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FIRST FALL BOOK NUMBER

SUMMER—AND AFTER Editorial

THE PRIEST'S LIPS

By the Rev. H. P. Scratchley



1845

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Our Church and Her Mission

is provided for ninth grade in place of Course 11. The latter, *Winning the World for Christ*, becomes a high school text without grade number. A new high school text book is entitled

Our Bible

Former Courses 12, 13, and 14 and the "First Special" course, *The Work of the Holy Spirit in the Church*, are continued, but as yet unrevised. The two kindergarten grades are as yet unchanged. There is much change in the auxiliary material in many of the grades.

Send now for Order Blanks. There is one showing all the material "up to date," and another showing material of the editions prior to 1924, since those schools desiring to obtain material to match stock already in hand should order from the older editions. The revised editions cannot conveniently be used interchangeably with the older editions.

Prices are increased in some instances and decreased in others. The cost of the Teacher's Manuals has necessarily been increased; but when it is remembered that the new editions of these (and some of the former editions) approximate or exceed four hundred pages each (one contains more than 500 pages), it will be seen that the cost is less than that of new books generally, even when, as in the case of new novels, they are printed in editions vastly greater than these Manuals. *Costs are being kept as low as possible.*

It should not be supposed that the success of the system depends on the use of *all* the material. What are absolutely necessary are only the Teacher's Manual, the Pupil's Leaflets or Manual, a Bible, and a Prayer Book. The next approach to an essential is found in the large charts for use in several of the primary grades together with the Chart of the Five Fields. All other material for pupils and class use is useful but not essential. The books for teachers' auxiliary reading may be dispensed with where economy is necessary, but many teachers, not supplied with these at the expense of the school, will desire to purchase them individually, as being decided helps to them. The Church school library should gradually be built up from the lists of books in the back pages; few will try to secure them all at once, but some should be added each year.

For Examination

The publishers are not able to offer free copies for examination, but suggest the following order for representative articles chosen from the newly revised material for that purpose, which will give a good idea of the entire series:

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1 Teacher's Manual, First Grade, paper	\$1.10
1 Set Letters to Parents, First Grade	.12
1 Set Pupil's Leaflets, First Grade, 1st half year	.22
1 Teacher's Manual, Sixth Grade, paper	1.10
1 Pupil's Manual, Sixth Grade	.20
1 Chart of Five Fields, small	.01
Postage, about	.20

Amount to enclose\$2.95

In the event that one familiar with the material desires to examine the manuals that are entirely new this year, order the following:

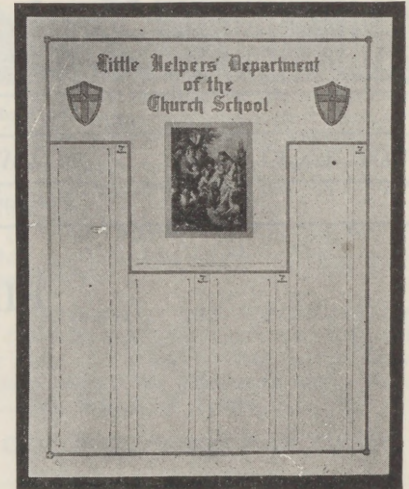
1 Teacher's Manual, Ninth Grade, "Our Church and Her Mission," paper	\$1.10
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1 Our Bible (for adult and senior classes), paper	1.10
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Entry to be made on chart, of every infant in the parish at birth; gilt cross to be affixed at Baptism, chart to be conspicuously displayed.

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012 Birthday Greeting Card, second year	.05
013 Birthday Greeting Card, third year	.05
014 Birthday Greeting Card, fourth year	.05
015 Birthday Greeting Card, fifth year	.05
016 Baptism Anniversary Card, first year	.05
017 Baptism Anniversary Card, second year	.05
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019 Baptism Anniversary Card, fourth year	.05
020 Baptism Anniversary Card, fifth year	.05
021 Promotion Ctf. Card—Kindergarten Dept.	.10

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NEW EDITION

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A STUDY IN GRADING

By LESTER BRADNER, Ph.D., sometime Director of the Department of Parochial Education, G.B.R.E. Paper, 50 cts.; cloth, 75 cts. Postage about 10 cts.

Dr. Bradner argues "that the small school can be conducted on what amounts to a graded plan, that it can be so organized as to make use of the graded lessons in its own way." His object is to show how this can be done. "For the large Sunday School," he says, there is plenty of guidance already in print. For the small school few have spoken." The book is extremely practical.

In the Service of the King

Suggestions for Unifying the Parish System of Teaching and Training the Young Life of the Church. By FRANCES H. WITHERS, Secretary Junior Department of the Woman's Auxiliary. With Foreword by the Rev. LESTER BRADNER, Ph.D., Director of the Department of Parochial Education, G.B.R.E. New edition (1920), revised and re-written. Paper, 60 cts.; Cloth, 90 cts. Postage about 10 cts.

How to coördinate week-day activities of the young people of a parish so as to unite them in Christian Nurture work in the Five Fields of Service—this is what Miss Withers demonstrates in this book. Her plan, as here set forth, has been accepted as the basis upon which the Church School Service League has been organized.

Books by the Rev. Wm. Walter Smith, M.D.

Secretary of the Sunday School Commission of New York

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A Course in Sunday School Teacher-Training. By FRED LEWIS PATTEE, Professor of English Language and Literature in the Pennsylvania State College. The book was used as a textbook in the correspondence courses of the General Board of Religious Education and in the Schools of Religious Instruction under Church auspices in Chicago, Milwaukee, St. Louis, and elsewhere. It is cordially commended to Churchmen. Cloth, 75 cts.

From the *Journal of the Diocese of Mississippi*, 1916:

"... Your Committee on Religious Education recommend:
 "1st. That the books entitled 'THE CHILDREN'S CHALLENGE TO THE CHURCH,' and 'RELIGIOUS PEDAGOGY,' by Pattee, be read by every clergyman and S. S. officer in the Diocese.
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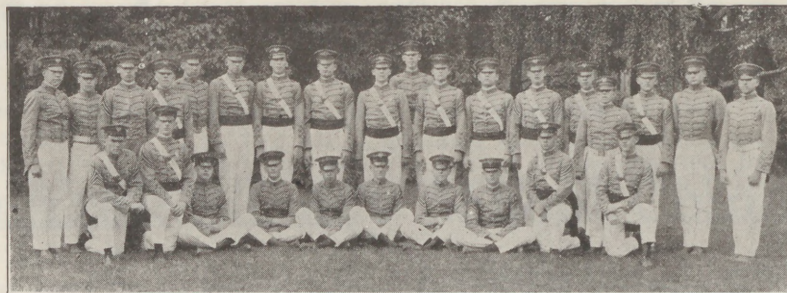
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ONE HUNDRED YEARS AGO, on the 6th of July, 1824, was born Richard Meux Benson, who was, forty-two years later, to accomplish, as the result of hearing a sermon by Keble, the restoration of the religious life for men in the Church of England. In the foundation of the Society of St. John the Evangelist, he was associated with Fr., afterwards Bishop, Grafton and Fr. O'Neill. "By so doing, he proved the falsity of Lacordaire's statement, uttered in the forties, that the Church of England was no true part of the Church Catholic, inasmuch as she had not vigor and power sufficient to develop the religious life within her ranks." The foundation of communities for men within the Church of England has not kept pace with the establishment of communities for women, and too many have been founded only to fail. But the community at Cowley stands and will, we believe, continue to stand a source of strength to the Church, a monument to the devotion and judgment of its founder who was spared to watch over its destinies for nearly half a century until his death only nine years ago.—The (Australia) *Church Standard*.

The Living Church

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MILWAUKEE, WISCONSIN, SEPTEMBER 6, 1924

No. 19



EDITORIALS ^{AND} COMMENTS



Summer—and After

IT'S over now. Our summer schedules are completed. Our autumn work is about to begin. Families with children are back "in town" in order that the children may start in school. Childless families may still linger in the country, but not for long.

Of course the idea that "everybody" had left the city for the country is a superstition anyhow. We foster it because it suits most of us, clergy and laity alike, to assume that we can reduce our Church activity to a minimum in summer because "everybody" is away. As a matter of fact, the city streets are as crowded in August as they are in January. The movies are full. The ice cream and soft drink "parlors" are having their annual harvest. The street cars are crowded, the automobiles have not disappeared from city streets, the department stores are advertising bargains. Everybody seems to assume that there are people in the cities—except the Church.

Moreover, everybody who leaves one place on a holiday goes to another place. Except in those cities that have a bad reputation for summer weather, the larger cities probably receive as many tourists during the summer as they send away. Look at the multitude of foreign licenses on the motor cars as they speed up the city avenues. At no time in the year is there such great opportunity to demonstrate Christian worship as both a privilege and a duty as when tourists from elsewhere, in great abundance, are available. This applies especially to city churches that normally enjoy a full Catholic ceremonial. There is a constant stream of visitors who wish to embrace a holiday opportunity to see or to participate in such services. They might be object lessons such as would splendidly promote the intelligent spread of such ceremonial. Are they? They are not; because our reverend fathers of the clergy are pleased to salve their consciences while they are on vacation with the idea that "everybody" is away, and that the most slovenly rendering of worship is good enough for "the poor" who are so inconsiderate as to remain at home and to wish to attend services during the summer.

With all the effort that is made, through object lessons, to teach the laity to stay away from Church during the summer, one wonders that so many of them insist on going to Church.

The same thing is true of our activities. We appreciate that where most of the Church school teachers are away during the summer, it is impossible to keep up a regular round of class work. Moreover, children are entitled to a vacation from religious study in summer as they are from secular study. It does not follow that the Church has no responsibility for feeding the lambs of the flock during the summer. Any Church that makes no provision for the religious care of the children during the summer is not fulfilling its duty; and this failure must not be excused by uttering the superstition that there are no children in town during the summer. The practical instruction that we are giving our children to ignore

the Church during the summer even exceeds that which we give their parents. By another generation perhaps we shall have them all so well trained that *nobody* will try to go to Church during the summer, and then we can resume that closing of the churches for three months against which the stalwart fathers of the Oxford Movement in the last generation—and some devout evangelicals as well—so successfully made war. But those were the days before the devil had learned to whisper into clerical ears, "The people are all away for the summer. Enjoy yourself and forget your cure of souls."

OF COURSE if there were anything in the superstition we have quoted, one half of the churches of the country would be abnormally active at the same time the other half were sweetly sleeping. It would scarcely seem necessary to argue that you cannot go *from* without going *to*. We have already expressed the opinion that as many strangers visit the cities as leave them during the summer. But of course there are places to which more people go than from which they leave. One of such places evidently is referred to in the enclosed paragraph which we have taken from a recent issue of the *New York Sun*:

"One of the clergy connected with a large church in the metropolitan area received a letter last week from a parishioner away for the summer, which contained, notwithstanding it was unknown to the writer, a scathing arraignment of the country clergy in certain districts. The woman in question, a mother with two children, is a member of one of the parishes where services are held daily, and where the church is open continually for visits of devotion and meditation. Accustomed to this, and feeling its need, she wrote in distress to her priest:

"The church here is a beautiful structure, but except for an hour on Sunday one can admire it only from the outside. All the rest of the time it is locked and padlocked, although the rectory is occupied and the clergyman lives on the same lot of land."

One wonders what is the spiritual condition of that clergyman. And one wonders also that, after so many discouragements, there should still be devout women and children left who have carried their religion with them into the country.

When we go back twenty-five years into the files of THE LIVING CHURCH, we find frequent pleas that the laity would make it possible for their clergy to take vacations in summer without closing the doors of the church. These pleas have been abundantly successful. Nearly all the clergy are able to take breathing spells during the summer, and we scarcely ever hear of a church that is not opened for at least one service on a Sunday. And, certainly, the clergy need their vacations, and the laity reap the benefit from the reinvigoration of their minds. But perhaps the time has come to strike a better perspective. A manufacturer does not go on vacation without first making sure that the work of the factory will go on steadily during his absence. He would not think of

having production curtailed because he was expecting to be away. If his business affairs would not justify his absence for a long vacation, he might probably take a short one. If he could not take a short one without impairing the efficiency of his business, he might conceivably go without any vacation for a season. The point is, the manufacturer would put the welfare of his business first, and the question of his vacation would be wholly subordinate to that. Do we take the same perspective in doing the work of the Church?

Somebody will ask why we are writing this at the end of a vacation season, when the time for reform is obviously before a vacation season begins.

Because now is the time to survey the past three months and see precisely what effect they have had on the Church. Was it necessary to have slipshod services or to have them curtailed? Have the people been encouraged to go to Church? What has been the effect of the summer on the children's religion? To what extent is it legitimate or necessary to close the activities of the parish during the summer?

Here is real food for thought. We doubt whether the Church has struck its true perspective in making provision for summer services and activities.

Our clergy must certainly have their vacations, for our sakes as well as their own.

But—

NO EDUCATED Churchman will be misled by a cabled report to daily papers to the effect that "Modern Churchmen" in England will seek to make evolution a doctrine of the Anglican Church. It is wholly unlikely that they propose anything of the sort.

Ultra
Vires

The Church is not commissioned to teach science. She has sometimes forgotten this limitation in her commission, always with lamentable results. Modern Churchmen know this as well as Catholic Churchmen and the formulation of new dogmas is no part of the program of any of us.

And, of course, Churchmen have no sympathy with the political movements to prohibit the teaching of evolution in state-supported schools. The vogue attained by this absurd movement is past all comprehension. A Churchman is free to accept evolution or to deny it as he thinks good, just as he may believe Mars to be inhabited or not as seems to him wise. Churchmanship is not a sum total of all knowledge, and the Church is not a rival to the associations of science. Neither is our faith bound up with any theory of natural science whatever.

If, again referring to the cabled reports of the Modern Churchmen's Conference in Oxford, Canon Barnes "declared that the Church of England as a whole was rapidly accepting this doctrine of evolution," he was not very profound. The Church of England has nothing to do with the truth or falsity of the dogma. But that the true doctrines of the Church are now commonly correlated with the scientists' dogma of evolution in all present-day teaching is beyond question. If, in future years, this scientific dogma is changed for another, the Church will again attempt a correlation between that which she is commissioned to teach and that which is the current hypothesis of scientists. But it is the science that is changeable; not the doctrine of the Church.

Which does not mean that the Church is expressing an opinion upon a subject that belongs to science alone.

WE BELIEVE that many will be interested, as are we, in the prospectus of a new literary weekly that is about to make its appearance in New York with the title of *The Trend*. It is described as a "journal of opinion" but not necessarily "of protest." Political, social, economic, and religious movements will be within the scope of its interest, art and letters will have their proper place, and foreign relations of the United States, especially with Spanish America, will have much attention. On the religious side we learn that the perspective will be definitely Anglo-Catholic, and that at least one page of each issue will be devoted to a religious topic. The editor will be Mr. Frederick W. Burrows, and Miss Ethel Syford will be associate editor. The magazine will be weekly from September 1st to July 31st of each year, the subscription

price \$5.00, and the publication office at 8 West 47th Street, New York City.

We believe there is a place for such a periodical. The few weekly magazines now published in this country, such as embrace religious with secular discussions, proceed wholly from a Pan-Protestant point of view and are anything but satisfactory on the religious side. Our best wishes are extended to this new venture, and we believe that many of our readers will desire to have their names enrolled in the list of charter members of the family of *The Trend*.

THE accounts of the debate on the subject of Reservation in the English House of Clergy, which we have printed and which we have seen in the English papers, all alike failed to state precisely what was the language of the rubric adopted. If our good friends of the English Church press will permit us to say it, the account printed in each of them was a good example of how to multiply words without conveying an intelligent idea of what occurred. The best of the accounts was that in *The Guardian*, which was reprinted in THE LIVING CHURCH in full, and which satisfactorily told everything except what readers most desired to know.

The Rubric on
Reservation

Because of these obscurities in the printed reports, we applied to our London correspondent for the exact text of the rubric adopted, and have received it, in reply, as follows, though with the explanation that it may not be absolutely exact, being not taken from the official record:

"If any remain of the Bread and Wine which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same: Except so far as is otherwise provided for the Communion of the Sick and others who cannot be present at the Celebration in church, and for this purpose only.

"The consecrated Bread and Wine so reserved shall be reserved, kept, and administered in all respects in accordance with such rules as shall be passed from time to time by the Archbishop and Bishops of the Province or with Canons lawfully passed by the Convocation of the Province and (subject to such rules and Canons) with the direction of the Bishop."

We believe, therefore, that the readers of THE LIVING CHURCH will now be the first people in the Anglican Communion to receive an intelligent idea of the outcome of the debate in the House of Clergy. And the inevitable danger of adopting language in piecemeal during a debate, which has so often been illustrated in our own General Convention, shows at its worst in this rubric. For awkward English it surpasses anything of which either of our legislative Houses have been guilty.

ANSWERS TO CORRESPONDENTS

H. S. F.—So far as we know, Bishop Gore's views on Reservation have not been changed since he published his tract on the subject several years ago.

ACKNOWLEDGEMENTS

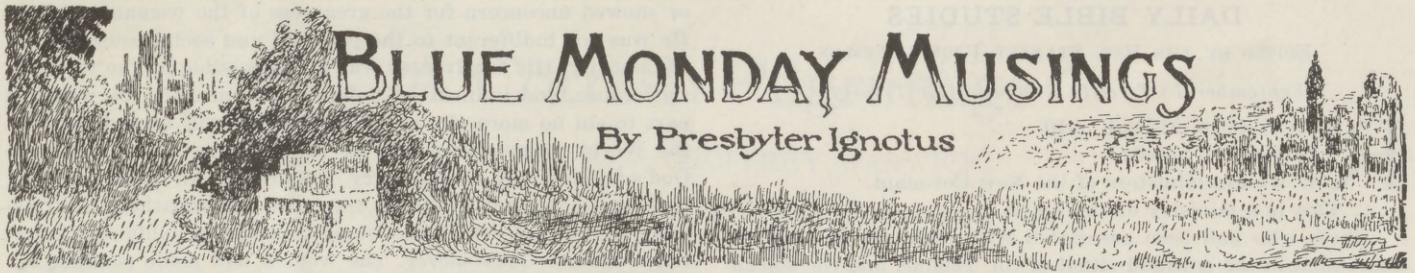
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*For Armenian Christians

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AN INGENIOUS PERSON is Mr. Kelly, of the old clothes room of the Seamen's Church Institute of New York City. When rubber boots were badly needed, a short time ago, by stranded seamen looking for temporary land jobs, he had eighteen pairs in his lockers. If he had given these away to the first eighteen men who applied for them, his business in rubber boots would soon have been closed. Instead, he loaned them, and took the sailors' street boots in exchange as an inducement for them to come back. As a result of this policy, says the *Look-out* he was able to lend his rubber boots 104 times during the slack season. When shipwrecked crews come to port, however, without a rag of clothes, the "old clothes man's" heart is touched and his treasures go out with such generosity that the room soon needs replenishing. N. B. to replenishers: Mr. Kelly's address is 25 South Street, New York City.—*The Outlook*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

THIS letter, coming from a venerated priest of New York, opens up a wide field for discussion, surely:

"Have we misunderstood our Lord's teaching as to the nature and purpose of punishment after death?"

"I am led to ask this question because of the wide-spread commendation of Dr. Clendenin's book, *The Comfort of the Catholic Faith* (Longmans), wherein belief in 'Eternal Punishment' is seriously questioned.

"The book has the endorsement of seven of the English and twenty-one of the American bishops, among whom are the late Presiding Bishop, and the President of the Council; of the Bishop of London and the Most Reverend Metropolitan Platon, Archbishop of the Russian Church. Some of the great Protestant leaders commend it, one of them saying, 'I am still reading and rereading it.'

"The book holds, with the Creeds and all the rest of Christendom, that our Lord 'shall come again, to judge the quick and the dead' and, in that day, each, 'in some measure, will receive what he deserves, but not more than he deserves.'

"From the silence of the Ecumenical Creeds concerning punishment being everlasting, and for other historical reasons, the book holds that 'Eternal Punishment' is not a dogma of the Catholic Faith. From the number of loyal and learned men who commend this book, it would seem that, in their minds at least, whatever 'punishment' of God awaits us will be remedial rather than 'eternal.' In our blundering way even we are now trying to restore the wayward and lawless, rather than to imprison them for a lifetime. How much more likely the all-wise and most merciful Judge!"

WITH THE REDISCOVERY (so to say) of the doctrine of purgatory, there has certainly come a new emphasis upon the place of correction rather than vindictive punishment. Dean Farrar's book on *Eternal Hope* is unphilosophical certainly; while Dr. Pusey's *What is of Faith as to Eternal Punishment?* reduces very much the weight of conciliar and liturgical testimonies. To deny free will, and insist that all men are saved, willy-nilly, has lamentable consequences: but even that is better than to assert the damnation of infants or of the heathen who are faithful to the light they have. Perhaps you recall the story of the old Presbyterian who said: "These Universalists believe that all men's going to be saved; but us Presbyterians hopes for better things!"

IN A RECENT *Church Times*, "Wayfaring Man" records a protest against this notice which appears on the locked gate of St. Michael's Church, St. Albans: "Visitors wishing to see the church should apply to the verger, 37 St. Michael's Street. Three pence is charged for each person." He adds: "Substitute, as we are entitled to do, the words, 'Visitors wishing to say their prayers in the church' for 'Visitors wishing to see the church,' and the incongruity of such a notice must be apparent to all."

I am interested in this paragraph because of an experience I had with the verger, last summer. A priest and myself had been having tea at the Fighting Cocks (the old fishing-house of the Abbots of St. Albans, built about 780 A.D.), and walked across the fields to revisit Francis Bacon's tomb, in St. Michael's Church. The church gate was locked, and this notice stared me in the face. I objected on principle, and wrote a word of comment on my visiting card, which I inserted in the gate. Whereupon a ruffianly fellow, apparently the verger in question, appeared from somewhere, seized the card, tore it up to an accompaniment of insolent comments, and followed us to the church yard entrance, yelping complaints against being deprived of his thrippence. Clearly there is need of reformation in that parish, at least. And the evidence of Chester Cathedral is conclusive that far more is realized from voluntary offerings than from that extorted from the public. I know an American priest who habitually leaves a message under the door of a shut church, inquiring whether the incumbent wishes to drive people to the Roman Church for their devotions. So far, he has had no reply.

THEY SAY that nervous irritability is a characteristic of Twentieth Century Americans. Perhaps. At any rate, one ought to forbear as well as bear, to invert the Stoic maxim. But it is surely a notable defect among otherwise intelligent and well-mannered people to disregard altogether the nerves of their neighbors and act as if they were alone on a desert island. The following letter, just received, illustrates what I mean:

"Dear Reverend Sir:

"PROFANITY is forbidden me, or I might find a safety-valve there. So I write to you for advice, help, or sympathy at least. I live in a pleasant, old-fashioned village by the sea, which doubles its population during the summer months. My house is rather far removed from its neighbors, and my own household is a model of quiet, as befits a poor sleeper who woos reluctant sleep with a passionate fervor. But, alas! there is a woman in the same street who has no consideration for anyone else. She thinks she is musical; and she loves late hours. So, after having passed the evening quietly, she breaks loose about 11:30 P.M., and, until two or three o'clock, the night is made hideous by fragments of songs or bits of piano compositions, repeated over and over, with every variation conceivable. Then, having wrecked the very hope of slumber for us all, she goes to bed herself, to get up about noon, I fancy. What can we do? You know how any complaint rankles in the bosom of such a one. The village constables are 'pounding their ears' on the other side of town. Can you conceive any remedy? It seems to me that perhaps she may see this, apply it to herself, and resolve to amend. If not, I dare not consider to what madness of revenge I may be driven! Perhaps I might hire a jazz orchestra to hoot on my porch for three hours, just when her solitary recital is beginning, or send a live accordion player to serenade her. Help me if you can, I beg."

Ah, my friend, I know no relief: you must suffer, or move. In Berlin there was a police regulation before the war, ordering all pianos and other musical instruments to be silent after 10 P.M., at least in residential sections. But the Germans are more merciful than most Americans. Sometimes, it is true, a personal appeal will accomplish something. An adolescent saxophone player used to practise his fiendish instrument before I got up and after I went to bed, next door; but then came a blessed silence after one gentle hint. Such cases, however, are rare. The number of people who are musically inclined, only after every normal person wants to go to sleep, is astonishingly large; and "normalcy in that field is sure proof that one is a Philistine." The artistic temperament is free from such shackles as consideration for one's neighbors would impose.

There are other fields, too, where the same principle holds—or rather, does not hold. How few hotels are places for sleeping now! If we get away from the sound of the dance hall, the farthest recesses of bedroom corridors are likely to echo at one or two in the morning with the loud-voiced conversation of persons who choose that time for comments upon matters and things, and resent furiously any wild suggestion that silence, at that time of night, is certainly golden.

The habitual whistler is an enemy to the human race, too. I really believe that the next great crusade will be against noises that spoil our peace. But, alas! we are so cowardly that we fear to do anything unless there is a crusade. I have sometimes envied the Trappists; but the universal honk of the motor horn penetrates even their sanctuaries. "O, for a lodge in some vast wilderness," with easy access to the crowded streets after 7 A.M.!

IT IS THE greatest of mistakes to suppose that all that is true in mysticism is not applicable to action, and is not, indeed, necessary to all truest and highest action. Mysticism means God, or reality, in all life, and there where God is most active and most urgent and most real . . . Mysticism means for us the immediacy and reality of God in us: and this age wants God in all the complex relations and activities of our intense social life, in our homes, in our business, in our politics, and in our statesmanship.—W. P. DuBose.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

September 7: Twelfth Sunday after Trinity.

READ II Corinthians 3:4-10.

Facts to be noted:

1. We are ministers of the New Covenant.
2. This is a ministry of the Spirit.

Those who had been associated with Judaism, as it found expression in the splendid ritual of the Temple, and the solemn ministry of an established priesthood, were sometimes apt to look unfavorably upon the Christian ministry, devoid, as it was, of the accompaniments of an external and traditional dignity. The older ministry, St. Paul admits, was glorious. It must have been, since it rested upon Divine sanction, but it was a preparatory and imperfect ministry; it dealt largely with ceremonies and ordinances. For the new age this ministry is inadequate. This is the age of the Spirit. God has given men a new life; He has opened new possibilities of spiritual living and endowed men with new powers. It is the glory of the Christian ministry that it mediates this new spiritual life. It is handling the new dynamic of the spiritual power of God; it deals with new realities and new forces. As compared with the previous ministry, with its concern for externals, the Christian ministry is a ministry of the living Spirit of God.

September 8.

Read St. John 7:14-32.

Facts to be noted:

1. Christ came to do His Father's will.
2. He who does Christ's will is His true follower.

The moral greatness of Jesus Christ remains unchallenged after nineteen centuries. He is the supremely righteous figure in history. A recent writer has spoken of "Christ's genius for goodness." Was it merely a question of genius? This seems to leave out of sight an element of stern determination in Christ to be good. Surely in His case, as in ours, goodness resolved itself largely into a matter of will. We have our Lord's own explanation of His life: "I came not to do Mine own will, but the will of Him that sent Me." Christ's dedication to the task of carrying out His Father's will impressed His disciples. "He was obedient in all things." The Gospel story is the record of an obedience rendered from childhood to the Cross. The Christian life makes upon us the same stern demand for obedience to God's will. Till we have made up our mind to obey God, real Christian living is a closed experience. We enter into the meaning of the Christian life only when we have made the venture of living it. "If any man will do God's will, he shall know of the teaching."

September 9.

Read St. John 7:32-end.

Facts to be noted:

1. Jesus offered Himself as the "Living Water."
2. The rulers oppose Him, but the people believe.

Jesus offered Himself to men as the "Living Water"; that is, as the permanent satisfaction of their spiritual needs. We are not surprised that Jesus' claim to meet men's desires met with amazement. It was a stupendous assertion. The only proof that could be made of it was for men to make experience of Christ. This experience the spiritual leaders of the day refused to make. They sought to discredit Jesus by an appeal to authority and no tradition; they confused truth with the official recognition of it. This attitude has often been the undoing of the Church. We are reminded that the official Church did not approve the spiritual movement initiated by the Wesleys in the Eighteenth Century, and that the fruits of that movement were largely lost to the Church. In our Lord's day, the mass of the people, since they had little interest in defending a cause, or maintaining an orthodoxy against Christ, were willing to judge Him upon His merits. They found by experience that He did help them, and that He gave them something to live by, and they became, till they were over-persuaded by authority, His supporters.

September 10.

Read St. John 8:1-21.

Facts to be noted:

1. Jesus forgives a sinful woman.
2. He proclaims Himself as the Light of the World.

We shall not suspect here that Jesus in any way palliated

or showed unconcern for the greatness of the woman's offence. He was not indifferent to the personal and social consequences of impurity. His forgiveness was made possible by the woman's repentance, and it involved a determination upon the woman's part to sin no more. Jesus proclaimed Himself as the Light of the World. Two facts which He brought into clear light were God's holiness and God's mercy. Impurity is an offence against God's holiness: but so also is the hard, unsympathetic attitude of condemnation, which the woman's accusers exhibited, an offence against God's mercy. The woman had made possible her forgiveness by casting herself, in penitence, upon Christ. Jesus' rebuke brought shame to her accusers, but not repentance, for what Jesus considered the greatest of sins, the merciless condemnation, the hard censorious spirit of the self-righteous.

September 11.

Read St. John 8:21-44.

Facts to be noted.

1. The truth makes us free.
2. If we follow Christ, we shall know the truth.

To hold the truth which shall open to us the great purpose of life, make clear the principles which govern human living, and save us from the errors of judgment and action which cause life to issue in futility, that is the hope of those who follow the path of knowledge. This is the truth which Christ promises. Jesus started from one elemental principle: God is all. To know Him is to know all, to be in possession of the ultimate truth about life. The various applications of truth as we find it in life we must ourselves discover: but, knowing God, we have at the outset enough to live by. One thing is certain: no interpretation of life which leaves God out is true. Interpret the world apart from His spiritual purposes, and we are in error; develop our lives without reference to His will for us, and we have missed our aim. The truth which sets us free for effective living, for efficient service is the truth that God is the moral governor of the world.

September 12.

Read St. John 8:44-end.

Facts to be noted:

1. Jesus cannot be convicted of sin.
2. His sinlessness proclaims His truth.

Conviction of sinlessness is never the possession of the Saints. The morally satisfied are those who have least ground for satisfaction; the morally indifferent suffer little at the hands of conscience. To grow in character is to grow in sensitivity to personal shortcomings. That is as we should expect, for as we place our standard of action ever higher and higher, and refine our sense of duty, we become keenly aware of our failure to attain the standard. Make our moral living a spiritual affair, concerned with the quality of our inner thoughts and motives, and the sense of imperfection becomes still more acute. The amazing fact about Jesus Christ, who is the world's great righteous character, and who taught us that righteousness must begin in the inner spiritual thoughts of the heart, is that He has no consciousness of imperfection. He can say with perfect confidence, and yet with His characteristic humility, "Who convinceth Me of sin?" There is a quality of goodness, beyond saintliness in Christ, for the saint, least of all men, would dare to make such a statement. It is the righteousness of the Son of God.

September 13.

Read St. John 9:1-24.

Facts to be noted:

1. Jesus heals a blind man.
2. He works the miracle to manifest God's power.

In the earlier evangelists the miracle is almost never presented as an act of power authenticating Jesus and His mission; but, in St. John, the miracle has an evidential value. This is in accord with St. John's purpose of exhibiting Christ as the revelation of God in the flesh. He begins his Gospel by showing us that Jesus Christ is the Word expressing God's nature and purpose. Jesus is the Bread from Heaven, the Living Water, phrases conveying the thought of the sustaining life of God mediated to man in Christ. Now the miracle exhibits God's works of power and mercy wrought in Christ. Jesus Christ is identified with God's activity. He is God's agent in the work of the world's redemption.

A Cornish Pilgrimage

BY THE REV. GEOFFREY WARWICK

Rector of the Church of St. Silas-the-Martyr, Kentish Town, London

THE revival of pilgrimages to famous shrines is a striking feature of the devotion of Anglo-Catholics. We have had the great Pilgrimage to the Holy Land, and the shrine of Our Lady of Walsingham, in Norfolk, is again the goal for many a Catholic; next year we are to have the great pilgrimage to the shrine of St. Thomas of Canterbury, and another one is to be made to Athens and Constantinople. Here in the extreme west of England, in Cornwall, the county of saints, Catholics have been greatly inspired and cheered by the Pilgrimage to the Ancient Oratory of St. Piran, in the sandhills near Perranporth, on the north Cornish coast, which was led on August 12th by the Bishop of Truro, the Rt. Rev. W. H. Frere, C.R.

This building, which is only twenty-five feet long and twelve feet wide, is certainly 1,300 years old, and, in the whole of England, is the oldest building of Christian worship with parts of its four walls standing. It is of Celtic origin and formerly contained the remains and relics of St. Piran, one of a band of Irish saints sent to convert Cornwall to Christianity. Before the Reformation it was a famous center of pilgrimage. The relics of St. Piran, of which there is a list in a document at Exeter, were frequently taken to distant parts, but the last record of any removal is dated about the time of Queen Mary, and they probably disappeared in the reign of Elizabeth. For many years, perhaps centuries, the oratory was hidden, or at any rate partly hidden, by drifting sand, and finally was excavated in 1835. It was re-excavated in 1892 and the work was completed in 1910, when a permanent cement structure was erected over the whole remains and the original Celtic altar was again set up in its place in the Oratory.

About the Tenth Century a second church, of much larger proportions and with a tower, was erected some quarter of a mile to the north-east of the Oratory. This was added to from time to time until, the sand again encroaching, it was found necessary to build a third church farther inland, in the parish of Perranzabuloe. This church was consecrated in 1805, and in its building was incorporated much of the material of the second church, although a visit to the sandhills discloses the fact that the foundations and much of the walls and windows and east end of the second church are still standing there. It is due to the untiring efforts of Dr. T. F. G. Dexter, secretary of the Royal Institution of Cornwall, and a band of willing helpers that the site of the second church and what remains of that building are exposed. Previous to this excavation—certainly for some seventy years or more—nothing was to be seen to mark the spot except a tall Celtic cross (these crosses are very common throughout the county) known as St. Piran's Cross.

The Pilgrimage was organized by the Cornish branch of the English Church Union, of which the Bishop of the Diocese is a vice-president. In addition to the hundreds of pilgrims, there was a large number of interested visitors. The procession was marshalled at Gear Gate, a distance of one mile from the Oratory. It was headed by the crucifix, torches, and thurifers, with acolytes in cottas and scarlet cassocks; then followed the clergy, some of whom were in copes, with the Bishop of Truro, a commanding figure in cope and mitre, bearing his pastoral staff in his episcopally-gloved hand. His lordship was attended by Fathers Rhys and Fitzgerald, of the Mirfield Community, and also by the Rev. Canon Sydney Cooper, Chancellor

of Truro Cathedral. A surpliced choir came next and was followed by various parochial contingents, headed by their respective clergy. It was a very picturesque scene as the long procession slowly wended its way through the winding paths around the sand hills, singing the Litany, and led by the Bishop. The red cassocks blazed, the crosses flashed in the brilliant sunshine, and the white surplices and the banners lent color to a memorable scene.

On arrival at the Oratory, Mass was solemnly sung at the ancient altar by the Rev. M. O. Boyd, vicar of Perranzabuloe, assisted by the Bishop, who gave the Absolution and Blessing, and who, with his chaplains, sang the music of the Mass. Only some forty or fifty could be accommodated in the Oratory, but the large company outside were enabled to follow the course of the service with the assistance of a priest and by the sound of the Sanctus bell. It was an impressive and moving sight to gaze down from one of the sandhills on the faithful pilgrims reverently kneeling at the sound of the consecration bell, and also immediately afterwards, when the Bishop emerged from the Oratory and gave the blessing from the door.

Later in the day a public meeting was held at Perranporth, and was addressed by the Bishop, by the Rev. Gilbert Doble, and by Dr. Dexter. The hope was expressed that the Pilgrimage might become an annual event.

The Pilgrimage has aroused the widest interest throughout the county, and without any doubt has done much to bring the claims of the Catholic Faith before the minds of its largely Protestant population. The name of John Wesley is green in this part of the land. Let us hope that by

means of such pilgrimages as the one to the shrine of St. Piran, and by the faithful work and prayer of so many of the Cornish churches, this saint, a greater than Wesley, will once more achieve the honor and love which he so largely enjoyed in more enlightened times.



THE PILGRIMAGE TO THE ORATORY OF ST. PIRAN, PERRANPORTH, CORNWALL.

Bishop Frere is shown in the center of the picture.

THE TEACHER AS A SPIRITUAL PARENT

THE FACT THAT a parental attitude is necessary when you are trying to lead children through the religious experiences appropriate to their age is one reason why we do not place a girl of seventeen in charge of a class of girls of, say, fifteen. A superintendent who made such an assignment would fail to understand the true nature of teaching religion. Religion is not a topic, but a life. You teach it not by explaining it but by imparting it. In this sense it is almost wrong to speak of "teaching" religion at all. You do not so much teach it as *cause it to grow* in the lives of your pupils. If religion were simply a topic, like algebra or history, the teaching of it would be a merely mental process. On this assumption it would be proper to have a seventeen-year-old girl teach fifteen-year-olds, or even girls of sixteen. In fact she could manage a class of her own age by keeping a week ahead of them in the knowledge contained in the textbook. She would only need to be bright, furnished with an able, intelligent mind. But the whole situation changes when we realize that religion is not a topic but a life; for no one can maintain toward pupils only two years younger an attitude that could be called parental. Girls in their teens can, no doubt, have a parental feeling toward kindergarten children; and it is these only whom they should teach.—Rev. J. W. Suter, Jr.

THERE MUST also be heresies, that the approved may be made manifest among the weak.—St. Augustine.

FALL MISSION STUDY

IT IS a world of separated races and nations and churches; and yet it is at the same time a world of disappearing boundaries and increasing contacts."

The world in which this curious and dramatic situation exists will be recognized as our own, at once the most fascinating and the most appalling of any world conceivable. If all men and women of good will disentangle themselves from the haste and press of their daily environment and stand together, "with wide eyes calm upon the whole of things," they might come nearer to solving many of its problems. As it is, the best that can be done—but it is an excellent best—is to create little islands, oases, of honest thoughtfulness, groups of men and women eagerly lending their minds and wills to the guidance of some one who can point the way out, who can at least show the direction, as the kindergarten children blithely sing, "from terrestrial darkness to celestial day."

The Rev. J. M. B. Gill, formerly of China, now rector of St. Paul's, Petersburg, Va., stands as guide for our parish study groups this fall, and for general readers, through a little book, called *My Father's Business*,* which, if it were expensively bound, and published and advertised by some secular publishing house, would probably become as fashionable among our social thinkers as the last words from Galsworthy or Shaw.

Given the world as it is, no Churchman of any thoughtfulness will deny the book's claim that the world's needs can be supplied by our Lord, and by Him only. An introductory chapter on the history of the American Church, from its preliminary state as a neglected mission to its present condition adequately organized for a world-wide task, reveals convincingly the Spirit-directed development of the Church and its fitness for its work, though hindered by the failings of its members.

The next step is to discover what constant failures or obstacles on our part, corporate or individual, are causing us to be so slow in fulfilling the divine intention. War, race prejudice, race pride, and selfish indifference, superficial partisanship in economic matters, industrial outrage at home and more especially overseas, are fundamental wrongs. Toward their solution the Church brings three principles, the supreme value of the individual, the principle of brotherhood, and the principle of service.

Granting the value of these, as every Churchman must, the natural reaction should be and must be, what is the duty of my parish and of myself? The answer is not to be described by our ordinary drab idea of duty, as Mr. Gill tells how to understand the principle of stewardship and apply it to our whole life.

This is a brief and abstract outline. The whole book is rich in concreté detail.

One hears, in current conversational efforts, several extremely tiresome remarks which must be listened to politely on too many occasions. They are such profound observations as, ". . . don't know what the world is coming to . . ."; ". . . believe in missions anyhow . . ."; ". . . all these foreigners, what can you expect?"; ". . . rest of the world take care of itself . . ."; "perfectly good religion of their own . . ."; ". . . plenty to do at home . . ." (if only they would be doing it!); ". . . the trouble with the Church . . ."

Do let us, all this coming year on every occasion when we hear these and similar remarks, whether it be from the gentlest old lady or the wildest-eyed young radical that ever "swung the wriggling world by its futuristic tail," refer the speaker kindly but firmly to Mr. Gill's book, *My Father's Business*, not for mere reading but for absorbing to the point of saturation. And, unless all our friends are kindred spirits of the Patagonian chief who said, "Great ideas make me sleepy," we shall have cause for new thanksgivings at the end of the year.

**My Father's Business*. By the Rev. J. M. B. Gill. New York: The National Council, 281 Fourth Avenue. 25 cts.

WHENEVER I read your [St. Augustine's] Confessions, I experience two contrary affections—hope and fear—sometimes not unmingled with tears; since I account myself to be reading the narrative, not of another man's pilgrimage, but of my own.—*Petrarch*.

ENROLLMENT OF COMMUNICANTS

BY THE BISHOP OF SOUTHWESTERN VIRGINIA

LET ME speak to you this time about a matter which has been thought of sufficient importance to move the Executive Board to ask me to write you about it. Indeed it is a question of such moment that the whole Church, through the legislation of the General Convention, has dignified it with a place in her Canons. I refer to a correct enrollment of the Church's communicants.

I think you will agree with me that there certainly ought to be an accurate list of our membership. The Church itself has taken the matter quite seriously, as I have suggested, and tells every communicant what his or her duty is if a really reliable record is to be kept.

I cannot help thinking that you will be glad, even with some inconvenience to yourself, to coöperate with us in our effort to obtain at the earliest possible time a complete and reliable registration of every communicant within the bounds of our Diocese. Let me tell you how you can help. The Church's way is, of course, the best way. Assuming that you will do what she asks, and in the way she directs, I am going to quote you what she says. You will find this in General Canon 44 (Sections 1 and 2), which reads as follows:

"(i) A communicant in good standing, removing from one parish or congregation to another, shall be entitled to receive and *shall procure* from the rector or minister of the parish or congregation of his or her last residence, or, if there be no rector or minister, from one of the wardens, a certificate stating that he or she is duly registered or enrolled as a communicant in the parish or congregation from which he or she desires to be transferred, and the rector or minister or warden of the parish or congregation to which such communicant may remove shall enroll him or her as a communicant when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant, upon other evidence of his or her being such a communicant, sufficient in the judgment of said rector or minister. Notice of such enrollment in such parish or congregation to which such communicant shall have removed, shall be sent by the rector or minister thereof to the rector of the parish from which the communicant is removed.

"(ii) Any communicant of any Church in communion with this Church, shall be entitled to the benefit of this Section so far as the same can be made applicable."

I also refer you to Section 3 of the same Canon, in order that you may note the duty of rectors in relation to this same question. This is the language:

"(iii) It shall be the duty of the rector, or minister of every parish or congregation, learning of the removal of any member of his parish or congregation to another cure, without having secured a letter of transfer, as herein provided, to transmit to the minister of such cure a letter of advice informing him thereof."

The General Canon, you should bear in mind—in order that you may be suitably impressed with your responsibility in lending your assistance—is enforced and confirmed by the law of our own Diocese. These are the words of Canon XVI:

"All ministers shall be careful in the enrollment of communicants, and shall require, as far as practicable, that communicants removing from one parish to another shall conform to the provisions of the General Canon on the subject."

I earnestly hope that these important canons will so effectually deliver their message to you that you will never forget the duty to which every loyal Churchman is so clearly and urgently summoned. Failure to comply with the Canons of the Church in this matter forces the following unfortunate consequences:

- (a) Violation of a necessary law,
- (b) Prevents an accurate enrollment of communicants,
- (c) Ignorance of the strength of the Church,
- (d) Final erasure of the name of the removed communicants and of their ultimate loss of a place upon the visible record of God's children (thousands have in this way been dropped without their knowledge),
- (e) Local inefficiency and depressed interest,
- (f) Divided loyalty and coöperation, with consequent discouragement to your authorized leader,
- (g) Failure to be to your community all that God intended your influence and service in the locality and state of life to which in His Providence He has called you.

These are some of the reasons, though not all, that should move you to obey the voice of the Church as expressed in her law.—Abridged from The Bishop's Letter in the *Southwestern Episcopalian*.

The Priest's Lips

BY THE REV. H. P. SCRATCHLEY

MALACHI, the Messenger of the Lord, came with a message directed primarily to the priests of the Lord, and the substance of his message is that "the priest's lips should keep knowledge," and that the people "should seek the law at his mouth," and this because "he is the messenger of the Lord of hosts." The charge that the prophet makes is that the priests had "departed out of the way"; they had failed to retain the ideal of the Sons of Levi, not because of personal corruption in life, but of failure to keep the whole law; they had been "partial in the law." In addition to this, they had become bored by their duties: "behold, what a weariness!" Along with this had gone a willingness to accept the imperfect sacrifices offered by the conventional worshipper, and also the elevation of the proud into the position of God's elect. The message of the prophet is that, because of this, God had made the priesthood "contemptible, and base before all the people."

The message of Malachi is a message for all time and for all the priests of God. The covenant of God with the priests of the Body of Christ is ethically the covenant with Levi; at least this, although more may be required of them: "My covenant was with him of life and peace; . . . the law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity." The coming of the Son of God in time did not destroy the ethical requirements demanded by the prophets and the law: "I came not to destroy but to fulfill." Today, as in the day of Malachi, "the priest's lips should keep knowledge"; one is tempted to say that the present time insistently requires that this be true because men are religiously wandering in mazes, following will-o'-the-wisps, hoping to know the truth, and doubting of success.

Perhaps the greatest temptation that comes to the Christian priest and minister of the things of God is professionalism; the conception of caste-separation from the rest of the people. Professionalism produces this separation in thought and action. A professional is one who knows more of his subject, and gives himself more completely to it, than does the amateur. The Christian minister must, in one sense, be a professional in the things of God; he must live in and for spiritual things; he is the "messenger of God"; he must walk with God "in peace and equity." However, the danger of professionalism is that this separation tends to become that of a caste. The purpose of this separation, this setting of a man apart from his fellows, is lost sight of in the life of the professional. The end is swallowed up by the means. The purpose of the Christian priesthood is that the people may be able to learn the law of God at his mouth, and so be turned from their iniquity to righteousness.

Professionalism produces conventionality. A professional becomes absorbed in the prescribed ways of doing things; there is a right manner of acting on all occasions. Not that this is right in regard to the object sought, but that it is the correct method of acting. Formalism takes the place of living thought, words and action become stereotyped. Doctrine becomes dogmatism, and actions become ritualism. The letter deadens the spirit. Religion becomes pharisaical; there is the exact form of the phylactery for the orthodox Pharisee, the precise time for prayer, and the definite number of repetitions of a prayer. One realizes that to accomplish a purpose, form and method are necessary in all actions; order and decency are parts of religion. Doctrine must be formulated into dogma. But the professional, like all experts, loves to dwell upon the prescribed conventional method, rather than on the end of it all.

Then the professional magnifies that not only by which he becomes a professional, but in which he is a professional. He loves not only the way he learned, but also the content and form of the sound words of his profession. He soon becomes out of touch intellectually with his fellow men. He becomes absorbed in the intellectual presentation of his subject. This tends to result in two evils: contempt for the non-professional and mental alienation from the world about him. He looks down upon other men, as the Pharisee did, because he is not like them. This claim of superiority, whether well founded or not,

produces soon a complete mental separation from other men and an association only with those of his kind. He soon resents criticism and labels disagreement as ignorance.

This attitude makes him authoritative in statement; he soon assumes the position of a Sir Oracle. "When I open my mouth, let no dog bark." This authoritative attitude is enhanced when the professional is an officer in some teaching body and teaches a listening audience. His attitude becomes shortly that of the teacher instructing children from an authoritative textbook. Non-acceptance of the instruction brings on the head of the rebel punishment. More than this, this authoritative dogmatism brings about cant, the repetition of shibboleths, and mental stagnation. Neither the instructor nor the pupil need to think things out; the authoritative textbook gives the thing which must be accepted.

It is just these vices which attack the clergy, conventionalism in word and act, the caste attitude towards the laity, and the proclamation of platitudes with an authoritative attitude that resents criticism. Together with this goes the acceptance of formulas and mental stagnation. In days past, men accepted the authority of the Church just as they accepted that of the State. The utterances of both were unchallenged, and the Christian preacher could say, "Thus saith the Lord," without danger of being challenged as to the correctness of his statement. There was a time when correctness in behavior was required from all; there was a proper way of acting under all circumstances, a proper manner of speech, and a proper costume. There was a time when creeds and technical words were accepted on their face values. Then it was easy for the clergy to be the professional teachers of the people.

Today the attitude of the laity is not one of unchallenged submission to authority: neither the authority of the State nor that of the Church is unhesitatingly obeyed. The voice of God is unheard amid the babel of tongues; in fact, there are many prophetic voices crying, "Thus saith the Lord," and men and women are rejecting one and all. Formal correctness of speech and manner has passed away; slang, looseness of behavior, and jazz predominate. Theological terms, with many of the words of the past, have no meaning to the present generation. They refuse to be bound to the religious ideas and customs of the past; they fail to see why they should attend service at 11 A.M., at which is preached a sermon which fails to touch them, and is sung in a canticle that bores them. In this, they are strengthened by the life of those who are most prominent in this worship; the ethical behavior of these in private life is either inconsistent with the plain demands of the Gospel, as proclaimed in the lessons, or is no better than that of the Sunday golf player. The younger generation are saying by word and action to the clergy and vestrymen: If the Christian religion is what you say it is, why do you not practise it?

Years ago the Christian priest and minister was the "parson," the person, of his community. The personality of the rector of the parish, the minister of the Congregational bodies of New England, and the minister of the manse, was that which dominated the life of the people. For their communities, their lips "kept knowledge" and from them the people sought the law. To them went the people in their troubles, theological, social, political, and industrial—and this naturally and as a matter of course. Today it is not so. In thousands of communities in this land the clergy are without influence, even among their own communicants. The last man to whom the ordinary layman turns for advice, even on religious subjects, is the parson. We of the clergy know this to be so. The very exceptions prove the case, and there are numerous exceptions. A harness maker was puzzled over the results of sins being borne by the innocent; he could not see how God could be love and permit the innocent to suffer for the guilt of the sinner. He was asked why he did not consult his minister. His reply is revealing: "Mr. ——— does not know anything about it!" This is the attitude of millions in this land.

This attitude, as well as that of the young, explains the smallness of our congregations, and the absences from these of

the young and the men. They hear in many cases authoritative utterances of either platitudes or obsolete dogmatic phraseology. To these the sermons, the reading of the lessons, and the singing, lack the note of sincerity. The rendering of the service and preaching give to these the idea of a duty done, a task accomplished, or paid service performed. There is about it all the tone of professionalism. The question is not whether they are right or wrong, but as to their belief. This can easily be ascertained if they are frankly asked. It must be confessed that many a sermon fails to convince one of the conviction of belief on the part of the preacher, or a thoughtful grasp of the subject. This may be there, but the reality seems to be lacking. It is the professional rut into which so many of us clergy have fallen, due to our isolation, in a large measure, from the laity, practically, as well as intellectually.

Such, it seems to the writer, is the situation: we have small congregations, and the great mass of the community pay no heed to us; we are, as a class, without much influence. It is easy to condemn the time-spirit, the tendency of the age, the education of the young, and the distractions of life. These have ever been. The Roman Empire was full of all manner of life. The movie is no more enticing than the amphitheater with its gladiatorial combats. The Pharisee walked through that life with his cloak tight about him, fearing lest he should touch the unclean. The Blessed Lord lived with the people; He was of them, and they heard Him gladly. The situation is a moral challenge to the clergy. The world is ever challenging the Church of Christ. We clergymen are the ministers of that Church, and the challenge is to us more than to others. Our lips must "keep knowledge" of the things of God.

Knowledge of the things of God is knowledge of the things of life, of the life of men in the world. Theology is only of importance when it leads to Ethics. The revelation of God to the Hebrews was that of a God of holiness and of righteousness, so that His people should be holy and righteous. The supreme revelation of God in Jesus Christ was that of God living as man among men, living the social life of man in all its demands. He revealed God as the Father of His people. God, as in Christ, and as taught by Him, is not the God of philosophy but the God of life. All that Christ revealed of God had a bearing on the social and ethical problems of men, on man's conduct towards his fellow men and his relation to the universe. There are many problems as to the nature of God which neither the prophets nor our Blessed Lord answered. Pure theology, or rather philosophical theology, may be interesting as a study, but it draws no human soul to God. It may degenerate into a fetish. "Theology without Ethics is superstition."

Today men are asking of the learned answers to two sets of problems, separable in thought though closely related in fact, one theological, the other ethical. What is God? What is His relation to the world and to man in it? What is God's relation to pain and evil? What is man's relation in industry and society to his fellow men? The whole question of the justice and equity of modern industrial life presses upon us for answer. There are many allied problems about which men are thinking, it may be wrongly, it may be confusedly, it may be ignorantly, but they are thinking and asking questions. Do they ask them of us? Could we help them if they did? These are preëminently things of God, about which the priest's lips should "keep knowledge." The answers given by previous generations will not aid today, unless these are founded upon the unchangeable qualities of God and His righteousness. It is because so many of us have fallen into a mental rut that men are not coming to us for help. We so often preach without having mastered intellectually or spiritually our topic. Bishop Gore says: "It is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved by their perplexity and dismay, or by their uninstructed denunciation, never to have thought at all seriously or deeply about the most momentous questions." Men and women fail in life because they have never thought out the things of life.

The knowledge of the priest is first of all, the knowledge of experience. We are to know God by living in and with God. This is not gained by method, but by faith. "A living faith needs no method." Does not our conventional way of performing our duties lead us to rely too much on method? It is possible to magnify a rubric or a card list of communicants. It very often seems to an onlooker as if we clergy were over-

zealous about serving tables. Souls are not gained by a perfect system of parochial methods. *Ex amante alio accenditur alius.* I fancy that what the laity really want in the pulpit is the man who has had a vision of God. Certainly the priest who is a "good mixer" and a successful organizer, has failed to make spiritually minded people who love the sanctuary of God.

Then the knowledge kept by the priest's lips is the knowledge gained by reading and meditation, by study alone with God. Our failures and blunders are due largely to ignorance. We have to gain by study and reading the facts necessary for helpful knowledge. How often have we dogmatized in the pulpit on knowledge gained from reading the secular papers and a Church magazine, to the disgust of the congregation? Many a priest depends for his thought on vital questions on the reading done in his seminary days, on a more or less out-of-date commentary, or on a small hand book. We are never to win souls unless we can show that their difficulties have been studied thoroughly by us. Often, and perhaps always, the clergy should read unorthodox and anti-Christian volumes that they may know what men say. Too often the only comment that we hear is that of some pious woman in our parish, when we need the challenging criticism of some thoughtful man, which we rarely get, and more rarely accept when got.

The purpose of the Church, and therefore of the clergy, is to win souls for Christ, and thereby build up the Kingdom of God. Conventionality thwarts this purpose. St. Paul was willing to be all things to all men, if thereby he could win souls to Christ. He preached to men by the seashore and on the roadside. In the early days, men were so full of the knowledge of Jesus Christ that they preached Him as they worked with their fellow men, and so the Faith spread. Today the parish priest is, as a rule, too busy to spend time alone with God in church and study. The babble of the world rushes in ever upon him and the business of his parish absorbs him; all to the detriment of soul-winning for Christ. God will revive His people. The gates of hell can never prevail. However, what will be our place in that revival if we fail, through conventionality and complacency, to answer the challenge of the world? To whom shall the people go if the lips of the priests do not "keep Knowledge"?

"And now, O ye priests, this commandment is for you."

RELIGIOUS PROGRESS

RELIGIOUS PROGRESS is very greatly dependent upon the element of prayer for its validity and for its vitality. No substitute can impart the necessary food to the journeyer forward into the heart of God's verities as this factor.

In so many lives prayer is a static thing. Men and women continue day after day and year after year to use it mechanically and with the same content and with the same objectives as they did when they were but children in the Kingdom of Christ. Prayer is a contact with God and our growth in religion's great domain depends upon the enlarging strength and the directness of our connection with the Divine and Infinite Source of Life and Knowledge.

The contact of prayer should be bringing to us and taking from us, as the days go by, a clearer hearing of the voice of God telling us how to go on and how spiritually to understand. Prayer should be a revelation conveying to God from us a richer and more intelligent reverence, a more stable appreciation and a fuller dependence upon the part of the Christian disciple. And inversely it is the avenue through which there comes to the individual that spirit-power, which being true food for both mind and heart, upon being digested and assimilated, becomes vitality for service. Caricatures of religious progress are so often the results of neglect to establish this contact with God or of only intermittent and disordered using of it.

All religious progress is the going forward in the power of heightened contacts with God in Christ. Is it not true that prayer is the contact which enables the soul to hear? Would you progress in the Knowledge and Love of God which are in Christ Jesus our Lord? Would you take that journey towards the fuller realization of Religious Wholeness? If so, the first condition of success is to establish and continually to make use of the contact of prayer to receive sustenance for the Great Pilgrimage.—*Very Rev. Edmund Randolph Laine, Jr.*

THE TRUE GOOD must be such as all can possess at once, without diminution and without envy, and which no one can lose against his will.—*Pascal.*

The Oxford Movement, Before and After

From *The Memories of Dean Hole**

IV.

THE revival of faith, and therefore of life, in the Church of England may be regarded in three phases, divided into three epochs. (1) It was, first of all, as I have endeavored to show, a restoration of doctrine, as taught by the Church in her Prayer Book, with an appeal to history as to her right to teach. (2) It was then manifested in the restoration of churches, and of a more dignified and frequent worship; and (3) it has now reached the supreme height of its ascension, and is exercised by the noblest of all ambitions, to seek that which was lost, to bring back that which was driven away, to bind up that which was broken, and to strengthen that which was sick—to obey the Divine injunction, "Go out into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel them to come in." The shepherds have filled up the gaps in their fences and rebuilt the breaches of their walls in vain, if they do not seek and find the sheep which have wandered from the fold. They will not come until they hear the shepherd's voice—how can they hear without a preacher? Paul preached in the market-place and on Mars Hill, as well as in the synagogue. If we would have "the common people" hear us, as they heard the Master, gladly, we must try to preach in the same spirit, and must go about doing good to the bodies and souls of men. We want the working men, and when they know why we want them, there is abundant proof that they will come. On this subject I shall have more to say.

The revival met with a fierce opposition, partly from earnest men, who were really afraid of Romanism or formalism; partly from the timid, who were averse to alter, or from the indolent, to enlarge, their work; but chiefly, as in most instances, from the worldly and irreligious, always prone and prompt to resent and ridicule any signs of an aspiration higher than their own, any examples of that better life which they rightly regard as a rebuke to their self-indulgence.

The bishops, with two or three exceptions, discouraged the movement, and sought rather to suppress than to guide this new-born zeal. Newman complained sadly of episcopal antagonism, and said he "could not fight against it." A friend of mine told me that when he went with others, who had been instrumental in building a new church, to the bishop (afterwards an archbishop) of the diocese, to submit to him their proposals as to the services, he expressed his surprise and dissent as to their intention of singing the Psalms, and asked them whether they were aware that this was only permitted to cathedrals and collegiate churches. They showed him the rubric, "Then shall be said or sung the Psalms in order as they are appointed," and he frankly confessed it had escaped his notice. When they expressed their desire that their church should be free and open to all, he expostulated, and inquired in a state of much perturbation, "Gentlemen, have you considered the number of police which will be necessary to keep order?"

They who preferred the surplice as ordered by the Church, in preference to the academical gown, were snubbed, hooted, hustled, and pelted in the streets. "Puseyites" were burnt in effigy, and then the defection of Newman caused a panic of consternation, raised a hurricane, which would have swept away the edifice, had it not been built upon the Rock. When Manning absconded, there was comparatively but a small regret. He was admired, but not loved, as Newman. Others followed, whose absence was more bitterly lamented, but, by degrees, the fish which were taken in the meshes of the Roman net became few and small, some so diminutive, or in such flabby condition, that, even though they were gold and silver fish, a true sportsman would have thrown them in again.

Of course, there were in this, as in all great revivals, notably the Wesleyan, men who have a zeal, but not according to knowledge, and who insist on transgressing the boundaries

marked out by their leaders. There are men who rejoice in walking on the rims of rocks, standing on the tip ends of precipices, skating on thin ice, going where they are forbidden to go.

There were, moreover, extravagances of ritual which not only enraged opponents and bewildered simple folks, but estranged the sympathies of many who desired a reverent and beautiful service, but were pained and offended by "the last new dodge from Rome"

Does not the Church of England supply us, in her ancient offices and prayers, with a most solemn and beautiful worship? And when their adaptation is required, as for missions and other special services, have we not the full sanction and sympathy of those who have the rule over us? If we lack anything, it will be given to us, if we work and wait, but not if every man doeth that which is right in his own eyes. "To obey is better than sacrifice." Moreover, it should ever be had in remembrance, that "there are diversities of gifts, but the same Spirit"—"differences of administrations, but the same Lord"—"diversities of operations, but the same God"; and that there always have been, are, and will be, two great divisions of Christians, alike sincere—those who welcome an ornate ritual, with all that is attractive to the eye and sweet to the ear, because it helps them to worship in spirit and in truth; and those who love simplicity, and avoid the accessories to which I have referred, lest they should divert rather than direct their thoughts. Why should there not be a mutual forbearance and respect? Why should Ephraim envy Judah, and Judah vex Ephraim? Might we not think more of those grand truths which we all believe, and less of those minor matters on which we differ, uniting in prayer for union, and seeking to prevail, not by debate and controversy, but by the most convincing of all arguments, example—the practice of a religion which is pure and undefiled, which visits the fatherless and widows in their afflictions, and keeps itself unspotted from the world? When we recall the past and meditate upon the influences which we prize the most, we shall find that they have come to us, not so much from good books (with the one exception) as from good men and women. The Christ-like life, unconscious of its power, draws all men to the Cross.

CONQUERORS

His were no warrior-joys, for home-bred foes,
The whimpering offspring of too keen prevision
And a frail frame, so beset stern decision,
That his best onset clogged and frustrate shows;
And though the mettle that untrembling goes
To grips with Death, more than the joys Elysian
His sad heart craved, only the chill derision
That cowards earn, in whispers round him rose.
But the soul in him, right Damask blade,
For all its sheep-skin sheath, still drove amain
His senses, till in battle-front he died;
Then the White Captain said, "I, too, dismayed,
Foretasted Death, Forsakedness, and Pain;
Show my white squadrons now how conquerors ride!"

WILLIAM HERVEY WOODS.

GOD BE THANKED for Books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race, no matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.—*Channing*.

* *The Memories of Dean Hole*. London: Edward Arnold; New York: Macmillan & Co. 1892.

Books that are Worth While

WE LIVE in a busy age, a time of multiplied activities, a period when everybody talks and nobody listens except the deaf and the very aged. Our increased facilities for transportation and our labor saving devices have not added to our leisure nor made more frequent the times when we take an inventory of our spiritual attainments. The sole ambition of the many seems to be to avoid being alone.

And yet, in spite of all this, the present generation is a reading one. Perhaps that is one of the outgrowths of the war when we read with feverish excitement, not daring to miss a single line lest, amid the lists of slain, a beloved name leap out at us.

Those who are in a position to know tell us that "there is an astonishing intellectual hunger among men and women today, and hungry-minded people still, in spite of many a rebuff, come to our churches hoping to find the stimulation and nourishment which they so crave."

Therefore the far-sighted priest will read with this need of his people ever in his mind. He will remember the oft quoted line from Enoch Arden, that "things seen are mightier than things heard," applies equally to the printed page, and, that since the written word lasts longer than the spoken one, the books he loans may prove more potent powers for good to many a soul than the sermons he preaches.

First on his list of books to lend to young men he will undoubtedly place *A Fighting Church*, by the Rt. Rev. G. Ashton Oldham, D.D. Why? Because it begins by calling Christianity an adventure, and youth is the time when the love of the heroic burns at a white heat. The rector who can convince his lads who are confirmation candidates that the Christian life is one long succession of adventures for God, need never fear that their enthusiasm will wane. Its clear, terse style will appeal also to the man in the pew. And no one can read that book through to its dramatic close—it is only ninety-seven pages long—without a deepened sense of loyalty to Christ, the Captain of the Church Militant.

To women and girls *The Madonna in Legend and History*, by Elizabeth C. Vincent, will appeal especially. Miss Vincent says, in the note following the introduction by Bishop Vincent, that the legends were written to be read to a class studying the history of art in order to interpret the Virgin in devotional pictures. The tales have been carefully winnowed out from the chaff of centuries and are the best of their kind. The ten full page illustrations are all of well known paintings. You who will see the treasures of the old-world galleries for the first time this summer will find the book an excellent interpretation of the Madonna in art.

The priest who has the needs of the sick and the shut-ins in mind will welcome *For the King's Watchmen*, being Stray Thoughts for Invalids. The fact that it has an introduction by the Rev. B. W. Randolph, D.D., Canon of Ely, is a sufficient guarantee for its worth, though its compiler prefers to remain unknown. It is, as its subtitle suggests, a book of selections, both of prose and poetry, from varied sources. There is no attempt at continuity, and for that very reason the book will appeal to those who often find it impossible to read more than a few verses at a time. Its pages breathe forth a tender joy in the love of God and love of man. It should have a place in the lending library of every clergyman.

One hesitates to call *In the Cardinal Ward*, written by A. Allen Brockington, and dedicated to the members of the Guild of St. Barnabas, a Lenten book, although its study of the resurrection makes it particularly appropriate for the penitential season. As one of its chapters is devoted to "Hope," and another to "The Fullness of Joy," it is obviously an all-the-year-round book. Intended primarily for nurses, it will prove a source of inspiration and comfort to all who, in the shadow of a great grief, need to realize that "so we are led through the fire of suffering up to the knowledge of the Redeemer's pains, and the Redeemer's love, until God's own smile comes out."

One of the curious misconceptions of the time is that women who turn from the world and give themselves wholly to religion are necessarily different from other women and lacking in

feminine characteristics. Possibly this idea has been fostered by the Roman Church which tends, in its lives of the saints, to emphasize unduly certain eccentricities peculiar to the vocation. If you would know how human and lovable they are, read *Women of the Cell and Cloister*, by Ethel Rolt-Wheeler. The eight women of whom she writes so delightfully represent types as widely varied as St. Mary of Egypt; Clare, who dwelt always in the shadow of St. Francis; and Heloise, who, before her soul found peace, loved deeply and devotedly.

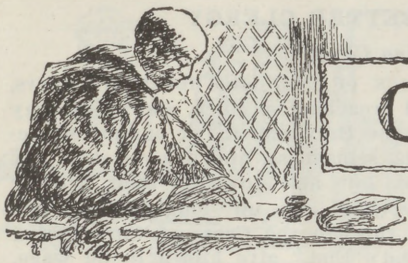
There is an astonishing amount of ignorance about what a religious does, even among people who ought to know better. We are vaguely aware that they teach, nurse, and do parish visiting. But of what goes on within the peaceful walls of convents, of the utter selflessness of the lives of these women lead, the average Churchman knows little and cares less. So *Old Soho Days and Other Memories*, by Mother Kate, is a veritable revelation. Not only does it show something of what one English sisterhood has done among the poor of London but it also makes an interesting contribution to the history of the Anglican movement.

Whether or not a pleasing name has anything to do with a person's success in life is open for discussion. Shakespeare said it did not make any difference. Possibly not with individuals, but with books it is quite another matter. We are attracted or repelled by the title on the cover. And so one wishes that the quaint little volume entitled *The Life and Adventures of Lady Anne, the Little Pedlar*, had been more fortunate in its christening. Elizabeth Wordsworth, who wrote the introduction for the new edition, says that all her researches have failed to reveal the name of the author. The story evidently belongs to the early part of the last century, before railways had superseded stage coaches and before the parish poor-house had been abolished. Despite its old-fashioned character the book has an extraordinary charm.

Are we so different from the men of other days? The Athenians erected an altar to a God unknown, and one glimpses the unspeakable yearning of the pagan soul for a divinity infinitely remote from the gods whose temples crowned the hills. He came and dwelt among us and we have seen His glory, His power to transform the lives of men and women. Yet to countless thousands He is still the God Unknown. They have not even the hope of the Athenians, for they build Him no altar at all. Especially is this true of so many of the young people in our colleges. And so one wishes that *God Unknown*, by Charles Sears Baldwin, might be placed in the hands of every college boy and girl. Developed from addresses made at Columbia and Indiana Universities, it seeks to interpret the speech St. Paul made at Athens to the students of today. It is one of the best antidotes, of which the writer knows, for the prevailing skepticism.

Most of us are so lazy spiritually that we are content to gable our prayers and to fling God the crumbs of our time, forgetting how seldom are the meditations of our hearts acceptable to Him. Yet the fault is not wholly ours, for how rarely do the clergy instruct us on the way to make a meditation? Left to our own devices we sometimes puzzle out the way in a manner more or less unsatisfactory. So to Christians who really want to know the better way, the two little books, *Some Aspects of Meditations*, and *Meditation on the Life and Teaching of Jesus Christ*, will prove of real help. The first points the way, and the second, several times the length of the first, shows one how to meditate on the events of our Lord's life.

HUMAN NATURE—in what it is and in what it is not; in what would be and cannot be; in its aims and its incompleteness; in its stateliness and its deformity; in its charm and its repulsiveness; in its power and its failure—sends up the cry for restoration. Man, but a link in the chain of nature, may stretch forth hands in vain to laws which cannot hear and cannot change. But can man, *the Spirit*, cry to the Living, the All-compassionate, the True, without the prayer for help and redemption being itself the pledge of its fulfilment?—*R. W. Church.*



CORRESPONDENCE

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

THE FLAG IN CHURCH

To the Editor of *The Living Church*:

NOTE the following in Answers to Correspondents in your issue of August 23d:

E. F. J.—The rule for the display of the national flag in church, as adopted by the American Legion, is as follows:

"When the flag is displayed in church, it should be from a staff placed on the congregation's right as it faces the clergyman, with service flag, state flag, or other flag on the left wall. If in the chancel, the flag of the United States should be placed on the clergyman's right as he faces the congregation."

"The use, however, in St. Cornelius' Chapel, a military church on Governor's Island, New York, and in Trinity Church, New York, is to display the national flag on the epistle side of the altar. As the normal position of the priest is facing the altar, this would put the flag normally to his right."

Will you allow me to say a word on this subject, as, during the late war, I received a large number of communications at Governor's Island from persons who wrote for suggestions regarding the place of the flag in church?

1. The rule adopted by the American Legion, as printed above, is, in my opinion, correct in the first paragraph.

On this point there is a close analogy between the display of the flag in church and its use in the army by a column of troops. The American flag (National Ensign) is, by War Department regulations, always on the right: the (inferior) regimental color is on the left.

The congregation in the church represents the regiment, being composed of Christian soldiers. The people bring the flag into church and its position is on their right, the (inferior) parochial or service flag, if there be one, being on their left. So much for the first part of the rule.

2. The second part of the American Legion rule (as quoted above) makes a distinction between priest and people which, in my opinion, is absolutely without foundation. It is not the priest's flag: it is the people's flag.

The people of the congregation in church bring it in and place it where it should be, on the right. They do not change their position. The priest, so far as the flag is concerned, is one of the people and, if the flag is in the chancel, choir, sanctuary, or nave, it matters not: it must be on the right and cannot lose its position because at times the priest faces the people.

As a matter of fact the real position of the priest is facing the altar and not the people, and, therefore my contention is justified, and the place of the flag in St. Cornelius' Chapel, Governor's Island, Trinity Church, New York, and thousands of other churches is correct, viz., on the right or epistle side of the nave, choir, or sanctuary.

3. It may be mentioned in this connection that where a stand of colors is displayed, consisting of flags of various ranks of importance, the ranking flag is on the dexter side, according to heraldic usage. In such a case, the stand being displayed, e. g., on the front of a building, the ranking flag would be on the left of the spectator, but this is an entirely different question from that of the flag in church.

4. A still further analogy may be here given, which I think will dispose of the second paragraph of the American Legion rule (as above):

The colonel of a regiment corresponds to the priest of the people. When the colonel marches with his troops he is as the priest leading his people to the altar, the flag on his right. When he assumes the position of reviewing officer, or turns to address his troops, as the priest when he faces his people, the flag is for the time being on his left. The commanding officer or the priest each has occasion from time to time to change position: the flag remains.

Garrison-on-Hudson, New York. EDMUND BANKS SMITH, Chaplain O. R. C.

To the Editor of *The Living Church*:

REFERRING to your reply to E. F. J. on page 525 of your issue of August 23d about the use of flags in an Episcopal church, I want to give what I consider a more scientific explanation:

The congregation brings the national flag into church on

its right—the place of escort—as being responsible to the State, and indirectly to the Union, for its honorable preservation: therefore the flag can be suspended at the right of the front door inside, or placed in the chancel at the right of the altar—looking from the nave—for hallowing and sanctification. On the left or gospel side of the altar, or left of the front door inside, should be placed the flag of the particular one of the forty-eight states which charters the Church or its organizations, to which State the clergyman is responsible just as much as he is to God and to his parish, for example, to help carry out its social welfare laws—health, temperance, industry, charity, justice. For hallowing and sanctification, also, the flag is usually placed near the altar, not at the clergyman's right separated from the altar by the pulpit. When the clergyman reads the gospel facing the pulpit—presuming the pulpit is on the people's left as they face the altar—the State flag will thus be on his right!

In Protestant churches with non-Catholic traditions, the pastor acts as an individual and the national flag is on his right, without regard to the people facing him. He regards himself as responsible to them, not to God or to the State. This pastor is, of course, understood to be standing and preaching or reading in the center of the platform; he is not on a chancel dedicated to God, nor is he facing the quarter of the Morning-Star of the world.

The American Legion is not responsible for any of its attempts to harmonize the "use" of a flag in church: it has no jurisdiction there, because, in America, each church is a corporation following its own canons. The parish Boy Scouts and others, however, are responsible to assist the clergyman.

The chief point is, RESPECT FOR THE FLAG according to the Church's own "use."

Boston, Aug. 23d.

FRANK D. CHESTER, Ph.D.

(ex-U. S. Consul-General.)

RESERVATION

To the Editor of *The Living Church*:

WE OWE you a debt of loving gratitude for your courageous stand for the principle of what I called The Right and Duty of Every Parish Priest in the Matter of the Reservation of the Blessed Sacrament, in my pamphlet on this august subject published in January, 1916. Later, in 1920, I printed and sent to all the bishops at the Lambeth Conference, a copy of a paper on the Extra-liturgical Use of the Blessed Sacrament, With Notes, with the hope that some would read and ponder it.

The recent action of the House of Clergy of the English Church Assembly shows, we think, very clearly, that we were only a little in advance of correct opinion and conviction. Of course, the Catholic doctrine of the Real Presence of our Lord in His Blessed Sacrament is the *crux* of the whole matter: then it follows that wherever Christ is, He is to be, He must be, adored. It is absolutely true, primarily, that we desire Reservation so that the Blessed Sacrament may, at any time, be given to the sick and dying. But it is also true that, given the Reserved Sacrament, reserved as our Communion has always reserved it, in hanging pyx, or in the tabernacle, men will desire to visit and to kneel and adore; in that place where the Body is—there "will the eagles be gathered together" I aver unhesitatingly that Reservation is required for purposes of communion of the sick and dying. Here in Asheville I know well how useful this is. But Adoration of our Lord present in His Blessed Sacrament, and intercessions made in the Divine Presence, follow, naturally.

Therefore, as you so frankly assert, we reserve in the open church: we do not desire that this thing shall be "hid in a corner." We will not nail up our tabernacles, nor will we reserve in a hidden place as though Reservation were a shameful thing. Reservation appertains to the "sacerdotal function" of every priest; "adoration" is a matter of faith, not to be regulated by rubric or canon.

Benediction is modern, let us grant. But who, e. g., that has ever attended Benediction in the Church of the Reparatrice in Rome, or in St. Mary the Virgin's, New York, will ever forget it! Exposition, as it has been shown, followed a

Procession of the Blessed Sacrament, in the Church of England, in Canterbury Cathedral, as remotely as A. D. 1070-1089.

It will be a long time before Exposition, or Benediction, becomes general in our Church. But that day is coming, and those priests who are leading the way are in the vanguard of a mighty army.

As Mr. Kempe says in his notable book on *Reservation*: "Those who are learned in ecclesiastical law, will, it is hoped, eventually allow that the ancient practice of Reservation is still enjoined in every parish church. . . and that such a law, which does but embody and regulate the universal tradition of the Christian Church, can never be abrogated by contrary custom unless prescribed against by the custom of the whole Church" (Kempe on *Reservation*, page 184. The italics are mine.)

Reservation is one of the liturgical marks of the continuity of the Church. The bishop who orders Reservation speaks with the authority of the entire episcopate; the bishop who forbids it would be doing unspeakable harm.

Permit me to quote from an editorial in THE LIVING CHURCH, of March 6, 1920:

"Let us, therefore, recognize quite frankly from the very first, that we shall not be content with any provision for Reservation that does not treat it as an open, normal, regular practice, which is properly intertwined with the devotional life of an entire parish."

We will never suffer "rubrics that imply a prohibition that they do not express, or that seek to limit the devotions of the people." These are your own words, and we thank you for their brave note.

CHARLES MERCER HALL.

St. Mary's, Asheville, N. C.
August 20.

CANADIANS AND THE UNITED STATES

To the Editor of *The Living Church*:

I FEEL that I ought to write to protest against the statements made recently in THE LIVING CHURCH by Presbyterian Ignotus in regard to the reason why Canadians leave Canada for the United States. He is of the opinion that they leave because they do not like to be known as Colonials; they prefer citizenship in an independent country to that of a mere colony. Let me say that such is not the case. Canadians leave here simply to better themselves financially. If what Presbyterian Ignotus said were generally true, why is it that, within the last few weeks, thousands of Canadians, who have been residing in the States, returned to Canada? They came back because times over in your country were dull.

I have lived in the States as many years as I have lived in Canada, and I find that over here I have as much liberty as I ever had in the land of Uncle Sam. There is one thing of which I am absolutely sure, and that is this: if I had a law suit in a Canadian court the judge's verdict would be based upon the evidence submitted. We are proud of our British citizenship because it brings to us so many blessings.

Presbyter Ignotus refers to the attitude of the average Englishman when speaking of Canada. Such is the attitude of only a certain type of Englishman. We, in Canada, laugh at him, knowing that he does not by any means represent the better element of old countrymen.

P. H. STREETER.

Florence, Ont.,
August 23d.

A HOUSE OF PRAYER FOR ALL PEOPLE

To the Editor of *The Living Church*:

YOU ASK, IN YOUR EDITORIAL of August 16th, page 492, line 35, "Does anybody know such a church in which, except at rare intervals," people go for private prayer, when there is no service scheduled? Yes, I do. As I wrote you in 1916 (January 15th, I think) our Cathedral Church of St. Paul, Tremont St., Boston, in the busiest retail section of the city, is constantly open, and is the daily resort of many persons, of widely differing creeds and sects, for private devotions. Not only tired women, not one or two, as we sometimes see in our churches where a tabernacle and a red light indicate the Presence, but many at a time: business men, one of them a former schoolmate of the writer, frequently devote a part of the noon luncheon hour to their souls' refreshment before that altar.

The Cathedral motto is "A House of Prayer for All People," and many weary and heavy laden lives find inspiration and strength in this "House of God and Gate of Heaven." I know more than one unchurched person who speak of the spiritual atmosphere, felt as soon as they go inside those doors.

LOUISE A. CHAPMAN.

Boston, August 24th.

FOR A BETTER CLERGY

To the Editor of *The Living Church*:

IN REFERENCE TO THE LACK of candidates for Holy Orders, let us stop talking and preaching so much, and let us pray more for guidance by the Holy Spirit. Let our priests refrain from petty jealousies, selfishness, and discourtesies, not only towards parishioners, but also towards their brother priests. Don't drag out services, give up "long winded" discourses, preach the Faith through the Cross of Christ. If a man is to be sent to "Land's End," give him a living wage, and don't make his tenure of office a life sentence at hard labor. When the brother priest, in the softer places in the Church, shows a Christian love for the man laboring at "Land's End," much of the problem will have been solved. Some priests like to be the whole show: give the lay people a chance. Let us use the gospel of common sense and a little less of the so-called Higher Education in our seminaries. There is too much talk about "my parish," and too little about Christ's kingdom. Invocation and ascription are mere words, when we consider some discourses. Suppose our priests cut their sermons down to five minutes, and pray a little longer, and then *act with Christian love in their hearts*, that the Holy Spirit may direct and rule in this problem.

New York, August 25th.

J. B. DIXON.

A QUESTION OF ETHICS

To the Editor of *The Living Church*:

WHILE NOT bearing on Church unity this question stands: Is it ethically right for a minister of a denomination, one of whose foundation stones is "prayers not from a book," to appropriate prayers from the Book of Common Prayer? In defence, I am told that there is no deception practised, since "everybody recognizes them," and that they are public property anyway. Does the appropriation of details of services, vestments, and architecture among modern Churches, see any parallel return to the teaching of New Testament Christianity, or are leading denominations further from a common faith in general than when they came into existence?

JOSEPH GRISWOLD.

AFRICAN TROOPS IN THE RHINELAND

To the Editor of *The Living Church*:

MY ATTENTION has been called to an article signed C. H. Palmer, appearing in your issue of July 12th, from which I quote the following extract:

"Let me first dispel a few illusions. All black troops have left the Rhineland, and, if there are any said to be still remaining, it is probably in the imagination of the very stupid professors who write propaganda in Berlin. (One might also ask, why should not they be there? The French look upon them as Frenchmen and fellow citizens, and many of them are Christians.)"

I do not believe it possible that a religious journal, of the rank and reputation of THE LIVING CHURCH, would deliberately misrepresent the existing conditions on the Rhine, and I therefore request you, in justice and fair play, to print this communication.

French black troops, particularly Senegal negroes and Moroccans, are at present in garrison at various parts on the Rhine; several companies of these troops are quartered in the old university town of Bonn, and others are in garrison in Düren, Trier, and several villages and towns in the neighborhood of Bonn. These illiterate savages absolutely exert passport control in these districts.

Just previous to my departure from Germany, on August 4th, the newspapers were publishing accounts of criminal assaults on women and children by these black wild men. On July 30th, a resolution was introduced in the Bavarian Parliament, requesting the Berlin Government to make formal protest to the Rhineland Commission and the French Government, on account of the frequency of the criminal assaults and robberies, perpetrated upon the people by French white and black troops. I am informed that this protest has already been made. Your correspondent Palmer asks, "Why should not these black savages be on the Rhine?" and makes the statement that "many of them are Christians." It is notorious that they are all Moslems. The American Government does not permit these Africans, whether they are Christians or not, to land on American soil.

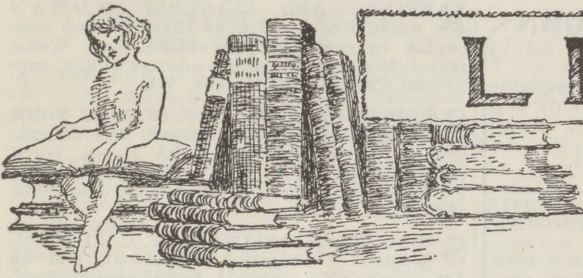
I enclose, for your further information, the July number of the periodical published by the German League of Protest against the black infamy. I call your special attention to some recent criminal acts of these colored soldiers, which are recorded therein.

T. ST. JOHN GAFFNEY,

Summit, N. J.

Former American Consul General.

August 15.



LITERARY

SOCIETY AND ECONOMICS

Post Industrialism. By A. J. Penty. New York: The Macmillan Co.

This is a stimulating book. It makes the reader think and think seriously about our current economic and industrial problems. It will not do to dismiss his arguments by declaring him to be a Medievalist. He may be that, but there is much meaty thought in his definitions and discussion of what he calls "post industrialism." It may mean Mediaevalism or "inverted Marxism," but, in any case, it means the state of society that will follow the break-up of Industrialism and might therefore be used to cover the speculations of all who recognize Industrialism as doomed. From Mr. Penty's point of view it has always seemed that the problem of machinery was central in the social problem, for he cannot see how economic warfare can be brought to an end until machinery be controlled. He declares that the fact, "that the mechanical triumphs of a civilization so readily lent themselves to the purpose of destruction has destroyed, once and forever, that hypnotic belief in the ultimate beneficence of science and machinery that was the faith of our generation, while the anticipated discovery of some method of liberating the stores of subatomic energy is looked upon with real apprehension by those who recognize its potentialities for evil, since, unless the moral development of man can keep step with his technical discoveries, it may well prove to be the most disastrous thing that has happened in the history of mankind." Moreover he believes that democracy is incompatible with industrialism, an idea he develops, with great persuasiveness. His insistence on the necessity for emphasizing the spiritual and cultural values is refreshing. Leading men's minds back to pre-individualistic times, when society was organized in corporate bodies, with special responsibilities towards their members, was, he declares, eventually crystallized into three movements, the Oxford Movement, the Pre-Raphaelite Movement in painting, and the Gothic revival in architecture.

His concluding thought is that there is one thing to be done; "to concentrate an attack upon the subdivision of labor and the unrestricted use of machinery which are carrying our civilization to its destruction." The book discusses with forcefulness the principles upon which the society which is to follow Industrialism is to be organized and how its triumph is to be obtained.

C. R. W.

Ethics and Economics. By J. A. R. Marriott. New York: E. P. Dutton and Co. \$5.

In a work with this title one would expect to find a statement of ethical principles and their application to the solution of problems raised by economic theory or by the present distribution of economic goods. The first chapter does, indeed, deal with ethics; despite, however, the excellent list of books of which the author has evidently made use, he fails to reveal a grasp of the Christian principle or, at least, to state it in such a way as to be of any value as a criterion. There is a scattering discussion in other places of the morality of certain propositions, but in the main the sixteen remaining chapters go but little beyond the presentation of the chief topics of economics, of which subject Mr. Marriott was at one time lecturer at Worcester College, Oxford. The real value of the work consists in its treatment of Economics.

H.

Our City—New York. A Text Book in City Government. By the High School Students of New York City under the supervision of Frank A. Rexford. New York: Allyn and Bacon.

Ordinarily a paper like THE LIVING CHURCH can give but passing notice in reference to text books, but here is one that stands out as something new and as highly significant. It is the outgrowth of an intelligent effort to teach civics, under the law passed five years ago, by direct and practical methods. Its aim has been to put American ideals into practice and to broadcast an influence that cannot be measured during this generation. A careful study of this book is recommended not

only because it gives a clear and concise account of the great metropolis, but as an illustration of what can be done when a city is made a test book. What Mr. Rexford has done for Greater New York can be done elsewhere both within and without the school walls. As he says, "We reasoned that if our ideal of individual responsibility, coöperation, and participation in government has taken root, it would be possible to obtain from the children themselves the results of our teachings," and he did obtain them.

Each of the nineteen high schools assumed the responsibility for a specific chapter, the Girls' Commercial High School contributed the chapter on Protecting the Food of the City; the Wadleigh High School that on Communication and Transportation; the Eastern District, that on The Citizen as a Voter, and so on through the list.

C. R. W.

The Unadjusted Girl. By William I. Thomas. Boston: Little, Brown & Co.

In some ways the most valuable part of this book of fact and comment, is the introduction of Mrs. W. F. Dummer, the well known social welfare worker of Chicago. It is an ultra modern book, and should be read as such. It will not hurt, but rather help, the matured student and especially the priest who is so frequently brought into direct contact with just such cases as are here described in detail and commented upon by the author, whose thesis is that the unadjusted girl should be treated as a patient rather than as a culprit.

The volume is No. 4 of the Criminal Science Monographs issued under the Auspices of The American Institute of Criminal Law and Criminology.

C. R. W.

BIBLE TALES

The Best Bible Tales. By Nellie Hurst. New York: Fleming H. Revell Co. \$1.50.

One hesitates to condemn anything so pleasantly written as these little stories. They are told with an evident love for children and a sincere desire to make the Bible a living book to them. But, in many instances, the material has been carelessly handled. For instance in the story of Joseph, we are told that, "In a dream he heard the voice of God." Pharaoh had the dream and Joseph merely interpreted it. Again, in the story of Daniel he and his friends are said to have been kidnaped, whereas most students agree that the young men were held as hostages. Perhaps in subsequent editions these and other minor errors will be corrected.

Tell Me a True Story. By Mary Stewart. New York: Fleming H. Revell Co. \$1.75.

A wholly delightful book for little children is this latest one of Miss Stewart's. Her treatment of her material is at all times reverent and beautiful; and, although each story is within the range of the child's comprehension, she does not hesitate, at times, to introduce the actual language of the Bible, thereby familiarizing her readers with the sacred text. The stories are arranged for the Sundays of a year and, at the back of the book, are practical suggestions to teachers for opening and closing exercises, pictures to illustrate the lessons, and hints as to how the stories may be dramatized. Mothers of little children and primary teachers will find it valuable.

The Meaning of the Old Testament. By Hugh Martin, M.A. New York: George H. Doran Co. \$1.60.

Parishioners who have a very hazy idea of the Bible sometimes ask for a book which will give them a view of Scripture as a whole. Mr. Martin's little volume would be an excellent one to recommend so far as the Old Testament is concerned. While the author presents his material from the point of view of advanced scholarship, he is, at the same time, able to do so without using the technicalities which would confuse anyone unacquainted with Biblical criticism.

H.

ANY PERSON desiring to make use of the devotion called the Rosary, can find explicit directions in *The People's Rosary Book*, published by the Society of SS. Peter and Paul.

FR. W. E. LUTYENS, of the Oratory of the Good Shepherd, gives the spiritual experiences of the Evangelist in his poem, *St. Luke, The Beloved Physician* (S. SS. Peter and Paul).

Church Kalendar



SEPTEMBER

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
21. Fourteenth Sunday after Trinity. St. Matthew, Evang.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.
30. Tuesday.

APPOINTMENTS ACCEPTED

ADAMS, Rev. HAROLD BEACH, rector of Christ Church, Albert Lea, Minn.; to be rector of Christ Church, Troy, N. Y., October 1st.

BRAYSHAW, Rev. ROBERT A., of Calvary Church, Montgomery, W. Va.; to be rector of Emmanuel Church, Covington, Va., August 15th.

BRUCE, Rev. HARRY, of Trinity Church, Alliance, Ohio; to be rector of St. Paul's Church, St. Joseph, Mich., September 1st.

BURNZ, Rev. EDGAR C., rector of St. Paul's Church, Saltville, Va.; to be Director of Near East Relief in the State of North Carolina.

CLUTE, Rev. HORACE, of St. James' Church, Madison Ave., New York City; to be rector of St. George's Church, Gates and Marcy Avenues, Brooklyn, September 1st, in succession to the Ven. Charles G. Clark, Archdeacon of Brooklyn.

COOKE, Rev. SIDNEY T., of Grace Parish, New York; to be associated with the rector of St. James' Church, Madison Ave., New York, September 15th, with address at 865 Madison Ave.

DOSWELL, Rev. MENARD, JR., rector of St. George's Church, New Orleans, La.; to be rector of St. John's Church, Jacksonville, Fla., October 15th, in succession to the Rev. Van Winder Shields, D.D., retired.

HALE, Rev. SAMUEL WHITNEY; to be rector of the Allegany County Mission, Diocese of Western New York, September 1st, with headquarters at Belmont, N. Y.

WEICHLIN, Rev. FRANK H., rector of St. Peter's Church, Sycamore, with St. Paul's Church, DeKalb; to be rector of the Church of the Holy Communion, Maywood, Ill.

NEW ADDRESS

HARDING, Rev. CARROLL E., of Mt. Vernon College, Baltimore, Md.; at 7 Greenhill Ave., Baltimore, Md.

ORDINATIONS

DEACON

HAITI—On the Feast of the Transfiguration, August 6th, 1924, in the Church of the Redemption, Gros-Morne, Gonaives, the Rt. Rev. H. R. Carson, D.D., Bishop of Haiti, ordained to the diaconate M. LEOBRUN DORIVAL ADOLPHE. After the Preface to the Ordinal had been read by the Rev. Ulysses Bastien, retired priest, Archdeacon Llwyd preached the sermon, and the candidate was presented by the Rev. Edouard C. Jones, who also read the Litany. In the celebration of the Holy Communion, the rector of the parish, the Rev. Elie Octave Najac, assisted the Bishop.

The newly ordered deacon will work under the Rev. Fr. Najac in a very important and extensive field, in the northern part of Haiti.

PRIEST

SOUTHERN VIRGINIA—In Emmanuel Church, Powhatan, Va., on Thursday, August 7, 1924, the Rt. Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia, ordained to the priesthood the Rev. CHARLES EDWARD STEWART. Archdeacon Ribble presented the candidate, and the Rev. F. M. Diehl preached the ordination service. Clergymen of the Central Convocation assisted in the laying on of hands.

DIED

DOD—Died, on Wednesday, August 27, 1924, at his residence in Alpine, Texas, after a brief illness, the Rev. ROBERT STOCKTON DOD, son of the late Rev. William A. Dod, D.D., and Catherine his wife, of Princeton, N. J.

A gentle soul, a faithful friend, a devout, able, and orthodox priest; a man whose strength was in God, and in whose heart were God's ways.

May he rest in peace, and may light perpetual shine upon him.

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

RECTOR WANTED: ST. JOHN'S CHURCH, Mankato, Minnesota. New church. Educational center. Correspondence solicited. R. E. BROWN, Senior Warden, Mankato.

MISCELLANEOUS

I NEED, IN A SMALL INSTITUTION FOR unfortunate girls, a lady who can teach sewing, must be able to cut out children's garments, maids' dresses and aprons, and direct the making of same. Must be an Episcopalian, middle aged, very firm, but kind. Salary fifty dollars a month with single room, board and laundry. Apply HOUSE OF MERCY, Klinge Rd., and Rosemont Ave., N. W., Washington, D. C.

WANTED TWO PRACTICAL NURSES WHO can also assist elderly couple with household. Comfortable home. Address C. H. B.-276, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

RECTOR DESIRES CHARGE. TWENTY years' service; ten of them in one parish, five in another, present parish for five years. Highest references. Address-S-279, care OF THE LIVING CHURCH, Milwaukee, Wis.

WANTED: RECTORSHIP IN EAST OR mid-west: College and Seminary Graduate: considered excellent extempore preacher; former President Diocesan Standing Committee. Strong worker among men and boys; aged 39. Twelve years in present Southern Parish. Rectory and living salary. Address P-123, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A YOUNG WOMAN WITH FOUR YEARS' experience in the foreign mission field would like a post in the home field from early September. Address D-266, care OF LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master desires change of location. Either boy or mixed adult choir. Finest credentials. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH CATHEDRAL TRAINED ORGAN-ist and Choirmaster, Philadelphia ten years, desires change. Address T-270, care OF LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, MUS. BAC. Oberlin, Recitalist. Sound Churchman. Splendid testimonials. Resigning position after three years. Address OBERLIN-267, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, EXPERIENCED, DESIRES POSITION within commuting distance of New York. Moderate salary. Address M-281, care LIVING CHURCH, Milwaukee, Wis.

REFINED AND CULTURED WOMAN would like position as chaperon and companion to young girl or elderly lady. Would travel. Best of references. Address H-273, care LIVING CHURCH, Milwaukee, Wis.

SECRETARIAL POSITION IN NEW YORK or Brooklyn parish desired by Church-woman, college graduate, with eleven years' business experience; fine references. Address P-280, care LIVING CHURCH, Milwaukee, Wis. POS WTD

STENOGRAPHIC-SECRETARY. CHURCH-woman of education, refinement, and an A1 stenographer, with a knowledge of book-keeping, desires permanent employment by the hour or part-time. Box 2, 70 West 88th Street, New York City.

WANTED: POSITION BY CAPABLE woman, secretary or managing house-keeper, experienced. Address J-275, care OF THE LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

VESTMENTS

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

ALTAR GUILDS, PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin St., New York, N. Y.

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.

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

PARISH AND CHURCH

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afeld, Sacristy Talks, The Minor Saints, Traveller's Guide to Mass, The Blessed Sacrament Novena, Editorials and Book Review. Annual subscriptions, \$1. Discount to rectors for orders in quantity. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Calendars, etc. M. ZARA, P. O., Germantown, Pa.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY. Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

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

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

RETREATS

A DAY OF RETREAT FOR THE CLERGY, under the auspices of the Brotherhood of the Way of the Cross, will be held at the Church of St. John the Evangelist, Boston, Tuesday, September 23d, beginning with the celebration of the Holy Communion at eight o'clock. Those intending to be present should notify the conductor, the REV. SPENCE BURTON, S.S.J.E., 33 Bowdoin St., Boston, Mass.

HOLY CROSS, WEST PARK, N. Y. A Retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, the Rev. FRANK GAVIN, Th.D. Address THE GUESTMASTER.

TAYLOR HALL, RACINE COLLEGE, RACINE, Wisconsin. A Retreat for Deaconesses and Lay Women will be held, D. V., October 6 to 9, 1924 (Monday evening to Friday morning). Conductor, the Very Rev. CHARLES S. HUTCHINSON, D.D. For further information communicate with MRS. GEORGE BILLER.

TWO GREAT CONVENTIONS IN ONE

For all men of the Church. For all boys of the Church 15 years of age or over.

THE THIRTY-NINTH ANNUAL CONVENTION

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

Wednesday Evening to Sunday Evening October 8 to 12, 1924 Albany, N. Y.

The registration fee is \$2.00 for Seniors, \$1.00 for Juniors.

The first step is to register yourself, then register someone else. Bring a room-mate at least. Better organize a party from your parish. Plan to include this delightful trip in your vacation. The trip alone is worth while. Add to it the splendid inspiration and spiritual growth that are bound to come from and through the Convention, and you have surely sufficient reason for coming to this Convention, even at the expense of something else.

The clergy generally are urged to call to the attention of the men and boys of their parishes the advantage of attendance, and to make an earnest effort to assure that their parishes are represented.

Registration cards may be had from the National Office, 202 S. 19th Street, Philadelphia, Pa.

TRAVEL COMPANIONSHIP

LADY RETURNING TO ORIENT IN November, would chaperone young girl or take charge of semi-invalid to Japan or China. Experienced traveler. Highest personal and social references. Address TRAVELER-278, care LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORT

New Jersey

ST. ANDREW'S REST, WOODCLIFF LAKE, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private Rooms \$10 to \$15.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

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

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

REAL ESTATE

OPPORTUNITY FOR PHYSICIAN IN ERIE, Pennsylvania; The office and residence occupied until very recently by the late Dr. Martin Barrett (M.D.), at 8th and Liberty Blvd., Erie, Pa., can be rented on long lease. The location is favorable for a high class practice. Address J. H. CLEMENS (owner), 720 West Eighth St., Erie, Pennsylvania.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8 and 11 A.M.; 4 P.M.
Daily Services: Holy Communion 7:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

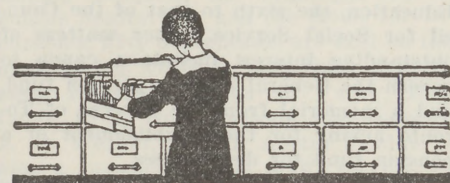
St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sunday: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermons
" 8:00 P.M., Choral Evensong
Daily Mass at 7:30 A.M. and Thursdays at 9:30.
Friday, Evensong and Intercession at 8:00.

Gethsemane Church, Minneapolis

4th Ave. So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

INFORMATION BUREAU



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

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

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

BOOKS RECEIVED

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

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

The Little Children's Bible. For Children up to the Age of Seven. Editors: Canon A. Nairne, Regius Professor of Divinity in the University of Cambridge; Sir Arthur Quiller-Couch, Professor of English Literature in the University of Cambridge; and T. R. Glover, author of *The Christian Tradition and its Verification*, etc. Four full-page illustrations in three colors. Price 90 cts.

The Older Children's Bible. For Children from eight to eleven years of age. Editors: Canon A. Nairne, Regius Professor of Divinity in the University of Cambridge; Sir Arthur Quiller-Couch, Professor of English Literature in the University of Cambridge; and T. R. Glover, author of *The Christian Tradition and its Verification*. Eight full-page Illustrations in Colors. Price \$1.50.

Snowden's Nine Months Course in the Life of Christ. Practical Expositions, Evangelical and Unsectarian, of the International Sunday School Lessons, improved Uniform Series: Course for July, 1924, to April, 1925. By James H. Snowden.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Literature of the Old Testament. By Herbert R. Purinton, Professor of Biblical Literature and Religion in Bates College. Price \$1.25.

The Biblical Idea of God. Lectures delivered before Lake Forest College on the Foundation of the late William Bross. By Rev. M. Brown Thomas, A.M., D.D., Professor Emeritus of Biblical Literature of Lake Forest College. Price \$1.50.

PAPER-COVERED BOOKS

H. R. Allenson, Limited. 7 Raquet Court, 114 Fleet St., London, E. C. 4, England.

The Precious Stones of the Bible. With an Account of the Breastplate of the High Priest, the Ephod and Urim and Thummim. By Rev. Chas. W. Cooper, F.G.S.

BULLETINS

Department of Publicity. 281 Fourth Ave., New York, N. Y.

Church Boarding Schools. Prepared by the Commission on Church Boarding and Day Schools. Issued by the Department of Religious Education. Official Bulletins of the National Council of the Protestant Episcopal Church. Series of 1924. Bulletin No. 47.

PAMPHLETS

James W. Johnson, Spuyten Duyvil, N. Y.
World Peace—The United States Coöperating. By James W. Johnson.

YEAR BOOKS

Rev. S. Taggart Steele, Jr. 20 Madison St., Baltimore, Md.
The Year Book of Grace and St. Peter's Church for year 1923-1924, Baltimore, Maryland.

THE CHURCH VOTE

RESPONDING TO APPEALS of the Federal Council of Churches, and coöperating with daily newspapers and religious weeklies to the number of forty or more, the American Board of Applied Christianity has entered upon plans to help men and women of the 1,000 churches of New York, and the 500 more in the nearby New Jersey section, to get every member of every Church, who is a voter, to register and vote. Leaders from the Board are at hand personally to visit churches, to confer with ministers, and to do what they can to assist the lay people to enter upon a systematic effort. The Council appeals to ministers, but the Board realizes that something more than sermons are needed. Here, argues the Board, is a definite task in work that begins where sermons end.

The Board does not enter partisan politics, and much less asks churches to do so. Nor does it mean to terminate its efforts with the approaching presidential election. It hopes to help men and women to organize for all elections, and believes that, as fitted for and performing this civic task, the lay people will thereby be more ready to enter upon all other tasks of religious education, of mission enterprise, and of more efficient methods in all work of Churches.

Question of Women Delegates before Canadian General Synod

The Prayer of Consecration—Other Synodical Matters—The Synod of Saskatchewan

The Living Church News Bureau |
Toronto, Aug. 27, 1924 |

THE MEETING OF THE GENERAL SYNOD of the Canadian Church, which is to open at London, Ontario, on September 24th, promises to be full of interest. The Bishop of Gloucester will be welcomed as the special preacher at the opening service.

The question of women delegates will be to the fore for the first time. The Diocese of Caledonia has elected a woman, Miss Inez Smith, as one of its delegates, and her name has been printed in the list given in the convening circular. Whether she will be permitted to take her seat is a moot question. Chancellor Gisborne, of the Diocese of Ottawa, lay secretary of the Lower House, whose years of experience as parliamentary counsel to the House of Commons give great weight to his opinions, thus writes of this problem:

"I may state that the eligibility of women for the position of lay delegate to the General Synod is a nice question that will have to be considered by the Committee on Elections and Credentials when the Synod meets. The section of the Constitution quoted by the Archbishop of Caledonia, 'The clerical and lay delegates shall be chosen by the several diocesan Synods according to such rules as they may adopt,' has, I think, reference rather to the mode of election than to the qualifications of the delegates. In several places the word 'his' is used with reference to the delegates. A few years ago I would fearlessly have said that, on the principle that the 'greater includes the less,' 'his' included 'her,' but I have a wife and other female dear ones, and I desire to die in peace; so I merely mention the point without comment. Our parliaments, to avoid doubt and difficulty, have enacted that, in their legislation, words referring to the masculine gender shall include the female, but there is no such enactment with respect to the General Synod canons.

"My own view is that conditions are such that the General Synod can decide the question as it pleases, and I hasten to state that, if it comes to a vote, I shall vote in favor of women delegates.

"In the meantime, the lady's name must be printed in the list of delegates, for the diocesan certificate is final and conclusive under the Constitution, and the secretaries have no power to give any decision or official opinion.

"I am writing this letter to prevent misapprehension and in consequence of the illness of my colleague and very valued friend, Archdeacon Inglis, to whom the Archbishop's letter is addressed. I have also written officially to the Archbishop."

Dean Tucker has a resolution on the agenda in favor of admitting women to the General Synod on the same qualifications as are required for men delegates.

THE PRAYER OF CONSECRATION

One of the first subjects to be brought before the Synod will be Dean Shreve's resolution, left over from last Synod, in favor of the permissive use of a Prayer of Consecration, including a definite Invocation of the Holy Ghost. The Dean has just issued a pamphlet, with a commendatory foreword by the Bishop of Quebec, on *The Prayer of Consecration in the Holy Communion Office; A Comparison of Certain Liturgies*, a paper he read before the

Society of Sacred Study of the Diocese of Quebec. At the conclusion he writes:

"It is hardly necessary for the writer to remind his readers that the Book of 1552 was slightly revised under Elizabeth, and again in the reign of King James I. 'The earnest plea here made is that that work might be carried further, so that the Order for the Administration of the Holy Communion might be enriched and beautified, and brought more fully in accord with the Liturgies of primitive times.

"Priests must labor with prayer to God, and with persuasions and arguments to men,—for the perfect restoration of the Oblation,' so wrote Johnson of Canbrooke, the great Seventeenth Century theologian.

"Bishop Charles Gore, at the time of the writing, Bishop of Oxford, in the introduction to Dr. Sparrow Simpson's Book, *The Prayer of Consecration*, mentions certain definite objections to our present Office, when judged by primitive standards, and continues: 'But the objection would still remain that our Service contains . . . no distinctive invocation of the Divine power upon the Gifts. These elements so primitive, and so general in the liturgies of Christendom, we must passionately desire to restore.'

"I cannot better close my paper than with the prayer of Bishop Wilson, the saintly, in his *Sacra Privata* (Works, V. 74):

"May it please God to put into the hearts of such as ought to do it, to restore to us the first Service of Edward VI, or such as shall be more conformable to the appointment of Christ, and His Apostles, and their successors: Which may the Divine Majesty vouchsafe to grant, for His sake who first ordained the Holy Sacrament. Amen."

OTHER SYNODICAL MATTERS

The third day of the Synod is, by canon, devoted to the consideration of the report of the Missionary Society, the fifth to that of the General Board of Religious Education, the sixth to that of the Council for Social Service. Other matters of outstanding interest include a canon to govern the General Synod's pension fund, and a memorial from the Diocese of Toronto asking for the establishment of a pension fund for deaconesses.

The annual meetings of the three boards are to be held during the preceding week at Toronto.

THE SYNOD OF SASKATCHEWAN

The Diocese of Saskatchewan has recently held an interesting session of its synod at Prince Albert. The Bishop dealt altogether with diocesan affairs. The main point which he stressed was the great need of workers in the northern white settlements. The Indian Missions through the additional aid of the recently organized Bible Churchmen's Missionary Society in England, are now well looked after. His immediate aim is to bring in catechists to fill vacant places. Another point stressed was the importance of getting settlers of British stock. "We want our own British blood settled in large numbers throughout this diocese, for, if we have the land filled with little Russias, little Asias, and little Balkans, it is going to make our Church work ten times harder, and in many cases impossible." The Bishop closed his charge with a reference to the publication of the Cree dictionary prepared by the late Venerable Archdeacon Mackay.

A pilgrimage was made to St. Mary's

cemetery, where wreaths, given by the Woman's Auxiliary, were placed on the graves of Bishop MacLean, Archdeacon Mackay, and Canon Flett. Service was held in St. Mary's Church, the first church of Bishop MacLean. As the old log church resounded with the same old hymns, the thoughts of the worshippers were with the builders of long ago, who were so thankful for the completion of their first church.

An outstanding personality of the Synod was Chief John Smith, reputed to be a hundred years old. He is the sole surviving signer of the treaty with Queen Victoria, and wears with pride the silver medals, as large as saucers, given by her.

AT THE CANADIAN NATIONAL EXHIBITION

The great Canadian National Exhibition, now in full swing in Toronto, was opened this year by Admiral Field, after prayer had been offered by the Bishop of Toronto. Dr. Cody was the speaker at the directors' luncheon on Children's Day.

TO REACH ISOLATED CHURCHMEN

UNDER THE LEADERSHIP of the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, a diocesan branch of the Church League of the Isolated has been organized recently in the Diocese of Nebraska. Bishop Shayler has appointed Mrs. Chas. M. Janeczek, 611 North 40th St., Omaha, as Secretary for the work in the Diocese. The movement is also having the support of the president of the diocesan Woman's Auxiliary, and other officers in the Diocese. The work will be formally inaugurated on the Eleventh Sunday after Trinity, when Bishop Shayler will broadcast a message to all isolated Church people in the Diocese of Nebraska, telling them that the Church is seeking them, and urging them to send their names and addresses either to him or to the diocesan secretary of the Church League of the Isolated. This service will be broadcast by station WOAW, of Omaha, Neb. Bishop Shayler has received letters from people who "tuned in" on his last sermon, telling him how they longed for the Church services. In future, every isolated person in the Diocese will be listed, and will be ministered unto as efficiently as possible, in a large measure by correspondence. It is also planned to organize correspondence Church schools for children and adults. Daily intercessions will also be made on behalf of our isolated people. The new enterprise is attracting much interest.

CANON CHASE'S ACTIVITIES

THE REV. WILLIAM SHEAFE CHASE, D.D., rector of Christ Church, Bedford, Ave., Brooklyn, has been very active the past several weeks in his official relations with the Civic League in connection with the matter of admittance to the country of persons of an undesirable character. The controversy in a recent case has assumed considerable interest in certain quarters, because of the attempt to have barred from the country as an undesirable person one of the prominent contenders in the boxing ring, Firpo. The controversy between Canon Chase and the Immigration Inspector Henry Curran has at times been acrimonious. The matter has been brought to the attention of Secretary of Labor Davis and, according to the latest reports, a careful inquiry is being made into the truth of the accusations made.

Summer Work of the Boston City Mission

Dr. Sullivan's Sermons—Disposition Versus Age—The Servant Problem

The Living Church News Bureau }
Boston, Sept. 1, 1924 }

THE SUMMER WORK OF THE THREE HOSPITAL chaplains connected with the Episcopal City Mission has been most generously appreciated. Especially during the month of August, while so many of the Greater Boston clergy were away on their vacations, has the service of the hospital chaplains proven a necessity.

The Rev. George Bentley, senior chaplain under the City Mission, has found little leisure during the past summer. Not only has he maintained his regular visits to the hospitals, more than ever needed when so many of the possible visitors to the patients are out of town, but also he has charge of many of the services at the Cathedral. On the day of the Elks' national parade, the Rev. Mr. Bentley made it possible for many of the victims of the sudden storm to find refuge in the church, and the organist furnished music for an hour to soothe and calm those who had been in a near panic when unable to find shelter. Mr. Bentley has officiated at many funerals as well as carried comfort to those who were dying. As one of his regular duties he has charge of St. Mary's Church for Sailors in East Boston. He took active part in the special service of the national G. A. R., held at Old South Church.

DR. SULLIVAN'S SERMONS

Two sermons were repeated yesterday by the Rev. Edward T. Sullivan, D.D., at the Cathedral, and yet, at both morning as well as evening service, the church was more crowded than ever, so that there was no standing room. Dr. Sullivan preached on Judas in the morning; in the evening his subject was Do We Reap What We Sow?

DISPOSITION VERSUS AGE

That disposition, rather than age, is what counts in vestrymen, is the view recently expressed by the Rev. David B. Matthews, D.D., rector of St. Paul's Church, Brockton. In discussing this problem of shorter terms for vestrymen, Dr. Matthews said:

"When a parish can be sure of at least sixteen of the seventeen members of the vestry being present at the regular meetings, regardless of whether there is important business, or merely routine matters, to transact, then there is no need for such a parish to worry over its future. Such attendance shows an interest and enthusiasm that is splendidly encouraging, and sets a wholesome example to every man, woman, and child in the parish.

"Bishop Slattery made the point the other evening in Boston before about five hundred prominent laymen and their guests, the clergy, that oftentimes a change in wardens and vestrymen is more desirable than a change in clergymen after they have been in office a number of years, particularly if they have been in office so long that they fail to function in coöperating in forward movements, or give the rector the proper support that he has a right to demand from those filling the

honored positions. The Bishop is absolutely right, as we have maintained for years.

"The Bishop also said that the infusion of new blood, particularly that of younger men, on our vestries, is a wholesome thing for a parish. To a certain extent we agree with him. But experience has taught us that it is not a case of age, but of disposition, that counts. There are many so-called old men whose enthusiastic interest is so apparent, coupled with the wisdom that added years bring, that they are worth a dozen younger men of the ordinary caliber. This is true of St. Paul's. Although we have no 'old' men, we have several who have passed middle life, and they are some of our most valuable officers.

"When we can get an almost one hun-

Chicago City Mission

dred per cent out at our vestry meetings, with seventeen members on the board; when we can see their faces constantly at the services; when we know that they are deeply interested by giving time, thought, and money, then we realize that we have a real vestry and rejoice in the happy condition in St. Paul's."

THE SERVANT PROBLEM

The problem of household help in one of the rectories of Greater Boston has been solved, temporarily at least! The rector tells me that, after the following notice was inserted in a Boston paper, there was a waiting list of maids at the rectory:

LOYAL CATHOLIC or loyal Protestant preferred, for general housework, by a family of four, in St. John's Episcopal Rectory; character preferred to cooking, but no objection if cooking improves; maid has just left for a reason not unsatisfactory—marriage. Telephone, for appointment.

RALPH M. HARPER.

New Parish House at the Church of the Atonement

The Living Church News Bureau }
Chicago, Aug. 30, 1924 }

THE ANNUAL REPORTS OF THE INSTITUTIONS of the Diocese generally make interesting reading. As an example, take the brief report of the City Missions for 1923. The Rev. Charles L. Street is the superintendent. His priest associates on the staff have been the Rev. F. F. Beckerman, the Rev. W. D. MacLean, the Rev. H. H. Fairchild, the Rev. D. A. MacGregor, and the Rev. Gardner A. MacWhorter. The Rev. Mr. Beckerman came from Denver more than a year ago, and is in charge of the work at the Cook County Hospital, the Municipal Tuberculosis Sanitarium, and the Home for Incurables. Five deaconesses are also on the staff, giving whole or part time. Deaconesses Elizabeth, Helen M. Fuller, Hettie G. Lyon, Ruth Parsons, and Dorothy E. D. Weaver. Mr. H. Austin Pardue is also a member of the staff, serving as lay reader. Services of the Church are held regularly at ten public institutions. Of these services, 129 were celebrations of the Holy Communion, and there were 335 other services. The workers made 22,749 calls upon people in institutions, and 746 on people in their homes. They arranged for 22 baptisms, 14 confirmations, and 24 burials; they held 155 classes for religious instruction, with a total attendance of 510 children and young people; they gave out over a thousand books and magazines, including a number of Prayer Books and Bibles; they helped to provide a wheel chair for a crippled girl; and they referred 112 people to the rectors of nearby parishes, on leaving hospitals. Considerable service was also done by volunteers from outside as organists and visitors. A number of parishes have sent their choirs to help.

NEW PARISH HOUSE AT THE CHURCH OF THE ATONEMENT

The new parish house of the Church of the Atonement, Edgewater, the Rev. F. S. Fleming, rector, will be completed about September 15th. The cost, \$77,000, is being met by the sale of bonds in the con-

Issues Brief Report

gregation. With the completion of the July sale of bonds, all but \$2,500 of the total issue has been disposed of. Mr. Pridmore is the architect of the parish house, and has designed a beautiful building which is in harmony with the large and striking church. The new house is built in loving memory of Mr. Samuel Dalton, who was, for nearly thirty years, a devoted member of the congregation, and the senior warden of the parish for many years. Mr. Dalton gave unstintedly in labor and money to the parish he sincerely loved. Aside from the initial gifts of Mrs. Dalton, his widow, her sister, Mrs. Hunter, and Mr. McGill, the funds for the house have come from the constituency of the parish. Much of the equipment and furnishings of the rooms will be given as memorials. The house will be formally opened with a housewarming on Thursday and Friday, November 20th and 21st.

The Rev. Alfred D. Kolkebeck, who becomes assistant priest of the Church of the Atonement on September 1st, has been associated with the parish for some time. Before his ordination, when he was an undergraduate of the Western Theological Seminary for a year, he served the parish, during which time he did notable work among the young people. Later, while still a student, he helped build up a strong work at the mission of St. Ignatius, Antioch. Since his ordination he has served as priest-in-charge of St. Paul's, LaSalle, Ill., greatly strengthening the work there, and establishing a new work for the church at the stations of Oglesby and Mendota. It is interesting to record that the Rev. Mr. Fleming, the rector of the Church of the Atonement, also did his first work as a mission priest at LaSalle with remarkable success.

The Rev. Mr. Kolkebeck is to be married to Miss Josephine Hewitt, of Burlington, Iowa, in the latter part of September.

H. B. GWYN.

CAPTAIN SCHETKY, of Hood River, Eastern Oregon, is one of our oldest Churchmen. He remembers when, ninety-two years ago, Bishop William White, of Pennsylvania, gave him a blessing. It is a long span of years when we recall that Bishop White, the second bishop of the American Church, was born in 1787.

SURVEY OF WOMEN'S WORK IN THE CHURCH

THERE HAS RECENTLY been published, under the auspices of the Woman's Auxiliary from their national office, *A Survey of the Training Requirements, Conditions of Work, and Salary Standards for Women Workers in the Episcopal Church*. The survey has been under way for some two years and has been in charge of Mrs. Graham R. Taylor, an expert in social service work. It is based upon data secured through a questionnaire sent to as many women workers in the domestic field of the Church as could be located, and treats separately of the domestic and of the foreign field. The survey tabulates information received from 523 workers, classified under nine fields of work. It covers such subjects as educational background for their work, religious affiliation of the worker, methods used in securing positions, and the standards of work. Under standards of work such questions as hours, salaries, age, experience, vacations, and method of salary increase, with future possibilities, are discussed.

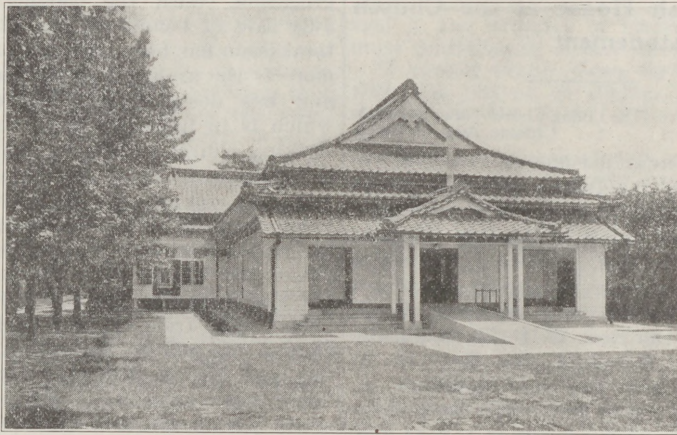
The report seems to show that, except in educational and hospital work, and some social service work, there has been

crease, whereas according to the survey the Church worker, who has had a long term of service, has no corresponding advantage. In the matter of vacations, the Church seems to be liberal in the term allowed. The salaries paid, however, are so low in many cases that, though a vacation is granted, the worker cannot afford to go away to enjoy it. Except in the cases of those under appointment by the National Council, the question of a pension or adequate provision for old age seems to have had little consideration.

The report was presented to the National Council, which, after taking time for careful study, adopted resolutions commending the survey and referred such parts of it as have to do with conditions among women employed by the National Council and its branches to the several departments of the Council for further study.

CONSECRATION OF LEPER HOSPITAL CHAPEL

ON ST. JOHN BAPTIST'S DAY, 1924, the new Church of the Advent, the chapel for the Leper Hospital of the Resurrection of Hope, Kumamoto, Kiu Shiu, South Japan, was consecrated. It had been planned be-



THE CHURCH OF THE ADVENT IN THE LEPER HOSPITAL OF THE
RESURRECTION OF HOPE, KUMAMOTO, JAPAN

little demand for the technically trained worker who commands a large salary. These three types of work come in competition with similar work in the secular field where training is required, and this makes it necessary for the Church to establish similar standards.

The report notes that eleven deaconess school graduates, who had been trained at the Church's expense, were obliged to find engagement in secular employment because the Church did not offer them an adequate living. It is revealed that inadequately trained workers secured at low salaries have been frequently employed by the Church. This tends to discourage those who, while feeling that the work of the Church demands the best possible training, are obliged to go into other fields where salaries are made commensurate with the expense of training.

The survey seems to reveal also that there are no definite standards of work, and that the salaries of workers are below those in other occupations for like service. Out of the 523 reporting, only 44 workers reported a salary of \$1,800 a year and over, 29 of these without living; while 183 workers were receiving less than \$900, 54 of those without living. Contrary to experience in secular callings, the salaries of the workers apparently have not increased with their experience. A study of secular social work shows that the salary increases vary materially as the years of experience in-

fore the war; but that upset everything. So now it is just completed; and this photograph has been received from Miss Riddell, the founder of the work. In front there is to be erected a sun dial, the gift of the Crown Princess Nagako to the Hospital. On its face will be inscribed: "From the rising of the sun unto the going down thereof, the Lord's Name shall be praised," a text peculiarly appropriate for the Land of the Rising Sun.

PRIEST PREACHES TO KU KLUX

A RATHER STRANGE STORY, printed in the *Baltimore Sun*, tells of the dedication of the new "Webster Community Church," about five miles from Havre de Grace, Md., on Sunday, August 24th, at which a large number of members of the Ku Klux Klan participated. The story further states that "several visiting ministers who are members of the Klan took part in the service." The description of the morning service states that the members of the Klan were not in their regalia, but at the night service, which was in charge of the Klan, the national colors were presented to the pastor by Maryland klansmen, and at this service one of our clergy, the Rev. T. V. Wingate, rector of St. John's Church, Gibbsboro, N. J., is said to have been the preacher. At this service the members of the Klan were in full regalia of their order.

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MR. T. E. SMITH, West Camp, N. Y.

**CONGRESS AND CONVENTION
IN MOVIES**

THE ANGLO-CATHOLIC CONGRESS in London and the Priests' Convention in Philadelphia are graphically shown in moving pictures owned by the Massachusetts Catholic Club, and now available for exhibition anywhere. The English leaders, who have used the printed word and illustrated books so extensively and effectively, carried the same idea into another field when they arranged to have the Congress of 1923 photographed for the movies. The throngs about St. Paul's and the Royal Albert Hall, the processions along the crowded city streets, and the immense tea party in Kensington Gardens, made excellent subjects.

To photograph the interior of the hall, which seats 8,000, with its towering galleries, was difficult, but was successfully accomplished. The Bishop of London shows to advantage, speaking in his most forceful manner, beneath the great crucifix and the lettered ascription of praise to Him it represents. Famous and familiar scenes appear, like St. Alban's, Holborn. Pages, and push cart vendors of Congress books, and the familiar Congress poster, give details which are reminiscent to those who were there, and indicate to others the atmosphere of the gathering. Besides the great processions in London, with scores of bishops, hundreds of clergy, and clouds of attendant members, gentlemen stewards, and the like, there are processions at other times and places; at St. Mary's, Graham Street, and at Leeds, with children and religious, guilds and banners. There are groups and close-ups of notables, including Americans and others from overseas; such favorites as the Bishops of Zanzibar and Milwaukee, Father Huntington and Dr. van Allen and "Woodbine Willie." The Eastern Orthodox, lend variety to the scene.

Then comes Philadelphia. These pictures were taken, not for the Convention authorities, but for local commercial showing as part of the news of the day, and were exhibited in Philadelphia theaters. They include excellent groups of the Order of the Holy Cross, the Society of St. John the Evangelist, Father Joseph, the Franciscan, and some of the bishops, including British Honduras. One recognizes individuals among those entering St. Mark's for the opening service.

As a means of educating and encouraging those interested in the Catholic revival, this picture is proving helpful. Wherever shown, it has held attention and drawn applause. The earnest enthusiasm of such immense throngs of Catholic Churchmen is an antidote to discouragement and banishes the feeling of isolation.

The English film was shown at the Philadelphia Convention on the second evening. Since then it has been improved by rearrangement and elimination, the addition of the American pictures, and the rewriting of the titles. The whole is in two reels, and shows about half an hour. It is on standard film, such as is used in the ordinary commercial projector. Although perhaps the average parish house has not yet been equipped for motion pictures, a machine, booth, and operator can be brought in nowadays in any city at small expense. In small towns the local picture house would doubtless exhibit it at all shows on a given day in addition to its regular program, the parish paying for the film and the theater making its profit in increased attendance. While not of great general interest, it is entirely unob-

jectionable to the public. Another plan is to secure the use of such a theater at a free hour, or a hall that has motion picture facilities.

Post card reproductions can be made of any of the scenes if there is a demand. Should the venture pay for itself, it is hoped to import the moving pictures of the Seven Sacraments, of which the first, on Confirmation, has been so useful in England.

The Club charges \$10 (payable in advance) and parcel postage, the shipping weight being twenty-one pounds. No one receives pay or profit, and the Club will devote any possible surplus to the common cause. Bookings are now being made for the fall and winter. Address all correspondence to the Rev. Charles Jarvis Harriman, Church of Saint James the Less, 33d and Clearfield Streets, Philadelphia, Pa.

A CHANGE OF DATE

THE SYNOD of the Province of Sewanee will meet in Wilmington, N. C., on November 11th, 12th, and 13th, instead of October 21st, the date specified at the last meeting of the Synod. This change of date is in accordance with instruction of the president, acting under Ordinance I, Section 5.

A UNIQUE CHURCH WINDOW

IS THERE any other church window in America whose subject is Tobias and Raphael? And, if so, is there any other that has a picture of St. Fronto and his camel? Both of these subjects are in the memorial window to Mrs. H. M. Saville, in St. Luke's Church, East Greenwich, R. I., put in last fall by her husband, and dedicated by Bishop Perry on Whitsunday evening, June 8th. The window, five by two feet, was designed and made by the young Boston artist, Mr. Wright Goodhue, whose father was an artist in glass, and a cousin of Mrs. Saville's.

The window is in the medieval style of the French school, with nearly nine hundred pieces of colored glass in brilliant hues, rich blue predominating. A friend, travelling in France this summer, writes: "The figure of the boy and the angel are taken, in a general way, from the beautiful bas relief of Andrea della Robbia, in Santa Croce, Florence, Italy, the boy having a halo as well as the archangel. The dog (the only one mentioned in the Bible as a pet) is walking along behind them, and the boy is carrying the fish in his hand. By the way, the little book of Tobit in the Apocrypha is well worth reading. It is a charming love story. Mrs. Saville's interest in it came from finding in her grandmother's diary that she had prayed on her wedding night the prayer of Tobias, 'Mercifully grant that we may grow aged together.' The book also commends the duties of almsgiving (see the Offertory Sentences in the Prayer Book), and of burying the dead, which was, therefore, included among the seven corporal works of mercy."

At the top of the window are the words *Dominum laudate*. Above the heads of the two chief figures is the guiding hand of God pointing in the direction in which they are going. The boy wears a short tunic, shirt, and buckskin boots, leaving his knees bare. In the four corners are little figures, the two upper ones being St. Peter, whom Mrs. Saville always called her patron saint, and the Blessed Virgin—"she loved all feasts connected with the Blessed Virgin Mary, and, by a sweet

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chance, died on the feast of the Visitation." The two lower ones are St. Cecilia, with her little organ—"Mrs. Saville loved all Church music, and often played the organ in church"—and St. Front with a camel's head above his own. "Mrs. Saville first read the beautiful legend about this saint in Miss A. F. Brown's *Saints and Friendly Beasts* several years ago, on an April 14th, his very day in the kalendar."

Between the two lower pictures are two pages: in the left-hand one is the text, "Wilt thou go with me, and dost thou know the way well?" "I will go with thee, and I know the way well." "Mrs. Saville was radiantly applying these words to herself the week she was dying." In the other one is the inscription, "To the glory of God, and in loving memory of Emily Eldredge Saville. Entered Paradise July 2, 1923."

The names of all of the pictures are put in the glass, so that all may know what they represent. The window looks out on the churchyard, and directly towards the Cornish cross on Mrs. Saville's grave.

**SMALL TOWNS
WELCOMING CHURCH**

A STRIKING CHAPTER of the Church's experience in rural work may be taken from the address of the Bishop of Marquette to this year's diocesan Convention. If the following extract seems to be chiefly a list of unfamiliar names, the significance lies between the lines, in the fact that, of the places mentioned, only two had a population of 5,000 or over in the 1920 census, while ten or them are listed there as communities of less than 2,000.

"The Diocese of Marquette has had a very successful year. In spite of the financial depression in the Copper Country, due to discouraging prices in copper and consequent curtailment of production, and unemployment, the Diocese, as a whole, has made excellent progress.

"We have cut operating expenses to the bone. The clergy, while less in number, are carrying more work, covering more territory, and doing their work quite as efficiently as possible under the circumstances. . . .

"We have purchased a school house on an excellent corner lot at Lake Gogebic, and so have a church building of our own at this mission. At Amasa we have started services under very promising conditions. At Manistique we have rebuilt the rectory and placed the general missionary in charge, making it a missionary center for the eastern part of the Diocese.

"At Gwinn this year I confirmed a class of eighteen, more than the original communicant list when the general missionary began work a few years ago.

"In Detour, besides improving the church property, we have acquired and paid for a lot for a rectory.

"At Cedarville, a campaign has been started for a new church building, as we are unable to accommodate the people at present attending our services. Practically the whole village now attends our church services, when, five years ago, we had only three communicants.

"The Rev. William Maltas, though over seventy years of age, continues his wonderful work in the rural field, where he is greatly beloved.

"At Chatham, we have established regular services and have large congregations, serving the whole community, although we have only one Church family in the village. At Harvey, the Dean of the Cathedral has opened a mission church, which is filled every Sunday.

"In L'Anse, where the large lumber interests of Henry Ford are located, we have begun services and hope soon to purchase a lot and establish a regular mission.

"In the eastern rural field our work is prospering. At Newberry, we have now located a missionary with most satisfactory results. He is doing excellent work at Munising and St. Ignace.

"St. Mary's, our new church at Ralph, is doing well. At Crystal Falls, we are rapidly paying off the debt on the new rectory, and, at Iron River, we are rebuilding and improving church property. Ontonagon is still, unfortunately, without a rector, due to lack of funds, but Archdeacon Poyscor is holding regular services and keeping the congregation together.

"In the Copper Country we are doing quit as well as could be expected under the circumstances, and more than holding our own. The Church there is steadily growing.

"The Bishop, the archdeacon, and the dean made an automobile tour of the Diocese last fall, speaking for six weeks to large groups of men throughout the Diocese on the nation-wide campaign, and organized a Laymen's Service League, which has greatly strengthened the Church in this north country. We have had larger congregations and more men engaged in Church work this year than ever before. Over four hundred men pledged themselves to pray daily for the spread of Christ's Kingdom and to attend services from Advent to Easter.

"In addition to adding three new parishes within the last two years and acquiring considerable new Church property,

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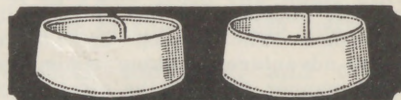
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we have had the finest spiritual response to the appeal of the Church this last year in the history of the Diocese. We have every reason to be thankful and hopeful. We deeply appreciate the financial support from the General Church through the nation-wide campaign, which has enabled us to push our missionary work aggressively, with such fine results, under the leadership of our consecrated missionaries.

"This Diocese is a real missionary field. We have vigorous churches fifty miles from a railroad. Our Church is becoming a great spiritual force in the expanding life of this north country, and its missionaries reach thousands of formerly unchurched people in isolated lumber camps, remote mining and lumbering communities, and neglected rural places. When other religious bodies abandon a field, we take it over. Archdeacon Poyscor has preached to nearly three thousand lumber jacks in the woods during a year, and other or our splendid missionaries labor among people practically cut off from railroads and civilization for months during the winter.

"We hope, another year, to have a missionary Church automobile, in order to reach, with our limited number of clergy, many remote districts during the summer, where people are hungry for the message of Christ.

"There is no question about our Church being eminently well fitted for rural work, judging from the response of the people in the Diocese of Marquette . . ."

WATERMAN HALL PROPERTY GOES TO ST. ALBAN'S SCHOOL

AN IMPORTANT STEP has just been taken by a court at Sycamore, Ill., in transferring the property formerly known as Waterman Hall to St. Alban's School for Boys, which has leased that property during the last few years and has administered it in the interest of St. Alban's School.

Waterman Hall was built under the terms of a bequest from Abbie L. Waterman, which was declared to be intended for provision of a school for worthy and aspiring girls in conformity with the teachings of the Book of Common Prayer and for which the tuition charges should not exceed \$250 per year for each pupil. The property transferred as the basis of this bequest proved very insufficient for the purpose, and after the experiment had been tried out for several years, it became impossible to continue the administration of the school. In 1919 the property was leased to St. Alban's, and the court has now held that the purpose of Mrs. Waterman's bequest cannot be carried out and has awarded the property to the school for boys.

IMPROVEMENTS AT HICKORY, N. C.

THE CHURCH OF THE ASCENSION, Hickory, N. C., has received a very handsome new lectern as a gift from Mrs. O. M. Royster as a memorial to her husband, who, for many years preceding his death, was a leader and vestryman in the parish, as well as one of the most prominent citizens of Hickory. The lectern is of hand carved oak and consists of a pedestal five feet high crowned with an eagle with wings outstretched as if ready to soar upwards. Those who have had the privilege of seeing the new gift are of the opinion that it is an exceptionally fine piece of work, and the local congregation will be delighted with it as a permanent contribution to the furnishings of the church.

In addition to the new lectern the par-

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By the Rt. Rev. C. P. ANDERSON, D.D., Bishop of Chicago. Paper, 50 cts. Cloth, \$1.00. Postage about 8 cts.

Bishop Anderson's Holy Week theater Addresses are an institution in Chicago and are in such wide demand that they are published in attractive book form. Intended especially for men, they convey the lesson to everybody that the world needs. The subjects are as follows: Religion—Morality—Sex Morality—Sin—Spiritual Power. *Read the book!*

By Bishop Walpole

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By the Rt. Rev. G. H. S. WALPOLE, D.D., Bishop of Edinburgh. Cloth, \$1.40. Postage about 10 cts.

This remarkable plea for enlistment of the best young men of the Church in Holy Orders is prefixed by the following account of the circumstances under which the author was led to apply for the work of the Ministry:

"My father, after an adventurous life in distant parts of the world, entered the Army. Having served for some years, he married and took Holy Orders. The life of command necessary to the soldier was ill-suited to the work of the ministry, and was made more difficult, as from the very first he threw himself into the Catholic movement, then widely unpopular. He loved to tell of the part he played as preacher in the riots of St. George's in the East, and of the boing his sermon met with. But the opposition in his own parish to the ceremonial he felt to be necessary, with the unfriendliness it created in the neighborhood, led him to feel that the Church of England was hopelessly Protestant and her ministry a hard and unlovely profession. So he determined that none of his sons should share his own bitter experience. It was, therefore, with pained disappointment that he learned, when I was about to leave school, that I wished to take Holy Orders. He had put me down to enter Coopers Hill College with a view to India, and all my preparation at school had turned in that direction. I had given up classics, and was putting all my strength into mathematics. And his choice was at that time my own. I was looking forward with eagerness to the wide field of extraordinary interest and usefulness that India offered. But something intervened. What it was I cannot say. For clear as I had been in my intention to enter the Indian Civil Service, I became equally clear that it was my duty to become a clergyman. Of its life I knew very little except that which I saw revealed in my father's experience, and that was not inviting. The hostility to what I thought beautiful and helpful—we were alone in the use of vestments and incense—and the widespread indifference on the part of farmers and villagers to religion made the task unwelcome. And I had no wish to run counter to my father's proposals. But the more I thought of it the more loudly the call sounded. At last I told my father of my thoughts. He was, however, resolutely opposed. He presented endless difficulties, and it seemed as though I should be obliged to dismiss it. Then I enlisted in my cause two priests who happened to be staying at the seaside place where we were taking holiday. Being friends of my father, and sharing his Catholic views, they were able to talk freely and to more purpose. My father gave way, and I went to Trinity College, Cambridge, instead of Coopers Hill, and then to the romantic life of the beginnings of the new Cornish Diocese where Bishop Benson ordained me deacon and priest."

By Rev. T. H. Passmore

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ish will, beginning September 1st, begin to use the new addition to the parish house which has been built this summer. A large basement room, forty-five feet long and thirty feet wide, has been built under the old parish house and extending under part of the Church. The work was done under the personal supervision of the rector, who planned the addition. The side walls above ground are of glass so that abundant light and ventilation are to be had at all times. A formal opening of the building will be held when the weather becomes more favorable for a parish supper, and when people have returned from their vacations.

RELIGIOUS-EDUCATIONAL PUBLICITY

RELIGIOUS AND EDUCATIONAL LEADERS in New York have joined in asking the New York Sun to issue two special numbers in connection with National Education Week, November 17th to the 23d, and the education exposition to be held in New York as a feature of that week, the whole being in charge of the Department of the Interior, the National Education Association and the American Legion, in celebration of the three hundredth anniversary of the founding of schools in America. The Sun has responded to the appeal, and has named October 4th and November 15th as the dates. In these numbers journalists trained in the handling of church and educational news have been asked to take part, and it is believed that an advance in publicity will be made over anything ever yet attempted. In any case, the New York Sun is the first daily newspaper in America to respond to such plan and feature.

In both news and advertising, original ways of presenting information will be employed, most of the ways new at least in Church, educational, charity, and all public welfare publicity. The aim is announced to be to create an issue that will give the uninformed a broad and fairly complete view of Churches, schools, and allied welfare plans at the moment. Extra copies of the issue are to be taken by churches and schools, and distributed, to the end that their members and patrons may be informed. In the October issue a joint appeal by the Churches of New York will be made to voters to vote, and to ministers and Church officers to sound loud and frequent calls to apply their Christianity and their education in this form of patriotic service. The slogan of both issues is to be Service, and advertisements and reading matter will give methods by which all people may render service.

COLORADO SCHOOL OF THE PROPHETS

THE SCHOOL OF THE PROPHETS at Evergreen, Colo., had an unusually pleasant and profitable time this year. There were about thirty clergymen in attendance, coming from different parts of the country. The faculty consisted of Dean Lathrop, of the Social Service Department of the Church, Rev. Carroll M. Davis, of the Department of Missions, Dr. B. Talbot Rogers, of the Church Unity Commission, Dean Chalmers, of Dallas, the Rev. Frank E. Wilson, D.D., of Eau Claire, Wis., and Bishop Johnson. Father Hughson acted as chaplain of the conference.

During the session of the school, Dr. Allen Moore, formerly a missionary in Palestine, put on several pageants illus-

trating life in the Holy Land. These pageants were given in the Meeting House, which is an auditorium fitted completely with a stage, seating about three hundred people, giving facilities for producing pageants, and having popular meetings which are attended by the summer visitors who are in the Evergreen district. During the afternoons, the clergy, under the guidance of skilful leaders, climbed several mountains in the vicinity of Evergreen.

HOWE SCHOOL RECEIVES BEQUEST

A GENEROUS BEQUEST for Howe School, Howe, Ind., was included in the will of the late George McDonnell, of Lima, Ohio, an alumnus of the school, who met his death in an automobile accident last spring. The bequest was made in gratitude for what the school had done for him when he was there as a student.

The Alumni Association of the school is erecting, on the south wall of the chapel, a granite niche to contain a bronze bust of the Rev. Dr. John Heyward McKenzie, who was rector for twenty-five years.

NEW RECTOR FOR ST. JOHN'S, JACKSONVILLE, FLA.

THE IMPORTANT parish of St. John's, Jacksonville, Fla., has called to be rector the Rev. Menard Doswell, Jr., at present rector of St. George's Church, New Orleans, La., in succession to the Rev. Van Winder Shields, D.D., who retired from the active ministry and became rector emeritus this spring. Mr. Doswell has accepted and will enter upon the work early in the autumn.

St. John's Church is one of the largest congregations of the Church in the South, and has been so for a number of years. It is a down town church, in the busy and growing city of Jacksonville, a city that increased over fifty-eight per cent in the decade previous to the last census, and has now a hundred thousand population. St. John's Church has the nation-wide acquaintance of the thousands of tourists and winter visitors that annually pour into, and through, Jacksonville, to the winter resorts. St. John's was organized about a hundred years ago, while the State of



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AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANEY, D.D., Editor

September, 1924. Vol. XVI, No. 1
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EDITORIAL COMMENT:


The Mission of the Episcopal Church—Original Sin and Psychology—What's Wrong with Marriage?—Obstacles to Reunion with Rome—Three Women—Results of Healing Missions.
The Catholic Church in France, C. H. PALMER.
The Priest as Judge and Director, J. G. H. BARRY.
The Confessions of a High Churchman, EUREKA.
What Has Modernism to Do with Religion? ELIZABETH E. BARKER.
The Hell-Raiser, JOHN FRANCIS BENEDICT.
The Gift of the Spirit through the Church, FREDERICK O. MUSSER.
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Florida was largely a frontier region, by the Rev. David Brown. A number of prominent clergymen have been rectors, one of whom was the Rev. R. H. Weller, father of the present Bishop of Fond du Lac, and of the Rev. C. K. Weller, of Oklahoma.

Dr. Shields became rector of St. John's Church in 1889, when there were but few more than three hundred communicants in the parish. The parish has now, and has had for a number of years, over one thousand communicants.

The Rev. Mr. Doswell was born in New Orleans, September 24, 1892. He was graduated from Tulane University, New Orleans, in 1912, and from the Virginia Theological Seminary in 1915. He was ordained to the priesthood by Bishop Sessums in 1916. His first work was in a Louisiana mission field, and, in 1917, he accepted a call to St. George's Church New Orleans, where he has remained ever since. He was a deputy to the General Convention of 1919, and is a member of the diocesan Board of Religious Education.

**FOR PROGRESS IN
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THE SECRETARIAT of the World Conference on Faith and Order offers to send without charge an interesting lot of pamphlets to any one who writes for them to P. O. Box 226, Boston, Mass. The purpose of this undertaking is not to reach compromises among the Churches, or to lead them to foregone conclusions as to decisive issues, but to find out how men whose convictions differ can make progress toward Christian common-mindedness.

**DEATH OF
REV. A. L. ELWYN**

THE REV. ALFRED LANGTON ELWYN, a non-parochial priest of the Diocese of Pennsylvania, died at the home of his daughter, Mrs. Kremer, in New York City, August 16th.

The Rev. Mr. Elwyn graduated from the University of Pennsylvania in 1852, taking the degree of M.A. from that university in 1855. He was ordained to the ministry in 1856 by Bishop Potter.

**DEATH OF
REV. EDWARD W. WROTH**

THE REV. EDWARD W. WROTH, of Darlington, Md., died after an illness of ten days, at the Church Home, Baltimore, on Monday, August 18th, at the age of seventy-two. He was buried in the Darlington Cemetery beside his wife, whom he survived by only five months. The services were conducted by his cousin, the Rev. S. S. Hepburn, rector of I. U. Parish, Kent County, Md., assisted by the Rev. John I. Yellott, rector of Emmanuel Church, Belair, and Mr. F. M. Heil, minister-in-charge of Grace Church, Darlington. The pall bearers, active and honorary, were members of Monumental Commandery, Knights Templar, which he had served for many years as Prelate, at the same time officiating as Grand Prelate of the Grand Commandery of Maryland, and Grand Chaplain of the Grand Chapter of Royal Arch Masons of Maryland.

The Rev. Mr. Wroth's long ministry had been spent in Smithfield, Isle of Wight County, Virginia; Kingsville and Darlington, Harford County, Maryland; and All Saints' Church, Baltimore, Mary-

land. His brother, the Rev. Peregrine Wroth, D.D., for nearly fifty years rector of the Church of the Messiah, Baltimore, and his son, the Rev. E. Pinkney Wroth, rector of St. Philip's Parish, Laurel, Maryland, are active clergymen of the Church.

THE MAGAZINES

IN THE ISSUE of *Hieros Syndesmos* for July 6th, there is a brief account of the transactions of the third General Synod of the Clerical Union of Greece, which met from Thursday to Saturday, June 19th to the 21st. One of the matters of pressing importance is that of providing some feasible scheme of insuring stable clerical stipends. The sense of the iniquity of the prevailing economic arrangements has grown more keen in recent years, for, no matter how unwilling to recognize the fact, one may feel that economic conditions powerfully effect the well-being of the Church.

Another topic, of which the full discussion has not yet appeared, is that of the relation between Church and State, put down on the agenda for the morning of June 20th.

That the grievances of the clergy have had no proper consideration from the Government, harassed as it is, does not lead to a better understanding between the clerical and political orders, as numerous articles and letters in this issue, and those for July and August, testify.

The *Hieros Syndesmos* is an excellent journal, and has taken on a new life under the vigorous administration of the present Metropolitan of Athens, Mgr. Chrysostom Papadopoulos, the former dean of the Rizarion Theological School.

THERE IS an excellent memorial essay on the late Bishop Herzog, together with a list of articles published by him, to open the April-June issue of the *Internationale Kirchliche Zeitschrift*. The second number is an essay by one of the editors, Dr. Keussen, on Catholicism and its Ideals, which demonstrates the profound influence of Cardinal Newman on modern Catholic thought. It is followed by a singularly good study (to be continued in subsequent issue) of The Conception of the Church in the Johannine Writings (pages 97-117) by Dr. E. Gaugler. His illuminating comments on the relation between the primitive eschatological conceptions of the Kingdom and their adjustment to later disillusionment in a synthetic amalgamation in Johannine literature, indicate a powerful and serious grasp of his material. It is interesting to note that he writes: "The view that the writer of the Gospel and the Epistle stood in intimate relation to the Apostle John, probably belonging to his circle of disciples, and communicated his personal tradition, seems to me to possess, on the whole, the greatest probability" (page 102).

Dr. Führer translates Bishop Perry's address delivered November 7, 1923, at Buffalo, at a meeting of the Conference on Faith and Order, on The Incarnation as the Basis of Unity. It is amusing to note how radically the Bishop of Rhode Island is changed when he is translated into German, for even the ascription of authorship reads, [by the] "Right Rev. James Dew, Perry, Jr.," and in the table of contents he is listed as "J. Dew." Such is the sad fate of being translated!

Able reviews, of which that by G. M., of Brusset's new edition of *Kyrios Christos*, is the best, conclude this number.

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NEWS IN BRIEF

FOND DU LAC—The annual meeting of the diocesan Woman's Auxiliary will be held in Christ Church, Green Bay, on the first Tuesday in October. Mrs. Eugene Pantzer of Sheboygan, is the president.

NEW YORK—The Rev. Sidney T. Cooke, chairman of the New York Diocesan Council of the Order of Sir Galahad, should be addressed, after September 15th, at 865 Madison Avenue, New York City.

WESTERN MICHIGAN—A rectory is being purchased by St. Paul's Parish, St. Joseph, and was occupied by the new rector, the Rev. Harry Bruce, on September 1st.—On Thursday, July 24th, Bishop McCormick laid the corner-stone of the enlarged church and parish hall at Holland. Several of the diocesan clergymen were present and the rector, the Rev. D. D. Douglas, recently come from Canada, is enjoying the hearty coöperation of the members of his congregation.—The interior of St. Paul's Church, Muskegon, has been beautifully decorated and will be open for services on September 1st.—A new pulpit has been placed in St. John's Church, Harbor Springs. The church is a memorial of the loving esteem held by the summer visitors in this section, for the late Bishop Tuttle, who, for many years, through his vacation period, held regular services in this church. There is always a large congregation present, and the good Bishop's influence has not stopped with his departure.—Bishop McCormick visited Camp Custer, which is near Battle Creek, and therefore in this Diocese, and held services on Sunday, with other speakers, at a mass meeting at which hundreds of the men were present. There are 5,000 men in camp at this place, it being one of the C. M. T. C. camps. Chaplain Fell is a priest of the Church. The Commandant, General Moseley, is very anxious to maintain the camp at a high level, and all things possible are done to make the men thoroughly efficient.

CONGREGATIONAL APPRECIATION OF AN UNNAMED CHURCHWOMAN

NONCONFORMISTS, I say, because the only church here is Congregational, and she is a High Church Episcopalian. Once in a great while she attends our services, and she is also a giver to the Church, but "all her serious thoughts have rest" in her own "Church," to which she pays special attention during Lent, and which she honors by confessing to a rector "what her all but utter whiteness holds for sin."

So she is nonconformist, but a saint. If anything, or any person, could induce me to receive ordination in the Episcopal way in addition to what I have, it would probably be the hope of being more truly the pastor of this woman. Her beauty is rather in the soul than in the face, but a rare voice is hers,

"ever soft.

Gentle, and low; an excellent thing in woman."

One meeting with her shows that she is a lady.

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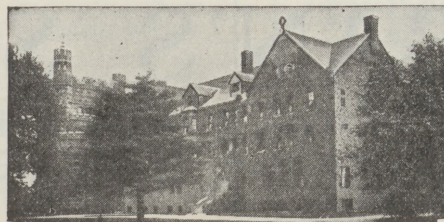
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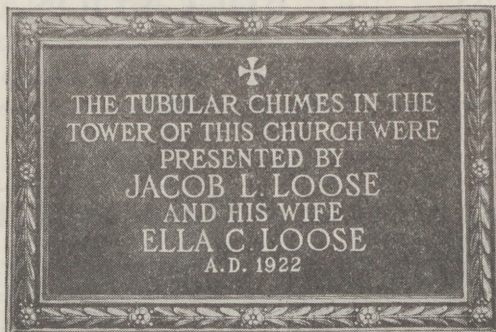
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