Settlement at Convocation Hall, University of Toronto, on August 20th under the auspices of the Council for Social Service. The Bishop will visit his brother at Aylmer and a nephew at Hespeler, and will also officiate at the wedding of one of his nieces. He will then visit western Canada, taking in Winnipeg, Edmonton, Vancouver, Victoria, Kamloops, Regina, and other points. At Victoria he will lay the cornerstone of the new Cathedral. At Winnipeg he will speak in September at the skating rink on The Church and the Child, under the joint auspices of the Council for Social Service and the General Board of Religious Education.

MEMORIAL SERVICES FOR BALSAM LAKE VICTIMS

The bodies of the eleven young men of the Brotherhood of St. Andrew, drowned in the war canoe accident at the leadership camp at Balsam Lake, were recovered one by one during a week's search. Shea-Butcher, the leader, and six others were laid to rest in one plot at St. James' Cemetery, Canon Plumtre and the Rev. W. Murphy officiating. The others were buried from their respective parish churches. A public memorial service, attended by the premier of the province and the mayor of Toronto was held at St. James' Cathedral, with Dr. Seager, bishop-elect of Ontario, as the preacher. Many other memorial services were held, including one at the little church at Victoria Road, Balsam Lake, where the rector of Coboconk, the Rev. W. F. Wrexin, in whose parish the tragedy occurred, officiated.

CHURCH BUILDING IN THE DIOCESE OF COLUMBIA

In addition to the new cathedral campaign, an issue which occupies the minds of Anglicans on Vancouver Island, there is an unusual building activity throughout the Diocese of Columbia. Recently the new church at Qualicum has been completed and now tenders are being called for a new missions hall on Obed Avenue. This little hall, which is being built with

funds left in trust for the purpose, will not replace but will be additional to the mission already operating on Obed Avenue, at which the Rev. Canon Stocker takes the services.

There are building activities further afield connected with the diocese. Quamichan parish having recently undertaken the expense of a complete renovation of the rectory occupied by the Ven. Archdeacon Collison, while there is a plan to carry out an elaborate renovation of the church also in the near future. New foundation and basement are part of a reconstruction plan being applied to the vicarage at Sandwick occupied by the Rev. J. W. Flinton.

CHURCH AND COMMUNITY WORK AT MAYO, B. C.

St. Mary's Church and rectory were erected in Mayo, B. C., four years ago to meet the increasing needs of the town on the Stewart River, and as a center for ministering to the mining camps in the neighborhood of Keno Hill, about forty miles from Mayo.

St. Mary's is the only church in the district, and is serving the purpose of a real community center. Members of several denominations are attending both church and Sunday school, and the Sunday school has recently attained the remarkable achievement of having an enrollment of 100 per cent of the children in the district who are of ordinary Sunday school age.

At the Treadwell Yukon Camp at Keno Hill, where there are about 120 men employed, the clubhouse is placed at the disposal of the church for purposes of holding services. With the development of the camp as a mining center, the importance of Church work is increasing.

THE BLESSING OF A MISSION MOTOR CAR

At the conclusion of Morning Prayer at All Saints' Church, Vernon, B. C., an interesting ceremony occurred at mid-day.

The choir, the rector, and the Bishop of Kootenay, followed by a large congregation, proceeded outdoors, where, drawn to the side of the roadway, was stationed the new motor truck designed and provided by the effort and genius of Miss Eva Hasell for use in Sunday service extension work in remote, sparsely settled localities in the Okanagan and Kootenay.

The Bishop conducted a significant and impressive ritual of dedication of the vehicle, and of dismissal of Miss Hasell and her co-worker, Miss Iris Sayle, upon their quest, carrying the torch of truth and the spirit of helpfulness into these lonely communities of his vast diocese.

A MISSIONARY TRIP AROUND VANCOUVER ISLAND

The Dean of Columbia, the Very Rev. C. S. Quainton, Vancouver, has returned from his mission tour around Vancouver Island. Whenever possible the Dean paid a visit to Anglican families, if only to help them to feel that diocesan headquarters had not forgotten them.

The Dean held four services at Port Alice one Sunday, and on Monday, pack on back, walked across the north end of the island to Hardy Bay. When at Alert Bay he paid a visit to the Indian schools there, addressed Church workers and Christian Indians, and also went to see the new St. George's Hospital, which he states, is "a capital, efficient institution."

The Dean found people on the west coast already interested in the new Cathedral, and received one subscription of \$100, and offers from other families to have a "cathedral box" in their home.

MISCELLANEOUS NEWS

The parishes of the rural deanery of Lennox and Addington held a monster picnic at Napanee, Ont., at which all the congregations of the deanery within twenty-five miles of that town were largely represented, over a thousand people being on the grounds.

A retreat for the clergy of the deanery of Tangier, N. S., was held at Musquodoboit Harbor. The retreat conductor was Dr. Hunt of King's College.

The Bishop of Ottawa has appointed the Rev. W. S. Wray, of Winchester, rector of St. Margaret's, Ottawa. Mr. Wray takes charge of his new work the 1st of September.

The Hon. P. C. Larkin, High Commissioner for Canada in London, has forwarded two large autographed photographs of the King and Queen, presented by them to the Church of St. Paul's at the Royal Naval Station, the garrison church at Esquimalt, for the church's diamond jubilee.

The Rev. Professor W. E. Taylor, M.A., Ph.D., has been appointed acting principal of Wycliffe College for six months, during an extended visit of the principal to England.

Miss Ruth Jenkins, who has been home from Honan, sailed yesterday from Vancouver, returning to her work. She will take charge of St. Mary's School, Kaifeng.

The Rev. Percy Steed, B.A., has been appointed by the Archbishop of Algoma to the parish of St. John, Port Arthur. Mr. Steed is an associate of King's College, London, and took his arts degree at the University of Durham.

Great satisfaction is being expressed throughout the Diocese of Rupert's Land over the early return of Dr. J. O. Mur-

ray to his former position as Canon of St. John's Cathedral and professor in St. John's College. It will be remembered that some years ago he went back to Ireland and was succeeded by Canon de Pauley, who in turn recently resigned to take a position in Ireland.

Mr. R. M. Lewis, B.S.A., and Mrs. Lewis, have just returned from Ithaca, N. Y., where Mr. Lewis took a special course in plant culture at the agricultural college. They expect to sail on September 18th from San Francisco for Honan.

The Ven. A. S. White arrived in Peace River after completing the journey from Fort Vermilion on horseback the entire distance. En route he held services at different points, preaching in both English and Cree, the services at each point being very largely attended and enjoyed by both the settlers and the natives of the district.

Miss Florence Hamilton, of Mid-Japan, is spending her holidays with relatives at Collingwood, Ont. She was a speaker at the summer school of the Diocese of Huron, recently held at St. Thomas'.

Dr. H. H. Gilbert, who has been appointed to Honan, is in Toronto taking a course in X-ray work. Dr. and Mrs. Gilbert will spend a year at language study before he takes up his work on the staff of St. Paul's Hospital, Honan.

The Rev. C. R. Heber Wilkinson sails for India in October with his bride, formerly Miss Rowena Stringer. They will be stationed at Palampur.

The marriage of Dr. T. W. A. Gray to Miss Eleanor Hislop, of Stratford, will take place early this month in St. James' Church, Stratford. Dr. and Mrs. Gray will leave for the medical mission in Palestine almost immediately.

New York City Mission Ministers to Lepers Bound for Gulf of Mexico

Inwood House Chapel—Patronal Festival of New Parish—Summer Activities

The Living Church News Bureau
New York, August 7, 1926]

THE MENTION OF CHRISTIAN MINISTERING among those unfortunates afflicted with leprosy inevitably calls to mind certain events in the manifestation of the sympathy of our Lord. Likely no name among His disciples is better known and honored for service to lepers than is that of Fr. Damien, the sainted martyr of Molokai. It is another proof of the great usefulness of the Episcopal City Mission Society to know that one of the priests on its staff, the Rev. Dr. Annesley T. Young, is ministering, when opportunity offers, to New York's leper colony. The settlement is not permanent in the sense that the lepers are transferred as soon as possible to the government colonies in the Gulf of Mexico. However, there is occasion for frequent ministrations among them here in New York, and Fr. Young is giving himself to the work as fully as possible. The government takes excellent care of these people, so that there is not much that can be done for them in a material sense; however, the sympathy and fellowship of a representative of Christ is of immense value. Fr. Young says of them:

"There is no hopelessness so complete

and so utter as that of the leper. There is nothing ahead of them in this world but death, and that a slow death. They must spend the rest of their days with none other than lepers. One young boy came to the island colony. He was too young to be completely without hope. At first his mother visited him, but then she became frightened and came no more. Another patient, a woman, was determined that her family—and she came of good stock—should never know what had befallen her. She is at one of the Gulf islands now and they do not know. They think she is working there—and so she is. But she is working against a shadow that is growing bigger and blacker each day."

Chaplain Young has provided a phonograph and records, a radio to bring in the outside world, magazines, of course, but, especially, himself in the manifestation of his concern and sympathy, to emphasize the spiritual side of life with its strength and hope. The New York quarters for its leper colony are located on North Brother Island in the East River, opposite 140th Street.

During the summer Chaplain Young is conducting the services at Christ Church, Rye, and also in the nearby private chapel of Mrs. Whitelaw Reid.

INWOOD HOUSE CHAPEL

Over at Inwood House, on West 15th Street, where girls whom the law terms "delinquent" are having a chance to start over again, there is a small corner, scarcely

a room, which the girls call "God's House in Inwood House."

It is the little chapel recently installed by the New York Altar Guild, for the use of Chaplain T. W. B. Magnan, of the City Mission Society, who holds services there for all non-Roman, non-Jewish girls.

There, in the tiny room not more than eight feet square, it stands at the end of a long hall, dark velvet curtains and soft white net veil the sunlight to form a reredos behind the little wooden altar which was made by the girls themselves, with the help of Chaplain Magnan.

Against the curtained daylight stands a silver cross, gift of an Altar Guild member. At either end of the altar are brass candlesticks, given by the Altar Guild, and vases to match. In the tiny sanctuary there is room for five little chairs with seats which rise to form *prie-dieus*.

When service is being held, the girls who cannot sit in the oratory have chairs outside in the hall and the adjoining living room.

That the little chapel services have come to mean much to the girls, was eloquently indicated on Good Friday. The girls themselves held a prayer service without the chaplain when it proved impossible for him to come.

Many little babies have been baptized in the Inwood House Chapel; many communions made. Thirty-five girls are enrolled at Inwood House, and of these fifteen regularly attend Chaplain Magnan's service.

PATRONAL FESTIVAL OBSERVED IN NEW PARISH OF ST. ANNE'S, GREAT KILLS

On Monday, July 26th, the congregation of St. Anne's parish at Great Kills, Staten Island, observed its first patronal festival. This new work is under the direction of the Rev. L. M. A. Haughwout. The day was marked with the Eucharist in the morning, and with a parish party in the evening. At the latter a unique and popular feature was the revival of old-time dances.

MIDSUMMER IN NEW YORK

The beginning of August sees practically every rector away on his annual vacation. In a sense this time of the year is a busy one in the city's churches; it is also a very quiet period. The vast throng of tourists, who make New York a popular summer resort, fill the better known churches on Sundays. The Cathedral, "The Little Church Around the Corner," and Old Trinity are foremost among these. Also vacation schools, playgrounds, and the maintenance of out-of-town camps, summer homes, excursions, and the like, demand the continuance of a staff of busy workers. On the other hand, with the heads of parishes absent, services are fewer in number, and over all hovers the vacation spirit. The Church of the Resurrection, East 74th Street, announces that it is to be closed during August; other parishes that advertise their services, are continuing with the aid of visiting clergy, all of them providing the Eucharist every Sunday. At the Cathedral, where it is the writer's privilege to be at the altar several times each week, there is an average of ten to fifteen present each morning.

Tomorrow Bishop Darst concludes his preaching engagement at the Cathedral. On the three succeeding Sundays the preacher will be (at 11 and 4) Bishop McCormick of Western Michigan. Bishop

Johnson of Missouri is at St. Bartholomew's, and Bishop Hulse at the Incarnation. At Trinity Church the preacher is the Rev. Henry S. Miller, vicar of Epiphany Chapel, Washington, D. C.; at St. Thomas', the Rev. Dr. B. T. Rogers, of Sunbury, Pa.

Trinity Church recognizes that it is vacation time only in the omission of the usual sermon at Sunday Evensong; otherwise their schedule remains unchanged: five services each Sunday and four each weekday.

OLD PULPIT TO BE RESTORED

Dismantled some years ago, the original pulpit of All Saints' Church, Henry Street, will soon be restored to its former appearance and use. Prior to 1828 it was the pulpit of old St. John's Chapel, Varick Street. Then it was taken down and presented to the then new All Saints' Church. It is the "wine-glass" type in shape, and is surmounted by a canopy that is topped by "Prince of Wales feathers."

HARRISON ROCKWELL.

MEXICAN CHURCH SEIZED

[BY TELEGRAPH]

MEXICO CITY—On Saturday night, July 31st, after taking inventory, government authorities took over the Church of San Jose de Gracia, stopping public services on Sunday. Doors were kept open, however, for the faithful for use in private devotions. On the Thursday noon following, the church was returned for public services. The attitude of government officials was entirely courteous, and quiet prevailed.

Whether the return of the San José de Gracia property means that the government simply gives to the congregation the right to use it again, though with the assumption that the government has taken over the actual ownership, or whether the American ownership is acknowledged by the government and is not to be disturbed, is not clear from reports received by THE LIVING CHURCH.

Another report states that the church was taken over because the rector had failed to register and to give the information required under the religious regulations ordering all Church officials to enroll themselves.

The Church of San José de Gracia has one of the largest Mexican congregations in our mission, and is connected with the Hooker Memorial School. The property came into the hands of the Church in 1857 in the time of President Benito Juarez. The parish has 118 communicants and is under a Mexican priest, the Rev. J. F. Orihuela. Our missionary society provides the salary of the priest, but otherwise the parish is self-supporting. In 1915 an estimate of the property value was placed at \$50,000.

NIOBRARA INDIAN CONVOCATION

CHAMBERLAIN, S. D.—The annual convocation of the Niobrara deanery will take place at Ft. Thompson, Crow Creek Reservation, August 20th, 21st, and 22d. Preparations are being made for a record convocation. Several interested friends from outside the district have signified their intention to be present. The railway station for Ft. Thompson is Chamberlain, on the Chicago, Milwaukee and St. Paul Railroad; also on the Custer Battlefield highway. Ft. Thompson is twenty-five miles northwest of Chamberlain.



CHURCH OF SAN JOSE DE GRACIA, MEXICO CITY

BI-CENTENNIAL OF TRINITY, NEWPORT

NEWPORT, R. I.—The two hundredth anniversary of the erection of the present Trinity Church, Newport, the Rev. Stanley C. Hughes, rector, was appropriately celebrated in the historic building on Sunday morning, August 1st. Bishop Perry preached the historical sermon, showing how the parish began in 1698 under the ministry of the Rev. Messrs. Bethune and Lockyer, and was formally organized in 1699.

The Society for the Propagation of the Gospel in Foreign Parts in 1704 appointed the Rev. James Honyman missionary in Newport. He ministered there for half a century, and it was due to his efforts that the present church was built and in 1726 was opened for service. Dean Berkeley, when he lived nearby, preached often in the present building. Twelve of his published sermons were delivered there. When he returned to his old home he sent back to Trinity Church a pipe organ, the finest of the time, which is still preserved in the organ loft, topped by the crown and two mitres, bringing it immunity during the British occupation. Many other interesting objects are possessed by the church: a silver baptismal font given by Nathaniel Key in 1733, a silver gilt chalice and paten given in 1702, a bell given by Queen Anne in 1709 still used, the original altar and graceful brass chandeliers designed by Thomas Drew in 1728.

An interesting feature of the 200th anniversary service was that the offerings at Holy Communion were devoted to the venerable society in England that supported the work at Newport for many years.

On Monday, August 2nd, the new parish house, the best equipped and most practical in the diocese, was formally dedicated, and a reception held in it by the rector and wardens, followed by a social time, with dancing until 10 o'clock. The parish was built largely by the well-to-do summer residents, and is of inestimable use for work in the winter among those not so well blessed with this world's goods.

Another building of almost the same age as Trinity Church, Newport, is the old Narragansett Church, Wickford, in which the great missionary, the Rev. Dr. Mac Sparren, ministered for about as long a period as the Rev. James Honyman. It is virtually the summer Cathedral of the diocese, and during August is open for services, to which gather many people from the country many miles about. On Sunday morning, August 1st, the Rev. W. Magona, of the Seamen's Church Institute, Newport, celebrated the Holy Communion there. On other Sunday afternoons in August the preachers in order are listed as follows: the Rev. R. W. S. Wood of Tuxedo Park, the Rev. Stanley C. Hughes of Newport, the Rev. Charles E. McCoy of Williamsport, and the Rev. William A. Beardsley of New Haven.

The rural work of the diocese is more intensive in summer than at any other season. The rural missionary, the Rev. George N. Holcomb, who lives at Washington, R. I., is kept busy Sundays and work days. On Sundays he has morning and evening services at Coventry, and in the afternoon goes either to Hopkins Hollow or many miles in a different direction to Austin Chapel. From Austin Priory near the chapel, continuous visiting to the isolated farm houses is done by Miss Florence S. Platt, with the assistance of Miss Marchons, a recent graduate of the



TRINITY CHURCH, NEWPORT, R. I.

New York Deaconess' School. At the priory for brief periods groups of girls from the surrounding wilderness are taken in and given training in household arts. Recently, on a Sunday afternoon, the pageant, "Little Pilgrims and the Book Beloved," under the direction of the two workers, was given by twenty-nine members of the Sunday school. The value of the work done at and from the priory cannot be overestimated.

In many of the parishes near which summer visitors come, advantage is taken of their presence by holding very attractive fetes or bazaars, from which enough is realized to help carry on work outside of the regular parish expenses. Already such affairs have been held with unusual success at St. George's, Newport, St. Peter's, Narragansett Pier, and St. Paul's, Portsmouth.

[Bishop Perry's historical sermon at the bi-centennial of Trinity Church, Newport, will be reported in next week's LIVING CHURCH.]

MEMORIAL SERVICE FOR EDITH CAVELL

JASPER, ALTA.—At the foot of the great mountain which bears her name, 400 people gathered on the afternoon of August 2d to do reverent homage to Edith Cavell, heroine nurse of the World War.

The service, conducted by the Rev. H. A. Edwards, chaplain of Jasper Park, was of a simple nature. There was nothing in it that spoke of bitterness; nothing that might fan to flame the anger which the nations of the world are trying to forget, but only the ennobling and uplifting thought of a life well spent, and a death heroically met.

It would be difficult to conceive a setting more beautiful or more in harmony with the theme of the service than that in which the ceremony was held. Directly behind the congregation rose Mount Edith Cavell itself, majestic and beauti-

ful. To the right the sombre walls of Mount Sorrow stood sharply aligned, and beyond it the snow-capped peak of Throne Mountain looked down from its lofty seat. Down in the valley and opposite the glacier great forests carpeted the slopes of the hillsides with green, and in and about the moraine upon which the people stood thousands of flowers flung their gay colors almost to the foot of the snow. From the glacier itself a milky stream rippled through the rocks until it was lost in the depths of the valley.

The service was opened by the singing of Rock of Ages, led by the orchestra from Jasper Park Lodge and the surpliced choir of the Jasper church. Then followed the reading of the twenty-third psalm and a prayer. After the address of Mr. Edwards, as the service closed, the congregation remained standing while the bugler blew the Last Post. As the clear notes of the bugle were echoed by the mountain walls the flag, which had stood at full mast during the service, dipped slowly in salute, and the chaplain raised his hand in benediction.

At that a passing cloud moved slowly from the face of the sun to allow a stream of brilliant sunlight to steal across the face of the great glacier overhead. It was as though Edith Cavell had heard and smiled.

RURAL PRIESTS RECEIVE CERTIFICATES

MADISON, WIS.—Sixty-eight rural pastors, representing nineteen different states, completed the fifth session of the rural church summer school, held at the University of Wisconsin.

Ten rural pastors and priests received rural church certificates this session. Four special certificates were granted to pastors who had completed equivalent work with at least one session of residence. To be entitled to certification, attendance at three consecutive summer sessions is required, together with project

work in their respective dioceses during the year.

Priests of the Church who received certificates were the Rev. Messrs. T. M. Baxter, Preemption, Ill.; Robert W. Emerson, Grenada, and Val H. Sessions, Bolton, Miss.; F. D. Goodwin, Warsaw, Va.; Henry H. Marsden, St. Charles, Mo.; Jules L. Prevost, Glenloch, Pa.; and Joseph R. Walker, Atmore, Ala.

RURAL CONFERENCE AT CORNELL

ITHACA, N. Y.—With three bishops and thirty-seven priests and laymen enrolled, representing ten dioceses, the Church Regional Conference on Rural Work, which met concurrently with the Cornell school for Town and Country Ministers at Ithaca, closed on July 24th.

Supplementing the Cornell school lectures, which included Community Surveys, Agricultural Economics, Religion and Mental Hygiene, and a clinic course on the Town and Country Pastor, valuable contributions by papers and discussions were offered by members of the conference group.

The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, spoke on Parish Visiting. The Rev. C. R. Allison dealt with Methods of Developing Rural Church Work, and Social Service in Town and Country. The Rev. C. W. Twing presented Service Books, Tracts, and Sunday School Lessons, in which the need of material adapted to rural conditions was frankly recognized. The Church League of the Isolated was admirably presented by its national secretary, the Rev. A. A. Hughes. The Use of Laymen in Rural Church Work was discussed by the Rev. Bertram Brown, and a very practical contribution was made by the Rev. George Gilbert on Methods of Personal Approach. The Rev. Messrs. Brown and Gilbert also lectured to the Cornell school as a whole at the evening sessions.

The conference opened on July 12th with a dinner, at which Bishop Fiske of Central New York delivered an address of welcome. Later in the evening the Bishop addressed the Cornell school at its opening session, stressing the value and importance of the Church's task in the rural field.

The following findings were among those adopted:

"Fellowship, and the mutual exchange of ideas and experiences being valuable features of this conference, it is recommended that the 1927 conference be arranged so that the members may room and dine together as a group.

"To increase attendance at this School and Conference, each diocese located within this region is urged to send at least five men to Cornell in 1927.

"It is recommended that the provinces of this region be urged to make larger appropriations of funds to cover necessary promotion, publicity and printing, the expenses of invited speakers, and to employ a conference stenographer.

"Presentations of rural work to the congregations of urban parishes being an essential part of an educational program, it is urged that the bishops and clergy provide opportunities for such presentation by workers from the rural field.

"To intensify interest and promote study of methods in rural work, it is recommended that diocesan conferences be established to meet approximately six months removed from the dates of the Cornell school.

"To enhance the prestige of the rural worker, and to encourage men with aptitude and qualified by experience to remain in the rural field, it is recommended that—

"A. Rural clergy be considered for appointment on the diocesan boards of missions, social service, religious education, and as examining chaplains, members of the standing committees, and of the diocesan councils.



AT THE BLUE MOUNTAIN CONFERENCE

Dr. Foley, of the Philadelphia Divinity School, and Fr. Huntington, Superior O.H.C., in a friendly chat.

"B. That the stipends of the rural clergy be made adequate to provide economic and cultural advantages, and to secure pension fund benefits proportionate to those of the urban clergy.

"The Indianapolis Plan, or central treasury for payment of the rural workers stipends, is urged for serious consideration by diocesan departments of finance and boards of missions.

"This conference endorses the Rural Workers' Fellowship and its paper, the *Rural Messenger*: it recommends that a branch of the fellowship be organized in each diocese, and conferences be held as opportunity permits.

"Publicity being a necessary and desirable feature for making rural work known, it is recommended that each diocese appoint a representative to collect and edit news of activities in the rural field for publication.

"If, as is requested, parallel series of lectures for women are established at Cornell, it is urged upon the provincial synods and dioceses that provision be made to secure the attendance of women who are or may be engaged in rural Church work."

BISHOP STIRES IN PARIS

PARIS, FRANCE—The rush to visit Paris grows in volume year by year, and the mention of the Paris American Church of the Holy Trinity, or pro-Cathedral as it is now called, will doubtless recall to many readers of THE LIVING CHURCH memories of the past both strong and strange; especially to those who happened to visit the French capital during the German war.

Situated on the spacious Avenue George V, with its adjacent cloister, dedicated to the memory of the American soldiers slain in France, and known to the whole *quartier* by its noble grey spire, it stands a lasting witness to the piety and patriotism of American Churchmen in Paris and of their associates at home. By their generosity it has been made a free church, and welcomes an ever increasing number of roving Americans to its services.

On Sunday morning, July 25th, the church and its Dean, the Very Rev. Frederick W. Beekman, D.D., were gratified by a visit from Bishop Stires of Long Island, who preached the sermon. He and the Dean were both army chaplains during the war, and as such often ministered in this church to squads of American officers and soldiers on their way to the front. The Bishop, on this occasion, his first visit since he became a bishop, took the subject of the Holy Trinity. Alluding to the prevalent foolish outcry against doctrinal sermons, he promised at the outset to present the dogma of the Trinity in such guise that a child of ten years old would understand it, and he kept his word. His manner of expounding that blessed and beautiful doctrine could not be surpassed for sweet reasonableness. Beginning with God's desire of revealing Himself to us, His children of limited capacity, he showed how this was accomplished in the three manifestations which together constitute the Trinity: first, the Father, who is the creator, protector, and

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law giver of His children; next, and later, in the fulness of time, He appeared as one of ourselves, our older brother, with a second revelation of Himself, and lastly, as the Holy Spirit, our constant and chiding Friend and Comforter. Each of these manifestations of God was absolutely necessary for our enlightenment and salvation.

VICAR OF LEEDS IN CHICAGO

CHICAGO, ILL.—The Rev. William Thompson Elliott, vicar of Leeds, England, has recently been in Chicago as a delegate of the Rotary International Committee. He preached at the Church of the Atonement, Edgewater, on Sunday morning, August 1st, on Creation and Coöperation, stating that man's chief work is to seek coöperation and coordination of his will and energy with God.

"The whole trend of scientific studies and discoveries," said Mr. Elliott, "is toward a vindication of the theory that the ultimate constituents of the universe are various forms of energy, such as light, heat, electricity, and sound, and that such energy comes ultimately from God. It seems to be true that matter itself is in some way compounded of energy.

"A man who does anything for the well being of his fellow man, whether material or spiritual, is doing something which is potentially coöperation with the creative work of God."

When asked of his opinion of Church unity, Mr. Elliott said that there is little probability of union of the established Church of England and Non-conformity during the present generation. The possibility of the reunion of the Church of Rome and the Church of England is, too, he thinks, very far away.

JOINS SEWANEE FACULTY

SEWANEE, TENN.—The University of the South has just announced that Dr. William S. Knickerbocker has accepted the chair of English in the College of Arts and Sciences, together with the editorship of the *Sewanee Review*.

Dr. Knickerbocker is a man of charming personality; his literary accomplishment is considerable, and there is every promise that he will do greater things in the future.

He took his A.B. at Columbia in 1917, and his doctorate in English there in 1925; his thesis, *Creative Oxford*, has since been published in book form and has received warm acclaim in the literary world. His treatment of the influence of Oxford on English letters and life is masterly, and he shows a feeling, too, for the intellectual sympathy and similarity of ideals, existing between Oxford and the University of the South.

Mrs. Knickerbocker was Frances Wentworth Cutler, an essayist of considerable distinction.

MEMORIAL TO BISHOP OSBORNE

SPRINGFIELD, ILL.—The Rt. Rev. John Chanler White, D.D., Bishop of Springfield, has endorsed the following appeal for a memorial to the late Bishop Osborne, in the University of Illinois chapel:

"Bishop Osborne lives and speaks in the hearts of all who really knew him, but of such a man the Church should have some memorial outlasting the memory of his own kind.

"Such a memorial is planned at a place very dear to him, where he ex-

pected some of the best energies of his later years—at the University of Illinois. It was he, and he alone, that began the Episcopal Church Foundation at the great University at Urbana-Champaign, and there set a good example followed by other Christian bodies. This venture of faith was the apple of his eye, his greatest care, his keenest joy. Even as he lay dying, the walls of the Chapel of St. John the Living had risen to a fair height.

"The plan of this chapel includes a Lady Chapel to the right of the nave holding fifty people, and repeating in its lines the noble English gothic, akin to Battle Abbey, of the main building. The two are to be separated by a carved screen. This chapel, the devotional center of the student life, a place where Bishop Osborne's highest ideals will best be realized, is to be his memorial. This purpose is most pleasing to those who knew him best, and should commend itself to all the friends of this devoted and valiant son of God.

"For this portion of the building there is nothing yet in hand. All who care to enshrine his memory may send their gifts to his successor, the Rt. Rev. John C. White, 821 So. Second St., Springfield, designated for the Osborne Memorial Chapel."

IOWA DIOCESAN CAMP

CEDAR FALLS, IA.—Camp Morrison, the Iowa diocesan camp for boys, was held for the fourth time this summer from July 6th to 17th on an island in the Cedar River near Cedar Falls. Forty-two boys were in attendance from various parishes of the diocese. Lawson Willard was the director, being sent by the Brotherhood of St. Andrew. The Brotherhood coöperates with the diocese in the management of the camp. Claire William Smith of Newton, Iowa, was the assistant director. The Rev. J. J. H. Wilcock, also of Newton,

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was chaplain. Mr. C. O. Lamson and Don Gury of Waterloo were the business managers. The Rev. W. N. Wyckoff of Des Moines, the Rev. Edward Hutchinson of Creston, and Prof. L. H. Pammell of Ames assisted as instructors. Kenneth Ottson of Cedar Rapids was chosen as the honor camper.

There was a daily celebration of the Holy Communion at the outdoor rustic chapel by the side of the river. Daily Evensong was conducted by the boys with one of them making an address each evening. Bishop Longley and several other clergymen visited the camp during the period. This year, as well as last, Dr. Pammell, the professor of botany at the Iowa State College at Ames, has taken the boys on a botany hike over the island.

NOTES FROM THE DIOCESE OF HANKOW

HANKOW, CHINA—Boone College, Central China University, Wuchang, has been very fortunate this past year in having welcomed for longer or shorter periods several distinguished visitors. The first to come was the Very Rev. C. L. Wells, D.D., Dean of the Theological School of the University of the South, Sewanee, who gave a number of courses in St. Paul's Divinity School and Boone College in Church history and other subjects. Mrs. Wells also taught courses in Boone School. In addition Dean Wells conducted a seminar on early Church history for the faculty, Chinese and foreign, which proved so interesting and profitable that the seminar continued after its beloved leader had left.

From April to June, Dr. and Mrs. Slaughter of Rice Institute, Texas, who are communicants of the Church, were at Boone. Dr. Slaughter, who taught sociology for several years in London University before going to his present post, taught two courses in sociology in Boone, conducting a social survey of Wuchang in connection with one of them, gave a series of delightful public lectures on social problems, and also held regular meetings with the Chinese clergy for the discussion of social questions. He made a deep impression on the students, and both he and Mrs. Slaughter left many friends when they returned to America in June.

A shorter visit was that of the Rev. C. H. Boynton, D.D., professor of homiletics at the General Theological Seminary, New York, who with his wife and daughter were in the Wu-han cities for a few days at the beginning of June. They made a careful study of the Church's work in this important center, and accompanied a priest on a trip to one of the country stations, where Chinese food and accommodations were the order of the day, but Dr. Boynton came up smiling. He liked it, or at any rate acted the part.

GIFT TO CENTRAL CHINA UNIVERSITY

With the door of opportunity for women opening wider in China, there is increasing need for institutions of higher education for them. Central China University (a merger of Boone College, with some other mission institutions) has met the demand by becoming co-educational. One lone girl, Miss Catherine Tseng, daughter of the priest of Trinity Church, Wuchang, has been a member of the freshman class this spring, and in the autumn a large number of girl students are expected, judging by those who have just taken the entrance examinations, a good many being members of this year's graduating class at St. Hilda's School. The problem

of dormitory accommodation has been suddenly and very happily solved by the generous gift of \$7,000 for a girls' hostel. This is being given by Dr. W. W. Yen, veteran statesman, and the present premier of China, Mr. T. C. Yen, and Mrs. H. J. Shu, president of the Woman's Auxiliary of the Diocese of Hankow. They are the children of the Rev. Y. K. Yen, one of the earliest of our Chinese priests, who spent ten years in Wuchang, and was one of those largely instrumental in starting Boone School (later Boone University), in memory of the first Bishop Boone. Two of the Yen children were born on Boone Compound. They now make this gift, the largest individual gift ever made by a Chinese in the diocese, as a memorial to their mother. The name chosen by them is *Yen Mung Hsioh Se*, or "The Hostel of the Mother of the Yen Family." It is a cause of rejoicing that such a good beginning has thus been made in helping to equip Central China University for the Christian higher education of women.

SCHOOL STUDENTS STUDY SCRIPTURES

In spite of the events of the past year in China, and the wide-spread anti-foreign feeling among the student class, groups of students from Wuchang University, and the Commercial University, two of the largest institutions of higher learning in the city, have been coming regularly to Boone for Bible study. They said quite frankly that they had heard so much criticism of Christianity as the religion of "the Western imperialists," that they wanted to make a study of it for themselves. Of their own initiative they have sought out foreign members of the faculty, and have come regularly for study of the Bible and religious discussion.

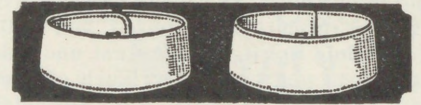
BISHOP ROOTS GOES TO BORNEO

At the last meeting of the General Synod of the Chinese Holy Catholic Church (*Chung Hua Sheng Kung Hui*), held in 1924, an invitation was extended by the Bishops of the Philippines (the Rt. Rev. G. F. Mosher, D.D.), Singapore (S. P. G.), and Labuan and Sarawak (S. P. G.), urging that a delegation from the Chinese Church visit their dioceses, in which many Chinese are living, "to give help to the spiritual life of the Chinese Christians in these dioceses, and to inquire into the possibility and advisability of some closer connection between Christians there and the Chinese Church." In response to this request, Bishop Roots of Hankow, who has recently been elected chairman of the House of Bishops of the Chinese Church in succession to Bishop Graves, left early in July to spend three months in a thorough visitation of the numerous congregations of Chinese Christians scattered through these parts of Southern Asia. He will be accompanied by the Rev. K. Y. Li of St. Stephen's Church, Hong Kong, and is taking as secretary and interpreter Mr. Oriente Yang, a Chinese born in Borneo, who is now a theological student in St. Paul's Divinity School, Central China University.

LIFE AMONG THE BANDITS

Deaconess Julia A. Clark has returned safely from a two months' trip into the far-distant mountainous parts of the Diocese of Hankow, which is infested with bandits. Though they were to the right and left, in front and behind her, she met with no mishap, and was the means of bringing much cheer to all our lonely workers in those regions, as well as in giving instruction to many eager listeners, both Christian and heathen. She found no unfriendliness or anti-foreign feeling, but, on the

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contrary, experienced everywhere that gracious hospitality which is such a marked characteristic of the Chinese people. In a letter written from Sznan, Deaconess Clark says:

"In case you have heard of the Miao Yu Ts'ao bandits, you may be glad to hear that we never saw one, though they managed to keep about two days just ahead of or behind us—burning and robbing. They were all about Ts'uei Chia Pa too (where Deaconess Clark spent several days with the native catechist and his wife), but not until the week after we went through. In each place the official would tell me to 'just wait a few days and see,' but since no one could tell of a definite place for the danger, I went on from place to place, asking at each stage."

Miss Lustgarten, who is working with the Sisters of St. Anne at Shasi, has also on several country trips had rather closer contact with bandits than most people enjoy.

A CAMP FOR GIRLS

BOSTON, MASS.—It is expected that 100 girls of the Order of the Fleur de Lis and a few non-members will enjoy the unique privileges of Camp O-At-Ka, East Sebago, Me., from August 21st to September 4th. This camp belongs to the Order of Sir Galahad. It is under the direction of the Ven. Ernest J. Demmen, Archdeacon of Boston, and its rank is high among the best camps for boys in the country.

An impressive occasion during the period allotted to the Order of the Fleur de Lis will be the annual candle-light service, when each camper brings to the huge field altar her lighted candle as a token of re-consecration of her life. Archdeacon Demmen and the Rev. Stephen Webster will have charge of the service.

During the two weeks' camping period, an initiation in the chapel will be held for the benefit of any girls who may desire to join the order while at camp. Miss Helen Mower of Joy Street, Boston, is the secretary of the camp council, and is caring for the applications from girls wishing to stay at the camp.

BUDDHIST IN JAIL FINDS CHRISTIANITY

AT PAOYING, CHINA, where, as recently reported, bandits in jail have invited our missionaries to open work in their home regions, there is a Bible class conducted in the jail. The Rev. Mr. Weigel writes of it:

"The Bible class in the jail, under the leadership of Mr. Wang Sha-han, continues to warrant every bit of effort put into it. After yesterday's service a Buddhist priest, who has been in the jail and was a member of the Bible class, came, as did two bandits, to offer thanks for regained freedom. The charge against this man was one of attempted murder. His friends urged him to take a vindictive attitude toward those who were responsible for his imprisonment. His reply was, 'No, I can not do this, for my going to prison was the work of God, for had I not been sent there I never would have learned about this new doctrine.' The testimony of this man before our Christians and others who remained after the Morning Prayer service was stirring. When questioned as to what his attitude would be toward his former religion on his return to his home, he said he would have to find something else to do. This young man's invitation to us to visit his home town sixty li from here, makes another point of contact for the Church in this country and one which we hope to take advantage of soon. Our lack of a dependable motor-boat still continues to be a big problem."

TUNG LIU DISCOVERS MOVIES

THE EXTENSION DIVISION of the Nanking University Agricultural Department sent two representatives, several servants, and much paraphernalia to Tung Liu for an agricultural exhibit, held under the auspices of our mission station there. Crowds poured into our preaching hall to view the many interesting drawings, photographs and samples dealing with matters agricultural. About 400 pounds of corn and cotton seed were distributed to those who came. Those able to do so paid for their seed; those who could not pay were given a supply free.

No one at Tung Liu or in the vicinity had ever before seen a moving picture. Films were shown each evening in a large open field. The attendance the first time was about 500, and more than 1,000 people appeared to view the second performance. The pictures dealt mainly with farming and its various problems, but a travel picture shown each time added variety, and was still being discussed in the community several days later. Trains and ships were new things to the citizens of Tung Liu.


Our mission is grateful to the Nanking University Agricultural Department for this work, which, as a part of their regular rural educational program was done without cost to the mission.

HYMNS FOR THE BLIND

A COLLECTION of fifty-four hymns has been issued in revised Braille, grade one and one half, by the Society for Providing Evangelical Religious Literature for the Blind, Philadelphia. The size has been restricted to make an inexpensive book, easily handled and carried. Embossed books are usually expensive as well as bulky. Practically every embossed volume costs several dollars. As an aid to the blind, the Society is supplying this Hymn Book, postage paid, for fifty cents a copy, bound in cardboard; cloth binding, ninety cents. Send orders to the Secretary, S.P.E.R.L., 210 Bible House, Astor Place, New York City. All the hymns but three are in the Church Hymnal. The chairman of our own Department of Missions' committee on literature for the blind commends the book and says it is wonderful that one has been made available for fifty cents. Our committee issued a book of a hundred hymns in 1924, for which there was a greater demand than could be met with the funds available.


CHINESE VILLAGE CHURCH

COREAN TRADERS stopped at a Chinese village in the Ming Dynasty (1300-1600), and the village has ever since been called the Corean Hotel, *Kao Li Tien*. The Chinese priest who visits it writes, in the Shanghai diocesan leaflet, that it is the most responsive of the dozen villages reached during the year. An old farmer first gave his tea house for a meeting and preaching room. Then the people, after six months, raised \$25 to buy the adjoining hut and twenty benches. Last Chinese Thanksgiving Day sixteen people from this village were admitted catechumens. Two were sick and had to come on donkeys; the rest walked the eight miles to the center from which the village is visited, with vegetables, fruit, rice and other offerings. One catechumen is a blacksmith who makes farming implements and butcher knives. He brought his first fruit, a butcher knife, which was a high light on the altar.



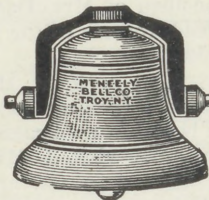
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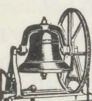


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REGINALD H. STARR, PRIEST

NEW YORK—The Rev. Reginald H. Starr, D.D., a non-parochial priest of the Diocese of New York, died in St. Luke's Hospital after an illness of several weeks.

Dr. Starr was educated at the University of Toronto and was ordained in Canada in 1869. He served successively in three charges in Ontario, St. Thomas' Church, Seaforth, Grace Church, Brantford, and the Church of the Messiah, Kincardine.

In 1887 he came to this city as assistant at St. Thomas' Church. In 1889 he became rector of St. Paul's Church, Dedham, Mass., and in 1895 became professor of dogmatic theology at the University of the South. In 1905 he went to Stockton, Calif., as rector of St. John's Church. Later he was an instructor in the New York Training School for Deaconesses. He was the author of *The Lost Truth*.

MR. AND MRS.

JOHN C. DAWSON, JR.

CHICAGO, ILL.—On June 2nd, John C. Dawson, Jr., and his wife, Emily Russell Dawson, of Lake Forest, both of them members of the Church of the Holy Spirit, were killed in a sad airplane accident at Rosspaut, Germany. A memorial service was held for them in the parish church, on Sunday, July 18th, by the rector, the Rev. H. W. Prince. At the service the ashes of Mr. and Mrs. Dawson, enclosed in an urn, were placed in a niche of the chancel. Later a beautiful window will be placed in the west end of the church as a memorial.

Funeral services were held at the President's palace in Prague at the time their bodies were cremated June 8th. Many notables attended the services, including United States Minister Einstein, Mrs. Jan Masaryk, wife of the Czechoslovak minister to London and a cousin of Mrs. Dawson, and Wickham Stead, former editor of the *London Times*.

At the time of the fatal accident Mr. and Mrs. Dawson were traveling in a Paris-Prague plane, bound for Prague, where they were to have visited Mrs. Masaryk.

SUE K. HOLLINGSWORTH

WASHINGTON, D. C.—The Church in Washington lost a notable figure in the death, July 31st, of Mrs. Sue K. Hollingsworth, in her fifty-sixth year.

Mrs. Hollingsworth was well known to the younger Washingtonians because of her service of twenty-three years as a teacher in the district public schools. For the past ten years of this time she has instructed the eighth grade of the Ford school. Along with her duties as a teacher she found time to act as soloist in several city choirs over a period of twelve years.

The funeral service was taken by the Rev. Clyde Brown, of Silver Spring parish, Montgomery Co., Maryland, August 3d, with interment in the historic Rock Creek cemetery.

NEWS IN BRIEF

ARIZONA—A recent visit by Bishop Mitchell to a section of the missionary district of Arizona, from Salome to Parker, and a careful survey of the situation, revealed the fact that there are about 400 persons living within this area who are without any spiritual ministrations whatever. Some of these have come from England, and greatly miss the services of the Church. Through the pages of a well known weekly magazine, the town of Salome has become famous for the comic writings of a former resident, it is hoped that with a mission of the Church started there news of a different type may in time reach the public ear from this promising field. Thus, gradually the district is being covered with a net work of mission stations, so that none shall be quite out of touch with the Church of their fathers, and living, as some must, for reasons of health or business, in these lonely and isolated places, they may have the privilege of worship and the ministrations of the priest of the Church.—The Phelps Dodge Mining Co. has presented the Bishop with a valuable lot of land to be used as a site for a church in the town of Morenci.—Another item of considerable missionary interest is that after consultation with Bishop Burleson, Bishop Mitchell invited the Ven. Archdeacon Ashley to come to Fort Defiance and, after a careful investigation, to advise as to future progress and development. Archdeacon Ashley's long experience with the Sioux Indians makes him an expert in matters pertaining to the religious life and training of the Indian. A meeting was arranged between the Bishop of Arizona and the work among the Navajos carefully studied. In the opinion of Dr. Ashley, the Navajo is today where the Sioux Indian was fifty years ago, and the need was felt to be the appointment of an American priest who will make himself conversant with the language and begin a real religious and educational work.

DULUTH—A beautiful window, in memory of Frederick Lee Gilbert and Elizabeth Birney Gilbert, his wife, was unveiled and dedicated in St. Paul's Church, Duluth, on the feast of St. James, by the rector, the Rev. James Mills. Mr. Gilbert served for many years as a vestryman of St. Paul's Church. The window, which depicts St. Paul and St. Stephen, was made in the studio of Messrs. Guthrie and Davis, New York City, under the supervision of Bertman Grosvenor Goodhue Associates, architects.

IOWA—Grace Church, Estherville, is making many improvements under the leadership of Wallace Essingham. Mr. Essingham was formerly a Congregational minister, and has not yet been ordained deacon. The church building has been painted, the brasses refinished, the organ overhauled, hat holders installed in the pews, green hangings ordered, and gradines added to the altar.

LONG ISLAND—Having sold the Diocesan House at 170 Remsen St., Brooklyn, for \$205,000, the Bishop and Council will be housed on the 12th floor of the Insurance Building, Clinton St., for the present, the change taking effect in October. Incidental services and meetings will be held at St. Anne's, across the street.

LOS ANGELES—The diocesan Servers' Guild held a special service at the Chapel of St. Saviour, Harvard School, Los Angeles, on July 19th. The service was solemn Evensong, with sermon by the Rev. C. Rankin Barnes, of South Pasadena.—Grace Church, Glendora, only recently incorporated as a parish, is moving forward steadily under its first rector, the Rev. G. R. Wreford. The proper adornment of the altar has been completed by gifts of a handsome altar cross, with candlesticks and vases to match.—It has been announced that the beautiful new \$200,000 edifice of St. James' Church, Los Angeles, will be ready for occupancy by October 1st.—In order to understand its strategic opportunity more fully Bishop Stevens is taking personal charge of Grace Memorial Church, Los Angeles, for the month of August.—The Rev. C. Rankin Barnes has been elected secretary of the diocesan executive council in place of the Rev. Edwin S. Lane, who is about to leave the diocese to become dean of Trinity Cathedral, Phoenix, Arizona.

MASSACHUSETTS—The Lenten offering of the Church schools of the diocese has reached \$20,083 for the present year. This is more than a thousand dollars more than was given in 1925, and contributions are still expected. Great ingenuity has been shown by parishes in making the purpose of the offering vivid and interesting to the children.

NORTH TEXAS—Bishop Seaman and his family are spending three weeks' vacation in



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Cloudcroft, N. M., and the neighboring mountains.—The Rev. Willis P. Gerhart, rector of the Church of the Heavenly Rest, Abilene, is in Europe for three months.—Mr. J. B. McClelland of Clarendon, field department treasurer of North Texas, has undergone a serious operation in New York.—The Rev. Percy W. Jones, priest-in-charge of Stanford, Albany, and Spur, is enjoying a vacation of a month in Washington and New York, his first vacation in four years.

PHILIPPINE ISLANDS—The American Chamber of Commerce in Manila inaugurated with the Sesqui-centennial of Independence Day what is to be made an annual celebration of the "Glorious Fourth" in the Chamber of Commerce rooms on Calle T. Pinpin. The program was in the hands of the president of the organization and consisted of patriotic songs, a toast to the President of the United States, and the Governor General of the Philippine Islands, and two addresses, one from the military and one from the civilian view-point. The speakers were General William Weigel, of the United States Army, and the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands.—A small but most attractive residence, the gift of an American churchwoman, Miss Florence Sullivan of New York City, has just been completed at Zamboanga, for Miss Frances E. Bartter, missionary in charge of the Moro settlement house, on the island of Mindanao. The little house is situated in the midst of a coconut grove, and faces the sea, adjacent to the proposed site of the promised dormitory for the school that is to be erected upon the return of Miss Bartter from furlough. This latter building is being built from funds raised by the Girls' Friendly Society.—A most cordial invitation has been issued to the Bishop of London to break his journey to Australia by a visit to the Philippine Islands. This invitation has been given through the British Consul General, Mr. Reginald Macpherson Austin, by members of the English community, supplemented by letters from the Governor General, Leonard Wood, and from Bishop Mosher. There is a large number of British people resident in the city of Manila, affiliated with the Cathedral parish of St. Mary and St. John, wherein fly the flags of Great Britain and America, side by side.—A branch of the Woman's Auxiliary in the Diocese of Newark, N. J., one of whose members is in the Philippine Islands, donated a year's subscription to the *Atlantic Monthly*, through the Church Periodical Club, to St. Luke's Church Hospital, Manila. The first number included in its contents a most interesting and worthwhile article on the Philippines, which was read with special interest by the nurses and several of the patients, after which it was borrowed by the superintendent of the hospital, read by members of his family, and then carried on by him to the residence of the Governor General at Bagulo, there again to be passed about the household.

SOUTHERN VIRGINIA—On Sunday, August 25th, the Rev. E. P. Miner celebrated the twenty-fifth anniversary as rector of St. Mark's Church, Norfolk, Va. There was a celebration of the Holy Communion at 7:30 and also at 11:00, with Evening Prayer at 8:00. The 11:00 o'clock service was conducted by the Rt. Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia, who confirmed a class of eight persons. Mr. Miner has a splendid record of faithful service and St. Mark's has grown substantially during the past twenty-five years.—A call has been extended to the Rev. George S. Gresham, Huntington, W. Va., to take charge of the Church of the Advent, Ocean View, Va., and Emmanuel, Cradock, Va. At present writing it seems likely that Mr. Gresham will accept. Emmanuel, Cradock, has been under the care of the Rev. Newton Middleton, rector of the Church of the Good Shepherd, Norfolk, Va., and the Church of the Advent, together with the Church of the Epiphany, Norfolk, under the care of the Rev. H. R. Taxdal, who recently resigned. Under the new arrangement, the Rev. Mr. Middleton will have charge of Good Shepherd and Epiphany, and the Rev. Mr. Gresham will minister to the Church of the Advent, Ocean View, together with Emmanuel, Cradock.

UTAH—One of the invited speakers for the annual session of the Uintah Basin Industrial Convention, held at Fort Duchesne, Utah, is the Rt. Rev. Arthur W. Moulton, D.D., Bishop of the district. This convention has been rightly called an institution unique in America. It is educational and recreational, and gives opportunity for the gathering together of the people in an area larger than some entire states. In this northeastern corner of Utah, just south of the Wyoming line, there is a large Indian reservation; and the Church has missions at Randlett, Roosevelt, Vernal, and Whiterocks, all of which as yet are far from any railroad.

The convention was held August 4, 5, and 6; other speakers including Governor Dern and Congressman Colton. The Ute Indians take part annually in the exercises, which include their tribal and ceremonial dances and games, in full regalia.

MAGAZINES

The East and the West, the "quarterly review for the study of missionary problems" published by the venerable S. P. G., is always scholarly, Churchly, and stimulating, which is to say that it is an ideal missionary magazine which many more of our people might read with profit. The July number opens with the sermon preached by Bishop Brent in Westminster Abbey on April 21st, at the 225th anniversary service of the society. It is entitled *Fruits of Missionary Passion*, a passion which "is a chief part of the Church's Catholic character." He urges, as essential to the effective operation of missionary forces, first that "the Church should be at one with itself," and in this connection he asks, "Might we not all join together in the acceptance of the Festival of Christ, the King, as the supreme missionary day of the year?" The second necessity is that there should be "a higher type of Christian living in our own home constituency." An article on *Geographical Expansion and Spiritual Achievement*, by the Rev. E. R. Morgan, warden of the college at Selly Oak, utters a weighty and timely protest. Our thinking has been dominated by the idea of the geographical extension of the Kingdom, which is nothing more than medieval imperialism plus reformation nationalism, *cujus regio ejus religio*. "We must return to the inspiration of the Middle Age in its other and non-geographical aspect," and seek the permeation of all life by the mind of Christ. For example, "if the sacramental character of the diocesan system be lost sight of, it can be a serious hindrance to the coming of the Kingdom." We wish this protest against a geographical, mechanical, materialistic conception of the Church's missionary activity might be read by all our board, council and committee members, secretaries, treasurers, and clergy.

LIBERIAN WEATHER

LIBERIA is in the Torrid Zone, the hottest zone there is, and has but two seasons, wet and dry. The sea breeze tempers the coast climate somewhat. The only place where there is altitude enough to affect the climate is in the Mandingo Plateau.

After June, which is the rainiest month, July, August, September, and October are the principal months of the rainy season. The sea breeze is strong, making the climate more agreeable. November has occasional showers. December early mornings are delightfully cool. The sun rises with great brilliance. January and February are the driest and hottest of the year, with hot dry desert winds blowing from the Sahara. Moisture evaporates quickly, and the skin feels dry and unpleasant. March is oppressive, with little change of temperature and the sun's rays are almost directly vertical. April, with continued heat, is the month of tornadoes, short but severe. May begins the rainy season.

THE AMERICAN Library Association has requested a report of Church Periodical Club's library activities, another national recognition of this Church agency of which, alas, some Church people know nothing.

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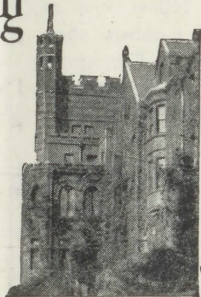
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