

# CHRISTMAS NUMBER

VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER 23, 1922

NO. 8

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# The Living Church



For unto  
you is born  
this day



In the City of David

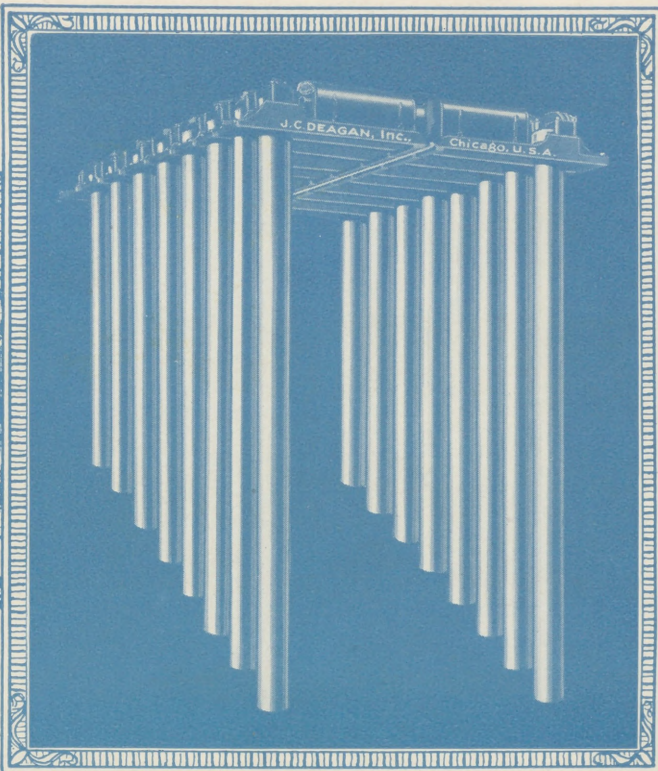


a Saviour,  
which is Christ  
the Lord



P. G. Melbourne





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*"I have built me a monument  
more lasting than brass"—Horace*

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# The Living Church

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VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER 23, 1922

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## The King Comes

**E**VERY normal and healthy-minded child looks forward to Christmas. The more normal and wholesome-minded the adult can become, the more he looks forward to that great feast. "Except ye become as little children . . ." But, we may ask with Nicodemus, how can we? The note of expectation has

almost disappeared from our ordinary life: we are daily oppressed with the sense of routine, of deadly monotony, and surely, if science has taught us anything, it has revealed the inexorable character of law and the timeless beat and urge of events in the world of nature and of men. Tired and listless, spiritless and disillusioned, cynical and *blasé*, we look at life without enthusiasm, without excitement, and without expectation.

Despite the effervescent affirmations of cults of cheerfulness, from Pollyanna to Christian Science, despite the vigorous fervor of dogmatic assertions, many of us are unmoved and most of us are left cold by strident and vociferous proclamations that "the world is growing better". The back-wash of perfervid idealism has left us stranded on the hard shore of bleak fact. We seem to have lost the vim for enthusiasms. We seem to have outgrown the childish faculty of imagination and anticipation. We have recreated and reproduced the very world, grown gray with hopeless and fruitless perplexity, into which there came, without clamor and without stir, the Love of God in the form of a Child. For our part we have set the stage for the very scene, if we consider the historical and psychological background of the world twenty centuries ago.

Day after day sees new illusions shattered, new ideals wrecked. The War has not "made the world safe for democracy". He would be too sanguine who would attempt to maintain that "peace on earth" has followed upon the conclusion of the "war to end war". What unified purpose animated us during the war has disintegrated, now, into desperate and contradictory elements, which seem incapable of even temporary recombination. There is nowhere apparent, in political or social life in the world of man, any unifying or welding power strong enough to bind men together in brotherhood. Few peoples wish the kind of isolation to which their condition determines them. Few men desire enmity as a method of life and a standard of living. There are few places in the world free of warfare, distress, and suffering. Human needs were never greater—and the tragedy of it all is, that no man desires or gives his assent

to things as they are, yet men as a whole will not find the way to change them into things as they should be.

IT MAY BE that the innkeepers of Bethlehem were too busy seeing after the needs and comforts of their guests to find time to attend to the demands of a casual, obscure wayfarer, and his small family. That they had no room for Him in the inn might mean that men were callous then as now; it might just as well mean that men were solicitous then as now—and missed the great opportunity of entertaining a King. We can easily become too busy with the official affairs of our duties, as they are impressed upon our minds in the terms of our own thought, to give due consideration to other claims. Sometimes the most damning verdict is the hideous self-condemnation of the words: "I did not think". So the King came obscurely and almost furtively, to press the claim He always advances on men, that the unusual may garb itself in the usual, that the obvious needs to be sought for, that we can, through too much busy-ness, fail to attend to the Great Business of life. "God in man made manifest" is an ever-present reality in His ordering of His universe. The King is always coming. It is for us that His Advent and Arrival need a special and seasonal underscoring. His hiddenness was to make Him obvious.

All discoveries, from Edison to Einstein, deal with facts that have always been there. It is only the discrimination of a nicely attuned mind that brings to bear an extraordinary ability, which may desery the ever-present fact. Most of us overlook the obvious; it takes the genius to see it. Most of the world, absorbed in its duties and its tasks, was oblivious to the fact in Bethlehem; Heaven attended. We can easily slip into that most fatal of all maladies, failure to appreciate what we take for granted, unless some merciful pain, some kindly calamity, stabs us awake. Many a man has lived to call what might have been his curse, "blessed", for the joy of realization that it brought him. It is part of the divine alchemy that the sordidness of pain, the grim austerity of suffering, should become a joy and a blessing. Discovery and realization are the Call of His Coming; He calls us to find adventure in realizing the obvious, to make ready to greet Him who is always here.

THE KING COMES to inject in us a new spirit in our old lives. He would have us see the same situation, dismal as it may present itself to our wordly gaze, under the new aspects which His Coming reveals. He wants of us a new vision of the old



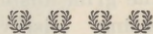
facts. He comes with power to illuminate and widen our horizon, not as the telescope broadens the field of our sight, but as the microscope reveals a new universe in a drop of common water. He would have us learn that expectation and anticipation are the very essential stuff of which the best of us consists, that the surrender to routine of mind begets a monotony of outlook which would make the whole world a jail, too confined for our spirit. He brings us liberty in the new freedom of outlook which He inspires. His Coming truly makes all things new—no friend, no flower, no sunset, no casual happening, can appear and disappear with their customary lack of significance. He bids us await and expect, even where the event might have been the merest commonplace. God is no less present in the ordinary and commonplace than in those extraordinary happenings we must needs call miracles. If one new-born baby was God in the flesh why may He not manifest Himself in other ways just as ordinary?

The King comes to show us the New in the Old. He comes with a great declaration, as momentous and startling as any yet manifested to man: the dazzling adventure of faith lays hold of heaven here and now. He comes to give rest to a tired world by giving to men the clue which will invigorate and inspire them to ever new enthusiasms. Christian enthusiasm proceeds from no denial of facts, no obscuring of issues, no darkening of counsel. We are to look through the apparent to find the real; we are to see, in all the distresses of mankind, all the suffering of a war-tortured humanity, no one less than God Himself suffering and laboring along with man. The great adventure of faith affirms with unwavering certainty that God agonizes with us, makes our cause His own, identifies Himself with us in every way. If He be with us, no grind and moil of circumstance can be pointless or futile in its seeming blindness. We may draw the courage to expect and look forward to a new day about to dawn—if the Lord of all be one with man.

He comes to make His the cause of every one who suffers, who is in need or in distress, who is lonesome or in grief. He bids us serve men for His sake, just as we might have longed to give shelter and food to the Holy Family. "Inasmuch as ye do it unto the least of these My brethren", He tells us. He would not have our devotion to Him evaporate in pious wishes and expend itself in devout expressions. His revelation was not in word so much as in deed. God *Gave*.

"The King" comes as the Man of men, to claim His throne in our hearts. At times we may be perplexed, in these days of democracy in blatant theory, at His title. What have "kings" to do with our concerns? In the divine economy there is no autocracy, no Prussianism. It was freely that He gave Himself to men, and it is our free choice of Him that He craves. His throne is among us, not above and beyond us. He rules His own with an authority and power that no earthly ruler ever possessed, for it is based on the freedom of utter and complete allegiance. He asks, but does not demand, our loyalty. The obedience, and service He would have is that of our free wills freely giving ourselves to Him. Within all of us there surges and moves a tide of unfulfilled longing, that age-long craving of the human heart to find true freedom in an allegiance that will be bigger than ourselves; what higher claim can God present to us than the call to come to Him and find our truest selves in Him? No ideal of Love has ever been higher than that given concrete embodiment in the Incarnation. Faith comes to raise us out of doubt and puzzlement, to affirm the great fact as a new, yet an age-long, thing in human history; to release us and lift us out of self to give Him that need of worship which every heart must needs offer sometime, or be unsated, and to proclaim that the best that man could think of God, the highest he could imagine, is infinitely less than the Reality.

*Venite, adoremus Dominum!*



### AT BETHLEHEM

At Bethlehem, this blessed Christmas morn,  
The King of Kings, the Lord our God, is born,  
Who for each child of man a home supplies,  
Yet, homeless, in a lowly manger lies!

HARRIET APPLETON SPRAGUE.

## ACKNOWLEDGMENTS

### NEAR EAST RELIEF

Betty, George, and Dora Redway, New York City and Boston*	\$ 4.25
Hannah J. Rand, Lyons, Ia.	50.00
St. Paul's Church, Gardner, Mass.	4.95
A Friend in Portage, Wis.	5.00
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A Communicant of St. Paul's Church, Washington, D. C.	5.00
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In Memoriam, F. W. M. *	2.00
R. H. (refugees)	10.00
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St. Bartholomew's Church, Hohokus, N. J.	10.00
Nora Hatch, Manhattan, Kansas**	2.00
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	\$497.82

\*For starving children

\*\*For Armenian Christians

†For Christian Sufferers in Smyrna

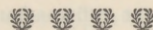
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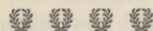
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## REVELATION

The King came down to dwell with men  
On the manger-throne of Bethlehem  
In silence and in mystery  
Of sorrow and humility:  
And only the star gave the outward sign  
That a helpless babe was the Lord Divine.  
The King comes down on His altar-throne  
And His unseen Presence is only known  
In silence and in mystery  
To penitent humility;  
While the tapers with their gleaming light  
Proclaim alone the Lord of might.

ELIZABETH F. TALLEY.



### THE MESSAGE OF PEACE

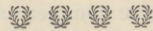
THE CHRISTMAS SEASON comes with its message of peace to a world torn and rent with many divisions, a world in which there is much strife. This strife is to be allayed and these divisions healed not by any process of statutory enactment, but by that spirit of brotherly love and kindness which takes possession of the human heart at Christmastide. Just so far as that spirit continues regnant in the hearts of men throughout the year will the Christmas season be prolonged and continue to give its blessings to mankind.—*Rt. Rev. David H. Greer, D.D.*



## THE FOURTH SUNDAY IN ADVENT

O Lord, raise up Thy power and come to be  
Amongst us, and, we pray, of Thy great might,  
Grant us Thy succour, for our sins delight  
To let and hinder always as we flee  
Along the course that leads us straight to Thee;  
Thy grace and mercy, Lord, can change the night  
Of wickedness to day: behold our plight  
And help, deliver us most speedily.

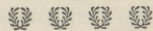
We plead the satisfaction made by Him,  
Thy Son our Lord, whose advent we await,  
When we shall go from earthly gropings dim  
To all the glories of that heavenly state  
Where to the Triune God we hope to raise  
In endless glory, endless hymns of praise.



## CHRISTMAS

Almighty God, whose sole-begotten Son  
To take our nature Thou hast given earth  
And from a Virgin pure to come in birth  
As on this day that we make holy one:  
Grant that by grace of new birth, adoption,  
We, made Thy children, may show forth Thy worth,  
And e'er receive Thy Spirit without dearth;  
Through Him we pray, by whom all this is done.

As He, Thy most beloved Son, became  
For our sakes man, e'en through the gate of birth;  
Grant, as we celebrate His natal day  
Before Thy sight with this our grateful mirth,  
We, born again by grace, may have the same  
Renewed, that we Thy children e'er may stay,

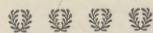


## CHRISTMAS (Earlier Service)

O God, who yearly grantest us the joy  
Of glad remembrance of the natal day  
Of Jesus Christ Thy Son our Lord; We pray  
That, as we greet Him thus, we may employ  
Sure confidence when He comes to destroy  
All sin, and, our Redeemer, comes to stay  
As King among His people for always,  
And bring us pleasures that shall never cloy.

With gladsome hearts we hail His coming here  
To bring us back from sin's consuming fear,  
And may we hail, with equal gladness, when  
He comes to be th' eternal judge of men.  
Grant by Thy grace that we may live so well  
That we, in Him, eternal joys may tell.

H. W. T.



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

December 25

**R**EAD Isaiah 9:1-7. Text for the day: "For unto us a child is born, unto us a son is given."

Facts to be noted:

1. The coming of Christ into a world of darkness.
2. "The light shineth in darkness."
3. The meaning of our Lord's name.

Our Lord Jesus Christ is a gift to the world. In this lies the glory of the gospel message. It is this that makes the gospel. "The gift of God is eternal life through Jesus Christ our Lord." He is the Remedy for distress, the Example of new life, and the Power to make the Example effective. The Rev. H. S. Holland writes: "Not only is He the wisdom of God, in which the world was made—not only the Revelation of God, who lighteth every man—but also the Power of God, to arrest the flood of evil, to push back the merciless curse, to force open the bolted gates; the Power by which the strong Will of God enters into action upon the field of human history, and works mightily, thrusting its victorious way against all the weight of hostile principalities and unkindly powers. With power He comes from heaven that you who receive Him may have power to become, in His adoption, sons of God." Today let us realize what God's Gift to the world means to you and to me.

December 26

Read St. Luke 7:11-18. Text for the day: "Young man, I say unto thee, Arise."

Facts to be noted:

1. The meeting of the two processions at the gate of Nain.
2. The procession of life and the procession of death.
3. The result.

Two processions met at the gate of Nain. At the head of one was a bier, bearing the body of a young man. At the head of the other was our Lord. Here we have the meeting of life and death, and the result is life and joy. These two processions are meeting every day in every part of the world, and where death is willing to hear the voice of Life, "Arise", the result is always the same: happiness, and joy, and peace. The Christian missionary goes to the head-hunting tribes of the islands of the sea, they hear his voice, and the land of darkness and death becomes a land of light and life. The Salvation Army lassie goes into the slums of a great city. There she finds vice and death. Her voice rings clear and loud; "Arise": and crime, and sin, and death give way to virtue, righteousness, and true life. Darkness and despair come to us only too often, the struggle seems too hard, and then comes the voice that has come down the ages, "I say unto thee, Arise"; and the Christian man and woman takes heart, life returns, and the darkness and despair disappear.

December 27

Read Psalm 16. Text for the day: "I have set the Lord always before me: because He is at my right hand, I shall not be moved."

Facts to be noted:

1. God alone the source of true happiness.
2. The intimate relation between the Psalmist and God.
3. Secure in his faith the Psalmist looks for a life of unbroken fellowship with God.

Here we have an illustration of the true "practice of the presence of God". In his little book, Brother Lawrence says: "This made me resolve to give the all for the all; so after having given myself wholly to God, that He might take away my sin, I renounced, for the love of Him, everything that was not He; and I began to live as if there was none but He and I in the world. Sometimes I considered myself, before Him, as a poor criminal at the feet of his judge; at other times I beheld Him, in my heart, as my Father, as my God; I worshipped Him the ofttest that I could, keeping my mind in His holy Presence, and recalling it as often as I found it wandered from Him. I found no small pain in this exercise, and yet I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind had wandered involuntarily. I made this my business as much all the day long as at the appointed times of prayer."

December 28

Read Psalm 40:1-11. Text for the day: "Blessed is the man that maketh the Lord His trust, and respecteth not the proud, nor such as turn to lies."

Facts to be noted:

1. The reward of patient waiting upon God.
2. The blessedness of such a trust.
3. True service consists in obedience to the will of God.

It is so easy to look ahead and see in the future insurmountable barriers. It is only too easy to magnify our present problems. But most of us are prone to do this. It is a mistake. Look back over the past and see just how you were brought safely through places that, at one time, it seemed were absolutely impassable. Said a man, the other day, to the writer: "God has been very good to me." That man has had the same experience as the Psalmist. He waited—patiently—and God heard. The temptation to turn aside to the self-sufficient and self-trusting is very great, and the temptation to lower one's standard at times is even greater, but let us learn a lesson from the writer of our lesson. Have patience; trust God and we too, shall know the meaning of the text appointed for this day: "Blessed is the man that maketh the Lord his trust."

December 29

Read II St. Timothy 4:1-8. Text for the day: "I have fought a good fight, I have finished my course, I have kept the faith."



Facts to be noted :

1. St. Paul's charge to Timothy.
2. He realizes that he has but a short time to live.
3. The secret of his assurance of his reward.

Where does the fight begin? Where did it begin with St. Paul? Within. Hope of victory in the battle against the evil of the world, can only come as the result of victory over self, the victory within. St. Paul says: "I keep under my body, and bring it into subjection." It was here he fought a good fight and won. What was his course? He was called to preach the Gospel to the Gentiles, and never once did he swerve from his task. Each one of us has a course to be followed for God. How are we following it? What are we accomplishing? When the blessed Lord Himself hung upon the cross, He cried, "It is finished". It was a cry of triumph. His work of redemption was accomplished. He had finished His course on earth. What is your course? And the faith? Here we have St. Paul's secret of success. He stood for the faith once delivered to the saints (Jude 3). He trusted God. He was confident of victory. He was sure of his reward. Commit the text to memory.

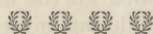
December 30

Read II Kings 5:1-14. Text for the day: "My father, if the prophet had bid thee do some great thing, wouldest thou not had done it?"

Facts to be noted :

1. The faith of the little maid.
2. Elisha's command.
3. The result of obedience.

Those servants of Naaman were right. They knew human nature, and human nature in a great captain, and in a humble private, is much the same. Most of us find ourselves, at one time or another, in just the state of mind in which Naaman found himself. He was willing to do something that would attract attention, something worthy of one in his exalted position. But to go and bathe in that little Jordan river seven times? Nonsense. But the good judgment of his servants prevailed. Naaman obeyed, and Naaman was healed of his leprosy. It is an old, old story, isn't it? Baptizing a child in the name of the Trinity is not very much, apparently, but it is the Master's command. Kneeling at God's altar and receiving that small piece of Bread and those few drops of Wine may not seem to have a great significance to the onlooker, but it was Christ who said; "This do in remembrance of Me". And so with prayer, and our Bible study, and our Christian service. The Master commands. Obey, and leave the results with Him.



### A CAROL FOR CHRISTMAS

It was a Winter's Night,  
In Holy Land of Old,  
While Shepherds Watched their Flock  
All Safe within the Fold,  
When Suddenly all Bright  
The Heavens Flamed with Light  
And Angels sang Hosannas Loud  
To Greet the New-born King.

The Wise Men from the East  
Led by a Glowing Star,  
Brought Gifts of Costly Wise;  
They Journeyed Thus from Far  
On Strange and Foreign Beast  
To Find of Men the Least,  
And Yet to Seek the Lord of All,  
To Greet the New-born King.

Yet Herod Sought to Slay  
The Little Baby Child  
But He was Kept from Harm  
By Mary Mother Mild:  
And So on Christmas Day  
We Sing our Merry Lay  
To Praise and Bless our Saviour Dear,  
To Greet the New-born King.

H. W. T.

### NATIONAL COUNCIL ON TURKISH SITUATION

THE NATIONAL COUNCIL, on Dec. 13th, unanimously pledged to President Harding "complete support in any action he may take to protect the rights, the lives, and the religion of Americans in Turkey."

The preamble and resolution adopted are as follows:

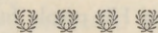
WHEREAS: The General Convention of the Protestant Episcopal Church assembled at Portland, Oregon, in September 1922, by resolution expressed its horror at the appalling tragedy then being enacted in Asia Minor, and called upon the President of the United States to make every effort for the establishment of justice, mercy, and peace in that stricken region, and,

"WHEREAS: Current Resolution No. 74 introduced in the House of Representatives, Dec. 5, 1922, by Representative Hamilton Fish (a member of St. Thomas' Church, New York), calls upon Congress to give complete support to the President in any action he may take to protect the rights, the lives, and the religion of Americans in Turkey;

NOW THEREFORE: Be it resolved by the National Council of the Protestant Episcopal Church in session in the City of New York on the 13th day of December, 1922, that the National Council fully endorses and approves such resolution and expresses the hope that it may be speedily passed by both Houses of Congress, approved by the President, and by him given such force and effect as the conditions may demand."

The significance of this unusual action is indicated in the fact that Congressman Fish's proposed resolution declares it to be "the earnest hope of the Government of the United States", and requests the President so to inform the Government of Turkey that the latter "take such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of Turkey all the rights belonging to them, both as men and Christians; and pledges the support of Congress to the President, in the most vigorous action he may take for the protection and security of American citizens in Turkey and to obtain redress for injuries committed upon the persons or property of such citizens.

[EDITORIAL NOTE: A full report of the recent meeting of the National Council will appear in the next issue of THE LIVING CHURCH.]



### CHRISTMAS 1922

O tender, helpless, wondrous Child,  
From highest Heaven, yet lowliest born,  
Adored by angels undefiled,  
Yet held by impious men in scorn.

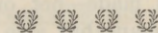
Unfathomed depth of Love Divine,  
Of mercy past imagining,  
Leaving the glory that was Thine  
Light to Thy darkened world to bring.

O Holy Child! Our spirits yearn  
In contrite love, adoring awe;  
Our humbled hearts within us burn,  
Seeing what once the shepherds saw.

The cattle stall, the manger bed,  
The Babe of blessed Mary born,  
The Prince of Peace upon whose Head  
Should press the cruel Crown of Thorn!

O Love, Incarnate! What are we  
That Thou on us Thy Love shouldst spend!  
We kneel before this Mystery—  
Our God, yet Brother, Saviour, Friend!

Mrs. J. D. H. BROWNE.



### THE "LITTLE PEOPLE'S" CHRISTMAS

LONG AGO, in Merry England, the popular belief was that the "little people" of the forest come at Yule time to join in the Christmas festivities with mortals. Now, it is well known that the "little people" do not like to be seen and will not venture where there is any possibility of prying human eyes finding them. So, in order to please their sprightly little guests, rich and poor provide the tiny friends with hiding places of thick, green wreaths and festoons, where they can look on the revelries unseen.—Selected.



## The Flight Into Egypt

By Sallie Dooris

### EPIGRAPH

The angel of the Lord appeareth to Joseph in a dream, saying: "Arise, and take the young Child and His Mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him."

When he awoke, he took the young Child and His Mother by night, and departed into Egypt, and was there until the death of Herod.

**T**HE STORY of the Divine Compassion is the most exalted of all the stories of Love: How for us men and for our salvation, He came down from Heaven...and was made Man—the Incarnate God becoming a little Child; the Virgin Mary, His Mother.

The infancy of the Child is shrouded in obscurity. Here and there we get a glimpse of the Christ Child and that the briefest; and we long for more. The subject is a sacred one, and the ground we tread so holy, that, even when verging on the traditional, one feels that the very shoes ought to be removed from off our feet. Yet one cannot but have a feeling of pity for the simple maiden Mary, fourteen summers old, wedded to the old grayhaired Joseph. We gladly share the belief, handed down from earliest times, that St. Joseph was

Herod as a usurping prince, the most likely one to deprive him of his crown.

One can readily imagine the dismay and anguish suffered by the young Mother and Joseph in their little home in Bethlehem. Here it was that Joseph had his shop, and plied his trade as carpenter, to provide food and shelter for the dear ones of his household; and Mother Mary performed her daily tasks, waiting with tender care and devotion on the Child, a devotion akin to adoration, making of the most trifling service a thanksgiving to Heaven, that to her had been awarded the highest form of motherhood, that to her, through all ages, would be given the title of Blessed.

Where Biblical history ends, tradition steps in. The message to flee into Egypt was obeyed.

The early Fathers taught that, a little after sunset, the fugitives left their home for the long journey. To commemorate the event, this hour, ever after, has been marked by the Angelus Bell. Raphael, the prince of guardian spirits, is said to be the angel who guided the Holy Family in their flight. It was Raphael, too, according to the early Christians, who



THE FLIGHT INTO EGYPT.—Hunt

the earthly guardian of the Mother, and foster-father of the Child, and, as protector of both, to him came the warning to flee from the wicked Herod.

This was he, who was known as Herod the Great, because he had distinguished himself by his monstrous crimes and cruelties, as well as for his great talent for governing and defending his country. He achieved a reputation for magnificence in repairing the Temple and in ornamenting the cities of his Kingdom. He had received his appointment from the Romans, who had conquered Judea some sixty-three years before. He was jealous of any power that might arise to dethrone him.

It was expected, according to prophecy, that, at this time, a remarkable personage would appear in Judea, the long looked for Messiah of the Jews, who, they believed, would deliver them from Roman bondage. This expectation had spread whenever the Jews went into Greece, Rome, Egypt, or the countries of the East. Therefore it was, that the young Child, whom the Magi had travelled far to see and to worship, was sought by

appeared to the shepherds, announcing the Saviour's birth.

Egypt, the land of refuge, is southwest of Judea, distant from Bethlehem many miles. It was, at the time, a Roman province, but beyond the power of Herod, for his jurisdiction extended only to the river of Egypt. There were many Jews in the land, who had built temples and synagogues and made their homes there, and Joseph and his family would find friends amongst their own countrymen. The Book of the Golden Legend, compiled by an archbishop in the thirteenth century, and printed by Caxton in England, gives many stories, historical and legendary, of Old and New Testament characters, and many tales of the Mother and Child.

There is a tradition that the flight was miraculously performed, that the weary miles between Bethlehem, and the haven of refuge, were bordered with roses and lilies. Soft velvety grass sprang up to cool the weary feet. When they became hungry or thirsty, fruits ripened, and bent their boughs to have the honor of being plucked, and wells of purest water sparkled and bubbled upward to satisfy their thirst.



It is related, their flight was carried to Herod's ears, who sent soldiers after them. On their way the Holy Family came to a field, where a man was sowing wheat. Mary said to the husbandman, "If soldiers come this way, asking if strangers have passed by, and if you have seen them, you must answer, 'Yes, when I was sowing this grain'". The sower bowed low and said, "Peace be to thee and thine, young Mother. May the Son in thine arms be a wise Man and a just, and stand in the gates with the elders of the city."

Soon there was a rustling, creeping sound. The grains slipped through their husks, the field was alive with tiny sprouts. By midnight it had grown high as the sower's knees; it grew to his waist. The miracle went on all night: the stalk the blade, the full ear. When the sun arose, it was on a rich field of yellow grain, ready for the reaper. The husbandman sent a boy to his hut on the hillside, near which a fig tree shaded the spring, with word to his mother that he was safe, and to send the sickle by the lad. "Great things have been done tonight, and I must stay till I deliver the message of the woman with the baby."

In the morning watch came the soldiers, who asked, "Have you seen a well-favored woman, with a Child in her arms, traveling this way? She was on an ass, which was led by an old man, and they were going in haste". The reaper, who was cutting his grain, waved his blade high in the air so it made a circle of light, and replied, "Yes, I saw them not long since".

"How long ago?" asked the head soldier.

"When I was sowing this wheat," said the reaper. Then the officials of Herod left off pursuit and returned to Jerusalem.

It is recorded that, when they passed the Temple at Jerusalem, the golden gates shook and trembled before the Holy of Holies, while the veil, that concealed the mysteries, waved back and forth in obeisance to the Child in Mother Mary's arms.

Once the fugitives entered a forest, so dense and dark that they would have lost their way, were it not for the angel who went ahead with a star from heaven in his hand for a lamp. As they journeyed, the birds sang their sweetest songs; the wild beasts of the forest, lions, jaguars, wild-cats, and panthers, forgot their brutal natures and gazed at the procession in awe. The trees of the wood bent their tall tops in adoration of the kingly Child. Only the aspen refused obeisance in her pride. And the Christ Child raised His eyes to the branches in rebuke, and the leaves began to tremble on every limb, and continue to do so to this day.

Of all the trees of the forest, the palms were most devout and intelligent. They bent their tall forms so low, that outstretched hands could gather the clusters of dates. Cherubim and Seraphim guarded their couch of moss and flowers, and, with folded hands and overshadowing wings, kept nightly watch.

One of the most beautiful of all the stories of the flight is that, when at the close of a weary day, having plodded along as fast as the ass could travel, the fugitives stopped at a cave in a mountain-side, the home of a bandit-chief and robber.

The chief invited them to stop and rest. The pilgrims, not knowing his fierce nature, gladly accepted the offer. He gave them goat's flesh to eat, with black bread and sugar dried dates. All he had, he spread before them for refreshment. The tired ass was turned loose to graze on the stunted herbage.

The robber's wife saluted the Mother kindly, and gave her water to bathe the Child; water, one of the most priceless boons of the desert, so scarce that not a drop was allowed to waste. When the Virgin had bathed the infant Jesus, the Bedouin woman used the same water for her own child and, lo, it became radiant as a sunbeam and the whole cavern became illuminated. Then the wild woman of the desert knew that she had entertained heavenly guests, and that a blessing would descend upon her tribe.

The Holy Family slept in peace, for the robber chief's sword was stuck in the sand at the mouth of the cave.

The next day the chief went a day's march with them, and sent them forth rejoicing. Years passed. The robber's boy grew to manhood, more evil than his father. At last he was brought to judgment, tried, and condemned to death for his numerous crimes. Then the last great scene on Calvary was enacted.

The robber was one of the two condemned to the Cross on either side of the Christ. The waters of purification that had bathed him in infancy came as a saving grace, and the sinful eyes were opened to behold the Saviour of the world, and he cried: "Lord, remember me when Thou comest to Thy Kingdom." And then came the gentle words from the Cross, "Today shalt thou be with Me in Paradise."

Another legend relates that, in crossing the desert, they befriended a poor slave girl, who had been abandoned by some caravan. Mary gave her food, and, at night, she lay down on the sands with her unknown friends to sleep. Trees bearing fruit, blooming flowers, and bird songs, greeted them next morning when they awoke. To this day the well of Remasd remains at this place, and its cooling waters refresh the weary traveler.

The slave girl made the Virgin Mother understand that a city lay to the southward, four days journey off. There were women there wearing veils like hers. So they journeyed on, and came to Heliopolis, or the City of the Sun, five miles from Cairo. Here their journey ended, and the Holy Family rested for a while.

The home life once more began. The Child was taught daily by His Mother. It was the year-long life of the home that inculcated the instruction: the solemn grace at table; the little, rolled-up texts on the door-post; the phylacteries on arm and forehead; the recurrent Sabbath lights; the festivals: all these were observed. There was a temple to Jehovah in Heliopolis, attended by devout Jews, and a welcome was given the refugees.

Tradition again comes to our aid and tells that Joseph worked at his trade and the mother did embroideries, working on mummy clothes; they are towels of spun linen, as large as the modern bath towel, and are sometimes found in catacombs as fresh as though placed there yesterday. About twenty years ago a mummy case was opened, and a body found, rolled in four linen shawls, bearing the initials of the Blessed Virgin Mary. The pattern of these was found to be similar to what the women of Bethlehem of Judea worked at that time. Devout, but credulous, souls believe them to have been made by Mother Mary.

Heliopolis, as it was called by ancient Egyptians, but Mataria in our time, was originally a beautifully located town. It very early acquired, and long possessed, great celebrity for its magnificent Temple of the Sun, a splendid structure with one hundred columns. It was, for ages, the chief seat of Egyptian learning, according to Strabo, the Greek geographer. The city stood on a large mound, and had lakes in front, filled with water from the neighboring canals. Mataria is now an insignificant place. But one pillar of the temple is standing, the oldest work of lower Egypt, a monolith over one hundred feet high, erected in the year 2803 B. C. The Nile floods the country without hindrance, burying deeper and deeper the dead civilization, of which the obelisk is the tombstone. Here, then, we leave Joseph and Mary and the Child; for the Angel Gabriel's message to them was to remain until he brought them word of the death of Herod. This event is computed to have been in the thirty-seventh year of his reign, and four years after the birth of Christ.

In his last illness, a little while before he died, he sent orders throughout Judea, requiring the presence of all the chief men of Jericho. His orders were obeyed, for they were enforced by no less a penalty than that of death. When they were come, he had them all shut up in the Circus.

Calling for his sister Salome and her husband, Alexis, he said: "My life is short. I know the Jewish people, and that nothing will please them better than my death. Their chief men are now in custody. As soon as the breath leaves my body, and before my death can be known, do you let in the soldiers upon them, and kill them. All Judea then, and every family, will, though unwillingly, mourn my death."

When Herod was dead, an angel appeared in a dream to Joseph, saying, "Arise, and take the young Child and His Mother, and go into the land of Israel; for they are dead which sought the young Child's life".

Of their return to their home land, tradition is silent. All we know is that Joseph obeyed the angelic command: "And he arose, and took the young Child and His Mother, and came into the land of Israel."





## The Birthday of Our Lord

By the Rev. J. H. Eggar, D.D.

**T**HE WESTERN Christian world celebrates the birth of our blessed Lord on the day which, in commemoration of that event, we have named Christmas Day—the twenty-fifth of December. And yet one can scarcely find a book, or a review, or a newspaper article, in which the date of our Lord's birth is alluded to, in which discredit is not thrown upon the Church tradition in this regard, and some other date assigned for which there is not a particle of evidence. The usual formula is to this effect: "The date of the birth of Christ is unknown, but it was certainly not December 25th, it was more probably in April, or May, or June," or whatever month strikes the writer's fancy—and every month in the year has struck the fancy of some writer. Hence it has come to pass, that while we all acquiesce in the celebration of our Lord's birth on Christmas Day, yet a great many are led to doubt that that is the day, and therefore it may be well to show—which can easily be done—that Scripture, while it does not name any date, yet gives indications from which we may safely and reasonably conclude that it was about that time.

The Church tradition is that our Lord was born on the 25th of December. It is admitted that there is no *direct* way of proving this from Holy Scripture, because neither is the date itself mentioned in the Gospel, nor is there any date of that year from which we can infer it. But we learn from the Gospel according to St. Luke 3:23, that the date of our Lord's baptism was very near the anniversary of His birth. "Jesus," it says, "began to be about thirty years of age," when He was baptized. There is, therefore, indirect evidence for the Church tradition; by counting back from the first Passover of our Lord's ministry to the time of His baptism, according to the narrative of St. John in the first and second chapters of his Gospel; because the same tradition which puts the birth of our Lord on December 25th, puts His baptism on January 6th, and St. Luke's expression authorizes us to say that they were as near together as that. If, then, we can account for the time between the baptism and the passover, that will be a corroboration of the tradition concerning the date of the birth, as well as that of the baptism.

Now, the passover was determined by the full moon which came immediately after the vernal equinox (March 21st), as Easter is with us. Let us assume that the year in which our Lord was baptized was, as some chronologers have calculated, A. D. 28. For that year, the first day of the passover week is given as March 30th. From January 6th to March 30th is eighty-three days, or if leap year is allowed for, eighty-four days. What is told us of our Lord's actions during those days?

St. Luke 4:1 says: "And Jesus being full of the Holy Ghost, returned from Jordan, and was led in the Spirit into the wilderness, being tempted of the devil." The expression does not imply haste under excitement. First, "He returned," then He "was led", and was obedient to the leading. It might well be that the temptation began after a Sabbath, and ended just before a Sabbath, for it lasted, we are told, forty days—and six full weeks are forty-two days. No journeys would be taken on the Sabbath, and it is reasonable to allow forty-five days for the time between the day of the baptism, and our Lord's return to Betharaba beyond Jordan, "where John was baptizing" (St. John 1:28). Let us, for clearness, put dates probable under this hypothesis to the times mentioned in, or inferred from, the Gospel narrative. Forty-five days from January 6th would bring us to February 20th.

February 20th—On this day John has his interview with the deputation of priests and Levites who had been sent from Jerusalem, by the authorities, to question who he was and why he baptized, and to whom he said, "There standeth One among you whom ye know not" (St. John 1:19-28).

February 21st—"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world!'" I infer, from the solemn and emphatic way in which the evangelist twice speaks of this as the "record" of John, that it was said to the deputation from Jerusalem, who had questioned him the day previous, that it was a part of the official answer to the official inquiry (ch. 1: 29-34).

February 22d—"Again, the next day after, John stood, and two of his disciples, and looking upon Jesus as He walked, he saith, 'Behold the Lamb of God!'" And the two disciples heard him speak, and they followed Jesus," etc. (vv. 35-39), remaining with Him all that day from the tenth hour.

February 23d—Andrew finds his brother Simon (St. Peter) and brings him to Jesus (vv. 40-43). We cannot suppose that, leaving our Lord late in the evening, Andrew would come back with Peter that same evening. It is thought that as Andrew brought Peter, so John brought his brother James to our Lord at this time.

February 24th—"The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, 'Follow Me,'" etc. (vv. 43-51). If Betharaba were the place where John baptized at the first, as seems probable from St. John 11:40, and that it were at the fords of the Jordan, near Jericho, it would be a two or three days' journey from there to Nazareth, which was our Lord's home, and a still longer journey to Cana, where His first miracle was wrought. Jesus, therefore, begins, but does not finish, His journey on this day. Philip brings Nathanael to Jesus.

February 25th—Our Lord reaches Nazareth on the eve of the Sabbath. St. John does not mention this. His narrative pauses here; but it is most likely that He would spend the Sabbath at His own home.

February 26th—The Sabbath at Nazareth.

February 27th and 28th—At Nazareth—invitation to the wedding. "And the third day there was a marriage in Cana of Galilee, \* \* \* and both Jesus was called, and His disciples, to the marriage," (ch. 2:1). I cannot think that this was the third day after that previously mentioned by St. John; rather it was the third day after some day which had fixed itself in St. John's mind at the time, either the Sabbath, or the day the invitation arrived; for it is not probable that our Lord would have been informed of the wedding until He reached Nazareth.

March 1st and 2d—The marriage at Cana of Galilee, and our Lord's first miracle. If Dr. Edersheim is correct in saying that the marriage of a Jewish maiden always took place on a Wednesday, then March 2d, according to the scheme we are following, is the probable date.

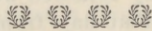
Now, the passover, as we said, is given as March 30th, for the year we are considering. From March 2d to March 30th is exactly four weeks. Of this about one week, including a Sabbath, was taken up with the journey to Jerusalem. This leaves three weeks between the marriage at Cana and the beginning of the journey. All that St. John tells us of this short period is, that "after this", that is, after the wedding—



an indefinite phrase, like "after this" at the beginning of chapter 5, or "after these things", in chapter 6—"After this, He went down to Capernaum, He and His mother, and His brethren, and His disciples, and they continued there not many days." Our Lord may have remained in Cana several days, as the guest of Nathanael, whose home was there; or He may have returned to Nazareth; at any rate three weeks does not seem too long a time to put between the marriage at Cana, and the termination of the visit to Capernaum.

This review of the Gospel history is intended to show that what is related in Holy Scripture, about the time spent by our Lord between His baptism and His going to Jerusalem to keep the passover, agrees with the tradition of the Church that He was baptized on the sixth of January. It does not *prove* it; it does not contradict it; but it does show it probable; it corroborates the tradition, and that is all we can require of it. I do not say that all things happened on the days as given above, but they could have happened that way. I do not even say that the year 28 was the year of the baptism; but if it were the year before, or the year after, or any other year, the adjustment would not be very different. I have simply given an illustration to show that the Church tradition agrees better with the story as gathered from St. Luke and St. John, than any other could.

All that remains to be said is, that St. Luke's expression that, at the time of His baptism, "Jesus began to be about thirty years of age," is not meant to imply that there was any doubt whether He was twenty-nine, or thirty, or thirty-one years of age; the idiom means that the day of His baptism was about the time of His entering upon His thirtieth year; but not the very day. We may, therefore, without going into elaborate arguments with which chronologers have filled volumes *pro* and *con* on this subject, accept what has been here brought forward as in favor of the Church tradition that our Lord was born on the twenty-fifth of December.



#### PROGRESS TOWARDS CHRISTIAN UNITY

EVERYWHERE Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace, and righteousness, and love, and that, until the Churches are visibly united, they cannot proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order, to prepare the way for the unity of the Churches, is arousing increased interest.

In Canada, the Congregationalists, Methodists, and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing Commissions to confer.

In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian, and Presbyterian Churches held remarkable conferences last winter.

In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists, and Presbyterians are discussing the matter seriously.

The South India United Church and the Church of England are continuing their hopeful negotiations.

The Presbyterian, Church of England, Methodist, Congregational, and other missionaries are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

In China, a National Christian Council has been formed by members, foreign and native, of most of the Christian Missions which, it is hoped, will prepare the way for direct efforts for one Church in China.

In Egypt, members of the Church of England and the Greek Orthodox, the Coptic, the Syrian Orthodox, the Armenian, and the Presbyterian Churches are continuing hopeful conferences.

In Ireland the Presbyterians and the Church of Ireland are considering the matter.

The recognition by the Ecumenical Patriarchate of the Holy Orthodox Eastern Churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox Churches and the Anglican Communion. The decision of the Ecumenical Patriarchate will need the assent of the

other Patriarchates, and the autonomous Eastern Orthodox Churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic Churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic Churches are closer.

Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

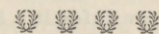
In the United States, the Episcopal Church has made canonical provisions by which its bishops will be enabled to give to ordained ministers of other Churches an Episcopal commission.

While federation is not a substitute for unity, it is a step toward it, and the Federal Council of the Churches of Christ in American is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and federation movements are well advanced in Germany and Switzerland.

The Northern and Southern bodies in the United States, of the Methodists, Presbyterians, and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the division which separated them many years ago.

The World Conference on Faith and Order, 174 Water Street, Gardiner, Maine, U. S. A., has published, for free distribution to all who apply, pamphlets reporting some of these efforts and explaining the World Conference movement toward Christian Reunion, and a list in English, French, German, and Greek of topics for the consideration of groups of Christians as preliminary to the approach to unity.

The interest in Christian Reunion is especially keen in England. The Secretary has been receiving each week this autumn from fifty to one hundred cuttings on the subject from English papers. For instance, in the last week, that ending November 18, there came sixty-five, twenty-eight from religious and thirty-seven from secular papers, aggregating one thousand inches of space.



#### NATIVITY

O Lord of Hosts, who in the manger lay,  
Be Food for all Thy flock on Christmas Day.

Stars overhead,

Light ye my way

To where Christ lies awake,

On Christmas Day.

Babe of the World, with tiny Hand outspread,  
Give Thou Thy waiting flock their daily Bread.

Wind of the night

Waft me, I pray,

To where Christ lives and breathes,

On Christmas Day.

Emmanuel, constrained by Love to stay,  
Hold Thou my heart to Thine on Christmas Day.

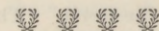
Darkness of earth,

Find Thou the way

To where Christ floods with light

Our Christmas Day.

M. M. F.



#### MERRY CHRISTMAS

How STRONG and beautiful is the Salutation of the Day! It is not merely the utterance of a kindly wish, but is also the proclamation of a blessed fact. Because Christmas does offer real and lasting gladness, we greet each other with words expressive of the hope that all of us may partake in that gladness. The Herald Angel spoke the first "Merry Christmas," when he said to the Shepherds, "I bring you good tidings of great joy"; and he foretold its repetition all along the centuries, when he added, "which shall be to all people."

—Bishop Mann.



## Christmas Tide in Cuba

By the Ven. W. W. Steel

“P IGS IS PIGS.”

In the United States, north of the Mason and Dixon's Line, corn may be the king, with the price at one dollar a bushel; south of that line, the boll-weevil being eliminated, cotton is king; but in Cuba, everywhere and all the year round, sugar and Miss Nicotine are king and queen, except during the week before Christmas. Then pigs have the deadly place of honor; for early Christmas morning, just after the midnight mass everybody eats *lechón*, or pig; doctors and lawyers, merchants and chiefs, the rich, the poor, the beggars and the thieves; the President in his palace, the rich in their mansions, in every house in the great city, out in the jungles and the cane fields, in dirt floored huts by the light of candle or kerosene lamp, at any time after the midnight mass of *La Noche Buena*, all the people gather about the board, festive or frugal, for *la fiesta de lechón*. No one seems to know why they do this. Some say that it is because pork is the best and cheapest meat to be had in Cuba, and within reach of everybody; others say that in this way all Christians are to protest against the Jews, to whom the pig is an unclean and forbidden animal. Be that as it may, all the week before Christmas, the *patio* of the plaza or market place is filled with pigs, in pens, or in boxes, or lying on the ground, their legs tied together, but their mouths wide open and very voiceful. They will be surrounded by hundreds of men and women and boys, and even girls, selecting pigs for their respective families, and carrying them off to their homes. There are pigs in pens and pigs in pokes, fat pigs, and skinny pigs, none is clean, and all are black as ink. Some are being carried upside down, all four legs tied together, and they are lifted by their legs as if they were baskets; some people carry their pigs in their arms, others on their heads, or on their shoulders. They carry them to private carriages, or automobiles, or to public Fords; and every pig is squealing as no other animal can squeal, so that all the air is full of such jazz music as no band can emulate, for on Christmas Day early in the morning we all eat *lechón*. If we can afford it we may have turkey with cranberry sauce, or chicken, or guinea, but anyhow we are to have *lechón*, for “pigs is pigs”, and pigs are kings in Cuba at Christmas time, even though their uncrowned heads may lie very uneasy. The week before Christmas is the only time in the year when it is not against the law to kill any sort of animal within the city limits; but during that week the voice of the dying pig is abroad in the land, and rare is the *patio* that does not witness a sacrifice.

However, there are many small families, too small to consume even a suckling pig, and too poor to buy a whole pig even though they might consume one; so, for them there are the pig-peddlers; some with cushions on their heads, carrying trays of roast pig through the streets, and selling bits from door to door. These are called *lechoneros*; and at many street corners are little pork stands, small crosslegged trays with pork all roasted and ready. From these may be purchased any amount desired of the luscious meat, and from any part of the animal.

Christmas-eve, up to midnight, is the vigil of Christmas Day, and therefore a fast; but after that hour, really at the beginning of the Day, it is the greatest feast of the year. The days of feasting continue through the Day of the Kings, on which the children receive their answers to the letters they have previously written to the Kings, asking for gifts. Santa Claus does not exist for the Cuban children, other than those who may have been in the United States at Christmas time, and been in contact with some American family not too sophisticated to believe in the king of the reindeer and the sleigh-bells, who enters the houses through the chimney. Anyhow it would be impossible for Santa Claus to enter a Cuban house by the chimney, for there is no chimney for any Cuban house, and no fireplace, nor stove, nor furnace; so, of course, there can be no Santa Claus here, unless he should come down from the north in an aeroplane, and slip in through the always-open windows.

The afternoon of the day before Christmas is the only day

in the year when it is not considered a great disgrace for a Cuban to drink to excess. Every corner *bodega*, or grocery store, and every *fonda*, or restaurant, has its bar or counter over which drinks of all sorts, “hard” or “soft” are dispensed; but, for various reasons, there is practically no drunkenness in Cuba among the Cubans. On Christmas Eve, however, one may hear the excited voices of young Cuban men singing and shouting, as they glide along in motors or return home late at night, more or less inebriated.

At midnight *La Missa del Gallo*, “The Mass of the Cock,” is sung in all the churches. No one seems to know why it bears this name, but it is probably because of the legend that at the time of the birth of the Saviour, a cock crew. However, for many years, this name, “The Mass of the Cock,” seems to have led to many disturbances in the churches in Cuba. Irreverent young men would take cocks to the churches at the time of the Mass, and incite them to crow; and then men themselves would imitate the crowing of cocks to such an extent that the service was interfered with, and sometimes broken up altogether. This led to the discontinuance of the midnight Mass in many churches, especially in those of the smaller towns and villages.

The transient tourist, happening to be in Cuba at this time of the year, seeing the Roman Catholic churches practically empty, on Christmas morning, is apt to think that Christmas is not observed religiously at all, but the fact is that *the Mass of the Day* is that at midnight, when the churches are usually well filled.

In no way is Christmas a children's day in Cuba. Except in connection with some of the Church day schools, there is nothing that corresponds to our Sunday school; and there are no Christmas celebrations for the children, no Christmas trees, unless there may be a municipal one in a park, or those in our own missions; there is no hanging of stockings about the fireplace, for there are no fireplaces and no chimnies; there is no snow for the sleigh of Santa Claus; no merry jingle of sleigh bells, even in the imagination of the little people; there is no Santa Claus. For the children in Cuba, Christmas is just like any other day, unless they have attended the midnight mass and the following feast, in which case they will be asleep late in the morning, and later in the day they may attend a movie show, and feast again at night.

All through this week there will be feasting without number in all the houses, some with guests, others for the family alone. There will be all sorts of meats, and many courses. At each cover there will be a great pile of plates, four, five, eight, or nine, according to the number of courses. It is rather inconvenient to manage the food on the top plates at the beginning of a dinner, but usually the meats are so tender and so well prepared that one can do pretty well. In Cuba the meats are cooked more appetizingly than the vegetables, and many of the dishes are extremely delicious.

All through this week there will also be as little work done as possible; cooks get sick; housemaids have toothache; artisans forget to come to their daily duties; there will be but one mail delivery a day; the postal clerks will work but half their time; the laundresses will take your washing home, and not return it until after the Feast of the Kings, and life in general will be greatly disarranged. There will be no undue noise in the streets by day or by night, except on *La Noche Buena*, when the spirits of the young men may break out a little in shouts and singing. There will be no rough or boisterous conduct; nothing to disturb or annoy; no masqueraders, as at carnival time; no fireworks, except an occasional rocket sent up from the house of one of the older generation. All is quiet, happy, and refined.

In such a way do we pass the festive days of *La Pascua*, or The Feast, in Cuba the “Queen of the Antilles”.

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TRUE LOVE, even for an unworthy object, may bring character to sublime expression. No great thing can be in the soul, regardless of its external effect, without the soul being better.—*The Congregationalist*.



### AN UNDERSTANDING REACHED IN THE C. M. S. CRISIS

THE GRAVE crisis which has, for many months, confronted the Church Missionary Society of the Church of England has been, it is believed, brought to an end through a decision now reached by its General Committee, in adopting a statement which expresses a common and clear understanding on the fundamental evangelical verities.

This statement unites men who differ on some questions, but are at one in these essentials. The statement declares "unwavering acceptance of the supreme authority of the Holy Scriptures, and our full belief in their trustworthiness in all matters of faith and doctrine.

"We fervently acknowledge the Lord Jesus Christ to be our Lord and our God, the Way, the Truth, and the Life, who spake as never Man spake, and who made upon the Cross (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and we believe in the absolute truth of His teaching, and that His authority is final.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit, and by the teaching of the Holy Scriptures."

The agreement was reached in a meeting of the committee attended by over 600 members, and the ultimate adoption of the statement was all but unanimous.

It is significant that a short speech by Bishop Lander (late of Hong Kong), putting with passionate vigor the needs of the world and the insistent claims of the missionaries at the front, for a united backing, revealed the fundamental unity of spirit in the committee, and prepared the way for the common adoption of the statement.

This feeling has found expression in a vigorous letter which is sent out today (Thursday, Nov. 30th) by sixteen bishops from Japan, China, India, Africa, and Persia, in which they say:

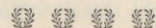
"We write in the name of the army of men and women, European and native, who depend upon this Society for their supplies. We write on behalf of the vast multitudes who are stretching out their hands to it as never before, many of whom are literally asking to be told of the Saviour of the World. We write as those who can understand, as friends at home cannot understand, the responsibility of a Society again and again, in great areas, alone, representing the whole Church of Christ with the exception, sometimes, of the Church of Rome. The knowledge that the whole Society is once again, without distraction and in deepened fellowship, giving itself to its great missionary work with its old warm-hearted enthusiasm and devotion, will change sorrow and fear into new strength and joy. For this we plead, believing that it will mean renewed health and life in the Society at home, and above all that it will mean saving health to multitudes abroad."

A step having world-wide significance has been taken by the Missionary Council of the National Assembly of the Church of England, of which the Bishop of Salisbury is Chairman.

In view of the national and international responsibilities that have been put upon the Council's shoulders, the Archbishops of Canterbury and York, at its suggestion, have called the Rev. C. Bardsley, D.D., Honorary Secretary of the Church Missionary Society, to be its secretary. Dr. Bardsley has this week accepted the position. The importance of the work that lies in front of Dr. Bardsley can be gauged from the fact that the official relationship of the Church of England, with its enormous extension all over the world, will be carried on through the Missionary Council. To use a rough analogy, the new Council constitutes a kind of permanent Cabinet, and the range of Dr. Bardsley's work will be analogous to that of the Foreign and Colonial Secretaries of the British Government. The Missionary Council is also the expression of the fact that the Church of England recognizes the central place of the missionary enterprise in the life of the Church. It will therefore be a part of Dr. Bardsley's work to foster and create a world-outlook in the vast membership of the Anglican Church, taking full advantage of the machinery recently brought into being; while the Missionary Societies remain the natural and recognized channel through which this attitude will find practical expression in service.

Dr. Bardsley's career gives him unique qualifications for this task. As head of the C. M. S. staff for the past twelve years, as a leader in the international movement for world-wide coöperation ever since the Edinburgh World Conference in 1910, and as a member of the International Missionary Council, which is now directly representative of the non-Roman missionary work of the whole world, Dr. Bardsley has intimate knowledge, at once of the problems and the personnel, of the overseas work of the Church. The Visitors Book, at his home in Hampstead, must be unique in its thousands of signatures of men from every part of the world, and there are few dioceses in Asia or Africa whose Bishops, and many of whose clergy, have not stayed in that house, where his infectious enthusiasm and his fine *camaraderie* have won him friends all over the world.

Dr. Bardsley, by his deputation visits in 1912 and 1913, to Canada, to China, and to Japan, and in 1921-22, through the length and breadth of India, has acquired an unsurpassed first-hand knowledge of conditions in the Asiatic mission fields and in our great dominion, while, as one of the Secretaries of the National Mission in 1916, he kept his close touch on home conditions.



### PRAISE TO THE HIGHEST AND PEACE UPON EARTH

What glory enlightens the earth this bright morning?

The sky fills with radiance, the clear air with song!

What joy bursts aloud in the chorus of Heaven?

What marvel divine thrills the vast angel throng?

O Love, long-desired, we welcome Thy birth,

Singing, "Praise to the Highest and peace upon earth!"

High over His cradle the glory is shining;

Far brighter than morning's are Love's new-born rays!

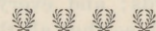
O Earth, wake from slumber and welcome this wonder!

This Light everlasting shall crown all thy days!

Dear Christ, our Redeemer, we welcome Thy birth,

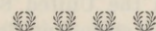
Singing, "Praise to the Highest and peace upon earth!"

JOHN H. YATES.



### BORN IN LOWLINESS

THE ORDINARY house of Bethlehem, today, has but one room, enclosed by four walls, on the floor of which the family eat during the day, and where they spread their mats at night to sleep. No one in Bethlehem thinks of staying in the house in the day time, except when it rains or storms. They sit outside on the ground, when not at work, and gossip with the neighbors. In the rear of the house is either a shed, or grotto in the hill, where the family ass and goats and sheep and poultry are sheltered. As Bethlehem is today, it probably was in the days of Caesar Augustus. It was in one of these grottoes, or caves, in the rear of some house, as tradition tells us, that Joseph and Mary found shelter. It was the best that they could do. It was in such a place that Jesus was born, and His mother wrapped Him in swaddlings and laid Him in the manger, or trough, out of which the cattle were fed. Why was it that the God of heaven permitted such a thing? Why did He not provide a better place for these servants of His in their time of need? Would it have touched the heart of humanity so deeply to have it said that the Saviour was born in a fine house, or palace, as it does to have it said He was born in a stable? Ah, the fact that He was as poor as the poorest—that touches the heart and makes it warm to Him. "For our sake He became poor that we through Him might become rich." The Lord of heaven and earth, a Babe in a manger in the little town of Bethlehem, for our sake, that He might save us and all men from sin! The thought is too great for the human mind fully to appreciate. "It is so high I cannot attain unto it"—*Lutheran Observer*.



WITH THE COMING of our Lord and Saviour Jesus Christ, the floodgate of divine life and love was thrown wide open, and the Kingdom of Heaven was made an open harbor into which man might sail his bark of life, and where he might bathe in the ever-flowing stream of divine compassion, the only price of entrance being a willingness to lay at the feet of Jesus "a broken and a contrite heart", as a trophy won in a hard-fought battle against Satan and sin.—*Henry Lowndes Drew*.



## The Woman's Auxiliary and the Girls' Friendly Society

An Address by Mrs. George Strong, Head of Missions Department, G. F. S.

I WISH to express to you, the members of the Woman's Auxiliary, how very deeply I appreciate the way in which you have received the suggestion from the Girls' Friendly Society that the Head of their Department for Missions should become a member of this Executive Board. It was a great deal to ask, and your willingness to accept the proposition shows, I think, to the whole Church, what I felt was the truth; that we two sets of women have but one desire and purpose in all our work, which is to carry our message of Christ's love to the farthest and widest limits which we can reach, and, if we can do this more surely by working together, then we want to work together. I am happy to be able to say, "thank you", for your readiness to try the plan.

I wish to take this opportunity to tell you of some of the ways in which I hope that we can work together without interfering with each other, suggesting some of the possibilities and some of the present limitations.

The Girls' Friendly Society is, as you know, organized along the ordinary conventional lines, with a President, Secretary, Treasurer, and with departments for different types of work. There are seven departments, of which Missions is one, and, being only one among seven departments, this makes it very clear that the Girls' Friendly Society is not a Missionary Society in the sense that the Woman's Auxiliary is. The Girls' Friendly Society can never, probably, make a great contribution either of money or of boxes, to Missions. The great thing that it can offer, is the opportunity to enlist the interest and enthusiasm of its membership of over 57,000 in the cause of Missions, with the hope that many may grow to love the work and be inspired to give their lives to Missionary Service in one form or another.

The Mission Department has, besides its central head, provincial and diocesan heads, from which a committee of five members is chosen to plan the work for this Department. The provincial work is new, and not, as yet, fully established, there being only five provincial heads, and only two of them doing much real work. There are, however, forty-five diocesan heads, most of whom are actively engaged in the work of this Department.

My reasons for proposing this combined relation of the Woman's Auxiliary and the Girls' Friendly Society were, first, that the Girls' Friendly Society should understand that Missions is not merely one Department of their Society, but the great work of the whole Church, as the Auxiliary so clearly shows; second, that the strength and knowledge which your fifty years of mission work has brought to you may help the Friendly not to have to wait so long as that before they arrive where you now are. The Girls' Friendly Missions Department has been in existence for sixteen years only. I hope that, through our coöperation, your fund of information, your wide experience in making plans for arousing interest in missions, your trained leaders and teachers, can enable us to take a great forward step in this Department. In return, we can offer to you our nearly fifty years of experience of dealing with young girls, our well organized groups of these young girls, through whose youthful enthusiasm many missionaries should be recruited, and the future work of the Church carried on as they become the mature womanhood of the Church.

The central head and other heads of this Department of the Girls' Friendly Society are now, and are likely to continue to be, volunteer workers, and that means that they can not give the same type of service that trained workers give, so I have hoped that, as your field secretaries go about among the dioceses, it may be possible for them to arrange with the Diocesan Mission head to visit branches, or groups of branches, of the Girls' Friendly Society, and give to them the inspiration and information that you give to your own diocesan and parochial branches; in such ways, I hope, that the forty-five Diocesan Mission heads can come into closer touch with the Auxiliary, as well as through your literature and plans.

I wish that the names of these Mission Heads could be put

on your mailing list, that they may receive your plans for Bible Study, for Intercessory Prayer, and for study of any missionary subjects.

This is the third year that the box work of the Girls' Friendly Society has been done with Mrs. Wade, and through the Diocesan Supply Bureaus, with great success, and I feel it is now the permanent method that will be used for box work in the Girls' Friendly Society.

At one provincial meeting of the Girls' Friendly Society, the proposition was made that one of the objects chosen for the money gifts of that Province, shall be one of the objects chosen for the Triennial United Thank Offering: I hope very much that this plan will be put through: it helps us to look ahead and see the United Thank Offering not only the Offering of all the women of the Church, but of all its girls as well.

The thing that the Girls' Friendly Society does not desire, is to have its mission work absorbed into the work of the Woman's Auxiliary, either nationally, diocesanly, or parochially. We desire to work side by side, yet each keep our own identity. I recognize that you would agree to this absolutely; yet I think this is a real problem and should be recognized and controlled.

It would, in many cases, be so much more simple for the Girls' Friendly just to do its work for Missions with the parish Auxiliary, that it would not only be easy, but useful, in an occasional branch: but, as a policy to be adopted throughout the organization, it would be most undesirable, for the following reasons:

It would prevent unity of action within the Society, and this is essential for the growth of this Department, which the Girls' Friendly desires to make a power in the organization.

It would be unwelcome to many of the officers and associates. We find young people will not take responsibility for work unless they know that it is definitely theirs. Many of our branches are self-governing, so that the members are used to carrying out the details of the work of the branch, for missions, as well as other things, and they need the sense of their responsibility to accomplish the desired result.

This does not conflict with my desire that the Girls' Friendly Society should realize that Missions is the common work of all Church people. It only means that their work must be done by different methods from those used with mature people. Nor does it mean that we are considering those of our members who are not Church girls, for a careful tabulation of the Girls' Friendly membership shows that its non-Church girls are much in the minority, except in some individual branches, and we handle those branches with special methods.

I do not need to say to the members of the Woman's Auxiliary that, though the Girls' Friendly Society offers to all its diocesan and parish branches the opportunity to work for Missions, and tries to show them that through the plans of this Department the best results can be reached, the Society has no power to force any diocese or parish to use these methods, or even to do any mission work, if they do not deem it wise to do so.

The report of 1921, the latest printed, shows 480 branches working for Missions, out of the 1,151 branches, which make up the full number.

This small proportion of the branches taking any part in the work for Missions gives the deepest reason for the establishing of this new relation with the Auxiliary: that, somehow, the inspiration, the romance, the adventure of Missions may come into the lives of a far larger number of our girls. They feel so equal to everything that life offers them, and accomplish such wonders when they put their strength into anything, that I hunger to have them fired with the missionary spirit. I believe that you women who have done such great things for Missions can help the Girls' Friendly Society with your practical methods, your sympathy, your prayers, and your consecration, to see the vision of a world where love rules instead of selfishness, where Christ is King.



## REMARKABLE DISPLAY OF BIBLES

**A**N OPPORTUNITY to inspect a remarkable collection of Bibles will be offered by the New York Public Library, Fifth Avenue and 42d Street, beginning Monday, Dec. 11th, and continuing through the winter. The exhibition fills about forty showcases. Here are the great Greek Codexes, Polyglots, beautifully illuminated manuscript Latin Bibles, Hebrew rolls, and early Samaritan Pentateuch, and other Bible manuscripts of the ancient versions, as well as the first printed Bibles and Testaments in translation of the leading languages of the world. Many of them are the only copies in America, and exist only in a few of the libraries of Europe.

The group of fifteenth-century printed Latin Bibles fills seven showcases and starts with the famous Gutenberg Bible (1453-1455), the first real book ever printed with movable type. The oldest original manuscript displayed is an Evangelistary of the end of the ninth century, written in gold on a purple ground. It is a very beautiful Carolingian manuscript.

The ten showcases devoted to the various English versions contain an unbroken series of the first of each of these translations, as well as others that have made their mark in the time in which they were issued, sometimes secretly and at other times with the permission of the Government. They begin with what is perhaps the finest of the eight known manuscripts of John Wycliffe's New Testament, about the year 1380, and several of John Purvey's revision, 1420 to 1430, which are followed in succession by the translation of John Tyndale, Myles Coverdale, Taverner, Matthew, whose real name was John Rogers, the Great Bible of 1539, fathered by Thomas Cromwell, the six Great Bibles known as Archbishop Cranmer's Bible, the Genevan New Testament of John Calvin's brother-in-law, the Genevan or Breeches Bible, the Bishops' or "Treacle" Bible, the Roman Catholic Rheims and Douay Bible, the Authorized, or King James, Bible, the English Revised Version, the "Standard" Bible of the American Revision Committee, and curious Bibles, like the "Wicked" Bible, the "Unrighteous" Bible, the "Boogie" Bible, the "He and She" Bibles, the "Vinegar" Bible, the "Murderers" Bible, and Cromwell's Soldiers' Pocket Bible.

But another interesting group consists of the English Bibles and New Testaments that were printed in the United States before 1850, beginning with the New Testament printed by Aitken at Philadelphia in 1777, and his first American-printed Bible, 1782. The first Bible in any language that was printed in America is John Eliot's Indian Bible in the Natick, Mass., dialect. The Public Library owns the largest collection of this Bible in its two editions and varieties, printed at Cambridge in 1663 and 1685, respectively; besides exhibiting these, it shows the first, second, and third Bibles printed in a European language in America, namely the three editions of the German Bible printed at Germantown by Christoph Saur and his son, the first dated 1743 and the last 1776.

Several showcases exhibit most of the seventeen German Bibles that were printed before Martin Luther's translation began to appear in print, and the first Luther New Testament, 1522, and his first complete Bible, 1534, are also in this group. A case is devoted to the first French Bibles, noteworthy here are a three-volume sumptuously illuminated manuscript on vellum of the fourteenth century, formerly owned by Diane de Poitiers, mistress of Henry II., and the first printed French New Testament. Other exhibits are the first Bibles in Bohemian, Slavonian, Danish, Dutch, Swedish, Icelandic, Irish, Welsh, Spanish, Arabic, Armenian, Persian, Syriac, Chinese, and other languages too numerous to mention, but worth seeing.

The New York Public Library is the owner of the 373 famous paintings by Tissot, illustrating completely the old Testament, a gift to the Library by the late Jacob H. Schiff. The full set is hung as a fit background to the Bible exhibition in the Main Exhibition Room.



WE MAY GO hither and thither in search of solutions for today's pressing problems, but we shall save ourselves much time and weariness if as the Christmas stars light up the world we take the well-worn path that leads to Bethlehem. —*Congregationalist and Advance.*

## NEAR EAST CABLEGRAMS

JERUSALEM, Dec. 15.

**O**N THIS occasion of the visit of your Near East Relief representative, bringing the report of our joint survey of conditions, which shows that the refugees and orphans who are living have been saved largely through the help of America, I, the Armenian Patriarch of Jerusalem, desire to express to America, this Christmas season, the immense gratitude of the Armenians.

I appeal for the continuation of this Christian aid, because the need grows more pressing, and for the grant of safe shelter to thousands of our orphans who are homeless in the East.

Blessings on America. May the love of Christ always guide her.

TOURIAN, Patriarch.

JERUSALEM, Dec. 15.

For the love of our Saviour whose birth in Bethlehem brought joy and salvation to the world, His Beatitude, the Patriarch of the Greek Orthodox Church in Jerusalem, trusts that the philanthropic American people will not fail to extend a helping hand at this time of terrible need. He approves of the work done and that now being carried on by the Near East

Blessings on America. May the love of Christ always guide

ATHENS, Nov. 29th.

The following message was sent by King George of Greece to Charles V. Vickrey, for the American people:

The interest and sympathy of the American people in the sufferings of Greece's million refugees has been a great comfort and inspiration to the Greek people. Your aid in ministering to these exiled peoples has been, and will continue to be, a matter of greatest satisfaction to us. In time of trouble there is no friend to whom the Greek nation turns more gladly and confidently than to America. Even this great catastrophe of suffering and exile will not be without some compensation, if it serves to bind Greece and the United States closer in ties of friendship and humanitarian endeavor.

"It is almost unnecessary to say how sincerely we hope and pray for the success of your appeal in America for aid on behalf of our refugees. It is peculiarly fitting that this appeal should come at the season of your American Festival called Thanksgiving. It will be a season of fasting and prayer among our people, and certainly hundreds of thousands of our refugees can offer heartfelt thanks to the Almighty that they have 'good friends and true' across the sea.

"Greece today faces the greatest refugee problem in the history of the world. The Greek people face it manfully, with confidence, fortified by the knowledge that their cause is the cause of all united Christian peoples of the world. With the assistance and coöperation of the Christian world, we shall succeed because our cause is that of right and justice."

LAUSANNE, Dec. 8.

A Christless Christmas confronts, in Near East, nine hundred thousand homeless starving refugees who are following the Star of Bethlehem through Gethsemane to Golgotha. Naked, hungry, sick, in prison, they, in the depths of their helplessness, trust the Christian heart of America. Inasmuch as ye save these, ye serve the Christ.

BEIRUT, Dec. 12.

Christmas finds the Bible Lands playing a new part in the history of Christianity by accepting 10,000 women and children who have been compelled to leave Anatolia for the sake of their Christian faith.

When winter closed, Northern Anatolia, the sacred Lebanon, and the Holy Land, offered the only shelter for the great majority of refugees. Aid from the western world is urgently needed. The Bible Lands are economically unable to bear the whole of this new burden.

In order to prevent wholesale deaths on the very ground Christ trod, I believe we can use the land vacated by the loss of half the Syrian population in the war, for the temporary rehabilitation for 40,000 people, if America helps them through the winter.

BEIRUT, Dec. 12.

The Holy Land is sheltering 10,000 orphans this Christmas, some of them in carpenter shops at Nazareth beside the very place where Christ worked.

America, having saved these lives, must now carry on, not only to keep Christianity alive in the Near East, but to train the future leaders for reconstruction; justice and education being the only solution for the Near East problem.





# 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 reserves the right to exercise discretion as to what shall be published.

## THE VALUE OF RESERVATION

To the Editor of The Living Church:

RECENT discussion about Reservation has made me wish to bear witness to the immense change that was brought about in my own life by removal from a Broad Church to a Catholic parish.

Formerly, I had no conception whatever of the meaning of the Catholic Church, belief in which I professed in my Creed. Poverty and ignorance in my devotional life soon developed into indifference, and I had already begun to follow after "New Thought" influences, when my attention was arrested by hearing a few mission sermons preached by one of the Holy Cross Fathers.

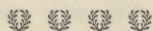
I wish I could tell every one the depth of richness and beauty that have opened to me since then. The Sacramental Life of the Church, the Communion of Saints, and other great Catholic truths have become living realities to me, as they are to Church people wherever clear and definite teaching about them is given, and wherever the practice of Catholic life is demanded by our priests of the people to whom they minister.

Those of us who know what our Mother, the Church, is, need no movement like the Nation-wide Campaign to arouse our sense of love and duty toward her. That has already been done in the only way it can be done, and done permanently—the living of her Sacramental Life.

We feel that those who are endeavoring to stop the practice of Reservation "know not what they do". The Catholic who has learned to pray in a church where the Blessed Sacrament is perpetually enthroned on the high altar, and who has experienced the Presence of our Lord there, can no sooner be persuaded that it is wrong, than St. Paul could have been argued into believing that his Vision on the Damascus Road was other than the Saviour, Himself.

Los Angeles, Dec. 5.

EDITH M. DOCKER.



## UNLAWFULNESS OF RESERVATION

To the Editor of The Living Church:

WHILE I am just as anxious as anyone can be to see Reservation of the Blessed Sacrament legalized, I wish to take issue with those who claim it can legally be done now. The rubric on page 240 of the Prayer Book says, "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same." That rubric is definite, statutory law adopted by our General Convention; hence its enactment abolished any and all common law rights which may have been acquired by long, uninterrupted usage prior to the adoption of that rubric. A common law right can not be established by long, continuous, uninterrupted violations of definite statutory law to the contrary. Therefore, it is impossible for any parish to have a legal right to reserve the Blessed Sacrament since the adoption of the rubric above quoted.

Furthermore, our bishops can not authorize Reservation for any purpose whatever in their dioceses, because our bishops have no authority to ignore, nullify, repeal, or give permission, in any form whatever, to violate the rubrics, or canons of the Church.

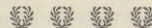
Therefore, I will respectfully submit that Reservation of the Blessed Sacrament in any church, for any purpose whatever is not only unlawful, in being without sanction of law, but is an actual violation of existing law.

I believe, however, that it would be perfectly lawful for a celebrant to carry the Blessed Sacrament to a sick person immediately after he has administered it to those present in the church, then to return to the church, after communicating the sick person, and continue the office, with the "Our Father", etc. Or the celebrant might hand part of the consecrated Bread and Wine to another priest who could carry it to the sick, and return in time to continue the service with the "Our Father", etc. It is certainly just as lawful for a celebrant, or his assistant, to carry the consecrated Bread and Wine a mile

down the street to administer it to a sick person, as it is to carry it from the altar to the communion rail, to communicate a well person, provided it is done as a continuous part of the service before the Lord's Prayer is said. The Lord's Prayer is not to be said until after all who have notified the celebrant that they desire to receive communion have been communicated. It would not be compulsory for the congregation in the church to remain until the priest returned to say the remainder of the office. But the celebrant should not delay saying the post communion. It should be said just as soon as he can return to the church and say it after communicating the sick to whom he went to administer. And the rubric above quoted should be obeyed.

Reservation of the Blessed Sacrament, especially for administration in emergency, is a very great need. But until it can be lawfully done, all should obey the law; and none should seek to evade, or violate, it.

IRA C. YOUNG.



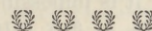
## CHURCH COLLEGE NEEDED

To the Editor of The Living Church:

WHEN a professor in a state college boasts of the hundreds he has, chiefly himself, persuaded to become agnostics, the matter of Church colleges stands out very clearly. A secular college must not teach religion, but its teachers may encourage irreligion. For the Church to face this is more than to be anxious lest girls or boys change to some modern denomination. It is a question of remaining Christians.

Look at New England. See the wealth of colleges. There are Church schools of value. But east of the Hudson there is no Church college for young women. The great number of young members of the Church in colleges proves the appreciation we have of higher education. While other parts of America have their educational problems, why should not the Church seize on one of its well-known boarding schools, and develop a vocational college, where Church influence will sweeten the air?

WOLCOTT LINSLEY.



## CALIFORNIA AND THE "SECTARIAN" BIBLE

To the Editor of The Living Church:

ONE READS with interest the decision of the District Supreme Court of California in ousting the Bible from the public schools of that state.

The decision may, from some view-points, be regarded as hurtful, but that it is logical and just can hardly be denied.

The necessity is brought about by that school of extreme Protestantism, married to Modernism, that would limit the functions, scope, and benefits, of education, not only to this present life, but to the material side of this life.

The Bible, by these people, would be taught along with mathematics, geography, natural philosophy, and history, with this exception, that the teacher, in every other branch, would be equipped by reason of special training, to teach his subject, whereas, with the Bible most any teacher would do. This system is usually founded upon the theory that the Bible is so simple in that "he, who runs, may read", that neither "the way-faring man, nor the fool" may be led astray. This theory might be sound if the Bible were left with the fool, but with a bigger fool, perhaps a knave, as teacher, the results challenge the imagination.

This whole business compels the one conclusion (a conclusion that Protestantism will be slow to accept) that, though every real system of education *must* have a pertinent place for the spiritual in its curriculum, the teacher must be an expert. He must speak with the same authority as the specialist who teaches the other subjects. And until an American Church can, with some semblance of authority, some show of solidarity, offer to the State of California (and other states), teachers qualified, as in the other branches of education, to teach the Holy Scriptures, it may be best that the Bible be classified along with the Talmud and the Koran, and barred from the public schools.

B. MERCER HARTMAN.

Portsmouth, Va.



## THE PROPER FOR BURIALS

To the Editor of *The Living Church*:

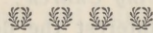
IN THE absence of any official report, it is difficult to be quite certain as to what was done at the last General Convention, but it seems to be true that the Collect, Epistle and Gospel for a Burial were adopted in the form contained in the third report of the Joint Commission. I desire now to call attention to their extremely unsatisfactory character, in the hope that discussion may result in a change.

The Gospel is the same as that in the First Book of Edward VI, and one would have supposed that the Collect and Epistle would likewise be the same. For some reason we are given a new Collect and Gospel, both highly undesirable. The Collect runs as follows: "O Eternal Lord God, who holdest all souls in life; Vouchsafe, we beseech Thee, to Thy whole Church in Paradise and on earth, Thy light and Thy peace; and grant that we, following the good examples of those who have served Thee here and are now at rest, may at last enter with them into Thine unending joy, through Jesus Christ our Lord. Amen."

This is objectionable because of the use, in the only direct petition for the departed, of the word *paradise*, which is here employed—presumably—in the sense of the "place of departed spirits", or of that part of this place in which we may believe holy souls to be gathered. The propriety of this use of the term *paradise* is, as all know, contested by many who regard it as more fitly applying to heaven. It certainly signifies heaven in many popular hymns. Why put in the Collect a phrase which is certain to evoke vehement protest? Why use any new Collect? If that in the First Book does not commend itself to the wisdom of the Church, there are other and more fitting Collects already in frequent use at requiem eucharists which may be adopted, with such modifications as may seem desirable. It is to be hoped, in any case, that the prayer for the dead may be free from ambiguity, and that it may include those sinful souls who may most need our intercessions.

It is hard to understand the reason for abandoning the familiar and comforting Epistle from I Thess. 4:12, and substituting for it the passage from the non-canonical II<sup>d</sup> Esdras. In the first place, this is far too long, and, in the second place, it is much more fitting for All Saints' Day than for an ordinary burial. Why encourage the popular notion that all men at death become angels in heaven? It is thought well to have the Epistle taken from the Apocrypha, II Maccabees, 12:43f., already in the western use for anniversaries of the dead, would be preferable. The "proposers" proposed will please no one. Those who oppose prayers for the dead are unlikely to adopt them, and those who are now in the habit of offering eucharists for the departed will continue to use those to which they have been accustomed. If it is impossible, at present, to secure fitting Scriptures, Catholics, at any rate, would rather wait a little longer for something more satisfactory.

6 Chelsea Sq., New York, Dec. 14. CHAS. C. EDMUNDS.



## ANTIQUITY OF THE WELSH CHURCH

To the Editor of *The Living Church*:

THE British, or Welsh, Church is the second oldest now in existence. There is more reason to believe that St. Paul and St. Joseph of Arimathea planted the Church in Britain than that St. Peter visited Rome. For centuries, under the most difficult obstructions, the Welsh Church has obeyed the apostolic injunction to "earnestly contend for the faith once for all delivered to the saints". And she has given St. Patrick, St. Ninian, St. David, Bishop Linus, the first Bishop of Rome, and others to the world.

The Welsh Church has existed throughout the ages, pure, Catholic, sometime a captive to the Church of England, a willing and loving captive; but never in her whole history, bound or free, from A. D. 35, when she was planted in Britain, until her corporate independence in 1920, when she again received an Archbishop, and legally freed from the Church of England, has she yielded the Welsh language. At last she has gained her rightful place in Wales and the Anglican communities, with the friend of my youth, the Most Reverend Alfred George Edwards, D.D., D.C.L., of St. Asaph, Archbishop. But what of the Welsh people of the United States?

There are Italian, Polish, etc., missions maintained by the Church in this country, where these foreigners, and often members of another branch of the Catholic Church, which provides amply for her children, may praise and worship in their own tongues, best "understood" by them. But there is not a single mission in this country maintained, by the Church, for Welsh people, often her own children, confirmed by Welsh Bishops in Wales, and many of them even communicants in Wales. And what have been the consequences? Thou-

sands of Welsh people, brought up in the Church in Wales, who would be loyal communicants in this country, if the Welsh language were used, or where they could, at least once a month, have the Holy Communion administered in Welsh, are now active members of the nonconformist bodies, who maintain places of worship where prayers and praise are in Welsh, and the sermons, too.

Is there no possibility of remedying this obvious and destroying defect? Why not have, at least, Welsh speaking clergymen—there are many of them in our Church—for parishes where Welsh people abound, so that occasionally a Welsh service may be had? I understand, thanks to Canon Jones, a thorough Welshman, that the Cathedral of St. John the Divine, has a Welsh service on the first of March—St. David's Day—and that the Cathedral is filled to its utmost capacity with the Welsh people of New York, of all creeds. There are two strong Welsh churches in New York, a Congregational and Calvinistic Methodist (now merged with the Presbyterian Church of this country).

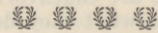
There are Congregational, Baptist, and Presbyterian Welsh churches all over the country, and some of them are very flourishing.

In 1912 I preached in St. David's Church, Scranton, Pa. (where thousands of Welsh people dwell), partly in Welsh and partly in English. The church was crowded with interested Welsh people, glad to hear Welsh preaching in the Episcopal Church—*Yr Hen Fam*, The Old Mother—as the Welsh call the Church in term of endearment.

THE LIVING CHURCH, of which I have been a subscriber for over thirty-three years, has always stood for the expansion of the Kingdom; and may the Welsh people, Welsh Churchmen, in the United States not hope to have your influential assistance in providing for Welsh people—sons and daughters of the second oldest Church in existence, of our own Faith and Order—means to have, at least, equal consideration as is given to sons and daughters of alien Communions?

Syracuse, New York.

IVAN M. MERLINJONES.



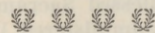
## CHRISTMAS AUTHORSHIP

BOOKS ARE among the most popular gifts. If the book be worthy, it is a triple tribute. He who wrote it is honored in the selection, who chooses it in the taste displayed, and the receiver, whom we compliment upon a mind that can appreciate and enjoy. Bookmakers know well that friendship seeks such forms in which to express itself. Books are like monuments which we erect upon the shelves of our friend's library, while he is living. Many are the hearts seeking for the tribute to their love of a friend in these pre-Christmas days. The publisher has hurried to be ready. The book shop is all glorious with his harvest of brain and heart, of skill and taste. When the Christmas morning comes, and we find beneath the tree some rare volume that we have coveted but felt we could not buy, then do our hearts bless the giver, and love begets love and maintains it.

Perhaps our friend cannot afford to send us a book from the bookshop. Then, brother mine, write one yourself. Of making of books there is no end, saith the wise man, with some apparent regret. We have no regrets. We cannot afford to let the highway between our hearts get out of repair. A one-page postal may bridge a chasm, and a long letter may be better than garments strewn in the highway. Smooth out the wrinkles on the highway to my heart by making a volume all for me. You recall the joy that came to you when a letter from an unexpected source proclaimed and affirmed that, with all your faults, he loved you still.

There are gifts that bring no joy. There are gifts that grieve, for they make us feel that we must reciprocate in kind. But when our friend writes us a volume, in which he incloses his heart, a limited edition of one copy, personally engrossed by the free flow of his own pen, not the mechanical contrivance of type, autographed by the author's own hand, bound and sealed with dew from his lips, our name as well as his own upon the cover, like the sword of Goliath, "there is none like that, give it to me".

We doubt whether the sum total of happiness of Christmas morn is not greater from the written letters, than all other gifts beside.—*Northwestern Christian Advocate*.



## LOVE AND DEATH

"Give me my baby!" Love ignored,  
With bitter tears, her last request,  
But Death was kinder, far, than Love,  
And laid the baby on her breast.

SARAH JEANNETTE BURKE.



# Church Kalendar



DECEMBER

1. Friday.
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. S. Thomas, Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. S. Stephen.
27. S. John, Evangelist.
28. Holy Innocents.
31. Sunday after Christmas.

## Personal Mention

The address of the Rev. W. H. BAMFORD is Manchester Center, Vt.

The address of the Rev. MARCUS J. BROWN is Holy Trinity Parish, Schuyler, Neb.

THE Rev. G. SHERMAN BURROWS, Warden of the De Lancey Divinity School, has been elected rector of St. Stephen's Church, Buffalo, to succeed the Rev. F. A. RANSOM, who is to have charge of St. James' Church, Rochester, for a year.

THE Rev. R. PERCY EUBANKS has been appointed, by Bishop Francis, diocesan missionary for southern Indiana, with headquarters at Evansville. His address there is 1217 Upper Eighth St.

THE address of the Rev. EDGAR F. GEE, rector of St. Peter's, Oakland Calif., has been changed to 5801 Broadway.

THE Rev. A. L. LONGLEY has resigned the rectorship of Grace Church, Nyack, N. Y., and accepted a call to The Church of The Advent, Indianapolis, Ind., entering upon his new field of work Feb. 1st.

THE Rev. E. A. MOORE has accepted a call to become rector of Trinity Parish, Tiffin, O., where his address will be 9 Clinton Ave.

THE Rev. W. M. PIERCE accepted the rectorship of St. Mark's Church, Jonesboro, Ark., and began his duties there Dec. 15th.

THE Rev. WALTER W. REID, for the past six years rector of Christ Church, Tarrytown, N. Y., has resigned to accept a mastership at St. Paul's School, Concord, N. H., and will begin his new duties on Jan. 31, 1923.

THE Rev. FRANCIS H. STEPHENSON, of California, who was called to the rectorship of St. Mary's Church, El Dorado, Ark., has accepted, and will take up his work at El Dorado on Dec. 15th.

THE Rev. J. H. SWAN, of Franklin, La., who recently accepted the call to St. Mark's Church, Hope, Ark., entered upon his duties there on Advent Sunday, Dec. 3d.

Deaconess MARY P. TRUESDELL has accepted a call to work under the Rev. George B. Kinkead in the Allegany County Mission, and will have her headquarters at Belmont, N. Y.

## ORDINATIONS

### DEACONS

ARKANSAS—MR. MASTERS MILTON HANKINS was ordained deacon by the Rt. Rev. James R. Winchester, Bishop of Arkansas, on the Sunday before Advent, Nov. 26, 1922, in Christ Church, Little Rock, Ark. The candidate was presented by the rector of the parish, the Rev. John Boden, who was also the preacher. Mr. Hankins will act as curate in Christ Church under the direction of the rector, serving without remuneration.

COLORADO—MR. WILLIAM McMURDO BROWN was ordained deacon by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese of Colorado, on Sunday, Nov. 5, 1922, in St. Thomas' Church, Denver. The candidate was presented by the rector, the Rev. Robert B. H. Bell, the Epistle being read by the Rev. George H. Holoran, and the Litany by Mr. J. W. Hudson, secretary of the Standing Committee. Bishop Ingley preached the sermon.

Mr. Brown was a member of St. Thomas' parish, and for eight months had been in charge of the young people's work. He is giving up a business career to enter the ministry.

### PRIEST

SOUTHWESTERN VIRGINIA—On Thursday, Dec. 7, 1922, the Rev. EDGAR C. BURNZ was ordained to the priesthood in Christ Church, Big Stone Gap, Va., by the Rt. Rev. R. C. Jett, D.D., Bishop of the Diocese. The ordination sermon was preached by the Rev. Thos. D. Lewis, D.D., of Amherst. The candidate was presented by Archdeacon E. A. Rich, with whom Mr. Burnz was associated in the work of the mountain missions for some time before becoming deacon-in-charge of Christ Church about two years ago. Prior to his ordination to the priesthood, the Rev. Mr. Burnz had been called by the vestry to the rectorship of Christ Church.

### DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—S.T.D. upon His Holiness MELETIOS IV, Patriarch of Constantinople.

### DIED

BINNINGTON—on Dec. 3d, at Seabreeze, Fla., the Rev. ALFRED ARTHUR VINCENT BINNINGTON. The interment was at Woodlawn Cemetery, N. Y., the Rev. P. M. Binnington, officiating.

"Lord, all pitying Jesu, blest  
Grant him Thy eternal rest."

MOSHER—Died at Albany, N. Y., on Dec. 7, 1922, Dr. J. MONTGOMERY MOSHER, eldest brother of the Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands, in the 59th year of his age.

REESE—MRS. CATHERINE ELIZABETH REESE, wife of M. K. Reese, and mother of Archdeacon Reese, of Utah, and Canon Reese of Christ Church Cathedral, St. Louis, Mo., died at Lancaster, Pa., Friday, Dec. 8th.

"I know that my Redeemer liveth."

### MEMORIAL

#### MARY SUTTON TAYLOR

Entered into Paradise Dec. 8, 1918, MARY SUTTON TAYLOR, beloved daughter of the late Mary Abell Crane and the Rev. Andrew J. Sutton of Chestertown, Md.

"He giveth His beloved sleep."

### 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 advertisement inserted in this department for less than 25 cents.

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

CURATE (UNMARRIED) FOR LARGE parish in Middle West, doing special work in Religious Education, and among young people; week-day classes in cooperation with public schools; unsurpassed opportunity for gaining experience; salary \$1,800; application, which will be regarded as strictly confidential, must state age, experience, and present work, and should be made to No. 765, LIVING CHURCH, Milwaukee, Wis.

THE PARISH OF ST. JAMES, FERGUS Falls, Minnesota, wants an unmarried Rector who appreciates a Sunday school and an intimate acquaintance with every parish member, and is a hard worker.

### MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED for one of the largest churches in Southern California. Choir of men, women, and boys. Splendid organ. Correspondence invited. Address Box 769, LIVING CHURCH, Milwaukee, Wis.

WANTED—BY JANUARY 1, ONE OR more graduate nurses in small Church hospital—Churchwoman preferred. For particulars address S. G. H-768, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### MISCELLANEOUS

ORGANIST AND CHOIRMASTER—GOOD appearance, can meet people of address—European travel and study—recitalist—colorist. Eastern and Western references. Address Box 367, Rutherfordton, North Carolina, Milwaukee, Wis.

### PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS. ONE HUNDRED AND thirty-three Austins in Episcopal churches and cathedrals of this country. Among these are thirty of unusual and commanding size. The faithful record of behavior is believed to be unmatched. AUSTIN ORGAN CO. 180 Woodland Street, Hartford, Conn.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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.

### 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, \$35.00 Post free. MOWBRAYS, 28 Maragaret St., London, W. I., and Oxford, England.

CLERICAL COLLARS AND CUFFS, Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7.50; plain \$5.50; handsome gift stoles \$12.50 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

### UNLEAVENED BREAD AND INCENSE

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

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

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



## CHRISTMAS CARDS

**F**LORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

## CHRISTMAS CRIB SET

6 1/2 size, Kneeling .....\$ 5.00  
10 inch size, Kneeling ..... 10.00  
28 inch size, Kneeling ..... 50.00  
Modeled, polychromed, and antiqued by ROBERT ROBBINS, 50 1/2 Barrow Street, New York—Telephone 4457 Spring.

## MISCELLANEOUS

**R**EDEMPTION CERTIFICATE PLAN. PAY debts. Build Church. Write Box 346, Maplewood, N. J.

## SISTERS OF THE HOLY NATIVITY

**H**OUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

## HOSPITAL—NEW YORK

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. age limit 60. Private rooms, \$10 and \$20 a week.

## TRAVEL

**A** SELECT PARTY IS BEING ORGANIZED for a tour of England and Continental Europe next season, under the personal direction of Count W. S. DeWitte of Russia. Prices moderate. For particulars write to the REV. A. W. S. GARDEN, North and Allegheny Aves., Pittsburgh, Pa.

## BOARDING

## ATLANTIC CITY

**S**OUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

## LOS ANGELES

**V**INE 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 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

## NEW YORK

**H**OLY 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.

## NORTH CAROLINA

**I**N THE SUNNY SOUTH, IN AN ATTRACTIVE, refined home, rooms and board for two persons, fifteen dollars a week each. Open fire place, garage, excellent concrete roads, beautiful scenery. References exchanged. Address Box 367, Rutherfordton, North Carolina.

## SOUTH ALABAMA

**C**OUNTRY HOME WILL TAKE IN SIX OR eight paying guests. Baldwin County, South Alabama. Fine climate. Home cooking. Good library and excellent hunting. Address, "EDGELAND ACRES" Loxley, Ala.

## RETREATS

**A** DAY'S RETREAT WILL BE HELD FOR the Associates of St. Margaret's Community, 1831 Pine St., Philadelphia, and for other women on Wednesday, January 10, 1923. Anyone wishing to attend, apply to the SISTER IN CHARGE, Sister Lydia Margaret.

## APPEALS

BOMBAY CONVERTS' HOME  
FUND INDIA

Information may be had regarding this Home and its unique Christian work conducted by India's Christians among their own people, by writing to Professor S. L. Joshi, General Theological Seminary, Chelsea Square, New York. Reference—Bishop Brent, Buffalo, N. Y. Contributions towards the pressing needs of this work may be sent to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., who will forward the same to the Anglican Bishop of Bombay.

This Home has been strongly endorsed by Bishop Tuttle, the Presiding Bishop. See THE LIVING CHURCH, Dec. 2, 1922.

OFFERINGS FOR THE SOCIAL SERVICE WORK OF  
THE FEDERAL COUNCIL OF CHURCHES

THE NATIONAL COUNCIL of the Church makes an annual appropriation of \$2,500, through its Department of Social Service to the Social Service work of the Federal Council of Churches.

As the Federal Council has asked that this appropriation be increased to the amount of \$10,000 or \$15,000; and as the General Convention has requested the Council to approve an appeal for special gifts for this purpose; I am authorized by the National Council to make this appeal for such special contributions which may be sent, properly designated, to the Treasurer of the Council, Mr. Lewis B. Franklin, 281 Fourth Avenue, New York City.  
THOS. F. GAILOR  
President of the National Council.

## WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

## THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

MANUAL OF FAMILY PRAYER  
AND  
A NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

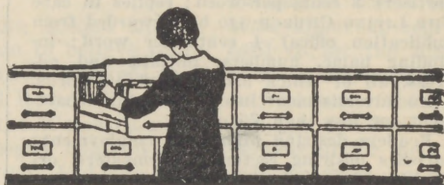
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, post-paid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

## 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.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building ma-

terials, 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, while present conditions exist.

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

## Church Services

CHURCH OF ST. JOHN THE DIVINE,  
NEW YORK

Amsterdam Avenue and 111th Street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week days: 7:30 and 9 A. M.,  
5 P. M. (choral).

## ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway  
REV. NATHAN A. SEAGLE, D.D., Rector  
Winter Sunday Services 8, 11 A. M., 4, 8 P. M.

## CHURCH OF THE INCARNATION

Madison Avenue and 35th Street, New York  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30

## ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate  
REV. HARRISON F. ROCKWELL, Rector  
Communion at 8; Sung Eucharist at 11

## ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street  
REV. NORMAN HUTTON, S.T.D., Rector  
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

## ST. PETER'S CHURCH, CHICAGO

621 Belmont Ave., Chicago  
Sunday Services:  
7:30, 10:15, 11:00 A. M. and 5:00 P. M.  
Daily Services:  
7:30, 10:00 A. M., and 5:30 P. M.

## GETHSEMANE CHURCH, MINNEAPOLIS

Fourth Ave. South at Ninth Street  
Sundays 8, 11 A. M., 7:45 P. M.  
Thursdays and Holy Days

## ST. LUKES CATHEDRAL, ORLANDO, FLORIDA

Main Street and Jefferson  
THE REV. C. STANLEY LONG, Dean  
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

## BOOKS RECEIVED

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

The Century Co. 33 E. 17th St., New York, N. Y.

The Social Trend. By Edward Alsworth Ross.

George H. Doran Co. 35 W. 32d St., New York, N. Y.

Self-Healing Simplified. By George Landor Perin, founder of the Franklin Square House "The House That Love Built." Price \$1.50 net.

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

The Charity Organization Movement in the United States. By Frank D. Watson.

The Religion of the Primitives. By Most Rev. Alexander LeRoy, superior general of the Fathers of the Holy Ghost. Translated by Rev. Newton Thompson. Price \$2.50.

Jesus of Nazareth. A Biography. By George A. Barton, Ph.D., LL.D., professor of Semitic Languages in the University of Pennsylvania, and professor of New Testament Literature and Language in the Divinity School of the Protestant Episcopal Church in Philadelphia; sometime professor of Biblical Literature and Semitic Languages in Bryn Mawr College. Price \$2.00.

The Influence of the Church on Modern Problems. Papers by Various Writers read at the Church Congress in 1922.

A History of Labour. By Gilbert Stone.

(Continued on page 283)





FIELD MEMORIAL ALTAR AND REREDOS, ALL SAINTS' CATHEDRAL, MILWAUKEE, WISCONSIN

Dedicated on Thanksgiving Day, November 30th, 1922

(See THE LIVING CHURCH, DECEMBER, 9TH, 1922, Page 217)





ALTAR PIECE AT ST. MARY'S, NEW YORK CITY

In the Church of St. Mary the Virgin, New York City, a large and important painted altar piece on wood has recently been completed. The work is placed directly behind the high altar on the wall of the ambulatory, and has been designed to harmonize with, and to complete the effect of, the French Gothic canopy, recently added to the high altar proper, and the altar dome is open work.

The altar piece consists of one large and five small panels enclosed in an elaborate Fifteenth Century frame. In the large panel, which is 15 feet high and 13 feet wide at its base, is painted the Virgin enthroned in glory, surrounded

by angels; St. Anselm, St. John, and St. Dominic stand below. The five small panels, which are placed directly below the large panel, represent the five Joyful Mysteries.

On close examination of the work, a wealth of detail and symbolism is revealed. The color throughout is rich and subdued in tone, the pictures being painted on a gold field, which becomes a part of the gold frame.

The altar piece was designed by Mr. Eugene W. Mason, Jr., architect, who is a member of the parish, the pictures and painted decorations being executed by Mr. Henry W. Young.









## Motherhood

BY EDITH TATUM

Gentle Mary, Lord, gave birth to Thee,  
There in humble Galilee  
With woman-pains and agony.

And when first Thy tiny feet  
Wavered up life's pathway steep,  
Thy little hand in hers she'd keep;

But if perchance Thou tripped and fell  
And weeping, turned to her to tell  
Of Thy sharp hurt, she'd kiss it well.

She tended Thee through childhood's years,  
She soothed Thy ills and calmed Thy fears,  
And o'er Thee oft shed mother's tears,

Then when Thou reached Gethsemane  
And passed beyond to Calvary,  
God only knew her agony.

In Jewish courts she'd have been tried,  
And in Thy stead have gladly died—  
A thousand times been crucified.

Thy mother, Lord, she loved Thee so,  
As love all mothers here below  
The babes God doth on them bestow.

In Mary's name, for them I pray—  
Their sorrowing, shrinking fears allay.  
The hand of Death, O, do Thou stay

From those dear, helpless tiny forms  
Clasped close within their loving arms.  
O, keep them safe from all that harms!

Take from them, Lord, their deep distress,  
For Mary's sake, O, heal and bless  
And comfort them with Thy goodness.



ADESTE FIDELES

Adeste fideles,  
Laeti triumphantes,  
Venite, venite in Bethlehem:  
Natum videte  
Regem angelorum:  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

Deum de Deo  
Lumen de lumine  
Gestant puellae viscera:  
Deum verum,  
Genitum, non factum.  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

Cantet nunc Io!  
Chorus angelorum  
Cantet nunc aula coelestium:  
Gloria in excelsis Deo!  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.



JESU, REDEMPTOR

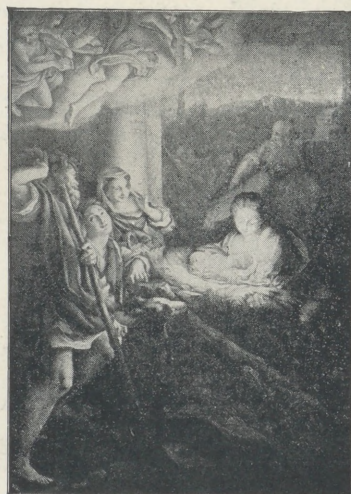
Jesu, redemptor, omnium,  
Quem lucis ante originem  
Parem paternae gloriae  
Pater supremum edidit:

Tu lumen et splendor Patris,  
Tu spes perennis omnium,  
Intende quas fundunt preces  
Tui per orbem servuli

Testatur hoc praesens dies,  
Currens per anni circulum,  
Quod solus e sinu Patris,  
Mundi salus adveneris.

Et nos, beata quos sacri  
Rigavit unda sanguinis,  
Natalis ob diem tui  
Hymni tributum solvimus.

Jesu, tibi sit gloria,  
Qui natus de Virgine,  
Cum Patre et almo Spiritu,  
In sempiterna saecula.



THIS JOYFULLE NEWES

On March ye five and twentieth daye,  
Ave Maria did Gabriel saye:  
And Marye answered modestlie,  
Ecce ancilla Domini.

Ye same daie in December keene,  
Her Son was born in stable mean.  
Heaven was gladde and earth was blest,  
E' Verbum Caro factum est.

Yet twelve daies further from afar  
Three kinges were led by Jesu's Star.  
"Our Kinge and God," they cried, "is This,"  
Et habitavit in nobis.

So Christen menne each rolling yeare  
This joyfuller newes unwearied heare:  
Each yeare to faithfuller hartes ye Lorde  
Is truly promiss'd, born, ador'd.



WHEN CHRIST WAS BORN

When Christ was born of Mary free,  
In Bethlehem, that fair citie,  
Angels sang there with mirth and glee,  
"In excelsis gloria"

Herdsmen beheld these angels bright,  
To them appearing with great light,  
Who said, "God's Son is born this night,  
In excelsis gloria".

This King is come to save mankind,  
In Scripture promised as we find,  
Therefore this song we have in mind,  
"In excelsis gloria."

Grant us, O Lord, by Thy great grace,  
In heaven in bliss to see Thy face,  
Where we may sing to Thy solace,  
"In excelsis gloria".



## Vigil

BY MARY MARTIN

**The Christmas Altar radiant stands  
In perfumed splendor shimmering bright  
A thousand starry candles blaze  
A welcome to the Light of Light.**

**How brief our exaltation's mood,  
How soon our spirit's rapture fires!  
Our human praise can never know  
The constant gleam of heavenly fires**



**The anthem ebbs; the glory dies;  
Before the dark and silent Throne  
Where once the myriad tapers flamed  
One soft red light glows on alone**

**But when the busy world we serve,  
And duties calls us far apart,  
Keep, Lord, that little lamp of Love  
Still shining steady in our heart.**



# Christmas Carol

## Christmas Carol.

Words by MARY ANN THOMSON.

Music by B. CECIL KLEIN.

*Andante non troppo Lento.*

Lo! amid the shades of night,  
 In a manger laid,  
 He is found who dwelt in light,  
 Ere the world was made:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Virgin pure, the Mother mild,  
 Watching by Him there;  
 Hope of all mankind, her Child,  
 David's Lord and Heir:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Joseph, whose protecting arm  
 Guarded Mary's way,  
 Bends to shield from cold and harm  
 Him whom worlds obey:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

CHORUS.

Angels, who in realms above  
 Stand before the throne,  
 Now to earth on wings of love  
 Speed to make Him known:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Lowly shepherds first are told  
 Of the Saviour's birth,  
 They the Word made Flesh behold  
 Ere the Kings of earth:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Royal Sages, by a star  
 To his Presence led,  
 Gifts they bring from lands afar,  
 At His Feet shall spread:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Only in a cattle-shed  
 Earth has room for Him;  
 But around His manger-bed  
 Wait the Seraphim:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

After the last verse.

Never since the world began  
 Such a morning broke:  
 Never in a home of man  
 Child like This awoke:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

Lift we heart and voice to praise  
 Him who stooped so low,  
 Us to light and bliss to raise  
 From our sin and woe:  
 Babe Divine,  
 Cradled thus,  
 God-with-us,  
 Praise be Thine.

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## A Prophet Unrecognized

BY THE REV. LOUIS TUCKER

Scene: The Women's Court of The Temple at Jerusalem. Time: 4 B. C.

*It is three o'clock in the afternoon. Behind an open-work stone screen a picked choir of three hundred male voices, led by a single silver trumpet, fills the court with such music as the world has never elsewhere known. In the tingle of it a man, with a woman carrying a baby, comes softly in. The woman drops a metal counter into a slotted box that stands by the screen. A very old man with a long white beard comes forward and speaks.*

Whom have we here?

I am Yussuf bar Dawid. This is Miriam, my wife, also of the tribe and lineage of David. We make her offering of purification for Yeshua, the child; the price of two young pigeons. Who, reverend sir, are you?

I am Simeon, and the Spirit of God has promised me that I shall not die until I see the Lord's Christ.

Choir (Within): His honor is great in Thy salvation; glory and great worship shalt Thou lay upon him.

Miriam: The baby smiles at you. Here; hold him. The angels told the shepherds this is He.

Yussuf: Gabriel himself told us This is He.

Choir (Within): Be Thou exalted, Lord, in Thine own strength: so shall we sing and praise Thy power.

Simeon (With the child in his arms): Mine own heart tells me this is He. Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation.

Choir (Within): And Thou continuest holy, oh Thou Worship of Israel.

Simeon: Which Thou hast prepared before the face of all people.

Choir (Within): They called on Thee and were holpen: they put their trust in Thee and were not confounded.

Simeon: To be a light to lighten the Gentiles, and to be the glory of Thy people, Israel.

Choir (Within): Oh, go not far from me, for trouble is hard at hand and there is none to help me.

Simeon (Stretching out his hands): Blessed and safe be thou, Yussuf, and thou, Miriam. Behold, this child is set for the falling and rising again of many in Israel, and for a sign which is spoken against.

Choir (Within): They pierced my hands and my feet; I may tell all my bones; they stand staring and looking upon me.

Simeon: Yea, and a sword shall pierce through thine own soul; that the thoughts of many hearts may be revealed.

Choir (Within): All the ends of the world shall remember themselves and be turned unto the Lord; and all the kindreds of the nations shall worship before Him.

*They stand silent, listening to the music. The choir ends.*

The heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

*The music ceases. In the silence Simeon returns the child to Miriam and kneels, covering his face. Miriam and Yussuf look at each other and steal softly away. When out of hearing they turn and look at him.*

Miriam: A prophet, Yussuf, a true prophet in Israel. The Holy Spirit of God really spoke with him: for he has seen the Lord's Christ.

Yussuf: A true prophet; and, for eighty years at least, he got no hearing, and has lived among a people who say and believe that there is no prophet in Israel since Malachi.

Miriam: Can it be true that there are always prophets, true prophets of God; only most generations have no eyes to see them?





BOOKS RECEIVED

(Continued from page 274)

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1., London, England. Morehouse Publishing Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis. American Agents.

*Devotional Thoughts on the Psalms.* By B. W. Randolph, D.D., Canon of Ely; Warden of the Community of St. Mary the Virgin, Wantage. Price \$1.05.

The Norman Remington Co. Baltimore, Md.

*The Story of a Southern School.* The Episcopal High School of Virginia. By Arthur Barksdale Kinsolving, D.D. 18 Illustrations from photographs.

G. P. Putnam's Sons. 2 West 45th St., New York, N. Y.

*John Bascom, Prophet.* By Sanford Robinson. Price \$1.00.

Russell Sage Foundation. New York, N. Y.

*The Settlement Horizon.* By Robert A. Woods and Albert J. Kennedy.

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

*Yellow Butterflies.* By Mary Raymond Shipman Andrews. Price 75 cts.

PAPER-COVERED BOOKS

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

*In Watchings Often.* Addresses to Nurses and Others. By the Ven. E. E. Holmes, B.D., Archdeacon of London. With a Preface by the Right Rev. Edward King, D.D., late Bishop of London. Price 90 cts net.

BULLETINS

*Fraternité Franco-Américaine.* 57, rue de Baylone, Paris, France.

*1922 Memorial Day in France.* What French Children Think about the United States of America.

MUSIC

The Parish Press. Fort Wayne, Indiana.

*Church Hymns and Services.* Published under license of the Church Pension Fund. \$45.00 per hundred.

*Christmas Carols.* Number Two. 10 cts. \$8.00 per hundred postpaid.

startingly effective every now and again; and Canon Carr Smith, vivid, eloquent, sympathetic, at once Catholic and humanist; to realize that here was a mixed apostolate to a mixed multitude. A new note was struck by the Rev. F. A. Cardew, of St. George's, Paris, a missionary who, by experience and temperament alike, had a distinctive contribution to make. The children's services conducted by him at St. Mary's, Bourdon-street, were one of the most attractive features of the whole Mission.

Excellent work was done, but perhaps the most far-reaching result was the effect upon the missionaries personally—they gathered impressions which should prove invaluable. It now only remains for the parochial clergy to follow up the work of the Mission, and consolidate, as it were, the ground won.

ORNAMENTS LITIGATION

Tomorrow (Saturday), in St. Paul's Cathedral, the Chancellor of the Diocese of London will hear a petition for the removal of the remaining ornaments and "substitutes" for the Church of St. Magnus-the-Martyr, London Bridge. These ornaments include a tabernacle, a crucifix, and a picture of the Blessed Virgin. Possibly the matter of Reservation will again be before the Court.

As I said in my last letter, the troubles of St. Magnus' and its rector have called forth the enthusiastic sympathy of laymen generally, and a meeting organized by the Federation of Catholic Laity was held in the Church House, Westminster, on Monday night. Mr. R. K. Cowie, president of the F. C. L., was in the chair, and there were some excellent speeches, fiery but not "frothy". Perhaps the best of these was that of Mr. C. A. Buckmaster, a prominent member of the congregation of St. Magnus', who pointed out that the law of faculties is vague in its application, and diocesan chancellors even vaguer in their use of it. Mr. Buckmaster quoted as an example the case of a chancellor who, on being applied to for faculties to erect roods in two churches, allowed the erection of a rood in one church because it was "decorative", and refused it in the other because it was "superstitious". Great indignation was expressed at the insistence of the Chancellor on a faculty for the tabernacle at St. Magnus', the Bishop of London having given his permission for the Blessed Sacrament to be reserved in the church. As Mr. Buckmaster said, "How was the reserved Sacrament to be kept, in decency, without a tabernacle or pyx?"

# DELEGATES PLAN FUTURE ANGLO-CATHOLIC CONGRESSES

## The Church and Social Problems—The Westminster Mission—Ornaments Litigation

The Living Church News Bureau }  
London December 1, 1922 }

**D**URING the past week a conference of 114 delegates from various parts of the country was held at Westminster to consider the future development of the Anglo-Catholic Congress Movement. The Rev. Dr. Kidd, Warden of Keble College, Oxford, presided, and it was agreed, among other matters, that an Anglo-Catholic Congress should be held in the Albert Hall, London, on July 10th, 11th, and 12th of next year. The program was discussed, and will be issued as soon as it is finally decided upon. It was also agreed to enlarge the Central Committee from forty to sixty members, in order that it may include delegates from a wider area, representing both town and village life.

The success of the Anglo-Catholic Congresses has apparently galvanized into life, once more, the Church Association, which in years gone by has spent over £50,000 in law-suits, and has little or nothing to show for this lavish outlay. It has now, through its chairman, addressed to all the bishops who recently encouraged Anglo-Catholic Congresses in their own or other dioceses, a letter of protest. (A "letter of protest" is certainly much cheaper than a doubtful law-suit!) "We know," says the letter, "that the promoters of these congresses are adepts at presenting their aims in unexceptional language, where a candid avowal of their real tenets would be likely to repel or disgust, and we have no doubt that such useful moderation was not forgotten in approaching your lordship." It may be questioned whether the bishops concerned will appreciate the subtle suggestion that they have been hoodwinked, especially as the letter goes on to say that the principles of those "who have recently arrogated to themselves the distinguishing title of 'Anglo-Catholic'" have become "a matter of common knowledge."

THE CHURCH AND SOCIAL PROBLEMS

The Bishop of Manchester, Dr. Temple, was the principal speaker at a meeting at Bradford last Saturday, called to discuss the manner in which it is proposed that the Christian Church should approach and deal with the social problems of the day. A conference on Christian Politics, Economics, and Citizenship is to be held in Birmingham next April, and the objects of this conference formed the main theme of Dr. Temple's address.

THE WESTMINSTER MISSION

The ten days' Westminster Mission came to an end last Tuesday. It is, of course, not possible to judge of its efficacy so soon after, but there has been no doubt of the intense devotion and serious purpose which have marked the congregations gathered together night after night in order to hear the missionaries. The missionaries themselves were of the most varied type, which was as it should be. One need only mention the Rev. G. A. Studdert Kennedy, torrential and prophetic; the Rev. Father Andrew, of the Society of the Divine Compassion, with a surface ineffectiveness that proved most

CAN WE COLLECT \$1,222,195.28 IN DECEMBER?

November was a bad month for the Treasurer of the General Church. Receipts were \$55,964.24 less than in November, 1921.

To date we are \$301,744.55 behind last year.

Without counting supplementary payments, we received in 1921, on account of quota, . . . . .	\$2,956,320.58
Up to December 1st, 1922, we have received on account of quota, . . . . .	\$1,734,125.30
<b>BALANCE DUE</b> in the month of December, if we are to equal 1921's receipts, . . . . .	\$1,222,195.28

Please let every one of your parishes know the facts and urge them to do their utmost.

LEWIS B. FRANKLIN,  
Treasurer.



With regard to the order to remove from the church a picture of our Lady, it was argued that, if such a picture were considered suitable for the walls of the Church House, it might also be allowed to adorn a church. (There is a large representation of the Madonna and the Holy Child in the hall where the meeting was held.)

Resolutions of sympathy with the rector (Fr. Fynes-Clinton) and congregation were passed, and copies of the resolutions were sent to the Bishop of London and the Chancellor.

#### CHURCH MISSIONARY SOCIETY COMPOSES DIFFERENCES

The general committee of the Church Missionary Society has received the report of a special sub-committee appointed to compose the differences which have lately agitated the Society, to which I

have made previous references. The report advised the issue of a statement and offered a draft, which was adopted with the exception of a passage pointing out that the Society was not competent to formulate definitions where the Church herself has refrained from formulation, namely, on the exact implications of the *kenosis*. A passage also was added expressing belief in the absolute truth of our Lord's teaching and in the finality of His authority. The statement as a whole is one which all Churchmen (with the exception, perhaps, of Modernists) should be willing to accept. It apparently satisfies the general committee, which includes representatives of both sides, and it was adopted unanimously. Whether it will bring back to the fold any who have seceded, or determined upon secession, remains to be seen.

GEORGE PARSONS.

## START MADE ON CANADIAN COLLEGE

### College Federation in Maritime Provinces—China's Thanks to Canadian Church—Miscellaneous News Items

The Living Church News Bureau }  
Toronto, December 14, 1922 }

THE FIRST sod for the new \$2,000, 000 building that will one day house Trinity College was turned, on Dec. 12th, by the Rt. Rev. Dr. Sweeny, Bishop of Toronto.

Shortly before 4 o'clock a group of clergymen, professors, graduates of old Trinity, students, and interested spectators gathered on the bleak, frozen slope, on the north side of Hoskin Avenue. The plan of the new building was indicated by lines running between pegs, which gave an excellent idea of the size and position of the structure when complete. It will lie with its main entrance facing south.

After a brief service the Bishop, in response to the formal request of Provost Seager, lifted the sod with a very workaday shovel. This done, cheers were given for the King, the Bishop, the Provost, and Trinity College.

#### COLLEGE FEDERATION IN MARITIME PROVINCES

University federation in the Maritime Provinces took a very distinct step forward on Dec. 12th, when the conference representative of the universities, colleges, and governments of the Maritime Provinces, and the Dominion of Newfoundland, meeting under the chairmanship of Chief Justice Harris, in the Provincial Nova Scotia Building at Halifax, adopted a scheme of federation which represented a consolidation of all the schemes put forward as satisfactory by all the interests involved.

The scheme of federation adopted as a workable basis for the final scheme provides for the removal to, or setting up in, Halifax of the following institutions: Acadia University, Wolfville, N. S.; University of King's College, Windsor, N. S.; Mount Allison University, Sackville, N. B.; a Roman Catholic college, a Presbyterian college, a non-denominational college, and a French-Canadian college.

It also provides for the establishment of a central university, embracing the faculties of arts and pure science, law, medicine, dentistry, and applied science, and charged with the work of organizing,

as rapidly as its resources permit, the faculties of agriculture, pharmacy, forestry, fine arts, and education.

Dalhousie University, Halifax, which would form the nucleus of the University under the scheme adopted, reserves the right to enter the federation as a non-denominational college, or to merge with any other body or bodies wishing to set up a non-denominational college, or to give her funds and property, set apart for arts, to a body or bodies wishing to form the non-denominational college.

#### CHINA'S THANKS TO THE CANADIAN CHURCH

China, through its President and State Department, has officially thanked the Church of England in Canada for its generous help given last year in aid of famine relief. A tablet recording this thanks has just arrived and been placed in the Church house. The tablet is of beautiful lacquer with gold letters, and signed with the seals of the civil and military governors.

Official letters have also arrived from the Government of China conferring the honorable Order of the Abundant Crop upon Archbishop Matheson, Primate of all Canada; the Bishop of Huron, Chairman

of the Executive Committee of the Missionary Society; the Rev. Dr. Cody, rector of St. Paul's Church, which has just given St. Paul's Hospital to China; the Rev. Canon Gould, the General Secretary; and the Rev. Dr. Taylor, the Educational Secretary.

#### MISCELLANEOUS NEWS ITEMS

Father Hart, of the Community of the Resurrection, conducted a retreat for clergy at St. Thomas' Church, Toronto, last week.

Canon Fitzgerald has accepted the unanimous invitation of a large class of Kingston Y. M. C. A. men to deliver a weekly lecture on Church History. He has recommended Dr. Foakes-Jackson's *Church History* as a text-book for the class.

The Ven. Archdeacon J. B. Richardson, of London, Ont., has just celebrated his 79th birthday. He has served for more than fifty years in the active ministry of the Church, and for nearly half of this time was rector of the Cronyn Memorial Church in London, Ont.

The Bishop of Keewatin, and the Rev. Maurice Sanderson, a Cree Indian priest of his diocese, have addressed a number of gatherings in Eastern Canada on the need of greater support for the Church's work among the Indians of Canada, full responsibility for which has now been assumed by the M. S. C. C., the work having been begun and supported for many years by the Church Missionary Society, of England.

Mr. J. B. Walkem, K. C., Kingston, veteran lawyer and the Chancellor of the Diocese of Ontario, has celebrated his 80th birthday.

The Right Rev. Dr. MacInnes, Anglican Bishop in Jerusalem, preached at Convocation Hall, and at St. Paul's Church, Toronto, last Sunday, and on Monday gave a most interesting address at a mass meeting at the Church of the Redeemer, Toronto.

The congregation of St. James' Cathedral, Toronto, honored Dr. Albert Ham in the celebration of his twenty-fifth year as organist and choirmaster of the cathedral. At 8 o'clock there was a musical service of thanksgiving in the church, after which the gathering adjourned to the parish house, where Canon Plumtre, on behalf of the congregation, presented Dr. Ham with a chest of silver, and a check for \$1,000.

## THE KU KLUX ENGAGES BOSTON'S ATTENTION

### All Saints' Christmas Service—Memorial of Phillips Brooks—Miscellaneous Items

The Living Church News Bureau }  
Boston, December 16, 1922 }

WHAT do you think of the Ku Klux Klan and the Knights of Columbus?" was a written question from the congregation to the rector of the Church of the Advent, the Rev. William Harmon van Allen, D.D., last Sunday evening.

There was no uncertainty in Dr. van Allen's answer, as he said, "While half the members of the Ku Klux Klan may be honest citizens, desiring to correct existing evils, a free people cannot, and must not, tolerate an organization, the members of which conceal their identity by wearing night shirts and pillow cases".

Dr. van Allen said he objected to the

form of the question, "which implied that the two organizations are on the same footing, which is not true, the Knights of Columbus being a fraternal organization." "No criticism," he said, "can be made of the Knights of Columbus that would not equally apply to all secret societies. He added that the secrets of all such fraternities are as innocent as those of college societies.

In its generous report of Dr. van Allen's courageous and frank answer, the *Globe* stated:

"As for the, so-called, oath of the 'fourth degree of the Knights of Columbus', sometimes quoted by Ku Klux orators and others, Dr. van Allen declared it 'one of the most abominable lies and forgeries' and asserted that 'anyone who will circulate it, is unworthy of being regarded as an American or a Christian'.

"A responsible Masonic body has investigated the K. of C., he asserted, and



given it an absolutely clean bill of health.

"While not liking everything that the K. of C. does, he said, he had to admit that all such organizations are made up of different sorts of men and that some of them will stand by each other when it is not justifiable.

"As for the Ku Klux, he said: 'Judging by some of their literature, which I have seen, one would think that the gates of Heaven are open to receive the Ku Klux, night shirts, pillow cases, and all the rest'.

"He then referred to the work of the vigilantes on the Pacific Coast in the days of the gold craze, commending it 'because it was the only means for saving civilization in a region where courts were not operating'.

"He also found some excuse for the doings of the Ku Klux in its earlier years, during the reconstruction period after the Civil War in the South, 'in protecting imperilled lives and property in the South when former slaves and "carpet-baggers" from the North were coöperating in bringing about a condition of anarchy.

"But no such conditions exist today,' he said. 'Evil conditions now are partly due to unassimilable groups of people here. There is no doubt that the colored vote has been used for corrupt purposes. Bad Jews sometimes hang together in defying the laws, as in the matter of illicit distilling under prohibition. The Irish vote has been sometimes used to terrify good citizens into toleration of graft.

"But the worst of these things is not so bad as the substitution of mob anarchy for legal procedure. To appeal to an anonymous mob, is the counsel of despair. To secure good government in Boston, don't put on night shirts and pillow cases, but go to the polls next Tuesday and vote for good candidates.

"If things are going wrong in the courts, go there and follow up a case. If any officer fails to do his duty, see that he is impeached."

#### ALL SAINTS' CHRISTMAS SERVICES

All Saints' parish, Ashmont, is noted for its beautiful Christmas services. In spite of the generous seating capacity of the church, it is necessary, each year, to send accredited cards of admission for communicants, so that by coming ten minutes early they may be seated. In announcing the services this Christmas, the rector of

All Saint's, the Rev. Simon Blinn Blunt, D.D., wrote:

"The Christmas services will be as follows: Midnight Mass preceded by a Solemn Procession, will begin promptly at 11 o'clock on Sunday night. The doors will be unlocked at exactly 10:30 and a corps of ushers will be ready to seat all holding properly accredited cards of admission, up to 10:50, or ten minutes before the service, after which all others will be taken care of as far as the seating capacity of the church will allow. Cards of admission will be sent to all our communicants. The music will be the Gounod's St. Cecilia Mass with an anthem, and the choir will be augmented by an orchestra.

"On Christmas morning there will be three celebrations of the Holy Eucharist at 7, 8, and 9 o'clock. These, of course, will be services without music."

#### MEMORIAL OF PHILLIPS BROOKS

Bishop Slattery paid a beautiful tribute to the memory of Phillips Brooks on Dec. 13th, at a service at the Cathedral. Each year, Boston remembers Phillips Brooks' birthday. In the evening, at the Phillips Brooks House in Cambridge, another public service was held with addresses by Bishop Slattery, and the Rev. Francis G. Peabody, formerly dean of the Harvard Divinity School.

#### MISCELLANEOUS NEWS ITEMS

News has been received in Boston, that an unofficial poll of the bishops and standing committees indicates the confirmation of the election of the Rev. Alexander Mann, D.D., rector of Trinity Church, to the bishopric of Pittsburgh. Dr. Mann spent several days in Pittsburgh this week.

Over one thousand people were in Trinity Church last Sunday at the afternoon service of the Church Service League to hear Bishop Slattery's address. Following the service in the church, there was a conference in the parish house, at which Miss Eva D. Corey presented the ideals of the Diocesan Service League.

News has been received in Boston of the death of George L. Osgood, in Petersham, England. Mr. Osgood died on Dec. 12th. For twelve years, Mr. Osgood was the tenor soloist of Emmanuel Church. He was identified with many musical organizations in Cambridge and Boston. For the past thirteen years he has lived in England.

#### THE BRONX CHURCHMEN'S LEAGUE

The first mass meeting of this young and vigorous league of laymen was held at the Church of the Mediator, Kingsbridge Road and 231st St., on Saturday evening Dec. 9th, and was devoted to the interests of the campaign for the Program of the Church. Fully 150 men were present, representing the 26 parishes and missions in the Bronx, most of them wearing the badges of their parochial men's clubs, of which there are now 17 in existence. Bishop Manning presided.

Mr. Robert H. Law, Jr., president of the League, made the address of welcome and placed the members to any task which the Bishop should give them. The Bishop thereupon promptly promised the League a worth-while program and urged it to place its strength behind the campaign for the Program of the Church, especially in each parochial unit, where it would tell the most.

Bishop Shipman urged the organization of men's clubs and hearty coöperation with them by every man in each parish so as to develop the man-power of the Church.

The Hon. George Gordon Battle pleaded for coöperative effort, and recalled the war-time spirit that made unified action almost universal and unusually effective.

Canon Prichard's personal appeal to the men for a deeper spiritual life and consecrated effort, made a deep impression.

The Bishop closed the meeting with one of his usual vigorous calls to service, and assured the League of his gratitude for its efforts of help, and expressed his confidence in its ability to fulfil its pledge and service.

#### BISHOP MANNING HONORED

Bishop Manning's labors on behalf of Christian unity have long been recognized as the outstanding characteristic of his career, thus far. They have been recently made the subject of special commendation by the Patriarch of Jerusalem, the Most Rev. Damianos. On Friday morning, Dec. 15th, in the Cathedral, Archbishop Panteleimon, of Neapolis, the personal representative of the Patriarch, invested Bishop Manning with the insignia of the Order of the Holy Sepulchre: a gold cross, within which is said to be a bit of the true Cross discovered by St. Helena, mother of Constantine the Great. Bishop Manning wore the pallium presented by Archbishop Alexander of the Russian Church. The ceremony was brief and informal, being witnessed by a small company of those specially interested in the subject of the relations between the American and the Eastern Orthodox Churches. The Rt. Rev. Rennie MacInnes, Anglican Bishop in Jerusalem, who is Bishop Manning's guest, was among the spectators of the interesting event.

Bishop Manning is the first American Bishop to receive this distinguished honor. It will subsequently be conferred also upon President Harding and Bishops Tuttle; Anderson, of Chicago; Darlington, of Harrisburg; and Sumner, of Oregon.

#### CANON NELSON RECOVERING

Tuesday, Dec. 12th, was the 80th birthday of the Rev. George F. Nelson, D.D., canon of the Cathedral of St. John the Divine. Instead of spending it, as planned, as the guest of honor at a dinner at the Hotel Plaza—tendered to him by his many friends and admirers—the canon spent it in bed at St. Luke's Hospital, where he is now, happily con-

## G. T. S. CONFERS DEGREE ON PATRIARCH MELETIOS

*The Bronx Churchmen's League—  
Bishop Manning Honored—  
Canon Nelson Recovering*

The Living Church News Bureau  
New York, Dec. 6, 1922

ON FRIDAY, December 8th, after Evensong in the Chapel of The Good Shepherd at the General Theological Seminary, the degree of Doctor in Sacred Theology, awarded by the Board of Trustees last May at its stated meeting, was conferred by the Very Rev. Hughell E. W. Fosbroke, D.D., Dean of the Seminary, upon His Holiness Meletios IV, Patriarch of Constantinople. The Most Rev. Alexander, Archbishop of the Greek Church in the United States, was present to receive the degree on behalf of the Patriarch.

After an address by the Rt. Rev. W. T.

Manning, D.D., Bishop of New York, the Archbishop was escorted to the chancel by the Rev. Professor Burton Easton, where he stood facing the Dean and Faculty. An address, reciting most felicitously the qualifications of the distinguished recipient, was made by the Rev. Professor Charles N. Shepard, D.D., Secretary of the Faculty. The degree was then conferred by the Dean, after which Archbishop Alexander made a gracious response in English. Bishop Manning offered the closing prayers and pronounced the benediction.

During the service Bishop Manning wore the pallium presented to him at the time of his consecration by Bishop Alexander of the Russian Church in the United States, and which was blessed by Patriarch Meletios at the notable service following his election held in the Cathedral of St. John the Divine.



valescent after an acute and sudden attack of pneumonia. Many callers brightened the day for the patient and brought hearty congratulations for his birthday and for his recovery. The dinner will take place early in the new year.

#### RECTOR INSTITUTED

On the Second Sunday in Advent, Dec. 10th, at the morning service Bishop Manning formally instituted the Rev. Henry V. B. Darlington as rector of the Church of the Heavenly Rest, Fifth Ave., and 45th St., in succession to the Rt. Rev. Herbert Shipman, now a Suffragan Bishop of the Diocese. The service was more than usually interesting from the fact that the Office of Institution was largely the work of the Rev. William Smith, great grandfather of the rector's wife, and also that the special anthem *And They Shall Reign Forever*, sung at the service was composed by Bishop Darlington, the father of the rector. Dr. William Smith, who compiled the Institution Office at the request of the Convention of the Diocese of Connecticut, was rector of Norwalk at the time, and had formerly been minister of Stepney parish, Maryland, and later Principal of the Episcopal Academy of Cheshire. He died in 1821.

#### HENRY HUDSON MEMORIALIZED

The memory of Henry Hudson was revived recently by the placing of a stone from St. Ethelburga's Church in London—where Hudson and his crew partook of the Holy Communion on the Sunday prior to their voyage of discovery—in the beautiful and unique altar of the Chapel of the Intercession of Trinity parish, Broadway and 155th St., Upper Manhattan. The stone was secured by the Rev. Dr. Milo Hudson Gates, the vicar, on his visit to London last summer. Dr. Gates made an appropriate historical address and a number of pieces of old English music were sung by the choir and soloists.

#### BRIEFER MENTION

A Healing Mission is being conducted at the Church of the Holy Apostles by the Rev. K. Van Rensselaer Gibson, *locum tenens* at St. John's, Yonkers, New York.

Calvary Church, Fourth Avenue and 21st St., held its Manger Service on Sunday afternoon, Dec. 10th, so as to be able to send some of the gifts to mission stations in Cuba, in time for Christmas.

The preacher at Trinity's midday services, from Dec. 18th to 22d, is the Rev. J. Wilson Sutton, D.D., vicar of Trinity chapel.

Mr. Charles Steele, senior warden of St. Thomas' Church, Fifth Avenue and W. 53d St., has presented two houses, at 121-123 West 55th St., valued at \$100,000, to the parish for the use, when remodeled, of the Choir School. The generous donor has also increased the number of scholarships from two to ten.

The Winter Conference of the Brotherhood of St. Andrew was held at St. Andrew's, Yonkers, on Sunday, Dec. 10th. Special emphasis was laid upon the necessity of Bible study. Among the speakers were: Alwyn Ball, Jr., of the Pocket Testament League, and George H. Bell, of Larchmont. The Rev. J. I. Blair Larned rector of St. John's, Yonkers, was the special preacher.

The beautiful altar in the chapel of St. Michael's Church, W. 99th St., a memorial to the Rev. Dr. J. P. Peters, former rector, will be dedicated on the morning of the festival of St. John the

Evangelist, Dec. 27th, at 9 o'clock. Bishop Manning will officiate and make the address. The altar is the work of Mr. H. T. Schladermundt, of Lawrence Park, Bronxville, and was given by Dr. Peter's family. The pavement and altar rail are the gift of the parish.

The Rev. Dr. Thomas E. Calvert, of the Church Mission of Healing, organized in 1910, is conducting the work of

the Mission at St. Michael's parish house, 225 West 99th St.

On Sunday afternoon, Dec. 17th, a special service took place at the Cathedral at which members of the many local national patriotic societies—twenty-seven in number—were assembled in large numbers. Bishop Manning preached, and an address was made by the Rev. Howard Duffield, D.D. FREDERIC B. HODGINS.

## PHILADELPHIA CHURCH CLUB'S ANNUAL MEETING

### Notable Addresses Heard—Church Normal School

The Living Church News Bureau }  
Philadelphia, December 16, 1922 }

A LARGE number of prominent laymen and clergymen of the Diocese, assembled in the Clover Room of the Bellevue-Stratford Hotel last Thursday evening on the occasion of the annual dinner of the Church Club of the Diocese of Pennsylvania. The president of the club, Mr. Edmund B. McCarthy, acted as toastmaster, and introduced the speakers.

The first speaker was Bishop Garland, who spoke briefly on what lay closest to his heart—the part Pennsylvania must take in the general work of the Church. He spoke of the vision he had in which he saw the Church awake, and engaged in the work of saving those *outside* the fold, instead of working so diligently with those who are within the fold. The work of evangelization was the work the Master came to do, and the work committed to His Church. "We spend", the Bishop said, "far more on ourselves than on others". When that condition is reversed "we could more than pay the

deficit in the missionary quota, of which deficit Pennsylvania's share is, approximately, \$100,000 for the maintenance budget of the National Church".

The Rev. Z. B. T. Phillips, rector of the Church of the Saviour, West Philadelphia, was the next speaker, whose topic was *The Real Function of the Christian Religion in Relation to Present-day Civilization*.

The last speaker of the evening was Bishop Anderson, of Chicago, who said that he would try to interpret the Mind, Purpose, Thought, and Intention of the Church of Today, and ask whether the Mind and Intention of the Church are the Mind and Intention of us who give it allegiance.

#### CHURCH NORMAL SCHOOL

The Church Normal School of the Diocese concluded, this week, its first term. Sessions will be resumed on Thursday, Jan. 4th in the Church House, when the Rev. L. N. Caley, D.D., will teach Unit 2 of the Standard Course, *The Teacher*, and the Rev. Frederick E. Seymour will teach Unit 3, *How to Teach the Life of Christ*.

FREDERICK E. SEYMOUR.

## MISS ROYDON TO COME TO CHICAGO

### Plans For New Church at Berwyn—Activities at St. Edmund's—D. O. K. Benefactions

The Living Church News Bureau }  
Chicago, December 18, 1922 }

MISS Maude Royden, England's noted woman preacher and leader of the Woman's Movement, often known as "The Jane Addams of England", and who, for three years during the War, was assistant preacher at the City Temple, London, will speak at Orchestra Hall, under the auspices of the Y. W. C. A., on the subject, *Can we set the World in Order?* Mrs. Hermon B. Butler, vice president of the diocesan branch of the Woman's Auxiliary, is general chairman of arrangements for the event, which is being held under the auspices of the Metropolitan Religious Education Committee. As our people well know, Miss Royden is a member of the Anglican Church, and holds services at the Guild House, Ecclestone Square, London.

#### PLANS FOR NEW CHURCH AT BERWYN

Berwyn, like many of the suburbs on the southwest side of Chicago, is growing very rapidly, and our church there, St. Michael and All Angels, has for a long time, been too small for its congregation. Strenuous efforts are being made by the rector, the Rev. S. R. S. Gray, and

his parishioners, to build the new church as soon as possible. Excavations have been made and it is expected that the foundations will be laid before Christmas. The building, designed by Mr. Robert M. Hyde, is of the Tudor Gothic style, and is to be a distinctive structure, harmonizing with its location. The congregation at Berwyn has really never had a church building. The present structure is quite small, was built by the late Bishop Sage as a guild hall, and was used continuously for services, until it became practically the church. The new building will be 100 by 40 feet, and will seat about 250, besides the accommodation in the choir and sanctuary. The faithful people of the parish and their friends have already subscribed about \$16,000. Over and above this, there is enough money in the building fund to enable the parish to begin the preliminary building.

#### ACTIVITIES AT ST. EDMUND'S

St. Edmund's Church, 5831 Indiana Avenue, the Rev. G. A. MacWhorter, priest in charge, has had a special course of Advent sermons at the evening services, this month; the Rev. Dr. Geo. H. Thomas, of St. Paul's, the Rev. Dr. Norman Hutton, of St. Chrysostom's, the Rev. Dr. George Craig Stewart, of St. Luke's, Evanston, and the Rev. Dr. John Henry Hopkin's, of the Church of the Redeemer.

The home coming week and sixteenth



birthday party, recently held at this church, brought out many former members of the church, and, in addition, all of the clergy formerly in charge of this Washington Park Mission, both Bishops Anderson and Griswold, and all of the neighboring ministers of other Churches: the Greek Orthodox priest, Father Vini-kos; the Congregational pastor, the Rev. W. H. Moore; the Baptist pastor, the Rev. Robert Van Doren; the Presbyterian pastor, the Rev. John M. Wishart; and the Methodist pastor, the Rev. F. A. Graham.

A community thanksgiving service for the benefit of the Near East Relief Fund was held by all of the neighboring ministers and their congregations at St. Edmund's on Thanksgiving morning.

At midnight on Christmas Eve, a Christmas carol service will be broadcasted from Station KYW, Edison Building, Chicago, by the choir of St. Edmund's Church, and the Christmas Gospel and Prayers will be read by the Rev. Mr. MacWhorter. The choir, under the direction of John Lucius Astley-Cock,

will have as soloists, Miss Ruth Williams, soprano; Miss Adele Brandt, contralto; Donald L. MacWhorter, tenor; and Albert T. Heath, baritone. Miss Gloria Chandler, of the Grace Hickox Studio, will give a reading from General Lew Wallace's *Ben Hur* called: The Angels and the Shepherds.

#### D. O. K. BENEFACTIONS

At the recent Thanksgiving party held at Chase House, given under the Social Service Department of the Daughters of the King, nearly seventy dollars in money and in kind were contributed to the House. A white dossal has been given to a mission at Eagle, Alaska, as a Christmas gift from the Chicago chapters. It has been sent through the Rev. E. J. Randall, who has made many appeals for the work in Alaska following his visit there.

The annual meeting and election of officers of the D. O. K. will be held at St. Simon's Church, Chicago, on Jan. 20th, when Dr. Hopkins will preach.

H. B. GWYN.

## SOCIOLOGICAL WORK IN NATIONAL CAPITAL

### A Picture of the Christ—The Bishop's Guild Meets—The Diocesan Sunday School Institute

The Living Church News Bureau }  
Washington, D. C., Dec. 14, 1922 }

THE FIRST meeting of the membership of the Prisoners' Aid Department, in more than a year, took place Monday afternoon in the Recreation Hall of Trinity community house. Bishop Harding presided, and there was a good number of enthusiastic members present.

Mrs. David Ransom Covell, directress of the organization, presented the annual report, and Dr. J. W. Smith, of the Fellowship League, and Judge Kathryn Sellers, of the Juvenile Court, were the speakers for the occasion.

Dr. Smith emphasized the importance of Christ in the lives of the prisoners. He said that ignorance and poverty were the main reasons for persons going to jail, and strongly advocated a public defender who would save men, as well as money, to individuals and the community at large. Dr. Smith said that the vast majority of prisoners were from the poor, because of their ignorance and inability to employ proper legal counsel in their difficulties. He emphasized the pitiable condition of the ex-convict, who is often hounded by men of the police and detective bureaus. Dr. Smith said it was cruel of us to expect an abnormal man to come out from the abnormal life of the prison, with only a five-dollar bill in his hand, and then enter society and compete successfully with others.

Judge Sellers mentioned the great advisability of stressing the preventive side, but the necessity of stressing the other side of the work until we had reached a much higher stage than we have now. She said many persons get into the habit of doing wrong and get into jail, just as others get into the habit of being law-abiding and stay out of jail. She pointed out what a crying shame it was to the District, that there was no restraining place to which the courts can refer those between the ages of seventeen and

twenty-one. The Judge pleaded for Big Brothers and Big Sisters for delinquents of the Juvenile Court, saying that only the Romanists had such at present.

Both Judge Sellers and Dr. Smith highly praised the work of the Prisoners' Aid Department, the former strongly urging that the Department increase its work in the local Juvenile Court.

#### A PICTURE OF THE CHRIST

Permission having been obtained from the District Commissioners and the Board of Charities, the Prisoners' Aid Department is uniting with the City Mission in an endeavor to have placed on the blank east wall of the Washington jail a ten-foot picture of the Christ with outstretched arms, entitled "Come Unto Me". Every prisoner or visitor, who enters this institution, must face this wall as he enters the large rotunda from where the cells extend. Not only will the picture be seen by new arrivals, but it will be almost constantly in view of the men, since the big iron recreation cages face out upon this rotunda. The large statue of Christ in the vestibule of John Hopkins Hospital in Baltimore has been of such comfort to the sufferers entering there that it is thought such a picture as this will be of immense value to the prisoners who will have it as their constant companion during their stay at the jail and a continual reminder that Jesus is ever with us no matter how deep our sin or misfortune.

The famous motion picture on prison reform, *The Right Way*, said to be sponsored by the eminent prison worker, Thomas Mott Osborne, was shown to the members of the Prisoners' Aid Department recently. It is pictures like this that are shown from time to time at the Washington jail by the members of the staff of the City Mission.

A recent report on city-wide social service in Washington shows that there are 28 religious bodies in this city with 394 congregations and approximately 180,000 members with a population, according to the census of the city made in 1920, of 437,571 Washingtonians. There are 109 social agencies appealing to the gen-

eral public for contributions, and 78 agencies supported by the various Churches. It is claimed that all these social agencies benefit 33,157 persons annually.

#### THE BISHOP'S GUILD MEETS

The Bishop's Guild had its winter meeting yesterday morning at St. John's Parish Hall with about 100 ladies in attendance.

The Bishop presided and the Rev. Charles Warner, who is rector of St. Alban's Church and secretary-treasurer of the Guild, was at his desk.

The Bishop gave a running account of the condition and happenings of the Diocese, and announced the gift of Mrs. Violet Blair Janin of a portion of the Cathedral Library building sufficient to house the books of the Cathedral Library that are now stored. Mrs. Janin's gift is in the nature of a memorial to her mother.

The Bishop dwelt also upon the need of a chapel at St. Elizabeth's Hospital for the Insane, because of the important part that religion plays in the cure of many of the insane.

#### THE DIOCESAN SUNDAY SCHOOL INSTITUTE

The Diocesan Sunday School Institute met on the 13th for its December meeting in the Parish Hall of St. John's Church, Lafayette Square. Mrs. Griffith L. Johnson, a member of the Diocesan Board of Religious Education, spoke on Sunday School Music, with special reference to the selection of hymns which are understandable by the children, and which have an educational value. Dr. William L. DeVries, chancellor of the Diocese and head of the Institute, spoke on the topic, The Religious Conditions and Outlook Among College Students.

The January meeting will be in the nature of a joint one with the Woman's Auxiliary, and a special speaker for the occasion is to come from the National Department of Missions.

#### WASHINGTON WOMAN'S AUXILIARY

The Woman's Auxiliary of the Diocese met on the 13th in St. John's Church, Georgetown. Mrs. Chapman, wife of the Rev. J. W. Chapman, missionary at Anvik, Alaska, told of the work among the Indians at that station. Mrs. M. V. Stevenson, wife of one of the chaplains of the City Mission staff, spoke in behalf of the effort being made by the City Mission to put a Christmas box in the hands of every one of our Churchmen in the local institutions.

#### TO ENTER THE MINISTRY

One of the fruits of the diocesan work at Trinity Diocesan Church and Trinity Community House, is the determination of Mr. George Shilling to enter the ministry of the Church. Mr. Shilling has been a devoted attendant at the church and at the various Community House activities, for the past three years, and has been of splendid assistance as a volunteer worker. He is the second young man who has turned from the Trinity work to the ministry.

#### GREEK LETTER FRATERNITIES

The active chapters of Greek fraternities of the Washington colleges attended Epiphany Church Dec. 10th for a special Pan Hellenic Service. The rector of the Church of the Epiphany, the Rev. Dr. James E. Freeman, conducted the service and preached a sermon on Fraternity. Dr. L. W. Glazebrook, a member of Epiphany and of the Alpha Tau Omega Fraternity, was chairman of the commit-



tee of the Greek Letter men who arranged for the service. The other members of the committee were; William W. Bryde Delta Chi; Richard W. Daniels, Delta Tau Delta; Major O. M. Baldinger, Sigma Nu; Major George M. Chandler, Beta Theta Pi; Charles F. Wilson, Kappa Alpha; and William F. Hartung, Sigma Alpha.

#### VARIOUS NEWS ITEMS

Dean G. C. F. Bratenahl is a member of the excellent and widely representative committee appointed to take charge of the erection of a national memorial to the chaplains who gave their lives in the service during the great war. The committee is the joint one on Army and Navy Chaplains, of the Federal Council of Churches.

A meeting of clergy and laity of Hebrew, Protestant, Roman, and Anglican faiths assembled in one of the local churches a few days ago in a meeting of protest against the hysteria of religious intolerance. Brief addresses were delivered by Col. John P. Axton, Chief of Chaplains of the United States Army; Rabbi Abram Simon; the Rev. John A. Ryan, director of the social service department of the National Roman Catholic Welfare Council; and Wayne B. Wheeler, president of the Anti-Saloon League. The principal speaker of the evening, however, was Senator Thomas J. Walsh of Montana, who especially condemned the Ku Klux Klan, an organization of growing strength in the District of Columbia.

The Rev. Fr. Joiner, of St. Clement's Church, Philadelphia, is conducting Advent conferences at St. James' Church, the Rev. James Clark, rector. Two masses are said daily and there are other services daily in the afternoon and evening.

The Rev. William Harry Pettus, who, until last May, was rector, for nine years, of St. James' Church, West Somerville, Mass., will be instituted rector of St. Mark's parish, Washington, D. C., on the First Sunday after Epiphany, Jan. 7th, 1923, by the Bishop of Washington. The Rev. Mr. Pettus succeeds the Rev. C. R. Stetson, D. D., now rector of Trinity Church, New York City.

#### PLEA FOR PATRIARCH OF CONSTANTINOPLE

THE PRESIDENT of the National Council, the Rt. Rev. Dr. Gailor, and the Bishop of New York, the Rt. Rev. Dr. Manning sent, Sept. 15th, a cablegram to Ambassador Child, at Lausanne, and a telegram to Secretary Charles E. Hughes, in Washington.

The cable to Ambassador Child was as follows:

Episcopal Church earnestly entreats strongest possible effort to prevent expulsion of Patriarch from Constantinople.

GAILOR, Presiding Bishop.  
MANNING, New York.

Following is the text of the telegram to Secretary Hughes:

Earnestly entreat our Government use every possible influence to prevent expulsion of Patriarch from Constantinople for the sake of both religious and political situation in the East.

THOMAS F. GAILOR.  
WILLIAM T. MANNING.

The present Patriarch of Constantinople is Meletios, who was here in exile when notified of his election, and who is a friend of Bishop Manning, Bishop Gailor, and many other leaders in the Church.

#### DANCER BARRED BY BISHOP

THE BISHOP OF NEW YORK has received letters of earnest protest from many parts of the country in regard to an announcement widely published in the newspapers that a notorious dancer, whose exhibitions have aroused great criticism in many of our cities, would appear and speak at St. Mark's-in-the-Bouwerie, New York.

In answer to these letters of protest, Bishop Manning wishes to state that the dancer referred to will not speak at St. Mark's Church nor appear in any connection with the Church or its services.

#### RELIGIOUS EDUCATION IN PROVINCE OF WASHINGTON

THE SECRETARY of the Commission on Religious Education of the Province of Washington, the Rev. Edwin R. Carter, D.D., has recently made public the minutes of a meeting of the Commission held in Trinity Church, Pottsville, Pa., on Nov. 16th. This meeting is said to have accomplished more than any meeting in the last two years. The keynote was struck in the opening remarks of the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, President of the Commission, who declared that he was conscious that he had failed in his duty by not giving sufficient attention to the work of Religious Education in the Province with which he had been charged by the Synod. The Rev. Howard W. Diller, executive officer of the Commission, stated that, in conversation with the Bishop and with the Rev. W. L. DeVries, D.D., Chancellor of the Washington Cathedral, another member, they had determined to rectify their negligence in the past by earnest and prayerful activity for the cause. In this spirit, the Commission proceeded to legislate with broad vision and fearless faith.

The Commission was then reorganized, members who were habitually absent were dropped or admonished, four new standing committees were formed, and every member of the Commission allotted a specific task.

Among the constructive measures adopted are two outstanding ones. First, it was decided to attempt to develop student work at the State College of Pennsylvania, adopting the plan now in successful operation at the University of Maryland. This includes the employment of a college pastor, and the erection of necessary buildings for the conduct of his work. The report that the Diocese of Washington had purchased the land and the National Council had listed in its priorities a building of a student center, a chapel, and a rectory at the University of Maryland, was greeted with pleasure by the Commission.

Second, the Commission decided to make the summer school for negro workers, which was held last year under the auspices of the Diocese of Southern Virginia, at Lawrenceville, Va., a permanent Provincial institution, an appropriation for the maintenance of this school during its session for July, 1923, was approved, and a committee appointed to cooperate with the Diocese in carrying out the plan.

The Commission recommended the establishment in every diocese, of some form of instruction of young and of experienced teachers in religious pedagogy. It is suggested that this take the form of a summer school, a winter normal school, or a diocesan training class. In time, it is hoped to establish an elemen-

tary class in religious pedagogy, in every center of population in the Province. Standing committees on Religion in the Home, Young People's Work, Week-day Religious Instruction, and Publicity, were established, and chairmen appointed. All of these committees will report at the next meeting of the Synod, at which, also, there will be an exhibit of the work carried out in the various dioceses in which the standing committees of the Commission are interested.

#### IMPORTANT SOCIAL SERVICE CONFERENCE IN CHICAGO

FROM THE FOUR CORNERS of the country, and from each of the eight provinces of the Church, the members of the Council of Advice to the Secretary of the Department of Social Service of the National Council, came together in Chicago on Dec. 5th, 6th, and 7th to discuss social service plans for the coming year. In addition to Dean Lathrop, the National Secretary, the following were present: Miss Ann Vernon, Providence, R. I.; the Rev. Charles K. Gilbert, of New York; the Rev. R. P. Kreidler, of Scranton, Pa.; the Rev. David R. Covell, of Washington, D. C.; the Rev. Charles L. Street, of Chicago; the Rev. Herman Page, of Okanogan, Wash.; the Rev. G. S. Keller, of Winona, Tenn.; the Rev. L. N. Taylor, of Roanoke Rapids, N. C., and the Rev. L. V. Lee, of Houston, Tex., representing the Rev. R. DeOvies.

It was agreed that the parish is the logical unit for the development of social service work in the Church, and that each parish should have a social service committee. The Council approved the Department's plan for organizing these committees—that a nucleus be formed of two or three professional social workers, and three or more outstanding members of the parish. The task of this committee should be to do whatever seems possible to bring the parish into closer touch with the problems of the community in which the parish is located, both by providing speakers on community problems and by undertaking actual work to meet the community's needs.

A resolution was passed urging that the Diocesan Commissions and the parish committees select some one problem for study and action during the coming year. The three following problems were selected as particularly important: the County Jail, the County Poor Farm, and Child Placing, and Child Welfare.

The committee was unanimous in its approval of the plan of having children placed in private homes, rather than in institutions. It was shown that there are more children of Church parents available for adoption than there are Church families willing to take care of them. In some cases these children are being adopted and brought up by members of other Churches, notably the Roman. "Church Homes for Church Children" should be our slogan.

The Social Service Department plans to give more courses in the summer school than it has during the past years. There will be one or more courses in every school, and, in the larger schools, it is planned to provide four courses; one on the Social Service Opportunity in the Parish; one on Family Case Work, which will be provided by the Church Mission of Help; one on the Discussion Group Method; and one course of a more advanced nature, possibly on Moral Problems in Modern Society.

A special effort will be made to provide



an interesting social service program for the young people, who are coming each year in greater numbers to the summer conferences. The Rev. Herman Page was appointed on a committee to develop a suitable course for use with young people in the summer schools.

The National Conference of Church Social Workers is to be held this May in Washington, in connection with the National Conference on Social Work. This will be the fiftieth anniversary of this latter organization, and preparations are being made for a very large attendance. The National Conference of Social Work meets from May 16th to May 23d, and it is expected that the Church Conference will come immediately after it on the 23d, 24th, and 25th. The Council of Advice discussed certain criticisms of the Church Conferences of the last two years, and is planning a particularly interesting program for this spring.

Dean Lathrop spoke about the family, as an institution. He pointed out that there is danger that the family as an institution will go out of existence under our present day complex conditions of life, unless a conscious effort is made to maintain it. The breaking up of the family is the root of the divorce problem. To be a real family, a family must be a Church-going family. Mr. Joel D. Hunter, Superintendent of the United Charities of Chicago, took part in the conference on Wednesday evening. Mr. Hunter felt very strongly the importance of the Church in maintaining a healthy family life, and stated that a large per cent of the divorces, with which the Legal Aid Department of the Charities had to deal in Chicago, were with families that had no Church connection.

The Council of Advice felt that the Church has a real pastoral obligation to professional social workers who are Church people, an obligation which has not always been met. To bring out the need of added emphasis on the spiritual side of the life of social workers, the Council recommended to the National Council that the Second Sunday after Epiphany be set aside each year as the Sunday for a corporate communion of all social workers who are members of the Church, and that a special collect be provided for this Sunday.

The matter of rural work was discussed. It was decided that the whole matter of rural work was so important that a special study should be made of the problems that it involved. The Council of Advice recommended to the National Secretary that a special division of rural work be formed within the department.

The problem of the casual laborer in the far west was brought to the attention of the Council as a particular problem of rural work. Mr. Page, of the Diocese of Spokane, drew up the following statement with regard to this problem.

"The members of the Council of Advice, meeting together and representing all parts of the country, have had brought home to them the threatening aspects of the problem of casual labor. Casual labor is the labor that is drawn into employment as the factories come into fuller activity, and is the first to be let off in slack times. A large proportion of the casual laborers is found in the harvest fields, the orchard districts, and other seasonal occupations of the far west. Into one town of 1,100 people, during the harvest, perhaps there will come 500 or 600 workers. Some of these establish 'jungle camps' where they live utterly regardless of law and order. Nor do the officers care to

interfere. As a result of this, the effect on the community is disastrous.

"These casual laborers form the backbone of the I. W. W. These people have no opportunity to establish themselves in the community. They are constantly on the move, and easily become tramps and beggars. Society has not given them a square deal, so they are naturally hostile to organized society. The attitude of the public in many of our states, especially as expressed in the syndicalist laws, has increased this hostility and has united casual labor into a compact party. They feel themselves persecuted and unite to meet this persecution.

"We feel that this whole group ought to be studied and the appeal and attractiveness of this life (for it does attract, grip, and hold its devotees) be carefully investigated. The well-being of the country demands a sympathetic investigation of this whole problem. Such investigation and study deserves the consideration of the most capable agency in the country: one which will carry out the investigation unhampered by prejudice or desire for publicity, and which has behind it resources and energy sufficient to insure that the study will be thorough and complete, and which will not merely touch the fringes of the problem. Obviously, this lies beyond the power and field of any religious body.

"We, therefore, recommend to the National Department of Social Service that it use its influence to further such investigation on the part of that agency, which, in its judgment, is most capable of conducting such a study."

#### SEWANEE BOARD OF RELIGIOUS EDUCATION

AN IMPORTANT MEETING of the Executive Committee of the Board of Religious Education of the Province of Sewanee was held on Nov. 7th and 8th, at the office of the Vice-Chancellor of the University of the South, at Sewanee, Tenn.

Reports from the Executive Staff of Field Workers were presented by Dr. Tucker, Field Secretary, showing a large amount of field work done during the year, and great educational activity and progress in the Province of Sewanee. The three Field Workers will have given time aggregating about twenty-four months to educational work during the year 1922; part of this under the immediate direction of the Provincial Board, and part under the immediate direction of various Diocesan Boards, which have assumed the entire support of members of the Provincial Staff for certain periods. Under this arrangement, the Diocese of Georgia has secured the entire time and services of the Rev. W. A. Jonnard for two months of the year, paying his salary and travelling expenses for that period, and the Diocese of Tennessee has engaged Miss Mabel Lee Cooper for two months on the same conditions.

The Dioceses of South Carolina and Louisiana have secured Miss Cooper's services for one month each under this arrangement. Miss Cooper's full time for the year will have been given to educational work of the Church. Dr. Tucker will have spent six months in field work and six months in his parish in Houma, La.; Mr. Jonnard will have given seven months to educational work in the Province and the Diocese of Georgia, and will have spent five months in parish work in St. John's Church, Savannah, Ga.

During the year the Field Workers will have taken part in sixty or more educational institutes throughout the Province, besides a large amount of other educa-

tional activities, including lectures, sermons, addresses, conferences, much correspondence, and much other office work and field work of varied character.

Dr. Tucker reported that he had attended the General Convention in Portland, Ore., as authorized by the Executive Committee at its previous meeting, had taken part in the educational activities in connection with the General Convention, and had especially given time to the interests of the Provincial system. The General Convention was unable to give adequate attention to this matter, in the press of other business, but many felt that the matter was of very great importance, calling for careful study during the next triennium, and action at the next General Convention.

The Executive Committee approved a plan of work for next year, according to which Miss Cooper's whole time will be engaged for work in the Province, either under the immediate direction of the Provincial Board, or under the direction of Diocesan Boards that may make special arrangements for periods of time; Mr. Jonnard will give five months to the Province, two months to the Diocese of Georgia, and five months to his parish, as last year; Dr. Tucker will supervise the work authorized by the Executive Committee from his office in Houma, La., in connection with his parish work there, engaging in field activities occasionally.

The Executive Committee appointed a special sub-committee to study the question of the Educational Provincial Program and the best method of financing it. The secretary was authorized to request of every Diocesan Convention in the Province that a representative of the Provincial Board of Religious Education be permitted to present a report of the Board's work.

Vice-Chancellor Finney reported from the University of the South that the incoming freshman class this fall numbered 95, an unusually large number, that the student body numbered 248, including 22 theological students. The financial condition is thoroughly sound. The Million Dollar Endowment Fund has been pledged in full, and partly paid in, while interest is received regularly from the greater part of pledges not yet paid. In addition to the million dollars, other funds designated for scholarships and other special purposes amount to \$360,000. The total assets of the University, according to the official audit, amount, at this time, to \$2,532,779.

Dr. Logan reported that the Du Bose Training School, beginning its second year of work, now has enrolled 26 students, some of whom are studying the Theological courses directly preparatory to ordination, while there are others taking academic branches preliminary to theological studies. The faculty has recently been enlarged.

Other reports presented from the various educational activities of the Province are:

The Sewanee Summer Training School in August enrolled 340, including a teaching staff of about 40 persons.

The Young People's Service League has had a very considerable development. The Young People's Department of the Sewanee Summer Training School brought about 150 to Sewanee. Reports were presented from 31 local Leagues whose activities were various and extensive. This Department had been ably conducted under the leadership of the Rev. W. A. Jonnard.

St. Augustine's Conference for Colored



Workers held at St. Augustine's School, Raleigh, N. C., in June under the leadership of Bishop Delany, had been most successful, drawing a large number of workers from the eastern South, and carrying out an admirable program.

Among the institutes and educational meetings reported as of special importance, were the St. Mary's Summer Conference, St. Mary's School, Raleigh, N. C., and the Louisiana Young People's Service League Camp Conference at Camp Onward Bay, St. Louis, Miss. Other summer conferences had been planned in Kentucky and Mississippi, but could not be arranged for this year.

The meeting heard with profoundest regret the news of the death of Mr. Ernest Cruikshank, principal of the Columbia Institute, Columbia, Tenn.

The Field Secretary was authorized to compile a bulletin for publication at an early date, giving full reports of work done under the Provincial Board's direction, and of all educational activities in the Province.

#### MISSIONARY DAY AT VIRGINIA THEOLOGICAL SEMINARY

THE ENTIRE DAY, Thursday, Nov. 23d, at the Virginia Theological Seminary, was devoted to the interest of Foreign Missions. The missionary spirit of the institution, though always present and dynamic, was vividly apparent on this occasion. It is not possible at this writing to measure the value of this day, but it is evident the messages brought from the foreign field by missionaries, deeply stirred the students who formed the greater part of the audience, and we do not hesitate to say, the call was heard by many.

A service of preparation, conducted by the Rev. Dr. Beverly D. Tucker, Jr., was held on Wednesday evening. The Missionary Day activities commenced with a corporate celebration of the Holy Communion, at which the Dean of the Seminary, the Rev. Dr. Berryman Green, was the celebrant, and was assisted by the Rev. W. M. M. Thomas, a missionary from Brazil.

Two public meetings were held. In the morning, Dr. Green by way of introduction of, and in a word of welcome to, the speakers, said that no greater meeting in the interest of missions was held even at the recent General Convention. Dr. John W. Wood presided at the morning session. Dr. Wood, who is the Executive Secretary of the Department of Missions, said that a number of years ago it would have been impossible to accept every qualified applicant for the foreign field on account of the lack of funds, but that at the present time the Department of Missions had solemnly vowed, themselves, never to turn down a qualified applicant, despite what the financial situation might be. In the past it had often been necessary for applicants to raise their own expenses and to finance their work.

The Rev. W. M. M. Thomas, representing the field of Brazil, relating a fascinating story of the work in which he has shared for eighteen years. He asked for two men; men who were willing to bear hardships and inconveniences, and who were willing to serve Christ by forwarding the work of His Church in Brazil. One man is needed to relieve Dr. Morris at the Theological School in Brazil, and another to assist Mr. Thomas in his work at the boys' school. Mr. Thomas explained clearly the need of education in Latin America and the laying of a moral foundation as preliminary and necessary steps in the permanent Christianization of the

people of this realm. He said, "It is easy to arouse a superficial interest in Christianity among the people, but this will become nothing substantial without careful toil in developing a more reliable moral consciousness."

The Rev. Dr. Arthur R. Gray, followed as the next speaker, representing the Latin Americans. He very thoroughly reviewed the situation and great need for men in the Caribbean region, and in Central America and Mexico. He gave his hearers a deep insight into the political, industrial, and diplomatic condition in these sections. He strongly emphasized the opportunity the Church has to give a better tone to the attitude of these countries to the United States. Especially urgent, said Dr. Gray, is missionary enterprise in Mexico.

The Rev. John A. Welbourn painted an interesting picture of Japan, including many phases of the life of that country. He dwelt at some length on the need of Christianity among the Japanese, if they are to realize to the fullest their many different possibilities. While the most influential men of Japan are very sympathetic to many occidental tendencies, yet they shrink from accepting Christianity wholeheartedly, and recommend the revival of Shintoism as a national religion.

An interesting view of the situation in China was given by the Rev. Dr. A. M. Sherman, Dean of St. Paul's Divinity School at Boone University. Dr. Sherman has been in China as a missionary for 23 years, and is well qualified to discuss the political situation there, and the tendencies that are prominent since the inception of the movement toward democracy. The speaker emphasized the influence of Christianity in China and suggested its potentialities in giving scope, depth, and direction to the tide of democracy that is rising so rapidly in China. The Chinese are rapidly taking on western civilization, and Dr. Sherman said it is highly important that this be accompanied by Christianity as an idealizing influence.

The afternoon was given over to private conferences to those wishing the opportunity of talking personally with the missionaries and other speakers of the day.

The second public meeting was held in the Seminary chapel in the evening. The Rev. Dr. R. P. Wilder, general secretary of the Student Volunteer Movement, was the first speaker. The history and results of the organization he represents which was started more than 30 years ago, largely through the efforts of Dr. Wilder, who was then a student at Princeton, was given in brief detail by the speaker. This organization has been in a large measure responsible for the dedication and consecration of thousands of young lives to the work of the mission fields. Dr. Wilder's address was indicative of the spiritual enthusiasm that has always animated the movement.

It was a happy thought of the program committee to have the Bishop of Brazil, the Rt. Rev. Lucien Lee Kinsolving, D.D., deliver the closing address of the day. Bishop Kinsolving's deep fervor for missionary work has been well substantiated by the result of thirty years' work in Brazil. He told in a graphic narrative of his decision, while a student at the Virginia Seminary, to go to Brazil. But the decision was the slightest of his difficulties, for he found very little encouragement in his purpose, and it was necessary for himself and others to raise funds to undertake the venture. Bishop Kinsolving's address was deeply inspira-

tional, and not only did he arouse enthusiasm in his listeners, but he also offered definite work for those who would decide to go to Brazil. Bishop Kinsolving won the hearts and minds of his student hearers when he declared: "If one whom the Lord calls is not willing to go anywhere, he is not fit to stay at home. God will not call every man to the foreign field, but He wants every man to be willing to go."

#### THE PITTSBURGH CHURCH CLUB

THE CHURCH CLUB of the Diocese of Pittsburgh, celebrated its twenty-fifth anniversary on Wednesday evening, Dec. 6th, with a dinner at the Hotel Schenley. Edwin Z. Smith, Esq., presided. Two charter members, the Hon. J. J. Miller, of the Orphan's Court, and Mr. C. E. F. Childers, British Consul, gave reminiscences of events in the history of the Club, saying its influence had widened the vision of the members, and lifted them from parochialism to a wider conception of their duties and privileges. The Rev. Dr. W. D. Maxon, of Detroit, who was rector of Calvary parish, Pittsburgh, when the Club was organized, was also one of the speakers. He reviewed the past history of the Club and referred feelingly to the Charter members. He urged closer cooperation between the clergy and laity, and said the dominance of any religious faction was abhorrent to the ideals of America. He said further that the question, today, is not what Christians can do for the Church, but what Christians of the Church can do for a shattered world and broken humanity.

An interesting interlude was the reading of a paper on Current Events, by Dr. Theodore Diller; and a pleasing incident was the reading of a letter from the Rev. Dr. Alexander Mann, Bishop-elect of the Diocese, congratulating the Club on its successful career.

#### THE CHURCH IN THE NEWBERN FIRE

NEITHER CHRIST CHURCH, Newbern, N. C., nor St. Cyprian's colored Church were damaged in the great fire that swept the city, Dec. 1st, but a quarter of the area of the city was laid waste and five thousand people were rendered homeless. The negroes of the city were the heaviest losers, and fifteen families of St. Cyprian's Church lost their homes.

Relief work was undertaken immediately; Christ Church parish was converted into an emergency hospital, and Dr. MacKinnon was prominent in giving aid in the stricken district. The Rev. R. I. Johnson, rector of St. Cyprian's, was made chairman of relief work among the negroes.

#### PITTSBURGH WOMAN'S AUXILIARY KANSAS CITY CHURCH

THE CLOSING MEETING of the Woman's Auxiliary of the Diocese of Pittsburgh for the year 1922 was held, on Dec. 7th, at Trinity parish house. The interesting feature of the program was the address of Mrs. Grafton Burke, wife of Dr. Grafton Burke, of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Mrs. Burke told, in her "ring-true" manner, of the splendid work being done there, and, as the largest box of the Pittsburgh Diocesan allotment for this year was sent to this hospital, the members were more than interested. The Lenten work for the year 1923 will be for this same hospital.

The budget for 1923 was discussed,



and includes a scholarship for Alaska, a part of the purchase price of a lot for a chapel in Santo Domingo, \$500 toward the Nurses' Home at St. Luke's hospital, Tokio, Japan, the contingent fund, and the supply room fund. These are the obligations. On the other side are listed the opportunities, which are: the United Thank Offering, the Sybil Carter Memorial Fund, the Memorial and Honorary Memberships, the Kuling School, China, St. Margaret Memorial Hospital, St. Barnabas Home, and the Church Home.

The year just closed has been a very successful one in the Auxiliary, and it looks forward to greater things in the coming year. The Auxiliary is to have the great privilege of hearing the Rt. Rev. Lucien Lee Kinsolving at the opening meeting for 1923, which will be held on Jan. 4th, at Trinity parish house.

#### KANSAS CITY CHURCH ADVANCING

THE RT. REV. JAMES WISE, D.D., Bishop of Kansas, has just made his third visitation of the year to St. Paul's parish, Kansas City, Kan., for confirmation. The class consisted of thirty-one persons—mostly men and boys—which brings the number of confirmed persons this year to eighty-seven. Last year this parish led the diocese in recording the largest number of baptisms and confirmations, and hopes again, this year, to make the same record. So far the baptisms this year exceed sixty.

Not only has the spiritual growth of the parish emphasized itself, but the material gains have also been encouraging. The amount asked for the budget this coming year is twice that subscribed two years ago, and has been met in full. One hundred feet of ground adjoining the present property has been acquired, over \$10,000 having been paid in the transaction. The amount having been over-subscribed, a \$400 note against the boy's club house was taken up, and the entire property became free of indebtedness.

The parish has also inaugurated some extension work through its Church school department and has opened a flourishing little Church school in the northwestern part of the city.

#### THE MERCER-HADLEY MISSIONS

MESSRS. MERCER AND HADLEY have recently finished eight-day missions in Lynn, Mass., Montclair, N. J., Hazleton, Pa., and Wilkes-Barre, Pa. In addition to the church meetings, they have addressed over 6,000 boys and girls in the schools. The total mission attendance in the four towns was about 13,000.

#### DIOCESAN CLERICUS IN WESTERN MICHIGAN

ON INVITATION OF Dean Charles E. Jackson, the clergy of Western Michigan met recently at St. Mark's Pro-Cathedral, Grand Rapids, and organized a permanent clericus—the first, it is believed, to attempt to include all the clergy of the Diocese. There was an encouraging attendance and an organization was effected by the election of Dean Jackson as president and Archdeacon Vercoe as secretary. The meeting was addressed by Dr. Sturges, who was in Grand Rapids in connection with the Diocesan Normal School, and by Bishop McCormick. The Bishop expressed his pleasure at the organization, which he felt would be helpful, and

referred to Church conditions at Ann Arbor, asking the coöperation of the clergy for the new rector in this university town, the Rev. Henry Lewis. The traveling expenses of the clergy attending clericus will be pooled and equalized.

#### DR. STEWART'S ADDRESS AT BEXLEY HALL

ON WEDNESDAY, Dec. 6th, the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., addressed the students and faculty of Bexley Hall on the subject of preaching. Dr. Stewart is one of the leading clergymen of the middle west, and is widely recognized as one of the very few really great preachers in the American Church today—a man whose message has always been clear, forceful, and effective. While efficiently fulfilling the manifold duties of the rector of a large and highly organized parish, Dr. Stewart has still been able to make preaching the big thing in his ministry. Dr. Stewart was brought to Gambier in accordance with a system inaugurated last year, whereby, from time to time, successful preachers in the vicinity are invited to address the Seminary students and faculty, on preaching, with special emphasis laid on the minister's personal method of preparation and delivery. This plan has proved to be of great value.

#### BISHOP MACINNES VISITS GRAND RAPIDS

THE RT. REV. RENNIE MACINNES, D.D., Anglican Bishop in Jerusalem, paid a visit to Grand Rapids, Mich., recently, and addressed the associated men's clubs of the city at a luncheon at the Pantlind Hotel. Six hundred men attended, and many others were unable to find standing room. The Bishop was introduced by Bishop McCormick. Sir Harry Lauder, who was also present, followed Bishop MacInnes' address with a moving appeal for close and friendly coöperation between the English speaking people. In the evening at St. Mark's Pro-Cathedral, Bishop MacInnes spoke to a large congregation of the city people of Grand Rapids, on the conditions in the Near East, deprecating the Zionist movement as being political and not religious, and antagonizing Arabs and Christians, as well as many orthodox Jews by its frankly materialistic ideals. He stressed the importance of keeping up the Anglican organization in Jerusalem, as it appears to be a meeting ground for the many opposing factors, and as it holds the respect and friendship of all people.

#### MERCER AND HADLEY IN HAZLETON, PA.

THE MERCER AND HADLEY MISSION, held in St. Peter's parish, Hazleton, Pa., from Dec. 3d to the 10th, was a decided success. Mr. Mercer came in time to fill in on Sunday, Dec. 3d, for the scheduled speaker for the Y. M. C. A., who was ill. This gave us the first opportunity to have the community hear Mr. Mercer.

During the week, Mr. Mercer spoke to four assemblies in the city schools, speaking to about 2,800 children. He also had an opportunity to speak to about 600 women workers in a silk mill.

The services in the church, all through the week, were made more effective by reason of the school children's reports, taken home after Mr. Mercer had spoken to them. Mr. Hadley did his part fully,

also. A special service, on Dec. 10th, was as well attended as any other of the Mission services. The Hazleton Male Chorus, consisting of about forty men, under the leadership of John Trehearne, did the singing for this service.

Mr. Hadley and Mr. Mercer both gave a clear message to the Sunday school, and, in their personality, as well as by their words, made all their hearers see that the living Christ is able to make as wonderful changes in men's characters and lives today as in the days when He walked on the earth.

#### NEW HAMPSHIRE CLERGYMEN IN LEGISLATURE

TWO OF THE CLERGY of the Diocese of New Hampshire have been elected members of the New Hampshire legislature, the Rev. Austin H. Reed, rector of St. James' Church, Keene, and the Rev. Ora W. Craig, of St. Andrew's Church, Manchester, who has also been chosen chairman of the Manchester delegation of about sixty members. Mr. Craig has championed the cause of the textile workers in their efforts to obtain a forty-eight hour week.

#### PRESIDENT MURRAY MADE O. R. C. CHAPLAIN

THE REV. MURRAY BARTLETT, president of Hobart College, has been appointed a chaplain in the United States Army Reserve Corps, with the rank of Major.

Dr. Bartlett served during the World War as an overseas secretary of the Y. M. C. A., being attached to the 18th Infantry of the First Division. He was cited by General Pershing "for distinguished and exceptional gallantry at Soissons, France, on the 20th of July, 1918". On July 22, 1918, he was wounded in action. He received a French *Croix de Guerre* and was made a Chevalier of the Legion of Honor.

Dr. Bartlett is the only college president in the United States who was decorated for bravery during the late war.

#### MEMORIAL SERVICE FOR BISHOP WHITEHEAD

A MEMORIAL SERVICE for the late Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, will take place on the Eve of the Feast of the Conversion of St. Paul, Jan. 24, 1923, at Trinity Church, Pittsburgh. Memorial addresses will be delivered by the Rev. Frederick Maurice Kirkus, of Wilmington, Del., and the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado.

#### TO PROMOTE RACIAL UNDERSTANDING

AT A MEETING presided over by the Bishop of Georgia, Dr. Robert R. Moton, president of Tuskegee Institute, addressed an audience of over 1,000 people, both white and colored, at the Municipal Auditorium, Savannah, Ga., in the interest of good will between the races. The meeting was held under the auspices of the Savannah Racial Relations Commission, of which Bishop Reese is a member. In a brief address the Bishop said that the past conditions of the white and colored races do not tend to give them an understanding of each other, but, in referring to the Racial Relations commissions, both state and city, he said that these will be



the means of accomplishing better and wider understanding.

Dr. Moton, in an able and scholarly address, interspersed with witticisms, spoke of the meeting as "a miracle", in that it had brought the two races together for mutual understanding. He addressed his remarks first to his own people, urging them to have pride in their race, and to do nothing that would bring criticism to them because of their conduct. He spoke frankly, and earnestly, and, in suggesting to the white portion of his audience how they might seek to render better justice to the negro, he asked them to see that he has equal railroad accommodations, adequate sanitary arrangements, and better educational facilities. In referring to "social equality", Dr. Moton said, "It is gratifying to me that we hear little nowadays of this foolish question of 'social equality' being brought up to disturb the good feeling on the part of both races toward each other. When he is asking for better accommodations, the negro is not asking for social equality, but he is asking for civic justice, to be treated on his moral, intellectual, and economic merits." This, then, is not a question of social equality, which is as important for the good of the white race as it is good for the black race. The white race is not fair to itself when it is unfair and unjust to a weaker race. The black race is unfair to itself if it permits itself to become embittered or to hate the white race. The two races in the South have lived, fought, sacrificed, and died for each other, and for our beloved Southland, and the relations between the two races were never better, in spite of all that has been said. We have never had stronger, more unselfish, God-fearing white friends right here in Georgia, and in every state in the South than we have right now. I count among my best and most helpful friends in Alabama and in Tuskegee, the white people of my state and community."

Dr. Moton is making a tour of the South in the interest of promoting "good will", and, in every place where he speaks, his audiences are composed of both white and colored people.

#### ALL HALLOWS' E'EN IN SHANGHAI

AN EXTRAORDINARY SERVICE was held on the Eve of All Saints' Day in the Church of Our Saviour, Shanghai. The building was decorated with the portraits and temporary memorial tablets of all the former Bishops of the Diocese, and the clergymen, laymen, and women connected with the parish. The combined choirs of St. Peter's and the Church of Our Saviour marched in with thurifer, crucifer, and taperers at the head, singing On the Resurrection morning. Some collects were said and then the altar, clergy, choir, and congregation were censed. After this the rector, the Rev. P. N. Tsu, sat and read in small groups the names of all those to be commemorated. At the conclusion of each group of names the choir sang, "Eternal rest grant unto them, O Lord; and may light perpetual shine upon them," while the censer was swung. The seventh chapter of the Book of the Revelation was read, and the Nicene Creed said with everyone genuflecting at the *Incarnatus*. An anthem in English led up to a sermon by the rector of St. Peter's Church, the Rev. K. T. Chung. Then all the choir and clergy were provided with lighted candles, the electric lights were turned off, and a procession was formed, which moved around the church and formed a bright cross in the center of the dark building. The rector explained that this symbolized

the Gospel enlightening and gladdening Hades; prayers were offered for those who had passed away, and all returned to the chancel. Then, during an anthem, alms were collected and presented, and the congregation dismissed with a blessing. A similar service was held the next evening at St. Peter's Church.

#### WIDE-FLUNG ALUMNI

AN UNUSUAL COMPANY of young men of enterprise have been graduated from Trinity College, Hartford, in recent years, and scattered throughout the world, they are doing things out of the common run. The roll of Trinity's young men who, in unusual ways, sometimes in strange places, are making a name for themselves is long and interesting.

There is Richard Barthelme, moving picture star, Trinity 1917, whose name appears in large type everywhere. His first public appearances were when he was in college and led "The Jesters", the Trinity dramatic club, to new triumphs.

Then there is Clarence D. Tusca, only three years out of college, who, seizing the opportunity in the new vogue of radio, has built up for himself in Hartford a wireless business that vies with many of the largest undertakings of the country.

Far away in the frozen north, another Trinity man is engaged in adventurous but valuable work. George Dawson Howell, Jr., 1915, went north with McMillan and is now taking observations in the Arctic regions.

At the other extreme is L. Bradford Ripley, also of the class of 1915, for he is in Natal, South Africa, doing research work in an effort to overcome injurious insects that spread disease, and thus make Africa safer for the white man.

Harold C. Green, 1910, has been with the Standard Oil Company in Belgrade, capital of Jugo-Slavia, while Woodford H. Plant, '09, has been engaged in banking in India.

Two young Trinitarians are working for the Near East Relief, Henry T. Kneeland, '22, and the Rev. H. C. Jaquith, '12. Kneeland was author of an article that was published in the *Atlantic Monthly*, while still in college, and is now doing relief work in Constantinople, one of the world's storm centers. Jaquith is also in Constantinople.

Four Trinity men are teaching in remote places. Joel M. Beard, '23 and Frederick H. Ameluxen, '21 are at the Baguio School in the Philippines, where President Ogilby of Trinity, formerly taught. J. A. Nichols, '20 is teaching school at Barrow, Alaska, and Stephen W. Green, '10 is at the Mahan School, Yangchow, China.

The Rev. Horace Fort, '14 is rector of a church in England, an unusual occupation for an American clergyman.

These are not all of Trinity's younger sons who are engaged in unusual occupations in out of the way places, but enough instances have been given to show that, Trinity's graduates are widely scattered, and the work that they do is of unusual variety.

#### FOUNDER'S DAY AT ST. MARY'S, KNOXVILLE, ILL.

FOUNDER'S DAY, at St. Mary's School, Knoxville, was duly celebrated on Dec. 5th, with a banquet and other entertainments. From the rector, teachers, and students a message of congratulation was sent to the Founder, Dr. Leffingwell, in Pasadena, Calif. The Associate Alum-

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nae in New York, Chicago, and other cities, met for luncheon, and wired their good will and loving remembrance, to the School and to Dr. and Mrs. Leffingwell. The Los Angeles Chapter was entertained by Mrs. Joseph Gass, granddaughter of the Founder, with afternoon tea, and with moving pictures of her children playing with their great grandfather, on the beach at Balboa. During the day Dr. and Mrs. Leffingwell received many messages of affectionate remembrance, from points as widely separated as Paris and Honolulu, eight thousand miles!

**LAY CATHEDRAL CORNER STONE IN WESTERN NEBRASKA**

THE CORNER-STONE of St. Mark's new stone Cathedral, Hastings, Nebraska, was laid Tuesday, Dec. 5th, by the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska, and Dean Charles R. Tyner, assisted by the clergy of the District. A short service was held in the Pro-Cathedral, after which a procession was formed and marched to the corner of the new building where the ceremony was concluded. It was a bitterly cold day, but a large gathering was present to witness this historic event.

The present church was built over forty years ago, and is now badly weather-beaten. The new edifice will cost \$90,000, and the committee expect to have the walls up and the roof on by Easter, 1923. Messrs. Cram and Ferguson are the architects.

**A CORRECTION**

THE LIVING CHURCH printed, in its issue of the 2d, a personal to the effect that the Rev. R. B. Evatt, of Sharpsburg, Pa., had accepted a call to St. Michael's Church, Wayne Township, Armstrong Co., Pa. A communication from the Rev. Mr. Evatt informs us that the report was without foundation, and that he has not accepted a call to any church, anywhere. THE LIVING CHURCH regrets that this mistake should have been made.

**DEATH OF THE REV. JAMES SHARRETT**

THE REV. JAMES SHARRATT, missionary at Mena and DeQueen, Arkansas, died at Mena, as a result of paralysis, on Nov. 6th. The Rev. Mr. Sharratt had been studying very hard through the summer and fall for his advancement to the priesthood, in addition to the performance of his missionary work. Instead of advancement to the priesthood, he has been called to a higher service in the paradise of God. He was a most godly and consecrated man, whose whole soul was fired with pure love for his Lord and Saviour.

**CLEVELAND, O., CHURCH DEDICATED**

ON SUNDAY AFTERNOON, Dec. 10th, the new church of St. Philip's parish, Cleveland, Ohio, the Rev. George Bailey, D.D., rector, was dedicated by the Rt. Rev. William Andrew Leonard, D.D., Bishop of the Diocese, with prayers of benediction for twenty-four memorials and gifts in the windows and furnishings of the church. Archdeacon Dodshon, of Southern Ohio, preached the dedicatory sermon. The clergy present were the Rev. Messrs. Wadsworth, De Priest, Carhartt, McKinsty, and Withycombe. The building is

spacious, attractive, and well lighted. The undercroft gives a large admirable Sunday school room, with plenty of light and air. The edifice is of brick and stone, and has been completed at a cost of \$50,000. The old church building has been moved to the rear of the lot and will be used as a community house. An offering was received, though not asked for, which amounted to \$720. The pipe organ has not yet been installed.

**IMPROVEMENTS AT ST. PETER'S OAKLAND, CALIF.**

Improvements are being made in St. Peter's parish, Rockridge, Oakland, Calif. The parish house—the lower floor of which has a chapel for the past eight years—is being enlarged at an approximate cost of \$7,000, and a rectory is about completed, costing \$8,000. This new property is on the main thoroughfare of the city, on the corner diagonally across from the lot upon which the new St. Peter's will be built.

The first service of the Church in this community was said on Septuagesima 1912. Within fifteen months, the mission then established became a parish. Today there are over 200 communicants and a Church school of more than 150 children. An efficient guild of women has raised over \$1,000 each year since organization. All indebtedness has been wiped out, and \$6,500 has been pledged on the new undertaking.

**DEATH OF THE REV. A. A. V. BINNINGTON**

THE REV. ALFRED A. V. BINNINGTON, rector emeritus of Christ Church, Coudersport, Pa., died at his home in Seebreeze, Fla., Sunday, Dec. 3, 1922. The interment was at Woodlawn Cemetery, New York, the Rev. P. M. Binnington officiating.

The Rev. Mr. Binnington was of English birth and education, and received priest's orders, in 1894 from the late Bishop Courtney, of Nova Scotia. His first work in the United States was as assistant at St. Anne's Church, Lowell, Mass., from 1898 to 1901. His ministry was in the East, save for a year in St. Louis. He represented the Diocese of Harrisburg in the General Convention in 1910.

**DEATH OF THE REV. DR. ANSTICE**

ON THE EVE of going to press, THE LIVING CHURCH has received a telegram stating that the Rev. Dr. Henry Anstice, from 1877 to 1904 assistant secretary, and from 1904 to 1922 secretary of the House of Deputies of the General Convention, and for twenty-seven years a member of the Board of Missions, died suddenly Monday, Dec. 18th, aged eighty-one years. The funeral was to occur Wednesday, Dec. 20th.

**MANKATO, MINN., CHURCH BURNED**

ST. JOHN'S CHURCH, Mankato, Minn., was completely ruined by a fire that occurred on the morning of Dec. 6th. The flames were checked, however, before they had done much damage to the parish house adjoining the church. The loss is estimated at \$15,000, on which \$10,000 insurance was carried.

The fire, which seems to have originated in the furnace room, left only the walls

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of the church standing. A number of beautiful windows and other memorials, the communion silver, all altar hangings, the vestments, and even the Prayer Books and hymnals, were totally destroyed. The Rev. Jonathan Watson, rector of the parish, has requested THE LIVING CHURCH to ask for loans of these things for use in the parish house which has been fitted up for use until the parish gets on its feet again.

The work of the Church in Mankato was begun in 1855, and St. John's was organized in 1866. The church was consecrated by the Rt. Rev. W. E. Armitage, D.D., Bishop of Wisconsin, in 1869. The vestry is now considering ways and means for rebuilding.

#### THE VEN. E. CROFT GEAR HONORED

THE TENTH ANNIVERSARY of the Ven. E. Croft Gear as rector of the Church of the Intercession, Stevens Point, Wis., was marked Sunday and Monday, Dec. 3d and 4th, first by a "Go-to-Church" service, at which the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, was the preacher, and second, by a reception in the parish house on Monday evening. The service was very well attended, and at the reception, many things were said in merited praise of the diligent and faithful priest.

#### BEQUEST

BY THE WILL of the late George E. Hoadley of Hartford, Conn., Trinity College will receive at least \$50,000 to add to its Centennial Endowment Fund, which now totals nearly \$600,000 with \$900,000 still to raise.

#### MEMORIALS AND GIFTS

AT THE CHURCH OF THE GOOD SHEPHERD, Brooklyn, L. I., the rector, the Rev. Robert Rogers, Ph.D., recently blessed a bronze tablet, erected in memory of the parish contingent who served in the War.

IN MEMORY OF John Hassell, the Church of the Resurrection, Richmond Hill, L. I., has received a set of violet chancel hangings, which were blessed on Advent Sunday, by the rector, the Rev. A. R. Cummings.

St. MARK'S Church, Eastern Parkway, Brooklyn, L. I., has received a burse, veil, and markers, of violet damask, and will, in a short time, receive a white silk burse and veil, which are now under construction. The former are the gift of Mrs. W. S. Hawkshurst, the latter of Mrs. Claude S. W. Pooley.

MRS. BEATRICE CAMERON MANSFIELD, widow of the late actor, Richard Mansfield, has just had placed in St. James Church, New London, Conn., the Rev. Philip M. Kerridge, rector, a handsome memorial window in memory of her son, Richard Mansfield, 2d, and his intimate friend, Jack Morris Wright, both of whom lost their lives in the World War. The window contains the figure of St. Michael, who, with outstretched wings approaches the two young men as though ready to draw the sword that he might knight them both. The figures of the young men are clad in full aviator's uniform, and they are placed as standing upon a crag of a high mountain, in the suggested attitude of flight, without introducing the realistic note of the aeroplane itself. The window bears a quotation, from a poem of the

American poet, Joyce Kilmer, who also made the supreme sacrifice, which reads:

"Never fear, but in the skies,  
Saints and angels stand,  
Smiling with their holy eyes  
on this new come band,  
St. Michael's sword darts through  
the air,  
And touches the aureole on his hair,  
As he sees them stand saluting there."

The lower panels of the window are inscribed:

"Jack Morris Wright, who gave his life for his country in France, Jan. 24, 1918, aged 19 years," and "Richard Mansfield, beloved son of Richard and Beatrice Mansfield, who enlisted Jan. 24, 1918, upon

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hearing of the death of his intimate friend, and who sacrificed his life April 3, 1918."

## NEWS IN BRIEF

**AKANSAS**—Extensive improvements are planned for St. Paul's Church, at Newport. The parish house there has been remodeled and various repairs were made. Work on the improvements on the church will be started in the near future.—The old deanery at Trinity Cathedral has been made into a parish house. A new roof has been built on the church, and many interior improvements are in process of construction. The work is being done under the supervision of the Very Rev. H. Boyd Edwards, dean in charge since last Easter.—Christ Church, Little Rock, of which the Rev. John Boden is rector, has the largest Church school in the state. The enrolment is near 400, including a large men's Bible class, under the leadership of the rector. The Ladies' Aid Society has bought and paid for a \$12,000 rectory.

**COLORADO**—A new parish and community house has just been opened in St. Philip's parish, Sedalia.—Miss Agnes Hall, secretary of the Department of Religious Education, is visiting the various colleges, addressing Church students. A reception was given recently at the home of Bishop Ingley, at which she addressed the Church students of Denver University.—The Christmas offering of St. Mark's Denver, is to be given to the John Henry Houghton Endowment Fund. This fund was started five years ago, as a memorial to the late rector, with an offering of \$1,100, and is now about \$10,000. Next year each parishioner will be asked to give a dollar on his birthday, which will add at least another thousand dollars to the sum.—St. James', Denver, a small mission station under the charge of the Rev. Clarence Tinker, rector of All Saints', has recently attained such growth that it had to be enlarged to provide sufficient Sunday school room. Some of the men have given their labor, to save expense, and the Diocese has contributed towards the cost of the enlargement.

**CONNECTICUT**—The late George Edward Hoadley, a prominent Churchman of Hartford, has left one third of the residue of his estate to Trinity College. This will, in all probability, amount to \$50,000.—The Men's Club of Christ Church, East Haven, with commendable zeal, have undertaken a religious census of that town, with a view of furnishing the various religious organizations of the town information useful in their work.—Under the direction of the clergy of the Cathedral, Hartford, there has been revived the monthly celebration of the Holy Communion for the Church people of Rocky Hill. The late Dr. Samuel Hart carried on this work during his life-time, but, after his death, the service lapsed until, within the last year, it was resumed by the Cathedral staff.—The new social worker of the diocesan Social Service Department, following lines of practical work, will make weekly visits to the Allingtown U. S. Hospital for soldiers suffering with tuberculosis. He will also visit a number of the county almshouses, and will make a general survey of all the almshouses and reform schools in the state. Child Welfare and Boys Conferences will form important parts of his immediate activities.—Dr. Charles A. Fisher, professor of Mathematics and Astronomy at Trinity College,

Hartford, died on Dec. 8th, after an operation for appendicitis. Dr. Fisher, who has held his position in Trinity since 1919, was a member of the American Mathematical Society, and a well known contributor to periodicals specializing in mathematics.—In accordance with the suggestion of the treasurer of the National Executive Council, Sunday, Dec. 17th, was generally observed as "Pay-up Sunday" throughout the Diocese.—Miss Mildred E. Cook, a communicant of St. Paul's Church, New Haven, has just had published a pageant, which she wrote and had presented in St. Paul's for two successive years, during the Christmas season, in order that it might be available for general use.—The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I. and secretary of the Actors' Church Alliance, has just closed a very successful eight-day Mission in St. Paul's parish, Waterbury, Conn., the Rev. E. P. S. Spencer, rector.

**GEORGIA**—A week's tour in the interest of Christian Social Service was made in the Diocese of Georgia by the Rev. H. Hobart Barber, of Augusta, and the Rev. John Moore Walker, of Albany, vice chairman and member respectively of the Department of Christian Social Service of the Bishop and Executive Council of the Diocese. Mr. Barber and Mr. Walker stressed the importance of the parish committees, already appointed, doing actual service in cooperation with civic agencies, and outlined a practical program of study and service for carrying out the plans suggested by the National Department. The places visited were Savannah, Jesup, Waycross, Brunswick, Albany, Thomasville, and Americus. In all places the speakers met with an enthusiastic response—Through the generosity of Miss M. Henderson, a member of Christ Church Savannah, the Rev. J. D. Wing, D.D., rector, a site has been donated for a chapel to be built at Isle of Hope, eight miles from Savannah on the Vernon River. There are about forty-five members of the Church at this place, and only occasional services are held by the Archdeacon, the Rev. F. North-Tummon, in a union chapel. Under the conditions of the donation, the chapel must be completed within one year from the date of conveyance, and, at a meeting called by the Bishop for Dec. 21st, arrangements will be made for the establishment of the mission. Plans for the construction of the building have already been arranged, and the work will begin at an early date.

**HARRISBURG**—The Rev. Alan Pressley Wilson, rector of St. John's Church, Marietta, preached a special sermon to veterans of the Spanish-American war on the evening of Sunday, Dec. 10th. Mr. Wilson is an honorary member of the local camp of war veterans, by reason of his service in the Army during the war with Spain.

**NEW HAMPSHIRE**—As a result of the Every Member Canvass, the returns were excellent in several parishes, increases being registered in them. The total results, however, were about the same as last year, not meeting the budget in full.—The diocese of New Hampshire takes genuine pride in the condition of its two schools, Holderness, and St. Mary's, both of which are rendering a genuine service to the Church, especially in New England.

**OHIO**—At St. Paul's Church, Steubenville, the Rev. W. M. Sidener, rector, the twentieth anniversary of the rector's ordination was celebrated on Dec. 3d. Bishop Du Moulin was present all day. At the

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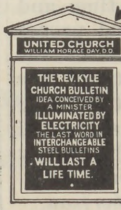
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early service there was a corporate communion of the parish. Later, the Bishop blessed a number of memorials, confirmed a class, and preached. At night there was a patriotic service, with the American Legion in attendance, when the pipe organ, recently rebuilt and enlarged through the generosity of Mr. Joseph B. Doyle, was blessed.

WESTERN NEW YORK—On Tuesday evening, Dec. 5th, the annual Union Service of the Girls' Friendly Society, of Buffalo, was held at Grace Church, Buffalo. Bishop Mosher, of the Philippines, made the address, speaking on the work of the newly organized Girls' Friendly Society in the Philippine Islands. The offering was given to Bishop Mosher for the G. F. S. in the Philippines.—The meeting of the Junior and Senior Brotherhood of St. Andrew was held at St. Mary's Church, Buffalo, on Thursday evening, Dec. 7th. Father Staunton, of Sagada, P. I., was the speaker.

#### THE MAGIC OF SUPPLY BOXES

THE COVER of a worn out umbrella served as a shawl for a ninety-four year old lady in the Southern mountains, until a real shawl was found in a box from the Supply Department. After one of the girls in a mountain school was given some necessary nightgowns, it was found that she was making them do double duty as nightgowns and petticoats, so she was given petticoats out of the indispensable box. One little girl took delight in eating her toothpaste.

#### AFRICAN BOY SCOUTS

Boy Scouts have seven African troops at Magila, in Mombasa, connected with the Universities' Mission to Central Africa. They learn to make and shoot arrows, and they learn to beat the Morse code on a drum—one beat for a dot and two for a dash. They use ancient tribal games for scout games. And they say, "Ask our comrades to pray for us that Almighty God grant us wisdom to organize the Scout society in this country."

#### SCHOOL SUPERVISION IN CHINA

TO BE SUPERVISOR of all the schools in a Chinese diocese is a liberal education in Chinese life. Miss Alice Gregg holds that office for the District of Anking, and writes, in the South Carolina diocesan paper, that it means traveling three seasons of the year, and then home for the Anking schools in the winter; traveling in sedan chairs, wheelbarrows and "beastly little Chinese junks", and sleeping anywhere; and being without any other foreigner for from two to three weeks at a time, with only three cities in the district where there are foreigners. All such discomfort is "eating bitterness", in the Chinese proverb, but the Bishop writes Miss Gregg, "After all, bitterness isn't such bad eating, when once you get used to it"—*National Council Service.*

TO THE QUESTION, What is a man worth? the world replies by enumerating what he has. In reply to the same question, the Son of Man replies by estimating what he is. Not what he has, but what he is, that, through time and through eternity, is his real and proper life. He declared the presence of the soul; He announced the dignity of the spiritual man; He revealed the being that we are. Not that which is supported by meat and drink, but that whose very life is in truth, integrity, honor, purity.

—F. W. Robertson.

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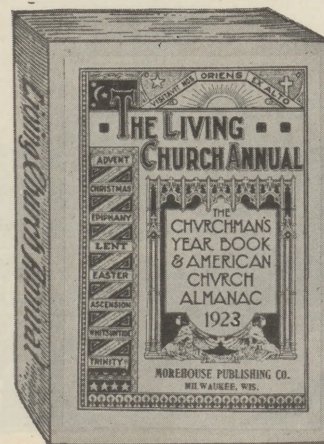
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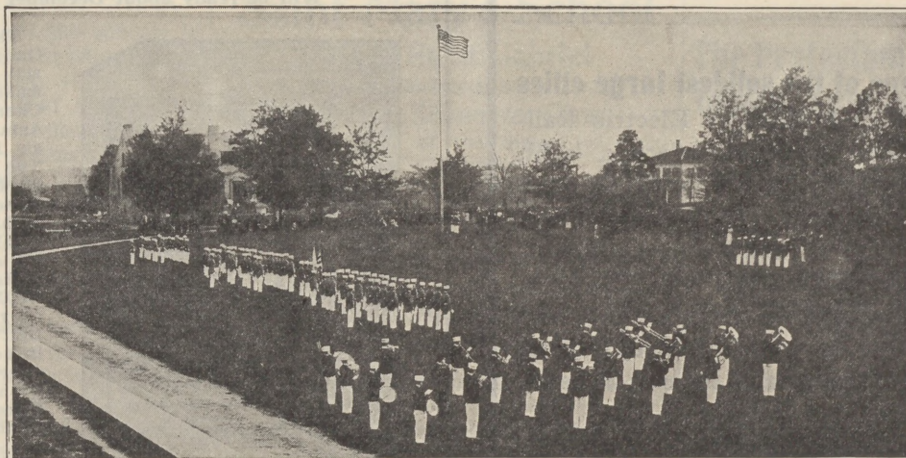
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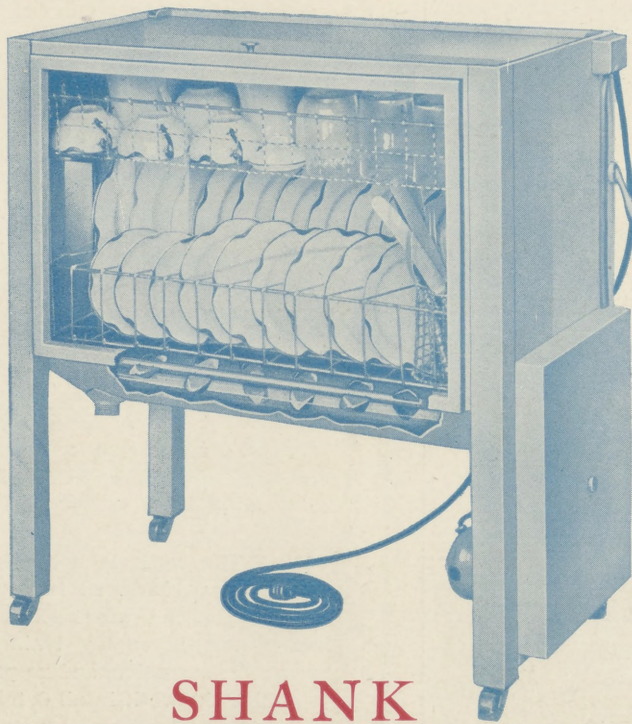
for Adam, the task of dishwashing has been the bane of womankind. It has ruined the hands, ruffled the temper and eaten up the leisure of countless generations of housewives.

### *Dishwashing Makes Women Crazy, Author Declares*

Copy from Chicago Tribune  
October 2, 1921.

LONDON.—Housework is largely responsible for the increase in lunacy among women of England, according to a report to the Eastbourne guardians, Sussex, by the asylum visiting committee.

And the thing that is sending more women to lunatic asylums than anything else is the everlasting task of dishwashing, according to Dr. Marie Stopes, author of "Married Love," who says that the nervous tension of housework is not generally realized.



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