

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER 30, 1922

NO. 9

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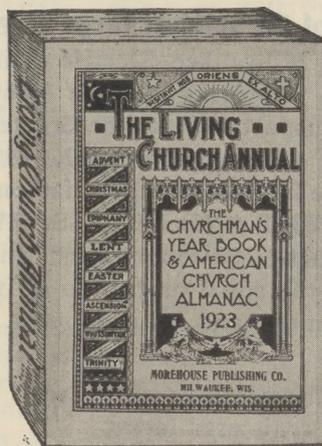
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THE OLD DISPENSATION of hope, realized in a life of grace, was a gradual unfolding of the love of God. It was a gradual development. One which synchronized with the spiritual evolution which was working itself out in the life of God's chosen people under the influence of the Holy Spirit. This spiritual evolution, paralleled by a growing conception of moral values, and quickened by a deepening of the aspirations of the heart, reaches its height in the person of our Lord's mother, who stands forth as the epic of obedience and of devotion, as the choice fruit of the Jewish Church struggling to do the Will of Jehovah.—Henry Lowndes Drew.

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## EDITORIALS AND COMMENTS

### The Present State of the Greek Orthodox Church

THE retirement of Mr. Lloyd George from his office marked the fall of the last war ministry of Europe. As Dr. Foakes Jackson has pointed out, the Balkan problem has agitated the Continent for nearly ten centuries. The nexus of causes leading to the Crusades is, in their modern equivalent, the occasion for this last change in English political conditions. The puzzle of the Near East has presented itself in different terms to different generations of European diplomats. It even touches us today in the way of a pressing claim on our generosity. It has always been acute in the history of Greece; for centuries the one meaning it had spelt persecution, exile, suffering, abuse, and tyranny. Within the span of the few years following the War it has meant for Greece exaltation to the highest peak of national aspiration, repudiation of the greatest man of their own nation in modern times, a fruitless and futile war against the Turk, and now—disillusionment, defeat, despair, and shame.

It is all too easy to say, It served them right. It may be quite true that Greece forfeited the sympathy and confidence of the Allies in repudiating Venizelos. The personal equation in the matter of national issues was never more apparent than in the arrangement negotiated between the Allies and Venizelos, as representing his country. But is it either honorable or just for public opinion to shelter itself so self-righteously behind the mask of Punisher-in-Chief? It is a precarious and dubious role; a danger alike to the body as to the soul, nowhere more apparent than in the complacent righteousness of our own self-vindication. Justice cannot be construed in the terms of the incident, but in the broadest vision of all the facts in the case.

Put yourself in the place of Greece. None of us Americans "of 100 per cent ancestry", or even of north European extraction, can comprehend fully the significance of the racial and national history of independent Greece. We boast of our having cast off British misrule; but we learned the ideals of freedom, notwithstanding, from the England we disowned. We boast of our achievements during the century of independence from 1776-1876; but the accomplishments of the Greece of 1821-1921 are no whit less marvellous. Search as we may in the corporate consciousness of our own ancestry, we can never find anything as unspeakably hideous as the long nightmare of centuries of rule by the Turk. Every Greek knows what this phrase connotes, and he needs not search very far into past history to realize it to the full; to most of us, the words are simply words. They do not register anything of their poignant meaning. Thank God, we may say in humility, that they do not! But let not our ignorance be a barrier to a just recognition of facts: the failure of modern Greece is no shame, but a glorious defeat; the shame would have been that no attempt, however, futile, should have been made to cast off Turkish misrule—no matter how unpromising the circumstances. We are suffering from dislocated sympathies. To

know the facts is at least the beginning of cure; sometimes an accurate diagnosis is half the battle against disease.

Many of us regard the close association of Church and State in Greece as a historical anomaly. It was the Church which kept aflame the cause of freedom during centuries of Turkish oppression. Priests taught and inspired the Revolution of 1821—and many paid the penalty for their labor with their lives. For centuries the Nation was the Church, as the Turk wisely discerned. Without any racial or national head, Hellenism still gave the greatest possible proof of her vitality—*survival*, under appalling conditions which would, under any other circumstance, have insured extinction. Orthodox ecclesiastics were the life-blood of Greece. Would it not have been an anomaly had not the close bond between Church and State have been maintained in the time of freedom?

IT WAS THE fashion in certain quarters to cavil and sneer at the unhappy situation which prevailed in the Greek Church until recently. It was an evil, but conditions in the Church of England in modern times could furnish many parallels, exact in most details, to the condition of affairs in the Greek Orthodox Church. There is no more clear and certain fact in the history of Christianity than that the Church always suffers from union with the State. The State reaps most of the benefits; the Church does most of the suffering. When Venizelos lost his election in November 1920, the new government proceeded to reorganize the hierarchy according to its own mind. Meletios, the Metropolitan of Athens, was extruded; Theoklytos, the former Archbishop, who had been canonically deposed, was reinstated into the office; and with the accession of the former to the Patriarchate of Constantinople, there took place a rent throughout the whole seamless robe of Greek Orthodoxy, from top to bottom. The scandal of rival and antagonistic congregations, of factionalism run riot, of excommunications hurled about recklessly, and of multitudes of mushroom churches grown up in the night by artificial and forced nurture, gave occasion to much hostile and unkindly comment. Again, it must be said, our own Church history furnishes parallels. "He that is without sin," etc. In America there were two rival bishops—one in communion with Constantinople, and the other an emissary of the *de facto* Holy Synod of Athens. Where there had been one strong Greek Orthodox congregation there were now two weak Churches—each identical in doctrine, discipline, and worship, and sundered only by the fissure of political sympathies.

There are diseases in which the comment of the physician is that "they will be much worse before they are better". The worst is now over. The crisis has been passed. The breach between Athens and Constantinople has been healed, Troianos of Sparta (the bishop sent over by the [Royalist] Holy Synod) has been recalled. Theoklytos has resigned, and Meletios has been recognized as Patriarch. The period of convalescence has begun.

No doubt there have been sincere men on both sides. It is not for us to judge in detail the merits of the scandalous schism. Suffice it for us to know the fact that it is over. The period of recuperation will be long. Passions have been heated, bitter feelings engendered, worldliness and controversy have usurped the place of Christian love, patience, and humility. Even if we may not have suffered with them, we can at least rejoice with them. Furthermore we can join with them in sympathy, lest at any future time the lack of it might mean a serious loss to the Orthodox Church.

Now, if ever, they need our friendship, our comprehending understanding of their difficulties, and our assistance. Not money, not subscriptions, not financial assistance (though God alone knows how greatly they stand in need of that sort of help from us!), but patient, abiding, large-minded sympathy, the putting into practice of our profession of the religion of Jesus Christ in terms which speak of the reality of our apprehension of that Faith.

One fact in the whole unhappy situation is worthy of clear and explicit statement: throughout the duration of the ghastly division, neither side forfeited in any way the bond of friendship and association with the Anglican Church. The Holy Synod appointed officially a committee of weighty scholars to "promote closer relations with the other Churches, particularly with the Anglican". Ample consideration, the fullest courtesy, and the most frank consideration of the Anglican question, describe the attitude of the Royalist regime towards us, despite their consciousness of the alienation of our sympathy from the political party with which they seemed to be allied. On the other hand, it is scarcely necessary to restate the weighty and momentous pronouncement of His Holiness of Constantinople, on the historical validity of our orders, as a signal evidence of the attitude of the Ecumenical Throne towards our Church.

In the difficult times, immediately ahead, for both State and Church of Greece, we Churchmen can do much to help. Our sympathy should express itself in word and act. In how many places are there struggling Orthodox communities, living, perforce, as an enclave within American social life, which would welcome the cordial and comprehending sympathy of American Churchmen? Who better can assist them in meeting the problems which confront them? They trust us—even, it might be said, more than facts have hitherto justified them, and we can do much for them. Problems of organization, community efforts, American methods—to mention a few of the many contributions which we might make to them—cry daily for solution. Up and down the country are Greek priests, out of touch with us as Churchmen and as Americans, for no fault of their own, ofttimes breaking their hearts over parish difficulties familiar to all of our clergy, glad to have the assurance of our friendship, and more and more anxious to promote that sort of union which alone is the earnest of a greater: the union of mutual trust, confidence, esteem, understanding, and Christian love.

Finally, we have need to envy Greek Orthodoxy. The Orthodox Church has recently given the great testimonial of undying witness to her Faith; her children have been giving up their lives for it. Among the most conspicuous of her martyrs of today is numbered Chrysostom of Smyrna, who paid with his blood for his allegiance to his faith, and who was acclaimed as a martyr by resolutions of our own recent General Convention. His blood cries out from the altar, "How long?" Shall we be with those who shed it, or with those who bless God's Holy Name for all His servants departed this life in His faith and fear? The new Martyr of Smyrna is the witness, before God and the world, of the Orthodoxy of today. A Church worthy of him, and those like him, should claim more than a grudging acknowledgment of our esteem.

The most we can do in every sort of assistance, sympathy, veneration, and respect, is the least we owe to Orthodoxy.

**T**HE whole Christian world, atrophied though its sensibilities are by long continued sufferings on so colossal a scale, must be aroused to resentment by the determination of the Turk to expel the Orthodox Patriarch from Constantinople. From prayers that Santa Sophia might be restored to the Church, we have slowly accustomed ourself to expect less and less, until now we are confronted with the

Atrophied  
Sensibilities

likelihood that the "Christian" Powers will acquiesce in that indignity to the Christian Church which the conquering Turks never dared to inflict in the days when the invincible armies of Mahomet swept civilization back before them.

Christian Constantinople has maintained its preëminence in the Eastern world though the religion of the Prophet has engulfed and surrounded the city. The patriarchate has survived and governed the Orthodox of the surrounding countries through all the vicissitudes of these many centuries, and "New Rome" has been a standing, living witness to the "modernism" of Old Rome. Must the Patriarchs now be expelled from the see that they have made famous through so long a period of history? The blood of a long line of martyrs and confessors seems to cry out against it. Alas, that a war-sick western world seems unable to cope with a condition in which the Turk seems to be the only victor after eight years of almost constant fighting. In union with all of western Christendom we make our protest against this invasion of the rights of the Orthodox Church.

**I**N the death of the Rev. Dr. Henry Anstice, one passes from us who has had a very active part in making the history of the American Church for half a century. To most of us he was best known as secretary of the House of Deputies in General Convention, and the spontaneous ovation tendered him at Portland when he declined reelection after so many years of service, testified to the affection in which he was held by the members. His sudden death while travelling from his suburban home in New Jersey to his office in the Church Missions House was that manner of passing from life into greater life that he would have chosen for himself. He died literally in the harness.

May God bless him abundantly in that higher life, and make light perpetual to shine about him!

**T**HE LIVING CHURCH is very glad to present to its readers, for the third year, a series of Daily Bible Studies edited by the Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis. For the past two years these Studies have been, with their orderly course of Bible readings, a welcome addition to the pages of THE LIVING CHURCH, and many persons have formed the habit of looking forward to the reverent and instructive comments.

The Rev. Mr. Tyner has adopted, for this series of Studies, the course of Bible readings prepared by the Committee on Bible Readings of the National Council of the Church: and the Studies can be used as a very valuable adjunct to the course proposed for the daily use of Churchmen.

**ANSWERS TO CORRESPONDENTS**

**ZENO**—A list of the changes tentatively made in the Prayer Book at the last General Convention will be printed in THE LIVING CHURCH as soon as it is issued by the authorities of the Church.

**R. A. F.**—The Christmas tree is said to be of Germanic origin, and was first definitely mentioned at Strasbourg in 1605. It is probably either an adaptation of festival decorations, or a holdover from ancient ethnic religions, in which trees play a considerable part. Popular stories on this subject have a great basis of fact to them.

**ACKNOWLEDGMENTS**

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ONE ONLY LIGHT

One only light within the sky,  
 One only star o'er land and sea,  
 One only morning dawneth nigh,  
 Lord Jesu Christ, in Thee.

One only shelter on the wold  
 For Thee in Thy Nativity,  
 One only Shepherd of the fold,  
 Lord Jesu Christ, in Thee.

One only song in Heaven's dome,  
 One only benedicite,  
 One only hope, and rest, and home,  
 Lord Jesu Christ, in Thee.

ANNE G. MORSE.

THE RECTOR of St. Andrew's, Glasgow, puts the matter in this direct way: "First of all, I want to know what is meant by 'St. Andrew's people'. You whom I see in church on Sundays are not St. Andrew's people, you who come to church and give so well are not St. Andrew's people—you are only a part of St. Andrew's people; I feel inclined to say you are only a small part of St. Andrew's people. You do give well, I admit. You do come to church regularly. I can see you every Sunday. I am going to grumble, but my grumble is not directed to you. It is directed to the people who are 'nominally' St. Andrew's people. How can I appeal to a tremendous number of people whose names are down in our books, but who so seldom come to church? My visiting book has a total of 400 families. Let us take as an average 4 members to a family, then, according to this calculation, there should be 1,600 members of St. Andrew's congregation. Assuming they come to church once a Sunday, there should be 800 people in church in the morning and 800 in the evening. There are 600 communicants; assuming each communicant come once a month, there should be 150 communicants every Sunday. What are the facts? Our average attendances at morning and evening services are about 150 instead of 800, and our communicants 30 per Sunday instead of 150! When I am told 'there's nothing wrong with the congregation,' can I believe it in the face of these facts?"—*The Scottish Chronicle*.

A PATRIARCHAL CHRISTMAS BLESSING

(TELEGRAM)

NEW YORK, Dec. 21.

To the Editor of The Living Church:

THE Most Rev. Alexander, Greek Archbishop of North and South America, received today the following cablegram from His Holiness the Ecumenical Patriarch Meletios IV:

ARCHBISHOP ALEXANDER,  
 140 E. 72d St., New York.

THE CHRISTMAS SEASON affords me the best opportunity to proclaim the gratitude of the Christians of the East to the Christians of America and of the entire world. The philanthropic attitude of prominent individuals and associations has saved thousands of human beings from certain death. Only by continuing these efforts can a million souls, who have taken refuge in Greece, be saved. In this work of the salvation of so many unfortunate lives, American philanthropy comes first, represented chiefly by the American Red Cross and the Near East Relief. I express publicly the everlasting indebtedness of Eastern Christianity to the government and the people of the United States of America, and request the ministers of all American Churches to transmit this gratitude to their congregations.

May the Lord our Saviour, who was born in the town of David, bless the Christ-loving people of America and their leaders.

MELETIOS,

Archbishop of Constantinople, and Ecumenical Patriarch.

MUSIC

BY THE REV. THOMAS F. OPIE

HE THAT hath no music in his soul, and is not moved by the concord of sweet sounds, is fit for treasons, stratagems, and spoils."

That is the way Shakespeare put it. Every child should have opportunity at least to hear good music in the home. Where it is feasible, every child should be instructed in the rudiments of this sweet art. Where there is talent on the part of the child and a fondness for music, the child should have a chance to develop this talent.

It is little short of tragic that any child, particularly any family or group of children, should grow up apart from a musical atmosphere. Music seems to speak to the soul direct, while other arts and sciences must make their appeal through the mind and the reasoning faculties. Where is the man, where the woman, who has no music in his soul? He is a rarity. May he grow still rarer.

A true lover of music can hardly be imagined as a wholly bad character. True, some of the ancients and some of the moderns who made themselves felt in the realm of composition and performance, were dissolute and wayward—but who can tell to what depths they might have fallen but for the saving grace of music?

Where is the boy or girl who has not been thrilled by the sweet carols of Nature's songsters, the birds? Who can pass through the quiet country-side and hear the soft voices of the thrush, the song-sparrow, or the turtle-dove, and remain unmoved? What is sweeter than the early morning carol of the robin or the evensong of the brown thrush, or the matchless Southern mocking-bird, as he sings his mellifluous chant to the moon, as tired day sinks into the lap of restful night?

If you can produce music, lose no chance to soothe the souls of your fellows with harmony and glad melody. If you cannot produce it, at least see that the soul never loses its responsiveness to the sweet strains of song—whether it be the voice of man or woman, or the call of the mocking-bird or some other feathered songster into whose throat God has poured the music of His celestial choirs. Surely God must be the Great Musician who has so wisely trained Nature's songsters. In solo and ensemble effect, scarcely anything in the realm of human nature can excel in charm and hypnotic sweetness the voices of the country-side. Stop and listen. This is what makes life mellow and pure and noble. It is as though God were singing His sweet way into the souls of men.

EVEN IN the school of bereavement we come upon the Lord of life!—*J. H. Jowett*.

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

January 1.

**R**EAD St. Luke 2:15-21. Text for the day: "His name was called Jesus."

Facts to be noted:

1. The Holy Family as seen by the shepherds.
2. The heart of Mary.
3. The naming of the Holy Child: "Jesus" means "Saviour".

St. Peter stood at the Beautiful Gate of the Temple; he looked down upon the man, lame from the day of birth, and said, "In the name of Jesus Christ of Nazareth, rise up and walk". Livingstone went to Africa, "that open sore of the world," and, "in the Name of Jesus Christ of Nazareth," brought hundreds of souls out of heathen darkness into the joy and brightness of the Christian life. In the Name of Jesus Christ, a Salvation Army girl changed the atmosphere of one of the vilest spots in the city of London, England. And it is in the name of our Lord that happiness and courage and power are brought into the lives of tens of thousands throughout the world every day. This is the beginning of another year. Today shake off the shackles of doubt, and fear, and carelessness, or whatever it is that prevents you from entering into the fulness of your heritage as a Christian, and, in the Name of Jesus of Nazareth, live the life of a Christian who knows what that name means.

January 2.

Read Isaiah 9:1-6. Text for the day: "And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Facts to be noted:

1. The prophet looks beyond the clouds of darkness to the day of true liberty in Christ.
2. His confidence in God is supreme.
3. The Deliverer who is to come, is none other than the Son of God.

She is a woman, a little past sixty. Her hair is very white, and her face is seared with deep, deep lines. For nearly thirty years she has been fighting the hardest kind of battle with a sorrow that is worse than death itself. When you are talking with this friend of mine, you are conscious that her thoughts are far away, but she never complains. There is never a word that her burden is greater than she can bear. The other day we talked things over together and I found that another sorrow has come into her life, but all she said was, "I am waiting; I know that it must all work out for the best". And what is the secret of her life? What is it that has sustained her throughout all these long weary years? Here it is: She knows from personal experience that the Child of Mary is "Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince of Peace".

January 3

Read Philippians 2:1-11. Text for the day: "That at the Name of Jesus every knee should bow."

Facts to be noted:

1. St. Paul exhorts the Philippians to Christian harmony.
2. He points to Christ as the perfect example in all things.
3. The place of our Lord in the world.

"Over the valley of Zermatt hangs the pyramid of the Matterhorn. No visitor to that valley is so lethargic that he is entirely without the desire to make the ascent. Some men stifle those impulses from an inherent laziness or cowardice. Some struggle up to the Hörnli and then turn back. Others realize that to make the climb means a preliminary discipline, and spend their time in making more modest and obvious ascents, postponing the real task until some later time. And still the Matterhorn broods there, century after century, in perpetual challenge and summons. In some such way the character of Jesus broods over the lower levels of human character and history" (Sperry). And one does not begin to climb to the heights of Christian character until one has learned to bow in humble adoration to Him who is King of Kings and Lord of Lords.

January 4.

Read Acts 4:8-12. Text for the day: "For there is no other Name under heaven given among men whereby we must be saved."

Facts to be noted:

1. St. Peter realized that he had no power apart from Christ.
2. Salvation means a state of being saved.

Some one has said that disease has killed its thousands, but that worry has killed its tens of thousands. And what is worry, but a lack of faith? It is an acknowledgment that evil is stronger than good; that this world belongs to the devil and not to God. And so it is with cowardice, doubt, and despair. Now when we are thinking of salvation, "being saved," we naturally think of our final destiny; but we need a power in our lives, right here in this world at the present time, to save us from foolish worry, from doubt and fear and all that goes to make life miserable. We must be saved from ourselves. This is the very kind of power that Christ gives to His people. St. Paul puts it this way: "God has not given us the spirit of fear, but of power, and of love, and of a sound mind."

Our Lord says: "Be of good cheer, I have overcome the world." And it is this power to overcome and to enjoy "salvation", now, that He gives to His followers.

January 5.

Read Revelation 22:1-5. Text for the day: "And they shall see His face, and His name shall be in their foreheads."

Facts to be noted:

1. The glory of the heavenly city.
2. Every need will be supplied.
3. Perfect happiness will be found in perfect service.

In 1 Corinthians 13, St. Paul says: "For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known." Then we turn to our lesson for today and we find a picture of the perfect place in which the people of God shall be and the glory of it all is that the redeemed shall see and know their Redeemer, and their life will be one of perfect happiness, because it will be a life of perfect service.

Kipling speaks of this life when he sings:

"And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money  
And no one shall work for fame;  
But each for the joy of the working  
And each in his separate star  
Shall draw the thing as he sees it  
For the God of things as they are."

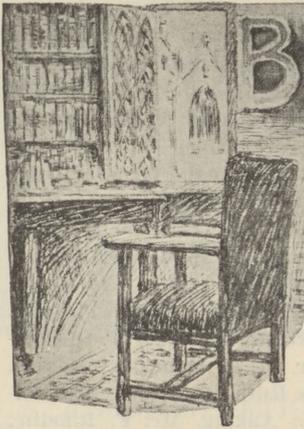
January 6.

Read St. Matthew 2:1-12. Text for the day: "They fell down and worshipped Him."

Facts to be noted:

1. The whole world was waiting for the coming of its Redeemer.
2. The prophecy of His coming was fulfilled in Jesus Christ.
3. The object of the coming of the Wise Men was to worship the world's Redeemer.

Said a woman, after listening to a sermon on worship: "Last winter I attended a church where I listened to the most intellectual preacher I have ever heard in my life. He dealt with all kinds of problems; he reviewed the great classics and many of the modern works of fiction, and it was all a most scholarly proceeding. On Wednesday evenings I went to that church for no other reason than to enjoy the intellectual treat provided by the minister and his people. At the end of the year I looked back and tried to find out just what it had all meant to me, and I found that I had been entertained wonderfully, but of religion I had received practically nothing, and worship didn't even come into the consideration. And I know now the trouble with a great many other churches—when the pastor ceases to entertain, the people cease to attend. If people were only taught that the object of "public worship" is to worship Almighty God, many a church problem would be solved, and Christian people would know something of the meaning of religion."



## BLUE MONDAY MUSINGS

By Presbyter Ionius

THAT men who feel deeply, should speak strongly is not surprising; and much of what passes for "liberality" is only lazy indifference. But it is a perpetual surprise that Christians, in their professed zeal for truth, should give point so often to the gibe about *odium*

*theologicum*, and pervert Tertullian's splendid argument, making it read, "See how these Christians *hate* one another". Guilt is not to be attributed to any one group exclusively; but the ultra-Protestant and the ultramontane offend more conspicuously than most. Here, for example, is a recent issue of the *Ave Maria*, "a Family Magazine Devoted to the Honor of the Blessed Virgin", published at Notre Dame, Indiana, from which I quote the following choice paragraph:

"We must rid ourselves of the uncomfortable feeling that, in a recent article about the Cowley Fathers, a community of the Protestant Episcopal Church, sufficient indignation was not expressed over their masquerading as priests—"offering Mass", hearing confessions, etc. Their piety and zeal we do not question, but their false pretence we must condemn."

Surely, this is not the language of gentlemen, nor of Christians; it is not even the language of scholars. *Petitio principii* is intolerable in such controversy. The editors of *Ave Maria* are entitled to their private opinion about Anglican Orders—even if that opinion differs from what is held by many illustrious Roman Catholics of this and other ages, or by the heads of the oldest sister of the Catholic family. But fatuity could hardly go further than to expect us to govern our conduct by what these worthy persons out in Northern Indiana choose to believe, faulting us with abuse for failing to conform to their prejudices. As well might we reproach the Bishop of Rome for perverseness in error because he does not confess himself the anti-christ, ultra-protestant writers declare him to be! For shame, you ill-bred controversialists. Learn at least the rudiments of courtesy.

In the same magazine an article is quoted from *The Catholic Magazine of South Africa*, referring to "the terrible system of religious tyranny so long in vogue in Great Britain, which we know as the Penal Laws—the policy of persecuting the Catholic Faith, which was practised unblushingly at the period when Wolfe conquered Quebec, and was a legacy from the days of Queen Elizabeth."

I have no words of defence to offer for the Penal Laws, however justified Queen Elizabeth must have thought herself in discouraging assassins sent against her with papal benedictions (see Lord Acton, the great Roman Catholic historian, on that point). But would it not be fairer and wiser to acknowledge that the rigors of those penal laws were surpassed in Roman Catholic countries, even to our own times? What of the Papal States, of Spain, of Ecuador, to go no further. Religious persecution is blameworthy, wherever it appears; and the British Government abolished it long before the Pope did.

NEXT ON MY DESK lies *The Torch*, published at Aurora, Missouri, which identifies itself with "Protestantism and patriotism", and boils over in blasphemous fury at the religion of Roman Catholics, as well as at Roman Catholic political aggression. Much of its language is obscene, all of it is hateful; not one faint gleam of Christian spirit appears. I gather from appeals made by its editor that it is on the verge of bankruptcy, which is encouraging. But, meanwhile, there are many well-intentioned, but uninformed, people who believe they are serving the God of love by circulating such a paper. That is not the way to claim the world for Christ, surely. We should do far more for that good cause if we emulated the manifest zeal and devotion of our Roman Catholic neighbors, even while we reject the later developments of Roman Catholic ecclesiastical and civil politics. A negative religion is sterile,

and doomed to death. In a New England manufacturing town of 8,000 people, where half the population is Roman Catholic, 2,000 communions are made every Sunday in the Roman Catholic Churches, which are thronged. The other houses of religion showed on a recent Sunday an aggregate of less than 200 worshippers. What is wrong?

Whatever encrustations our brethren of the papal obedience may have added, the outstanding fact remains that they are loyal to the great truths of the Incarnation, and the blessed Trinity; they emphasize the one Scriptural way of hallowing Sunday; they do not reject any part of the Sacred Scriptures; and they abound in works of mercy and love. We Churchmen have vastly more in common with them than with any religion which can be described as "common Protestantism"; and despite the animosity of such Roman Catholic writers as I have quoted above, we shall do well to recognize this frankly and ingeniously.

"WHAT ABOUT the Ku Klux?" some one writes to ask me.

It is worse than idle to deny that there are grave perils threatening American life; and some of those are doubtless associated with the activities of racial and religious groups not yet assimilated. But the Ku Klux Klan is worse than the evils it attempts to correct; they are from outside, it is from within. Perhaps under despotic governments like those of Bourbon Naples, papal Rome, or Czarist Russia, secret oath-bound political conspiracies may have been excusable. But in a free democracy they are intolerable. Well-meaning men have been deceived by high-sounding phrases about "supporting the Constitution"; but the Constitution does not need masked mobs to support it, nor the aid of *Vehmgerichts* in night-shirts and pillow-cases, as ridiculous as pernicious. Abolish the Ku Klux Klan; but correct the abuses which have revived it.

HERE ARE MORE extracts from letters sent the War Risk Department:

"Please return my marriage certificate as my baby hasn't eaten in three days."

"Now Mrs. Wilson, I need help bad. See if the President can't help me as I need him to look after me."

"Both sides of our parents are old and poor."

"Please send me a wives form."

"I have been in bed 13 years with one doctor, and I intend to try another one."

"Hullo, Mr. War Risk Insurance. How are you. I am well and I hope you are the same."

"Dear Mr. Wilson. I have already written to Mr. Headquarters and received no reply, and if I don't get one pretty soon, I am going to write Uncle Sam himself."

"I am a poor widow and all I have is in the front."

"We have your letter and in reply to yours truly, he was born and brung up in this house according to your instructions. I am his grandfather and his grandmother."

"I aint received no pay since my husband left and I shall soon be forced to lead an immortal life."

"Please let me know if John has put in an application for a wife and child."

"You have changed my little boy into a little girl. Will that make any difference?"

"I am writing to ask you why I have not received my elopement."

"His money was kep from him for the elopement which I never received."

"I have not heard from John since he was sent to a constipation camp in Germany."

"My boy was put in charge of a spittoon (platoon). Will he get more money?"

LET ME MAKE life clear and simple by first obtaining the knowledge of God's will, and then securing the daily strength by which I shall render prompt obedience.—W. L. Watkinson.

## MEETING OF THE DEPARTMENT OF MISSIONS, DECEMBER 12, 1922

THE Department of Missions at its meeting on Dec. 12th, the day before the Council meeting, received word of the consecration of the Rev. Wm. Blair Roberts, as Suffragan Bishop of South Dakota.

Bishop Remington who had been transferred by the last General Convention from South Dakota, to become Bishop of the Missionary District of Eastern Oregon in place of the Right Rev. R. L. Paddock, D.D., who had resigned, sent in a report covering his first month's visit throughout his new field. He spoke very highly of the work of his predecessor and the esteem in which he was held in Eastern Oregon. He made his recommendations for the coming year which met with the approval of the Department and the Council. He made a strong appeal for men. He found in the District only three men. He also found a great need for buildings in which the people may be gathered for work and worship. His plan would be to erect, where necessary, inexpensive parish houses which can be used for social as well as for religious purposes, and where the Church school can be established.

Word was received that the President of China had conferred the Third Class *Chia-ho*, or "Fine Crop Decoration" upon the Rev. A. A. Gilman, President of Boone University, Wuchang, China, in recognition and appreciation of his service, both educationally and socially, of Chinese youth.

Mrs. W. J. Loaring Clark, chairman of the committee on literature for the blind, reported that one hundred and sixty copies of the service of Holy Communion in Braille have been distributed, and that many letters of grateful appreciation have been received. The Department recommended that other parts of the Book of Common Prayer be embossed and distributed amongst the blind.

Bishop Roots, of Hankow, was present at the meeting and stated that the one man who at present is most before the eyes of the public in China is General Fung Yen Shan. His division of 10,000 men has been marked by a kind of loyalty to him which speaks well of his influence throughout China, as a military leader and a Christian. There are now over 8,000 of his 10,000 soldiers who are Christians. He is now in charge of Peking. The eyes of China are upon him and his Christian men. Bishop Roots said these Christians should have our support and our prayers that God may guide them.

The Department recommended an appropriation of \$150 for 1923 from the accrued income of the Jane Bohlen Fund for the publication of a pamphlet, in Portuguese, for Brazil with the understanding that the amount would be paid through the Bishop of Virginia, Bishop Brown.

Miss Clementine Rowe, who has been doing favorable work at the little mountain town of Sherwood, Tenn., for many years, has broken in health and been unable to continue the work. Her resignation was accepted and she has been placed on the retired list. This is also true of Miss Eliza Thackara, who served for thirty years as a missionary to the Navajos in Arizona.

A small appropriation was made to cover our share of the salary of Isaac Greyearth as Religious Work Director in the Government school at Flandreau, S. D. He is a finely trained and tested Sioux Indian and a member of the Church. This money will be paid through the Bishop of South Dakota, and will be in coöperation with the Home Mission Board of the Presbyterian Church, U. S. A., and the American Missionary Association (Congregational).

Appropriations were made for the education and support of minor daughters of deceased clergymen who at one time were connected with this Church, from a trust fund known as the Elizabeth S. Fowler Fund which was left for this purpose. Five young girls are now receiving aid from this fund.

The Department gave approval of the plan of the Missionary Education Movement to establish a travel Department under its auspices. This will be under the direction of Dr. John C. Worley, for many years a missionary in China, and who conducted many successful tours through the Orient, giving his people all that the commercial agencies gave, with the added missionary education, and has been able to do it on a more economical basis than have the commercial agencies. It is hoped that Church people in planning visits to oriental fields will take advantage of this opportunity to see

not only the usual thing that tourists see but also to become acquainted, under the leadership of an expert, with the splendid missionary enterprises of all religious bodies.

The Church Pension Fund has arranged to extend its service, in a modified form, to the native clergy in the District of Liberia, and Bishop Overs has been notified of this action.

Thirteen missionaries were appointed to the fields at home and abroad. The appointments are as follows: Springfield, Miss Alice M. Taggart; West Texas, Miss Artemisia Bowden; Dominican Republic, Mrs. Nettice C. Alexander; Honolulu, the Rev. Elmer S. Freeman; Philippines, Miss Clarice A. Wheeler; Anking, Sister Eleanor Mary; Cuba, Dr. Thos. T. Waterman, Rev. Thomas W. Bennett; Kyoto, Miss M. E. Coulson, Miss E. L. Foote; Liberia, Mr. H. A. Donovan; Mexico, Miss Rebecca Parker; Tokyo, Miss Ruth Burnside. The following were employed in the field: Anking, Mr. F. Rhodin; Hankow, Miss Ethel Jarvis. Mr. R. R. Howland was transferred from the Philippines to the District of Liberia. Mr. Wm. Lamkie was also employed as lay field worker in the Foreign Born Americans Division.

The announcement was made that the House of Bishops, at his own urgent request, had accepted the resignation of the Rt. Rev. R. L. Paddock, D.D., as Bishop of Eastern Oregon. The President of the Council thereupon stated to the meeting that he had just received a letter from Bishop Paddock, expressing his deep and grateful appreciation of the uniform kindness and brotherly consideration which had been shown him by the President of the Council. The President expressed his regret that Bishop Paddock had felt obliged to resign because his physical condition made it impossible for him to undertake any further missionary work.

### EPIPHANY

O God, who by the leading of a star  
Didst manifest Thy sole-begotten Son  
To nations other than Thy chosen one,  
In mercy grant that we, drawn from afar  
By faith to knowing Thee, may never mar  
The life Thou givest, and, when life is done  
On this earth, may receive what was begun,  
The fruit of godliness, at heaven's bar.  
Grant that the brightness of this heavenly Light  
May shine within our hearts that so we may  
Well rid ourselves of this world's dreadful night  
And come to realms of everlasting day,  
Where Father, Son and Holy Spirit live,  
To whom all honor, glory, would we give.

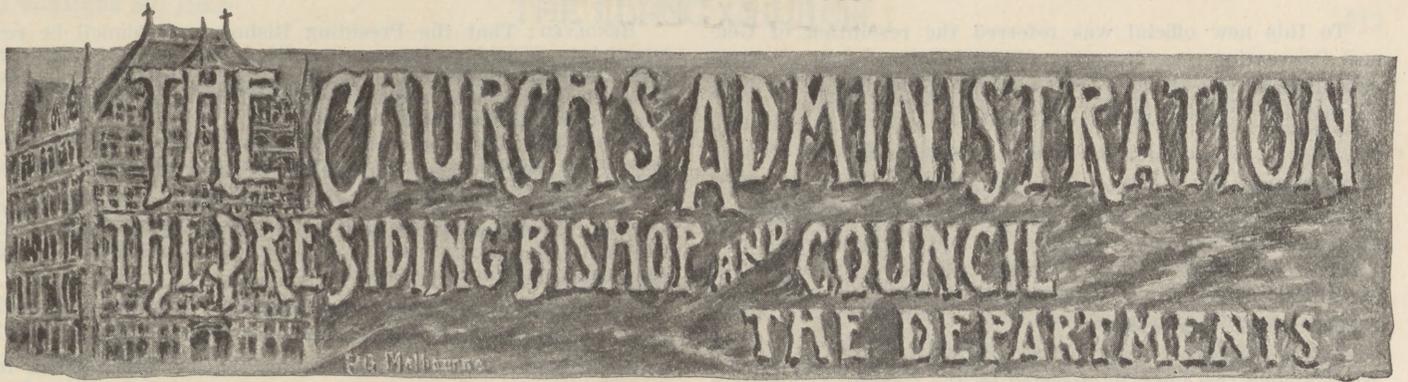
H. W. T.

IN THE little town of Bethlehem today there is being maintained a large orphanage. In the village of Nazareth there is an institution of a similar kind but this is limited to boys of twelve years of age. The location of these two humanitarian enterprises at once inspires the imagination. This would be true under any circumstances, but is emphasized greatly at the present time on account of the distressing conditions in that part of the world.

As is all too well known, there is taking place there a modern massacre of the innocents. No greater appeal could be made to rescue the little ones than an appeal in the name of the Christ Child, and to bring them under protecting love and care in the place where He was born. It is seen at once, also, how much can be done for boys who are early brought face to face with the problems and difficulties of manhood, when they are placed under wholesome influences at the age when the Boy Christ made His first journey to Jerusalem.

There seems to be little enough that this nation, as a nation, can or will do in the Near East. But there are faithful persons who are doing their utmost to relieve suffering and distress in that part of the world. Christmas gifts sent to them through the Near East Relief may rightly be regarded as gifts to the Christ Child.—*The Ascension Herald*.

CHRISTMAS—the Feast of the Nativity, the Incarnation of the Son of God. We need not theology to bring to us the power of its sweetness and glory. The angel song tells us of redemption, of joy and life, and calls to worship. Laden with meaning it grows and deepens with every passing year; "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—*Bishop Sumner*.



## ADMINISTRATION OF THE CHURCH

**T**HE DECEMBER meeting marked the last meeting of the first triennium of the Presiding Bishop and Council (now the National Council), which was elected at the General Convention in Detroit. The Council sat for two days with twenty members present the first day, and twenty-one the second day, out of the full membership of twenty-six.

The Bishop of Chicago having resigned as representative from the Province of the Mid-West, the Bishop of Indianapolis had been elected by the Province as the representative in his place.

The Rev. Z. B. T. Phillips, D.D., of St. Louis, representative from the Province of the Southwest, having removed from the Province, the Rev. W. P. Witsell, of Waco, Texas, had been elected in his place. Both of these members were present at the Council meeting.

### REQUEST OF CZECHO-SLOVAKIAN CHURCH

The President, in his opening address, read a communication from the Bishop of Moravia and Silesia, in the Czecho-Slovakian Church, which was referred to a committee composed of the Bishop of Indianapolis, the Rev. Mr. Witsell, and Mr. F. C. Morehouse, to draw up a suitable reply to the Bishop. The committee reported by offering the following, which was unanimously adopted:

The National Council of the Protestant Episcopal Church in the United States of America has received with pleasure, the memorandum presented by the Right Reverend Gorazd Pavlik, Bishop of the Czecho-Slovak Church, dated Dec. 11, 1922, which memorandum was read to the Council at the opening of its regular meeting held Dec. 13, 1922, by the President.

The Council has watched with interest the reestablishment of the ancient National Church in Czecho-Slovakia, and notes with gratification the statement in the memorandum that the dogmatic standards of the newly organized Church, as set forth in the decrees of the Ecclesiastical Mass Meetings held in Prague in the year 1921, have the same foundation as our own, and that the new Bishop was regularly consecrated by the Serbian Orthodox Church, whose orders we recognize as Apostolic.

Our Church has long been concerned for the spiritual welfare of the Czecho-Slovak people in America, such large numbers of whom have been living and bringing up their children without any religious ministrations. It is with a deep sense of responsibility that we receive this expression of Bishop Gorazd Pavlik of his desire for our Church's cooperation in reaching his unchurched people in America, and we earnestly express our desire to do everything in our power to cooperate in this all-important matter.

Concerning the first of the specific requests of the Czecho-Slovak Bishop, namely, for the mutual fellowship of our respective Churches, we will communicate with our bishops in the various dioceses in which communicants of the Czecho-Slovak Orthodox Church live, and urge them to provide the Sacraments and pastoral care for them in such places where it may be either difficult or impossible to secure a priest of the Czecho-Slovak Orthodox Church. And also we will advise the bishops in the various dioceses to give fraternal cooperation and moral support to the parishes of the Czecho-Slovak Orthodox Church which may be established in America. Moreover, we express our desire that the Czecho-Slovak Orthodox Church minister in like manner to communicants of our Church visiting, or residing in, the Republic of Czecho-Slovakia.

In response to the second specific request of the Czecho-Slovak Bishop, the Council has directed its Department of Missions to keep in vital and intimate touch with the situation, needs, and development of the Czecho-Slovak Orthodox Church, both in Europe and America.

### REORGANIZATION WITH ECONOMIES

The joint committee on the report and program of the Presiding Bishop and Council, which report had been unan-

imously adopted by the General Convention in Portland, suggested in its report that the Council consider carefully such reorganization as could be made to effect economies, without interfering with the work which the Church desires the Council to do.

The Council held an executive session on the morning of the first day, when this whole subject was fully and frankly discussed. It resulted in the Chair appointing a committee of three, composed of the Bishop of Georgia, the Rev. Dr. Freeman, of Washington, and Mr. Pershing of Colorado, to consider this request of the General Convention, and report to the February meeting of the Council.

### CO-OPERATION WITH SUMMER SCHOOLS

A communication was received from the Inter-Conference Committee, asking the National Council to appoint a committee composed of members of the Departments of Missions, Religious Education, and Social Service to cooperate with Summer Schools, Institutes, and Conferences. This communication was signed by thirteen leaders in Summer School work. The President appointed the following committee:

Representing the Department of Missions, the Rt. Rev. Dr. Francis, and the Rev. Dr. Freeman; the Department of Religious Education, the Rt. Rev. Dr. Perry, and Mr. Sibley; the Department of Christian Social Service, the Rt. Rev. F. F. Reese, D.D., and Mr. Wyckoff, with the President of the Council.

### THE NEW COUNCIL

The Secretary of the House of Deputies had communicated certain resolutions adopted by the General Convention for the information of, and action by, the National Council. A new Council was elected at the last General Convention. The membership is the same as the present Council, with the exception of the Bishop of New York who was elected to take the place of the Bishop of Massachusetts, who had asked to be relieved of membership, and Phillips S. Parker, Esq., of Massachusetts, who was elected to take the place of Mr. F. C. Morehouse, who had also declined reelection. The membership of the National Council for the next triennium, therefore is as follows:

#### *Elected by General Convention*

The Rt. Rev. T. F. Gailor, D.D., President, the Rt. Rev. Wm. C. Brown, D.D., the Rt. Rev. E. S. Lines, D.D., the Rt. Rev. T. I. Reese, D.D., the Rt. Rev. W. T. Manning, D.D., the Rev. J. E. Freeman, D.D., the Rev. Alexander Mann, D.D., the Rev. W. H. Milton, D.D., the Rev. E. M. Stires, D.D., Mr. Stephen Baker, Mr. John Stewart Bryan, Mr. Samuel Mather, Mr. Burton Mansfield, Mr. Harper Sibley, Mr. H. C. Wyckoff, the Hon. George Wharton Pepper, Mr. Phillips S. Parker, Mr. Lewis B. Franklin, Treasurer.

#### *Elected by the Provinces*

The Rt. Rev. J. DeW. Perry, D.D., Mr. William M. Baldwin, the Rt. Rev. J. G. Murray, D.D., the Rt. Rev. F. F. Reese, D.D., the Rt. Rev. Joseph M. Francis, D.D., Mr. James H. Pershing, the Rev. W. P. Witsell, the Right Rev. L. C. Sanford, D.D.

### THE CUSTODIAN OF ARCHIVES

The General Convention had requested the National Council to elect a Custodian of Archives to be responsible for the proper placing, recording, and safe keeping of these Archives. The Council elected the Rev. Edwin B. Rice, now Registrar of the National Council, who has been working with the Joint Committee on Archives, to this office.

To this new official was referred the resolution of General Convention regarding the publishing of a list of Archives and distributing of such list, and the provision of a place for the safe keeping of the Archives.

#### MISSIONARY WORK AMONG JEWS

The resolution of General Convention requesting the National Council to take steps for the immediate inauguration of some missionary effort among the Jews, was referred to a special committee composed of the Bishop of Newark and the Rev. Dr. Stires. This committee presented the following report, which was adopted:

"Your committee upon the subject of beginning missionary work among the Jews, as directed by the General Convention, recommends that, in view of our financial situation we defer immediate action. Many persons interested in this subject think that this form of work should first have a diocesan character and that enquiry should anticipate action by the National Council to discover what the needs and possibilities are. We further recommend that the Secretary of the Domestic Missionary Department be authorized to make such inquiry, to receive applications for assistance in the prosecution of such missionary work, and to report from time to time to the Department and to the National Council."

#### WORLD CONFERENCE ON FAITH AND ORDER

The resolution of the General Convention requesting the National Council to pay an additional sum of \$24,000 for the year 1922, to the Joint Commission on the World Conference on Faith and Order, for its own expenses and those of the Continuation Committee, and also to appropriate \$25,000 a year for the next three years for the same purpose, having been referred to the Finance Department, a recommendation was made that an item of \$24,000 be added to the budget for 1922 for the above purpose, to comply with the instructions of the General Convention. In connection with the request of the General Convention that the Council appropriate \$25,000 a year for the next three years for the same purpose, the Department of Finance recommended that the Council call the attention of the World Conference on Faith and Order to the fact that our budget has already been made up, and our income calculated on the basis of that budget, and also to the fact that the National Council is cutting down its own expenses in every way possible, and respectfully to request the World Conference on Faith and Order to bear these facts in mind, and to submit an itemized budget on the lowest possible basis to cover its work for the next three years.

The General Convention had referred certain bills to the National Council to pay, owing to the lack of funds in the Treasury of the Convention. Among these was one for \$240 for printing the report of the Committee on Lectionary; another for \$750, advanced by the Council for the expenses of the Commission on Archives; and another for \$2,200, advanced by the Council to the Commission on Revision and Enrichment of the Prayer Book; all of which the Council paid.

#### AGENCY ON LIFE SERVICE

The recommendation of General Convention that the National Council organize an agency on Life Service to unify and develop the work along the lines of discovering and encouraging candidates for Church work of all kinds, was given careful consideration, and the President recommended that the following action be taken:

WHEREAS: The General Convention of 1922 recommended to the Presiding Bishop and Council the organization of an Agency on Life Service to be under the direction of the Presiding Bishop and Council, and so far as possible to unify and develop the work along the lines of discovering and encouraging candidates for Church work of all kinds: Be it

RESOLVED: That the National Council appoint a committee consisting of the Vice President, the Secretary, three members of the Council, and the following: Dr. Wood, Dr. Gardner, Dean Lathrop, and Miss Lindley, to take over the direction of the work now done by the Commission on Registration and Reference, and the Committee on Vocation and Recruiting, of the Department of Religious Education, and continue that work.

#### FEDERAL COUNCIL OF CHURCHES

The General Convention adopted the following resolution regarding the Federal Council of Churches:

RESOLVED: That the House of Bishops concurring, that the existing relations between this Church and the "Federal Council of Churches of Christ in America" through the Department of Christian Social Service and the commission on Christian Unity be maintained for the next triennium:

RESOLVED: That the Presiding Bishop and Council be requested to consider closer coöperation between this Church and the Federal Council, for the proper promotion of the physical, moral, and social welfare of all the people, with power to act in the premises:

RESOLVED: That the Presiding Bishop and Council be requested to appeal for special gifts as a contribution to these departments of the Federal Council's work:

RESOLVED: That a Joint Commission, consisting of three bishops, three presbyters, and three laymen be appointed to report to the next General Convention what future policy they deem expedient in this field.

To carry out the resolution regarding appeal for special gifts, the Council adopted the following resolution:

RESOLVED: That the President be requested to publish to the Church the information that the General Convention has authorized special gifts for the Federal Council of Churches, and that those desiring to contribute toward this purpose can send their contributions to the Treasurer of the National Council, marked for this purpose.

#### CHURCH SERVICE LEAGUE

The following resolution:

RESOLVED: That, the House of Bishops concurring, this House endorse the principles and ideals of the Church Service League as expressed in its effort to bring to bear the whole strength of the lay forces of the Church on the whole work of the Church.

AND FURTHER APPROVES the action taken by the delegates of the Church Service League in Convention assembled and endorsed by the Woman's Auxiliary in Triennial Session through the passing of the following resolution:

"RESOLVED: That this body, (i. e. the Church Service League) endorse the suggestion of the Executive Secretary of the Field Department of the Presiding Bishop and Council to form a commission on the Church Service League under the Field Department":

"FURTHER, that the Executive Committee of the Church Service League be instructed to confer with the heads of the National organizations for men in the Church, and that this joint committee request the Field Department of the Presiding Bishop and Council to create a commission on the Church Service League made up of men and women representing the national organization and of members at large, having been adopted by General Convention and sent to the National Council, was referred to the Field Department, which recommended the following action, which was approved:

RESOLVED: That a Commission under the Field Department on the Church Service League be appointed to consist of the following persons, with power to add to their number:

One representative from each of the following National Organizations: The Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Church Mission of Help, the Guild of St. Barnabas, the Churchwoman's League for Patriotic Service, and the Brotherhood of St. Andrew.

The Executive Secretary of the Field Department;

Two members of the Field Department, namely, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and Mr. Harper Sibley of Western New York;

And four other persons as follows: Mr. Lewis B. Franklin, the Rev. Wm. H. Milton, D.D., Chairman; Mr. Ira W. Stratton, and Mr. Courtenay Barber; the purpose of the Commission being to formulate plans for the development of the Church Service League and report to the Field Department, it being understood that the Rev. Dr. Milton shall be chairman of the above Commission."

#### NEAR EAST RELIEF

Concerning the Near East Relief, the resolution adopted by General Convention was referred to a special committee composed of the Bishop of Southern Ohio, the Rev. Dr. Stires, and Mr. Bryan. The Committee's report was given in full in last week's LIVING CHURCH.

#### THE TREASURER'S REPORT

The Treasurer's report was also given in last week's LIVING CHURCH.

#### COMMISSION ON CHURCH SCHOOLS

The report of the Department of Religious Education included the information that the Department, in trying to comply with the resolution of General Convention, had consolidated six Commissions, placing all under one new commission to be known as the Commission on Church Schools.

#### GIFT FOR RACINE COLLEGE

A gift of \$15,000 from Mrs. Mortimer Matthews, of Ohio, and the coöperation of Bishop Webb, enabled the Department of Religious Education to recommend to the Council the appointment of a committee composed of the President, the Vice President, the Executive Secretary of the Department, and Miss Elizabeth Matthews, to formulate and execute plans

to use Racine College for conferences of small groups of students or Church workers, and for the revival of the Racine Summer Conference which was most successful for four years, and abandoned for the lack of adequate accommodations. The committee will also look toward the establishment of a school for training Church workers, providing such a plan can be developed for this purpose. The Council adopted a resolution of thanks to Mrs. Matthews for her generous gift.

An opportunity was given to the Department of Religious Education to assist in the establishment of a school of Religion at the University of Wisconsin. The Department was able to secure the services of Professor Frank Gavin. This was reported to the Council, and received its endorsement.

The Rev. Mr. Micou suggested a reorganization of the student work for the next triennium, providing a smaller commission in place of the present one. He also made a most interesting report on the work of the Student Inquirers during the past few years. The Executive Secretary announced that Mr. Micou was about to issue a book on this work, which will be of great value to the Church.

#### EXCHANGE OF METHODS SUSPENDED

In making the report for the Publicity Department the Executive Secretary announced that in compliance with the desire of the General Convention for retrenchment wherever possible the Department had decided to suspend the publication of *Exchange of Methods*. This suspension will be permanent unless there should come from the field such a demand as to require a renewal of publication. The Department had decided also to suspend its clipping bureau service. He reported also that there would be considerable saving in the printing of *The Church at Work* under a new contract, and that through care and economies during the year there would probably be an unexpended balance of about \$30,000 in the budget of the Department for this year.

#### THE CHURCH AT WORK

The circulation figures of *The Church at Work* indicate a more widespread use of this paper throughout the Church; the requisitions made through the diocesan authorities for the next issue being more than 50,000 greater than for the similar issue a year ago. Several of the dioceses have solved the problem of the distribution of *The Church at Work* by mailing copies from diocesan headquarters to every family in the diocese. Two dioceses, Bethlehem and Southern Ohio, secured subscriptions for the paper by printing on the pledge cards used in the Every Member Canvass a statement that the pledge included a subscription to *The Church at Work* and the diocesan paper. This will enable these dioceses to mail *The Church at Work* at second-class mailing rates, effecting a considerable saving. The Council adopted a resolution commending the action of these two dioceses and urging this plan upon the whole Church.

A reorganization of the staff of the Department was reported, involving among other things the transfer of Mr. Roger Daniels to the Field Bureau of the Department. It is the purpose of this Bureau to secure in the field, both at home and abroad, news stories, special articles, and pictures for use in *The Spirit of Missions*, *The Church at Work*, and otherwise.

#### DR. MILTON RESIGNS

The Field Department reported the resignation of the Rev. Dr. Milton as Executive Secretary, to take effect Dec. 31, 1922. The Council expressed its sincere appreciation of the loyal and efficient services performed by Dr. Milton during his term of office.

The Department of Christian Social Service requested that the second Sunday after Epiphany be set aside for an Annual Corporate Communion of all Social Workers of the Church.

#### DEPARTMENT OF MISSIONS

The Department of Missions reported that the Missionary District of Southern Florida, having been erected into a Diocese, and having made application for an appropriation from the Harold Brown Fund, the Council granted its request and made an appropriation from this fund, being the last sum in the fund established for this purpose. Since the establishment of the Harold Brown Fund in 1888, ten missionary districts have received appropriations from it when erected into dioceses.

It was found that there are various committees and commissions dealing with the Foreign Born Americans and their Churches in Europe and the Levant. Very often these committees have duplicated the efforts of one another. It was felt that it would be advisable if a conference could be had of representatives of all of these committees and commissions, and the Council asked its secretary to call such a conference at the Church Missions House in New York, in January, in order that the matter of the whole work of the Church on behalf of these Foreign Born Americans be placed on a stable basis and that the principles of the work be firmly established.

A most valuable report written by the Rev. Dr. W. C. Emhardt, concerning his visit to the Churches in the Near East was referred with its recommendation to a special committee.

Pursuant to the request of the Patriarch and Holy Synod of Constantinople that this Church appoint a Chaplain for Constantinople, the Council took favorable action on this matter to be effective when, in the judgment of the special committee, such appointment be deemed expedient, it being understood that funds for this purpose shall be raised from specially interested friends.

The Missionary Districts of Southern Florida and Asheville having been erected into dioceses, the Council took action revising the budgets of these two dioceses, in accordance therewith.

The Bishop of Kyoto writes: "The sudden development at St. Agnes' School since we put up the buildings four years ago is like a miracle, and we simply cannot turn our backs to the great opportunity." This makes immediately necessary the enlargement of this school. Because of this, and due to the provisions of the Blanchard legacy, making possible an appropriation of money, the Council authorized the Bishop of Kyoto to proceed with the erection of a second dormitory.

It was also necessary to enlarge Hooker School, in Mexico City, to provide additional dormitories for pupils and suitable living quarters for teachers. The provisions of the Blanchard legacy made possible an appropriation for this purpose.

Provision was made for the erection of a house for our clergymen in charge of the Cathedral congregation in Havana through the use of funds from the Blanchard legacy provided for such purposes.

The Bishop of Kyoto was authorized to proceed with the erection of a suitable hospital, to take the place of the old St. Barnabas' Hospital. This is made possible by the proceeds of the advantageous sale of property purchased a number of years ago.

The Department of Missions had been instructed by the Council to present a plan for the erection of a school for the training of colored women as Church workers. The Department reported by recommending that such a school be established as a department of some already existing Church school for colored people as soon as the necessary funds for equipment and maintenance are assured.

#### NEXT MEETINGS ADVANCED

Owing to Feb. 14th, the regular date for the next meeting of the National Council, falling on Ash Wednesday, and May 10th, the date of the second meeting of the National Council, falling on Ascension Day, the dates of these two meetings were changed to Feb. 7th and 8th, and May 2d and 3d.

#### A NEW YEAR'S QUEST

Another milestone passed along the road,  
A forward step into the bleak unknown,  
A fresh accounting with tasks left undone,  
And loins firm girded for the weary load,  
What is this quest which drives us like a goad?  
The same long path urges in monotone,  
The same long years stretch drearily and lone,  
And oft we fail to reap what Time has sowed.

O road that leadeth ever toward the West,  
Shall we, at journey's end our burthens lay  
On the broad bosom of dark Mother Earth  
And fare unto an everlasting rest?  
Rest we shall not! But in a clearer day  
Take up our endless life in a new birth.

H. A. Rice.

## 20TH ANNIVERSARY OF OLD NORTH CHURCH

By JOHN H. WILSON

ON JANUARY 1, 1923, Christ Church, Boston, known historically as the Old North Church, will enter upon its three hundredth year of existence, and, by way of properly celebrating this crossing of the threshold of another century, there is to be a special service on Sunday, Dec. 31st, at which Bishop Lawrence will make the address. Bishop Lawrence's association with this old parish has a double interest. As the head of the diocese, he was also the prime mover in the restoration of the edifice in 1912. Mrs. Lawrence, the Bishop's wife, is the daughter of Mrs. Cunningham, who was one of the proprietors, and in memory of her, Mrs. Lawrence restored the chancel in 1914.

An especially interesting event on the day of this commemorative service will be the dedication of a gift received from Boston, England. This is a flagstone taken from the Guildhall in that town and which will be set in the floor of the vestibule of Christ Church. Surrounding it, as a sort of frame, will be a dozen bricks taken from a prison cell in Guildhall, the story of which is briefly told in the inscription which has been cut in the stone and which reads: "Stone from Guild Hall, Boston, England; Bricks from Cell Where Pilgrim Fathers Were Imprisoned." These were sent by John Beulah, mayor of Boston, in England, to Dr. Dewart, rector of Christ Church, at the end of its second century, in order to continue kindly feeling between the old and the new Boston.

The beginnings of Christ Church are interesting. In 1686 the Rev. Robert Ratcliffe, sent out by the Bishop of London, instituted services in May at the Boston Town House, and the people, partly from curiosity, flocked to hear him. The first burial in Boston with the use of the Prayer Book was in August of that year, and the first marriage in September. A church was organized June 15th of that year, and three years later the King's Chapel was finished. In another generation, the Chapel had become inadequate for the Churchmen of that time, and in 1722, subscriptions were invited for a new church at the North End. Thus was created Christ Church on Salem street, near the summit of Copp's Hill, which was built in 1723, the corner stone being laid by the Rev. Samuel Myles, rector of King's Chapel, on April 15th of that year. The first rector was the Rev. Timothy Cutler, D.D., and including the present incumbent, the Rev. William H. Dewart, there have been seventeen rectors.

The church is intimately linked with the nation. On April 18, 1775, the famous signal lights were displayed from the tower. These were to serve as a warning if the British forces were to March to Lexington and Concord, "one, if by land, and two, if by sea." For years the Old North Church, accordingly, has been a hallowed shrine, and no one coming to Boston and bent on delving into the historic past fails to go down into Salem street, where the spire of this famous church now looms high in the midst of a foreign population, largely from sunny Italy.

The communion service, which is also quite historic, boasts an alms basin, chalice, paten, and flagon, which were the gifts of King George II. This plate is kept in the Boston Museum of Fine Arts where several pieces are always on exhibition.

The bells, too, of this church are famous, as the tower contains the first peal of eight brought to this country. The bells were purchased by subscription and cost £560. For some time they sounded the old year out and the new year in, but this custom was dispensed with several years ago because of the general turmoil of a more profane character with which the neighborhood became obsessed. Then there is, in the Church, a copy of the famous "Vinegar Bible", which derives its name from the misprint in the title at the top of a page, which reads "The Parable of the Vinegar". One might go on at considerable length in calling attention to the many incidents interwoven into the history of this famous church, now a full 200 years old.

"AS THE DUTY of every day required." Think of daily duty, daily religion, as we think of daily labor. If duty be discharged diurnally, then it will be impossible for us to fall into arrears. Ah, there's the rub! Our religion is in arrears! We have not balanced the account!—*Joseph Parker.*

## CHINESE ARMIES GET RELIGION

By THE REV. CARLETON LACY

Secretary China Agency of the American Bible Society.

SUN Yat-sen has run away. He grabbed a gun-boat or two, sent a few machine-gun volleys at the inoffensive Canton riverfront, and departed for regions unknown. Chen Chung-ming is again in charge of the "Southern Capital". Chen is the general who, as governor of Kwantung, put through the reform measures that made Sun once more popular in America. Chen did the work; Sun got the glory.

Now Sun has gone, and Chen has declared in favor of the new Peking government. The chances are bright for a reunited China under Li Yuan-hung, supported by Generals Wu Pei-fu in the north and Chen Chung-ming in the south.

What has all this to do with the Chinese armies getting religion? Just this. By coincidence or otherwise, the most effective fighting units in China today are certain divisions under these two generals—divisions that have almost literally been eating up the scriptures. A few weeks ago Chang Tso-lin was reported to be holding an impregnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place, a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments, and Gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament, and the officers nearly all own leather bound Bibles. More than that, they have set a style for the people of the city, who, on every hand are buying the Book that has made an army not only tolerable, but decent, and even likeable.

A passenger on a train recently was rather startled to hear two well dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymn-book and a Bible were their travelling companions on the train.

Down south it was much the same. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The churches had good sense enough to try for government coöperation in the campaign. Governor Chen's government was prudent enough to capitalize public opinion. Result: the Churches agitated, the government acted, and American newspapers gave Sun Yat-sen the credit. Then followed the purity campaign in similar fashion. The clean-up was not so complete, but noteworthy nevertheless. The Christian forces achieved with the aid of a good governor, and Dr. Sun wore the feather.

While this was going on the Christians decided to carry their welfare work into the barracks. This was undertaken in a most friendly spirit. To top it off, the Churches and a school of blind boys contributed \$122, the Bible Societies cut prices, and, with the coöperation of the Y. M. C. A., 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Again, we do not know what the little books had to do with it; but Chen Chung-ming's troops are now in control at Canton, and order has been restored since the hasty departure of Sun Yat-sen.

"Soldier" used to be a synonym for "Sinner" of the worst sort; everyone hated the troops, and dreaded their coming. Since the Bibles have gone into the camps and the armies have begun to get religion, things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to General Wu and Chen and their Bible-reading armies.

## CHRISTMAS CHEER

"PEACE ON EARTH, good-will to men." The Christmas story suggests a priceless Christmas gift which money cannot buy, yet which you and I can give—the gift of good-will. Do you know any who are shut-in or ill? Drop in on them on Christmas Day with a greeting of cheer. Do you know any who are lonely? Write them a friendly note which assures them that they are not alone, for your thoughts are with them. By your friendly call and your thoughtful word, you will have given them something from Bethlehem—the gift of Good-will.

—*The Rev. Donald B. Aldrich.*

## Social Service at the General Convention

By Clinton Rogers Woodruff

LET him, who querulously asks what the Church is doing in the realm of social service, read what the Rev. Charles K. Gilbert says in his introduction to a pamphlet just issued by the National Council, entitled *Social Service at the General Convention of 1922*. Here is what he has to say:

"The General Convention of 1922 will be remembered for its great social vision. Its deliberations were characterized not only by a frank recognition of the pressing problems of our social and industrial order, but by an earnest attempt to enable the Church to know and apply the will of God for their solution. Never has a Convention proven so responsive to the world's challenge that the Church should bear active and corporate witness to the principles enunciated by our Divine Lord for the regulation of human intercourse."

That is no weak, apologetic statement. It sounds a note of encouragement and hope. From the great opening sermon of the beloved Bishop of Newark to the closing Pastoral, both of which are included in this pamphlet, social service, social obligations, were the dominating thought, and the Department of Social Service has done wisely in publishing, thus promptly, the great social messages of the Convention. With these are included the various resolutions, of a social character, approved by the two Houses. These resolutions, Mr. Gilbert points out, formally passed by the Convention, are to be taken as expressing the mind of the whole Church. As such they deserve the careful consideration of all Church people. "It is hoped," as he says, "that these resolutions, and the other material here given, will be of use to the clergy in their preaching and to Christians, generally, in their thinking, to the end that the will and purpose of God for our time may be more clearly perceived and more faithfully followed."

That our readers may know just what the pamphlet contains, I reproduce the table of contents:

Members of the Social Service Committee of the General Convention.

Resolutions on Social Service Passed by General Convention.

Social Service Excerpts from the Opening Sermon by the Rt. Rev. E. S. Lines, D.D.

Social Service and the Christian Conscience, by the Rev. W. R. Bowie, D.D.

The Moral Challenge of Industry, by Miss Mary Van Kleeck.

The Pastoral Letter of the House of Bishops.

Suggestions to the Department of Christian Social Service from the Industrial Conference Meeting in Connection with the General Convention.

THE LIVING CHURCH has so fully and adequately reported the proceedings, that little more need be done than to call attention to this splendid record. It might be added that, if the doubter or the radical challenges a Churchman as to the Church's interest in social subjects, he be shown this volume and asked to read it. If the reactionary declares that the Church has gone too far, then ask him to read what our representatives have actually said, and then ask in what degree those declarations depart from the Golden Rule, the two Great Commandments of our Blessed Lord, and the Sermon on the Mount. These are our Social Service Charter and must be our foundation.

This is not the only publication of the Department of Social Service which calls for specific attention. Dr. William H. Jefferys, the talented and inspiring Superintendent of the Philadelphia City Mission, has written, at the request of the Department, a brochure *The City Mission Idea: An Interpretation*, which is a real contribution and which needs to be read by every Churchman who is interested in the welfare of people of our cities, and what Churchman is not? This is the way Jefferys, mystic and practiced worker, defines the City Mission Idea:

Ever since some one asked our Lord that question, "Who is my neighbour?" and Jesus answered with the parable of the man who fell among thieves, Christian disciples have been growing more and more painfully sensitive to such conditions as we have been sketching. The Song of the Shirt, the Thames embankment at midnight, the wan faces of children, the con-

sumptive's cough in the city's tenements, at last grow unbearable to those who follow Jesus through the city streets; and out of the Church's corporate realization of the responsibility entrusted to her there has grown up, through twenty centuries, a vast variety of organized efforts at relief and cure which are today known under the general conception of Christian Social Service. One expression of this mass of helpfulness seems to have taken for its special commission the responsibility for that particular service which was emphasized by Christ, Himself, and taught under the general conception of finding the starving sheep. It is very plain that in the unbounded tenderness of Christ's heart, He was resolved that His Church should have no manner of excuse for forgetting those who are particularly remembered in that great prayer for City Missions, in these words: "We beseech Thee to remember in pity such as are at this time destitute, homeless, or forgotten of their fellow-men."

And here is how this keen-visioned worker closes his chapter on Who is My Neighbor:

### EBB TIDE IN THE CITY MORGUE

Today, beneath our crucifix, and receiving the soft glow of the freshly lighted candles full in their silent faces, lay the bodies of three of the great city's typical derelicts. One was wretchedly barefooted and had been drowned; another was utterly unknown, but human; a third, hardly clad, indeed, almost unclad, and poverty-stricken. Beneath the cross with its outstretched Sufferer they lay, the light of God's candles falling on their faces. May they rest in peace, in God's mercy; may light perpetually shine upon them.

This wonderful brochure is just packed with information, inspirations, and illustrations, and will be of specific usefulness to the social worker and stimulating to every Churchman.

Two other helpful pamphlets are *The Task of the Church* and *A Suggested Social Service Program for Diocese and Parish*, drawn up by the Council of Advice acting under the Department. This Council was organized by Secretary Lathrop in response to the request of the First National Conference of Social Service Workers, at their meeting in Milwaukee, Wisconsin. The resolution contemplated that the Council should be an informal group of Church people, interested in social service, who could bring the Department into touch with the field and could as well be a means by which the Department could carry its program to the various parts of the field. It has no formal position in the Church and has no power, but it is what its name suggests, a council of advice.

These people, coming from every part of the field, immediately, at their first meeting, presented as the unanimous demand from all parts of the country the need for a constructive, definite, workable program for parish and diocesan commissions. A large part of the Council's first meeting was given to the development of this program. In Father Lathrop's words of introduction: "It is felt that a demand coming unanimously from all parts of the field represents what the mass of our Church people want. Consequently it seems worth while to publish this program in the first bulletin issued by the Department of Christian Social Service."

Three papers, each representing definite constructive suggestions, fit in so admirably with this new program that they are published in this pamphlet as interpretations and fuller suggestions of lines of work applying to some parts of this program.

In these products and the work which they chronicle and advise we have a very real contribution to the movement for Christian Social Service, and those who are inclined to be downhearted or pessimistic or doubtful, are advised to read and inwardly digest them.

MAY THE BIRTH of Christ this day be a birth of Christ in us. Good-will to one another is God's will to one another. Good-will never sees faults and criticizes them, save in one's self. Good-will always says the good word. Good-will always helps in every hard undertaking. Good-will upbuilds the Church and builds churches. Good-will believes in missions. When we pray, "Thy will be done," we really mean, "May I express good-will always in my life."

So let it be a merry Christmas with all good-will.

Bishop Shaylor.

## A NATION'S OPPORTUNITY

BY CHARLES S. MACFARLAND

*General Secretary of the Federal Council  
of the Churches of Christ in America.*

EVERYWHERE in Europe, from the Baltic Sea to the Black, America is regarded as the hope of the world. Indeed, the most striking moral and psychological phenomenon in Europe, today, is the persistence of this hope. Our brothers across the sea, in this, have shown a greater tenacity even than many of our own sympathetic people. Here at home we find good men and women yielding to despair. Men who two or three years ago counted upon our participation in a society of nations as obvious, have now settled back into a sense of hopelessness. But in Europe it is not so, and our brethren there give striking testimony to the fact that hope does "spring eternal in the human breast".

"How do the European peoples feel toward us?" is the question often asked as we return. Their feeling is one of disappointment that has not reached disillusionment, mingled with faith that still persists. They feel that we have left the field of battle without stopping to bury the dead or to help repair the devastation made by our own artillery. Recognition for our private, philanthropic help is not overlooked and still gives impulses to prayers of gratitude. No rancor is manifested, just disappointment; sometimes, however, almost to despair.

Any high-minded citizen of America who comes, today, into touch with the heart of Europe is solemnized and humbled by this unquenchable faith in America. Of course one may say that it is partly due to the fact that all the gold of the world is locked up in America, and that she commands the economic and commercial avenues of the world's life. I believe, however, that it is more than this. It is a strong faith in her political institutions, which they are able to see as distinct from the fallible personalities who happen to represent those political institutions. It is a moral and spiritual faith which has been deepened by our works and workers of philanthropy and goodwill. However you may interpret it, the fact remains that in Europe the politicians, the economists, the people, are still maintaining their courage by keeping their gaze fixed across the ocean to our shores. They believe in the American people. One recalls the new life that came to the depleted forces of the allies in 1917 and 1918 when the word was passed along the line, "America has come!" There would be a new Europe, almost over night, if the same message ran from heart to heart, "America has come back again!"

One might easily get the impression, brought back by so many of our superficial tourists, that Europe is simply a collection of groups of people venting their sectional bitternesses and racial hatreds. Of course these exist; but they are not the fundamental difficulty. The problem is fundamentally economic and moral, and it is sheer hard-heartedness to criticize a starving man because he is not calmly rational.

\* It needs no economic expert to see that M. Poincaré was right when he said that one might as well try to quadrature a circle as to solve Europe's economic problem without the help of the United States. Waiting for "Europe to put her house in order" is futile, because that is just what Europe needs us to help her do. One thing is sure; any proposal from the United States that is anywhere near within bounds of reason, would command assent. It is not the relatively trivial question of debt cancellation, it must be a proposal that goes to the very root of the matter. The political leaders know perfectly well that the United States will come into the situation, first because they believe in the sense of moral obligation of our people, and second, because of ultimate economic necessity on our own part. The solemn questions are: Will the United States act before the crash comes, and will America act from a predominantly moral motive rather than when forced by its own economic needs?

I have had some little opportunity, during the past five or six years, of witnessing our European brothers. The peoples of Europe are doing the best they can, toiling to rebuild, even when they have to seek the straw to make their bricks. One has only to visit Ypres, Dixmude, St. Quentin, Rheims, and multitudes of other cities, to bear witness to marvelous recuperative power. One has only to witness the brave efforts of our Austrian brothers, to have his heart stirred to the depths,

or to deal in German money to have his sympathies aroused for those men and women in that nation who are sincerely seeking to regain for that people a moral standing in the world.

I do not intend that this article shall discuss the question of American participation in the League of Nations. I will simply bear witness to the impression that it makes. It seems to me to illustrate my contention that the peoples of Europe, together with the others associated with them, are seriously trying to find the way to institutions which will embody a new world conscience.

At the invitation of the Hon. Paul Hymans, former president of the Assembly, I attended the opening of the Assembly at Geneva, September 4th. Semi-official religious services, attended generally by the delegates, were held the previous Sunday, the preacher at the Protestant service being the Archbishop of Canterbury. The Assembly was impressive, dignified, and serious. The meeting of the League Council, which followed, was illuminating. One felt, with emotion, that here at least in ideal, was the hope of the healing of the nations. One felt the contrast between this free democratic body and the old secret conferences for balance of power and its superiority over the present partial conferences, our own Washington Conference not excepted.

Personal conference with members of the League indicated a willingness to make any reasonable modifications which would open the way for the United States. Disappointment was privately expressed at the inability of the League to secure any information as to what the United States does want, and regret that the American government sometimes appears to ignore the League even on matters of obvious common concern in which the "interests" of the United States are clearly involved. The utterances of America appear Delphic.

A review of the work and plans of the Humanitarian Commissions was very heartening, while great was the disappointment that our government "finds itself unable to approve" the proposal of the Arms Traffic Convention of St. Germain for the restriction of traffic in arms and munitions of war. However, the League still hopes to find a basis on which the United States will cooperate in this particular matter, with whose purpose Secretary Hughes expressed sympathy and the desire to cooperate. The Commission on Armaments therefore is trying again, although, as a friend at Geneva put it, "The American government declines our basis, but does not intimate any basis which would meet its approval".

A visit to the International Court at the Hague assured one of its vitality, and I found both Prof. John Bassett Moore, of our own country, and André Weiss, the French member, very hopeful of the future of this body, so long advocated by the United States and instituted according to plans formulated by Elihu Root.

As a member of the League remarked to me sadly: "If the League of Nations should break down (it will not, but if it should) the United States bears the responsibility for its failure, and must, at least, propose something to take its place, or else repudiate all that America has stood for in the eyes of the world. On the other hand, were the United States here with us, the League could command the moral consent of the civilized world."

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## THE CHILD OF BETHLEHEM

THE BIRTH in Bethlehem almost two thousand years ago, has changed the course of human history, and He of whom the angels sang dominates the thought and feeling of the modern world. No character of the past exerts such a living influence over the present as Jesus, and He lays hold upon men today as truly as He did on Andrew or Paul or Augustine. As a King He reigns in righteousness; and as Man He "has become as a hiding place from the wind, and a covert from the tempest." History finds its interpretation in Him.

"All history is His-story." No one can read this message with an open mind and not be impressed with the recurrence of the thought of Life. "I will raise him up at the last day." "I am the living bread." "I will give My flesh for the life of the world." "I live because of the Father." As the Lord of Life, He is the explanation of every spiritual impulse in the life of man. And the knowledge that His life originates and sustains all things is the surest ground for the confidence we so much need today, that "to them that love God all things work together for good."—*Bishop Ferris.*

## The Basis of Reunion of Christianity

By the Rev. H. P. Scratchley

HERE is one aspect of Christian reunion that is either omitted or very slightly touched upon in all the scheme to bring about a reunion of all those calling themselves Christian. Certain outward phases of the Church have been put forward as the basis of this reunion—the externals, if one can so call them, of Church life. It is true that these must be. There must be always the outward, visible manifestation of the inward, spiritual. Life is manifested in a body, but life is not the body, nor the body the life. So with the Church of God. There must be an organization, a body, through which and by which God the Holy Ghost, the indwelling life of God, works in the world, but this body is not the Holy Spirit; it is simply that by which He does His work in the world. The Gospel of Christ was preached through, and by, men whom He had chosen, and by the *Ecclesia*, the Body of Christ, an outward organization seen of men, doing its work among men. This work was done by known organs, the ministry, the sacraments, the creeds. Grace was given by and through these. Every body must have that by which it is held together; there must be a common belief, a creed, be it long or short, as a statement of principles of its life; there must be some visible means by which grace is given and received; sacraments, be they few or many, be their nature what it may be; there must be human agents by whom its functions are operated, the ministry. No body can exist or have existed without these. Even those bodies which have started without organization have been forced to form some kind of central body for better working; those which have started without a settled ministry, have been compelled to have one; those which began with a denial of the sacraments of the Catholic Church have made others for themselves.

These are the outward, visible parts of the Body of Christ. Unity is not in them; they are manifestations of the unity of that life. It is conceivable that they might not have taken the form they have, and the unity of the Church have yet remained. Unity is made by the indwelling of God the Holy Ghost, the spiritual reality within. It is pure legalism, the legalism condemned by St. Paul, that has led to the over-emphasis of any one of these, that makes the way to reunion through the form of the ministry, or the number of the sacraments. It was the literal, legalistic conception of the Calvinists that made the first schism in the Church of England; the insistence that the Bible gave in exact form the ministry, that the exact code of laws as to orders was given in the New Testament. The Elizabethan bishops held the theory that the Church was at liberty to change the form of ministry, but that no national Church should break with the past save on grounds of necessity. The *impasse* was not with them, but with the legalistic Puritans. So, later, the legalistic conception of conformity, together with the spiritual complacency of the Established Church, forced the Wesleyans into schism. Nor is this legalistic idea of the value of the outward uniformity lacking today. To many of us it seems to be the only bar to reunion among the Protestant bodies. Most of them acknowledge the validity of each other's ministry; there seems to be no objection to a difference in creed; they have the same type of service; and yet, in the small villages of the land, they stay apart, saying, I am of John Wesley, I am of John Knox, I am of Thomas Campbell.

There is but one reason for separation just as there is but one reason for union. This is the truth of God. The truth as it is in Christ is the sole basis of unity. If the Christian people of today are ever to attain to unity, it must be through the acceptance of the truth. It is not a matter of expediency, the better working of a parish; not a matter of economics, the useless expense of running small bodies in villages, with the consequent inadequate pay of the ministry. To read most of the reasons given for union churches, one would conclude that the Faith, "once for all given unto the saints", had little to do with the question. If Christianity be a matter of pure business, then let us unite, just as corporations unite, let us divide territory, just as they divide, but if that which

makes us what we are is a matter of truth, then let us stay separate. So the sole question before Christians today is the truth of their religious beliefs.

The way to reunion is through truth, and through it alone. There can be no other bond of unity. Compromise lasts just as long as those who compromise live. The Christian Church would never have lasted, if it had compromised with either the Judaizers or the worldly philosophers. To the modern mind, as expressed in the ordinary Christian man, nothing was more foolish than the Arian controversy; but it is certainly debatable as to what would have been the effect on Christianity if the semi-heathen conceptions of our Lord's nature and personality had been accepted as true. Moreover the refusal of the modern mind to take anything on faith, and the need of a reunion of Christianity, in the face of a heathen world and semi-heathen nations, are making imperative a thorough investigation of the grounds of our beliefs. The young see no reason for the separate ecclesiastical groupings of Christians; they are leaving the Churches out of their lives. We must give a reason for the faith that is within us. We must measure this by the truth. The way back will be long and difficult, requiring patience, humility, mental self-denial, prayer, and the grace of God. Lifelong preconceptions may have to be given up; many should be.

The ascertaining truth in spiritual things differs little from the ascertaining truth in other things. The same faculties are to be used. It is a modern fallacy to hold that truth in spiritual matters comes to one in a different manner than in material things. Reason, or the mind, plays just as important a part in religion as it does in science; faith is no more necessary to the saint than it is to the scientist; experience, which is but another name for practice, is a need of the servant of God. "If any man do His will, he shall know of the teaching, whether it be of God", is just as much a part of religion as "Believe on Me". The evidence may be different, and the laws of religion may be other than those which govern truth in other fields, but every part of a man plays a part in determining the truth. How important each is in this process of determining truth depends upon the subject investigated. It may be that life, or experience, is the most important test in spiritual things. It certainly was experience that made the apostles believe in our Lord, to accept as true His claims.

Since the rules of evidence are the same in both spiritual and material matters, it is not the evidence of the one, or of the few, that is to be accepted as of value, but that of the many, and the many of all time, and of all places; in other words, the evidence of history, the history of the subject, the accumulative testimony. Modern science is what it is because of the past. The reality of scientific facts has ever been the same, but men have come to accept these facts because of their relation to the past, and to the present everywhere.

But the experience of all men is not of the same value; the knowledge of all men in any subject is not the same. We act on this in everything except in religion. We value the testimony of experts in science, in medicine, in law, but not in religion. The private judgment of every man in medicine is not acknowledged as of much value unless he has studied and practiced medicine. Only in religion is it held as fundamentally true that private judgment is of value in ascertaining the truth. Really, private judgment is the repudiation of any authority superior to private reason. Surely the private reason of the one untrained is not as accurate as that of the expert, nor as those judgments of the many experts.

Then, again, truth is not a matter of counting heads. Majorities are not always right, truth is independent of, and superior to, the voice of people. Majorities are useful in practical affairs, in government, as to the policy of taxation or the execution of some laws; but they are valueless when it comes to the truth of some statement. In the time of Galileo, nearly all the world, from Pope down, believed that

the earth was the center of the universe. The imprisonment of Galileo was a very popular act, but the earth does move. Majorities have to be brought to a knowledge of the truth; they do not make the truth. Hence the absurdity of testing the truth of a religious belief by counting the heads of those that hold it, as seems in some quarters to be held.

Infallibility resides not in the Bible, nor in the Pope, nor in the Church, nor in any group of men, priests, ministers, or laymen: certainly not in any individual man. The claim that it does is the height of spiritual pride. It is in God alone. It is an attribute of divinity, hence of our Lord Jesus Christ, and of God the Holy Spirit; it is to be found only where He is found. But when the whole Body of Christ on earth agrees, it is strong presumptive evidence that what is said is the truth, because the promise was that it should be led into all truth by the Paraclete. Only after long patient careful examination, with prayer to God for guidance, should such utterances be rejected. When also these utterances have stood the test of ages and of many peoples, when they have answered the questionings of many thoughtful men, it surely borders upon presumption to deny them with lightheartedness. Yet do we not find men and women today whose reason for not believing the Catholic creeds is simply that of individual taste?

It is a common failing of humanity for each generation to believe that it has attained to the acme of truth, that what has gone before is obsolete, and that nothing more can be learned. Each generation is dogmatic and in nothing so much as in science. The same idea prevails in religion. The past plays no part in religious truth with the average man; more than that, one of the sins of preachers is dogmatism. This plays a very important part in keeping Christians separated. With a seminary training, one comes to be extremely positive as to the truth of one's beliefs. All of this is, not because it is the teaching of the universal Church of Christ that has come down from the days of the apostles, but because the minister himself believes it.

Of course, one has private judgment. I must judge whether or not I shall accept a dogma presented to me. I must decide for myself whether I shall believe that the earth is round or square. But this acceptance of mine does not make the earth four cornered. The modern conception of the doctrine of private judgment has led the ordinary Protestant to hold that, in religious matters, private individual judgment is infallibly true. There seems to be no effort on his part to test his beliefs by any standard outside of himself.

The Catholic creeds, as put forth by the Councils of the Church, are simple, direct statements of the belief of the universal Church; they are not theological treatises, as are the creeds or articles of belief put forth in the sixteenth and seventeenth centuries by divided Christians. Surely these were additions to the faith, and to the truth; they were causes and signs of division and they are such today. One may withdraw the statement that they are causes of division today, for they are practically ignored by all; certainly the laity never read them, and the clergy forget them. Yet they are the sole reasons for the separation of many of the Protestant bodies; if they were scrapped, together with some of the conclusions drawn from them, reunion would be easier, unless the economic question arose, and spiritual pride in a name prevented.

As Bishop Gore says, "the world today can only be described as chaotic in the matters of religious beliefs". This is unquestionably true among those who really think, but there are many, perhaps the majority, who are content to acquiesce in what is taught. On the other hand, is not the prevailing note among the young that of religious uncertainty and bewilderment with the consequent rejection of organized Christianity? Has this not bred in them a distaste for positive creeds, which leaves them susceptible to follow any new doctrine presented in an attractive manner? One of the causes of this uncertainty is the multiplicity of voices proclaiming, in the name of Christ, different and irreconcilable doctrines. We can accept this state of things and damn, with bell and book, those who differ from us, but this will gain nothing and it is certainly not Christian. The only way is to face our own beliefs, to test them by thinking freely and clearly, using all the powers that God has given us. This is the more imperative in those matters that divide us from each

other. "It is pitiful to see how many there are among the professed ministers of Christ who, in the hour of popular discussion of some vital truth, are proved, by their perplexity and dismay, or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions." This is especially so in the discussions on Christian unity. The methods proposed are largely based upon what shall be given up by one or the other; they are rejected for dogmatic reasons, or because of denominational platforms. One body is accused of trying to "put something over on the other"; to gain an advantage in the game. This is not the spirit that will bring back the unity of the Church of the Living God; it is surely not the guidance of the Holy Spirit. Yet it is the prevalent tone of the majority of modern Christians.

Only when a desire to know the truth, to do all to gain that knowledge, prevails among Christians will reunion come. The surrender of all to the guidance of the Holy Spirit is a prerequisite to His presence. The open mind, the free intellect, the humble spirit, the acquiescence of the will to truth—only will permit truth to prevail.

But humility makes one hesitate to reject a statement, unless after long examination of all evidence for it. It is this that makes for an acceptance of the Catholic creeds and the Apostolic Church in its ministry and practices. It is to be freely admitted that, at times and in places, the visible Church has proved a stepmother and has been harsh to her children; that, in places and at times, she has neglected them; that she has made use of the "secular arm" to punish freedom of thought and action. In all this she has but reflected the spirit of the age, and those that went out of her showed the same spirit. But the failure of a body to live up to the teachings of that body does not invalidate the truth of these teachings. The truth of these is to be tested by their inherent agreement with all truth. The Puritan of the seventeenth century, holding that the Church of Rome was the Great Whore of Revelation, based his rejection of vestments upon their use by Rome. James I. answered with the question: Roman Catholics wear shoes and stockings, shall we go barefoot therefore?"

We are the products of the past, in religion as in other matters, but we can endeavor to remedy the errors of the past. Disunion among Christians is one of these; it is a denial of our Lord. However, this can only be remedied by an appeal to truth. Each one of us must, by prayer and study before God with humble minds, go over our present beliefs. However, if we let prejudice, preconceptions, dislikes of forms, money matters, enter in, that minute the spirit of discord will possess us to the detriment of our souls. Conferences with prayer are means to the ascertainment of the truth. Herein is the value of the World Conference on Faith and Order. It will not bring about unity when it meets, but it will aid to knowledge, and this is the first step towards reunion.

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### THE SPIRIT OF CHRISTMAS

WHAT IS THE SPIRIT OF CHRISTMAS? It is the spirit of the Mother and the Child. It is both parental and filial love in its purest and sweetest form. Christmas is above everything else the children's feast. Let no one be afraid of being too human on Christmas Day. The closer we come to the hearts of children the nearer we draw to the Christ of Bethlehem.

It is a profound mistake to try to separate human and divine love as though they were not of the same essence. All human love which is truly unselfish flows from the same source. This is the Christmas message which is expressed so clearly by St. John: God is love, and love comes from God. He who lives in love lives in God and God in him.

The spirit of Christmas can never die. The story of the Mother and the Child will be told with renewed interest from age to age. The message of the Eternal Love of the Universal Father will go ringing down the centuries with ever-growing value because, however men may advance in intelligence and develop in character, the need for fellowship both human and divine will never die.

The Spirit of Christ must be made incarnate in us as individuals and in humanity as a whole before the spirit of Christmas can be outgrown.—*The Archbishop of Caledonia.*



### GREEKS, ANCIENT AND MODERN

*Hellenism and Christianity.* By Edwyn Bevan. New York: George H. Doran Company, pp. 1-275, \$3.00.

Few recent books will be more worth repeated consultation and renewed acquaintance than this group of Mr. Bevan's essays. There is something austere clean in the purity and nervousness of his style which fits it to be the proper medium for discussion of the topics he writes about. Throughout, the author demonstrates rare gifts of scholarship, erudition, mastery of his sources, and, with them, the unusual accompaniments of clarity, vividness, conviction, and charm. Of the thirteen essays in the book, the outstanding and conspicuous studies are the sixth, "Between Two Worlds", and the ninth, "A Paradox of Christianity". Few works in English have so luminously portrayed St. Augustine; nothing in the way of character study and interpretation can be compared with it save some of the best French work. The nice balance and discrimination of his estimate of Christianity bespeaks the accuracy of the scholar no less than the experience of the believer. One wonders, however, if the writer has not failed to take the fullest cognizance of the implications involved in the acceptance of the Church's authority (in essay twelve, "Reason and Dogma"), for there is the familiar and all-too-modern distinction of *fact* and *value*. The book is a distinguished and brilliant piece of work, Christian scholarship which functions throughout as its true unified self without that sundering of personality which is a prevalent disease today.

*The Greeks in America.* By Prof. J. P. Xenides. New American Series. Dutton, 1922, \$1.00.

In his treatment of *The Greeks in America* in Vol. 5 of the New Americans Series of Racial Studies, Professor Xenides has fulfilled admirably a very difficult task. With wise discrimination in his selection of material he has brought together in brief compass a vast store of valuable information not otherwise available. Impartial, clear, and accurate in his statements, he presents his subject in a simple, readable, and interesting manner, and his book will prove invaluable to those who are brought in contact with the Greek people.

The illuminating account of Greek politics from the rise of Venezelos to the return of Constantine explains clearly the factors that have entered into the present political situation in Greece, and is indispensable to an understanding of the course of events leading up to the disaster that has attended Greek arms at Smyrna. The survey of religious conditions in Greece, the sketch of the Orthodox Church, the position of the Ecumenical Patriarchate, and the existence of a liberal evangelical school of thought within the Church, are subjects little understood amongst us, and their presentation is timely just now when the movement toward the unity of the Greek and Anglican Churches is gaining momentum.

The writer draws a picture of the European background of Greek immigration and sketches the social and religious life of the homeland, treating recreation, education, the language, the press, etc., availing himself of the latest statistics and gathering his facts with painstaking care from those who are in close touch with the Greek population. He gives a vivid presentation of Greek life in America and has suffered no important point to escape him.

In his discussion of the Greek Church in America the author sketches in a clear, concise way the facts in the unfortunate controversy that today divides the Greeks into two rival religious camps.

The book is replete with information and will meet the needs alike of the general reader and the student. As a textbook in classes it will be found excellent. While it is sketchy, as the author himself says, the carefully chosen bibliography at the close suggests ample material for intensive study and further investigation. T. J. L.

TWO EXCELLENT BOOKS of biography, *The Story of Young George Washington* and *The Story of Young Abraham Lincoln*, by Wayne Whipple, are published by Henry Altemus Co. The old well-known incidents of the lives of both patriots are retold in a way that will appeal to boys and girls.

### FICTION

*Church Street.* By Jean Carter Cochran. The Westminster Press. Price \$1.75.

Jean Carter Cochran is the daughter of a Presbyterian manse, and the New Jersey village of which she writes so is the one in which Bishop Cox passed his childhood. In the chapter on "Clerical Notes" she repeats the story of how his father, Dr. Samuel Hanson Cox, was once asked how many children he had. "Ten", was the answer, "Five of them are wise, and five of them are Episcopalians!"

*Carnac's Folly.* By Sir Gilbert Parker, J. B. Lippincott Co.

As usual, this vivid story of Sir Gilbert Parker's is staged in Canada. And in the portrayal of Carnac, the author is at his best. Yet it seems scarcely creditable that a man of young Greer's intelligence would go through the folly of a marriage before a judge, and not realize that he was forging his own shackles. For the rest of it there is a tangle which only Sir Gilbert can weave and unravel.

*Little Missy.* By Maud Lindsay. Lothrop, Lee & Shepard Co. Price \$1.50.

Child life on a southern plantation in the days before the war furnishes the background for this story. Picturesque incidents and quaint superstitions are cleverly interwoven, and give the book real literary value.

*The Kingfisher.* By Phillis Bottome, author of *The Dark Tower*, *The Crystal Heart*, *A Servant of Reality*, *The Second Fiddle*, etc. New York. George H. Doran Co. \$2.00.

This is a picture of the arrant individualism that seems to be the product of certain types of Socialism. Like a good many novels of the present day, this one seems to have a thesis to prove—and is largely unsuccessful in presenting it in an attractive manner. One does not warm up, to the hero, in his vicissitudes, and the end of the tale leaves the reader cold. And yet there is rather an interest in following Jim Barton from the slums up to a certain degree of prominence.

### POETRY

*Depths and Shallows.* By Sally Bruce Kinsolving. Baltimore: The Norman Remington Co.

A little book of poetry from the pen of one who writes sweetly and well.

*The Master Fisherman.* By Rev. Ernest Earle Osgood. Boston: The Stratford Company. Price \$1.50.

A book of poetry by one of our own clergy in Virginia. A high literary standard prevails throughout.

*Verses for Children.* By Cecil Trout Blanche. The Westminster Press. Philadelphia. Price \$1.50.

A delightful picture book is this, with adorable children and quaint little verses. But one wonders why, with the author's name at the beginning, it was necessary to repeat it on every page.

A MOST ATTRACTIVE booklet of poetry from the pen of May L. Restarick comes redolent with the tropical fragrance of Hawaii and bears the title, *Dear Hawaii*. Mrs. Restarick, wife of the first American Bishop of Honolulu, has, like her husband, made herself a part of the island life, and makes it clear that to her no other real world exists—at least in this mortal life—than the world of the Hawaiian Islands. Her charming poetry is well known to the readers of THE LIVING CHURCH, in the pages of which her contributions have occasionally appeared. The booklet contains some poems that our readers will recognize and others that are new to them, and the illustrations and the appropriate cover design help to make it a delightful souvenir or Christmas gift. [Published by the author, Honolulu.]

## WORKS OF REFERENCE

*Who's Who in America.* A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. 12, 1922-1923. Chicago: A. N. Marquis & Co. Price \$7.50.

The notables in this country have reached the extraordinary number of 24,278, and accordingly we have that number of biographical sketches in the current volume. Nothing on so huge a scale has ever before been attempted in this country, and it long ago became a trite matter-of-course to say that nobody could run a newspaper without it, or be in intelligent touch with the news of the day. The price is trivial compared with the inevitable cost of manufacture, which means that the purchasers, rather than the publishers, obtain the benefit of the revenue from the advertising pages, just as they do in connection with the *LIVING CHURCH ANNUAL*. It is right in both cases, that they should know it.

*Second Year Book of the League of Nations.* January 1, 1921-February 6, 1922. Including the Complete Story of the Washington Conference, with the Complete Texts of Treaties and Agreements. By Charles H. Levermore, Ph.D., secretary of the League of Nations Union and of the New York Peace Society. Member of the American Historical Association. Brooklyn: The Brooklyn Daily Eagle. 1922. Price \$1.50.

In an almanac of more than four hundred pages we have here what is, in effect, a world record of the relationships between nations during 1921. How many delicate questions have arisen, how many wars averted, how many attempts made to find a way of peace, the public does not know until it reads such a work as this. On the whole, the world does not want war, and whenever men can be brought around a council chamber before hostilities have broken out, there is hope for peace.

Of course any presentation of the work and accomplishments of the League of Nations comes as the flying of a red rag to those who want it to fail, preferring the old order which has existed, apparently, from the beginning. These will, naturally, not care for this volume. To others it will suggest the tragedy of what might have been. And to those who made it impossible for the United States to participate in this beneficent work of seeking to prevent wars and trying to find a method of settling international disputes, it is time now to put the question: What better policy than the League of Nations have you put into operation? And has the policy of national aloofness been altogether a credit to our nation? Are we proud of the history we have been making?

In this connection we may also commend a pamphlet by Ivy L. Lee entitled *The Vacant Chair at the Council Table of the World*, consisting of a transcription of remarks before the Philadelphia chapter of the American Institute of Banking. "Is it not time", he asks, "to drop the petty politics of national egotism and rise to the height of the great argument?" "We can trifle no longer. If we wait too long, it may be too late. Civilization is on fire, and yet we, a great Christian people, sit unmoved."

And we continue to wait.

*A Dictionary of Classified Quotations.* From Authors of all Nations and Periods, grouped under Subject-Headings, with full Index of Cross-References and Annotated List of Authors. By W. Gurney Benham. New York: Thomas Y. Crowell Company. Price \$5.00 net.

A volume of more than six hundred pages in which every effort is made to place notable sayings at the disposal of those who have difficulty in remembering, and to make them immediately available. It appears to us a most useful volume.

*A Complete Concordance to the American Standard Version of the Holy Bible.* A help specially designed to promote the study and to aid in the clear understanding of the Word of God. By M. C. Hazard, Ph.D., editor emeritus, Department of Educational Publications, Congregational Publishing Society. New York: Thomas Nelson & Sons. Price \$5.00.

What Cruden first, and Young afterward, did in supplying a concordance to the King James Bible has now been performed in a pains-taking manner in this volume. One wonders that any man or group of men could ever produce the manuscript in a single life-time. The book is one of those that become essential to a library immediately on being available.

## MISCELLANEOUS

*Moonlight Schools: for the Emancipation of Adult Illiterates.* By Cora Wilson Stewart. E. P. Dutton & Co.

These interesting schools are a product originally of the mountain sections of eastern Kentucky, and the author was the pioneer in establishing them. The people of that section, she says, have an "eager, hungry, insatiable desire for knowledge", and "it is this which has sent mountain girls and boys walking a hundred miles or more to reach the school where they could work their way through." *THE LIVING CHURCH* recently enquired editorially why the state of Kentucky does not provide schools for them, and this book makes one wonder all the more. But night schools for adults are a little different. Mrs. Stewart, author of this volume, was superintendent of schools in Rowan county, Ky., and she saw the needs of introducing such schools, which, of course, were well established in cities long before that. How she established them in eastern Kentucky, how they spread into other states, and how thoroughly they have been appreciated, is well narrated in this volume.

*Mayflower Pilgrim Descendants in Cape May County, New Jersey.* Memorial of the Three Hundredth Anniversary of the Landing of the Pilgrims at Plymouth 1620-1920. By Rev. Paul Sturtevant Howe, LL.B., Ph.D. Cape May, N. J., Albert R. Hand. Price \$7.50.

Some lost tribes of *Mayflower* descendants having been discovered in southern New Jersey, this volume traces their history and genealogy in careful manner, and connects them undoubtedly with the parent colony.

*The Book of Church Law.* Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England. By the Rev. John Henry Blunt, D.D., with a Preface by the Rt. Honorable Lord Phillimore, D.C.L., LL.D. Revised by G. Edwardes Jones. London and New York: Longmans, Green & Co. 1921. Price \$5.00 net.

This is a new and completely revised edition of a book that has long been recognized as a standard authority in English ecclesiastical law, both statutory and canonical. Much of it is of value to American Churchmen, not necessarily as stating law by which we are directly bound, but as discussing the legal principles which underlie our ecclesiastical common law. The English canons of 1603 as amended are printed in an appendix.

*The Golden Bough, A Study in Magic and Religion.* By Sir James George Fraser, F.R.S.; F.B.A.; Hon. D.C.L., Oxford; Hon. Litt.D., Cambridge and Durham; Hon. LL.D., Glasgow; Doctor Honoris Causa of the Universities of Paris and Strasbourg. 1 Volume, Abridged Edition. New York: The Macmillan Co. Price, \$5.

This volume is an abridgment of the author's monumental work, in twelve volumes, under the same title. While he has had to sacrifice much in the way of notes and references, and the bibliography, that is so necessary to the complete scholar—and for him there always remains the larger work—yet he has carefully kept to the leading principles of the earlier work, and has provided a study on ethnic and comparative religion that is more nearly within the reach of the general student.

One cannot help, after reading the book, from noticing how many human religious tendencies the Church has taken, cleansed and purified, and devoted to the worship of God; and, also, how many the Church has discarded as being unworthy of God's holiness.

*Sex: for Parents and Teachers.* By William Leland Stowell, M.D. New York: The Macmillan Co.

This book is for the purpose of giving definite information to elders. The method of approach is biological, that being the best method, the author says, in the opinion of American educators. There is a sufficient anatomical and physiological treatment of the subject, as well as some treatment of the psychological side. Above all, it is clean and modest.

*Terrribly Intimate Portraits* is the title of a most amusing parody of the recent flood of so called intimate biographies appearing under such titles as "Behind the Mirrors", and "In Front of the Mirror", by so called gentlemen "with a duster" or with an envenomed quill. Its author is a young English dramatist, Noel Coward, who has veiled his characters but not sufficiently to conceal them from the discerning. Lorn Macnaughton has "twelve reproductions from old masters" quite in keeping with the text. The skit is amusingly satirical and worthy of a place in the travelling bag, or for the off hour. It is published by Boni & Liveright, New York.

# 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 REV. G. M. BREWIN, rector of St. Thomas' Church, Canonsburg, Pa., has accepted the rectorship of St. Andrew's Church, Akron, Ohio, and will take up his work there about Jan. 10th.

THE REV. MARCUS J. BROWN has been appointed priest in charge of Trinity Church, Schuyler, and St. Stephen's Church, Ashland, Neb.

THE REV. ROGER E. BUNN is now priest in charge of St. Stephen's colored mission in Griffin, Ga., and should be so addressed.

THE address of the Rev. C. CANTERBURY CORBIN, rector of St. Augustine's Church, Asbury Park, N. J., is now St. Augustine's Rectory, 116 Sylvan Avenue, Asbury Park.

THE REV. M. COLGATE DAUGHTREY, who has recently returned from an extended tour through Palestine, Egypt, and Europe, has accepted a call to the rectorship of Emmanuel Church, Cape Charles, Va. He will assume his new duties Jan. 1st.

THE address of the Rev. BENJ. EVANS DIGGS, General Missionary of the Diocese of Nebraska, South of the Platte, is now No. 5 Flo-Les Apts., Omaha, Neb.

THE REV. W. A. R. GOODWIN, D.D., for fourteen years rector of St. Paul's Church, Rochester, N. Y., has tendered his resignation for Feb. 1st, in order that he may accept the chair of Philosophy and Social Service in William and Mary College, Williamsburg, Va.

MISS MARY K. JACOBS, of Los Angeles, National vice-president of the Girls' Friendly Society in the Province of the Pacific, is sailing for Honolulu, Dec. 30th, for a visit of four months, and may be addressed, General Delivery, Honolulu, H. T.

THE REV. HUGH MACWHORTER has accepted a call to become rector of Christ Church, Ottawa, Ill., which the Rev. G. W. Farrar has recently resigned. Mr. MacWhorter is now priest in charge of St. Andrew's Church, Downers Grove, Ill.

THE REV. FRANK R. MYERS, assistant at St. James' Church, Chicago, has accepted a call to the rectorship of the Church of the Mediator, Morgan Park, Chicago, and after Jan. 15th should be addressed at 11051 S. Hoyne Ave., Chicago.

THE REV. JOHN L. PECKHAM has accepted a call from Christ Church, Lockport, N. Y., and will enter upon his duties as rector there on Dec. 20th. He has also been appointed lecturer on Religious Education in the Delaney Divinity School, Buffalo.

THE REV. J. MERVIN PETTIT has resigned as rector of St. Mark's Church, Bay City, and Christ Church, Matagorda, Texas, and on Jan. 1st, will assume the rectorship of the Church of St. John the Evangelist, New Brunswick, N. J.

THE REV. C. A. ROSS, rector of St. James' Church, Fergus Falls, Minnesota, has accepted a call, effective Jan. 1st, to Grace Church, Canton, Mississippi.

THE REV. JOHN D. WING, rector of Christ Church, Savannah, Ga., has accepted a call to St. Paul's Church, Chattanooga, Tenn., and will take charge early in 1923.

THE REV. WARREN R. YEAKEL has resigned as rural missionary in Central New York. He may be addressed, Box 47, Utica, N. Y.

## ORDINATIONS

DEACON

DALLAS.—On Nov. 30, 1922, at St. Andrew's chapel, Dallas, Texas, Mr. EDWIN D. KIZER, was ordered deacon, by the Rt. Rev. Harry T.

Moore, DD., Bishop Coadjutor of the Diocese. The candidate was presented by the Ven. Harry Lee Virden. The Litany was said by the Bishop, who also preached the sermon. The Rev. Mr. Kizer is in charge of the work at St. Andrew's chapel, Dallas, Texas

PRIESTS

CHICAGO.—On Thursday morning St. Thomas' Day, Dec. 21, 1922, the Rev. CONSTANTINE CHARLES KELLER was ordained to the priesthood in Sumner Chapel of the Cathedral Shelter by the Rt. Rev. M. Griswold, D.D., Suffragan Bishop of the Diocese. Mr. Keller was presented by the Rev. David E. Gibson, director of the Shelter. The Bishop preached; the Rev. Walter S. Pond read the Litany; the Rev. Gardiner MacWhorter read the gospel; and the Rev. C. A. Cummings the epistle. Mr. Keller has been appointed priest in charge of the Church of the Good Shepherd, Lawndale, and of St. Mary's Cicero.

NORTHERN INDIANA.—On the Third Sunday in Advent, Dec. 17, 1922, in St. Paul's Church, Mishawaka, the Rev. HOWARD PAUL PULLIN, curate at St. Chrysostom's Church, Chicago, was ordained to the priesthood by the Rt. Rev. John Hazen White, D.D., Bishop of the Diocese. The candidate was presented by the Rev. F. J. Barwell-Walker, who also sang the Litany. The sermon was preached by the Ven. H. R. White, Archdeacon of the Diocese, and the celebrant was the Rev. L. C. Rogers, rector of the parish.

TENNESSEE.—The Rev. JAMES R. HELMS was ordered priest on the Twenty-first Sunday after Trinity, Nov. 5, 1922, at Trinity Church, Winchester, by the Rt. Rev. T. F. Gallor, D.D., Bishop of the Diocese. The candidate was presented by the Rev. C. L. Wells, Ph.D., who also preached the sermon. The litany was said by the Rev. W. S. Claiborne, and the Rev. Messrs. Baldwin, Whitehall, Evans, and Swift were also in the chancel. Mr. Helms remains at Trinity, Winchester, as rector of the parish.

## DIED

GARDNER.—Entered into rest, Dec. 12, 1922, at Bethel, Conn., MARIETTE R., daughter of the late Rev. H. V. GARDNER, and Mary Foote, his wife, and sister to the late Dean Gardner, of Trinity Cathedral, Omaha, and the late Rev. George E. Gardner, of St. Joseph's, Missouri. The interment was at Brockport, N. Y., with a requiem at St. Luke's Church, the Rev. Frank Damrosch, Jr., rector.

"Because I live, ye shall live also."

SCOTT.—Died at Rosemont, Pa., on Oct. 17, 1922, ROSE W. SCOTT.

Rest eternal grant to her, O Lord, and may light perpetual shine upon her.

SMYTHE.—At Philadelphia, on Dec. 11, 1922, MARGARET PARKER SMYTHE, mother of the Rev. Edwin R. Smythe of St. Alban's Church, Highbridge, New York City.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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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

MISCELLANEOUS

WANTED—BY JANUARY 1, ONE OR more graduate nurses in small Church hospital—Churchwomen 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 Churchman 963 care, LIVING CHURCH, 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.

## CHURCH DECORATING

MISS EDITH PORTER McILHENNEY is this winter at Park Road, Old Isleworth, Mx., London; and painting in the National Gallery upon Guido Reni's "Ecce Homo", and Sarsafaretto's "Madonna", will undertake to paint any of the old Masters for Reredos or other decorative purpose. Murillo's "Holy Family" in Christ Church, Media, Pa., also; Holman Hunt's "Shadow of Death" are good examples of her work.

## CHRISTMAS CARDS

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

## SHEEP

I NEED A PARTNER OR PARTNERS, Active or silent. Absolute protection to investment. Returns 75% to over 100%. Complete experience insures splendid results. A most healthful and tranquil form of business. Address P. G., care LIVING CHURCH, Milwaukee, Wis. (This notice will appear only twice.)

## MISCELLANEOUS

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

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

## RELIGIOUS

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

## 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.

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

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

## 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.

**RETREAT FOR PRIESTS WILL BE HELD** at Holy Cross, West Park, New York, God willing, beginning on Tuesday evening, February 6, and closing on Friday morning, February 9th. Kindly apply to the GUEST-MASTER.

## HOSPITAL—NEW YORK

**S. T. ANDREW'S CONVALESCENT HOS-** pital, 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.

## BOARDING

## ATLANTIC CITY

**SOUTHLAND REMOVED TO 111 SO. BOS-** ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

## LOS ANGELES

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

## NEW YORK

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

## NORTH CAROLINA

**IN THE SUNNY SOUTH, IN AN ATTRAC-** tive, 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

**COUNTRY 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.

## 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.

## 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.

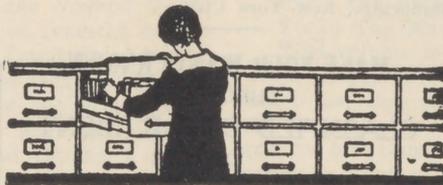
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

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 materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, 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, 9:30, 11 A. M., 4:30 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.]

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

*The Christian Idea of Sin and Original Sin:* In the Light of Modern knowledge. Being the Pringle-Stuart Lectures for 1921 delivered at Keble College, Oxford. By E. J. Bicknell, M.A., vice-principal of Cuddesdon Theological College, Prebendary of Chichester. Price \$2.00 net.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

*The Experiment of Faith.* Rt. Rev. Charles Fiske, D.D., LL.D. Price \$1.50.

Home Missions Council. 156 Fifth Ave., New York, N. Y.

*A Christian Code for the City.*

Ginn & Company. Boston, Mass.

*Community Life and Civic Problems.* By Howard Copeland Hill.

## PAMPHLETS

From the Author.

*The Lion of the Tribe of Judah.* By the Rev. F. S. Eastman, rector, Church of our Saviour, Salem, Ohio. Price 10 cts.

*Church Dictionary of General Terms and Chief Bible Names.* By Frederic S. Eastman. Price 25 cts.

## BULLETIN

American Schools of Oriental Research. South Hadley, Mass.

Bulletin No. 7. October, 1922.

BEING a Christian is not an amiable intention; it is a determined career.—Rev. William P. Merrill, D.D.

## CONVOCAATION OF CANTERBURY PROROGUED TILL FEB. 6TH

### A Service of Thanksgiving—The Proposed New Prayer Book—Church Congress at Plymouth

The Living Church News Bureau }  
London December 8, 1922 }

THE new Convocation of the Province of Canterbury was formally opened last Friday morning in St. Paul's Cathedral with the usual Latin service in the choir. The only members of the Upper House present, in addition to the Archbishop of Canterbury, President of Convocation, were the Bishops of London, Chelmsford, Rochester, and St. Albans; about eighty representatives of the Lower House attended.

On entering the west end of the Cathedral, the Archbishop of Canterbury was met by the Bishops and clergy of the Province, and, preceded by the choir singing in Latin the processional psalms, was conducted up the center aisle of the nave to the choir. The Litany of the Convocation was said in Latin by two of the Minor-Canons, and the *Veni, Creator Spiritus* was sung.

The Dean of Christ Church, Oxford, the Very Rev. H. J. White, preached in Latin from the text in II Corinthians, 10:4, "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." After the sermon the *Gloria in Excelsis* was sung and the Archbishop pronounced the Benediction in Latin.

The Archbishops, Bishops, and clergy then went in procession to the south choir aisle, where the King's Writ summoning Convocation was read and the other customary forms were observed. The Archbishop of Canterbury, speaking in Latin, admonished the clergy of the Province to form themselves into a Lower House and to choose a Prolocutor, prorogued Convocation to Tuesday, February 6th, and, with the Bishops, withdrew.

The Dean of St. Paul's afterwards presided over the meeting of the Lower House, and the Dean of Canterbury proposed the reëlection of Bishop Ryle, Dean of Westminster, as Prolocutor. Bishop Ryle, he pointed out, had the great advantage of experience of both Houses of Convocation. They had been and were still passing through a period of considerable reconstruction, when they needed a man whose experience they could trust and depend upon to preside over them. Bishop Ryle was subsequently declared elected unanimously.

#### A SERVICE OF THANKSGIVING

The following evening (Saturday) a very different congregation assembled in the Cathedral for a thanksgiving service for the week of Prayer and Self-Denial in the London Diocese. The Cathedral was thronged from end to end by what could indeed claim to be a representative crowd of London men, women, and children. The service was of the homeliest character, but its very simplicity must have helped many of those present to express the better the thanksgiving with which it was evident their hearts were filled. There were several familiar hymns; a greeting from the Bishop of London, who bade his hearers, in thankfulness for all God had wrought in and

through them during the week, carry on the spirit of prayer and self-denial during the coming year; the Creed, "Our Father", and the General Thanksgiving. After this came the presentation of the offerings by the parochial representatives; a short period of silence; and the Bishop's blessing.

The Bishop had appealed for £30,000 for the needs of the Diocese of London. He aimed high, but it is gratifying to be able to record that nearly two-thirds of this amount was the result of the week of self-denial.

#### THE PROPOSED NEW PRAYER BOOK

On Tuesday and Wednesday next week the London Diocesan Conference will meet in special session at the Church House, Westminster, to consider the proposed new Prayer Book. The Bishop of London, having asked in vain the Bishop of Gloucester, the Bishop of Chichester, the Dean of Westminster, the Archdeacon of Surrey, and the Archdeacon of Wisbech, to put the proposals of Convocation before the Conference, will himself open each discussion with a brief statement of what he understands to be in the minds of the Prayer Book Revision Committee of Convocation, and will move the resolutions *pro forma*. On Tuesday, the principle of an alternative Prayer Book will be considered in the afternoon, and the alterations in the Psalms and in the use of the Athanasian Creed in the evening. On Wednesday the most controversial of the proposals, relating to the Office of the Holy Communion, will be debated. The afternoon session will be devoted to the proposed rearrangement of the Canon, and the whole question of the vestments of the celebrant. In the evening will be considered the proposed new rubric explicitly authorizing the reservation of the Blessed Sacrament for the Communion of the sick and dying.

The proposed Eucharistic Office is, as I have said, likely to provoke most controversy, but the general feeling appears to be that a return to the Mass of Edward VI's First Prayer Book will best meet present needs. If this can be obtained, the Church of England will have a Eucharistic Office of which she need not be ashamed before Christendom, an office which clearly expresses in traditional language the Eucharistic teaching of the Catholic Church without the questionable and wholly unsatisfactory expedient of interpolations from other rites.

#### CHURCH CONGRESS AT PLYMOUTH

The Church Congress for 1923, as I have already intimated, is to be held in Plymouth. Since, however, Plymouth has come to be a sort of capital of the West of England, the Bishop of Exeter, in whose diocese it is, will act as President jointly with the Bishop of Truro. Another unusual feature of the arrangements is the decision to meet on Sep. 25th and the following days instead of in the second week of October. The last time that the Church Congress met in September was in 1910 at Cambridge. The reason then given was the avoidance of term time, and the same consideration will govern the date in 1924, when the Congress will be held at Oxford. It was in 1876 that the Congress met in Plymouth previously.

under the presidency of Dr. Temple, then Bishop of Exeter; afterwards Archbishop of Canterbury.

#### ORNAMENTS AND "SUBSTITUTIONS"

The vexed question of the ornaments and "substitutions" in the Church of St. Magnus the Martyr again came before Chancellor Errington last Saturday, when he was asked to give an order for the removal of all these things. This he declined to do, except when it was a case of actual substitution for the ornaments ordered to be removed by the previous judgment. For example, the Chancellor refused to interfere with an arrangement of covered benches by which a catafalque was imitated, or with a ledge which had always been in the church, and was employed as a substitute for an altar which had been removed; neither would he order the removal of a covered chalice with a cross behind it, which had been substituted for the former tabernacle.

In a discussion which followed, as to the costs of the petition, the Chancellor, observing that the petitioners had gained three of their points and lost three, decided that he would give costs to neither party.

The judgment may be considered as a defeat for that Protestant bigotry which has for its aim the reduction of our sanctuaries to the bareness of the Puritan period. The unfortunate part of the matter is that decisions to remove from a church ornaments which are quite seemly, will tend to give us tawdry and illegal articles (in the canon law sense) in their stead. And the arrangements which Fr. Fynes-Clinton has been obliged to make for Reservation are not likely to commend themselves to Catholics.

#### REGULATIONS FOR LAY READERS

The Readers' Board of the diocese of London has drawn up new regulations governing the appointment and functions of lay readers. It may be remarked that such regulations have long been necessary in the diocese, and are intended to set a higher standard of qualifications than has hitherto prevailed. Readers are of two classes—parochial, who may be either honorary or paid, and diocesan, who are all honorary. The duties of parochial readers vary according to their licences, of which there are three grades, (1) the "ordinary" licence, permitting him to officiate in unconsecrated buildings only; (2) the "special", allowing him, in addition, to assist at Morning and Evening Prayer in consecrated buildings, and to officiate and give addresses at "extra-liturgical" services in the church; and (3) the "extended" licence (which is only granted in exceptional cases), allowing him, in addition, to preach after Morning and Evening Prayer. Diocesan readers are commissioned to exercise their office in any parish in the diocese to which they may be invited by the incumbent. Their commission authorizes them to perform all the duties permitted under the extended licence of the parochial reader. No licence is needed, it is scarcely necessary to add, for reading the Lessons in church—any layman or choirman may do this, and in these days of scarcity of clergy it is a common custom.

Unless the candidate possesses certain specified academic qualifications he will, in future, be required to undergo a six months' course of training before sitting for written and oral examinations. Further, a defect, that has long been apparent, is to be made good by requiring all can-

didates for the office of reader to submit to a test of capacity in their several functions of reading, speaking, teaching, catechizing, and preaching.

Following on the recent reference of the Rev. T. P. Stevens, of Southwark Cathedral, to the sad plight of the Oberammergau players, a communication to the *Times*, from Mrs. L. M. Grant, of St. George's School, Harpenden, will be read with interest:—

"The following extract is from a friendly letter written to me by Frau Anton Lang, in whose house we stayed during the Passion Play in Oberammergau this summer. I cannot help thinking that its simple sincerity may finally convince many that the play was not a commercialized affair. The letter is written in English as quoted:—

"It was a wonderful time, in spite of

the hard work, and could you now see our silent village, you would not believe that 350,000 visitors had been here a few months ago. It was a wonderful world mission, and every one feels grateful for its great success. It was no success financially, but spiritually. The money had been divided last week; ten of the main actors, including music-director and play manager, received 27,000 marks—less than £1—for the sixty-nine performances, and so it went down to 2,000 marks for each child. At present one can only buy 70 lbs. of flour for the sum received by my husband. Still, there was satisfaction among the people, and thanks that everything went off so beautifully.... We are unable to send any cards away this year, as they each cost 40 marks postage now, which we can't afford."

GEORGE PARSONS.

## SERVICE OF AMITY IN NEW YORK CATHEDRAL

**Dr. A. Reiland Assails Japan—  
Rapprochement with the Jews  
—New York's Religious Com-  
position**

The Living Church News Bureau }  
New York, Dec. 22, 1922 }

**D**ESPITE very unpleasant weather, over 2,000 persons attended what was called an "Amity Service" at the Cathedral on Sunday afternoon, Dec. 17th. The event was more than usually impressive, over twenty-seven local and national patriotic societies being represented in the great processional by their officers and by marshals carrying their flags. The State Department was represented by William Phillips, under secretary, the army by Col. Charles Gerhardt, the navy by Rear Admiral Charles P. Plunkett, the British Consulate by Gloster Armstrong and Frederick Watson, and the French Consulate by Gasten Liebert. The flags were placed in stands before the chancel and made a glorious spectacle of color. But most impressive itself was the purpose of the service: to emphasize international amity and to encourage our national obligation to bring it about, especially at this Christmas-tide season of good will.

Bishop Manning preached a vigorous sermon in which he indicated the lines along which good will must be promoted. He asserted that the guiding principles of America's foreign policy should be substantially as indicated in the following propositions:

"1. No one of any party wishes America to become entangled or involved in European politics.

"2. No one wishes America to commit herself by treaty or formal obligation to send her men over to fight in Europe, although for my own part I am quite certain that if there were again such a call as that which came to us in 1917, our country would answer it as it did then. No formal treaty would be needed to make us do it. No power on earth could keep us from doing it.

"3. While we do not wish to be involved in old world politics, we realize that the world today is one world and that we must take our share of responsibility in its affairs. We have shown this just now in the deep and widely expressed desire of our people that our voice should be strongly heard for justice and right-

eousness in the Near East, in behalf of protection for the Christian minorities from the barbarous cruelty of the Turk.

"4. Whatever their views as to the League of Nations, our people feel that America must have her place at the world's council table. This need not involve us in political entanglements of any sort. We can remain just as free from these as we are now. The world needs us at the council table, and we need to be there. We are the richest, the most powerful, the most influential of all the nations of the earth. Europe stands today on the verge of disaster, perhaps of complete breakdown and chaos. Careful observers say that the situation is more serious than at any time since the armistice. The future of our whole Christian civilization may be at stake.

"Not because we are better than others nor because we have higher ideals than theirs, but because of our freedom from entanglements, and our known desire to keep free from them, we can bring a moral influence to bear on the present difficulties which no other nation can bring.

"A voice is needed in which all can have confidence because it is known to be generous, just, and disinterested. In the light of her record and by the very facts of her situation America is able to speak with such a voice.

"The time has come for some sort of council of the nations in which, without surrender of her national traditions or principles, our country can have her full part. Some way must be found in which, without surrender of her national traditions or principles, she can do this.

"In this time of crisis America must have her place and bear her part in the council chamber of the world."

The Rev. Howard Duffield, a Presbyterian minister and president of St. Nicholas Society, made a brief address following the Bishop's sermon, and after the concluding prayers the procession returned to the vestry and the great service of "intercession for brotherhood and fellowship among the nations" came to an end.

DR. REILAND ASSAILS JAPAN

On Sunday morning, Dec. 17th, at St. George's, the rector, the Rev. Dr. Karl Reiland, in a missionary sermon, voiced a very different opinion as to the prospects of world brotherhood and fellowship. He is reported as having made a smashing attack upon the *bona fides* of Japan, asserting that Japan was, and still is, Germany's friend and that she is thor-

oughly Prussianized, imperialistic, and militaristic. Dr. Reiland has only recently returned from a visit to Japan, and evidently what he saw and heard inspired his utterances.

### RAPPROACHMENT WITH THE JEWS

Had Rabbi Wise been present at the luncheon-conference held at the Astor Hotel on Monday, Dec. 18th, under the auspices of the Clergy Club of New York, and had listened to the candid but irenic addresses by the Rev. Dr. Milo H. Gates, president of the Club, Mr. Philp Whitwell Wilson, author of *The Christ We Forget*, and the Rev. Dr. Henry A. Stimson, pastor-emeritus of the Manhattan Congregational Church, he would not prate about the peril of anti-Semitism, at least in New York. He might also have seen some significance in the fact that one Jewish rabbi made the invocation, and another gave the final blessing.

The luncheon was the first of what may be a series of gatherings of similar import. Certainly one other is promised in the near future, to consider further the problem discussed on Monday: The Need of an *Entente Cordiale* between Protestant and Jewish Clergy in New York. Monday's speakers presented the Christian idea of rapprochement at the next meeting, the Jewish side of the case will be considered. Dr. Gates rejoiced to recall his part in causing the abolition of the Society for the Conversion of the Jews, which he termed "a horrible thing." He also said that "if many Christians should go to a synagogue, and study the fidelity, sincerity, and piety of the people who worship there, they would be better Christians." He reminded his hearers that fully sixty per cent of the Anglican liturgy was directly traceable to Jewish sources.

Mr. Wilson stated that "it would be a good thing if there were more Christ in the synagogues, and more Moses in the Christian Churches".

The Rev. Dr. Stimson said that the chaotic condition of world politics and morals, public and private, called for a united effort to save civilization by "men of good will", to whom alone the promise of peace was given and who alone could bring it to fulfilment.

### NEW YORK'S RELIGIOUS COMPOSITION

It is interesting to record the following comparative figures as to New York's religious composition, according to the official census figures:

	1900	1910	1920
Greek Orthodox		56,764	91,459
Jewish	597,674	1,252,135	1,643,012
Protestant	1,629,240	1,785,366	1,941,847
Roman Catholic	1,210,288	1,672,618	1,943,730
	3,437,202	4,766,883	5,620,048

### A CORRECTION

In the notice of the memorial altar that appeared in this letter in the issue of THE LIVING CHURCH for Nov. 11th, it should have been stated that the memorial was to have been dedicated on St. Michael's Day, that it was not made by the Tiffany Decorating Co., or by any of the Tiffany concerns, that it is not the most important part of the work to be dedicated, and that the delay has been due to the illness of the architect. The memorial tablet to Miss Roome has been in place and "unveiled" for some time.

### MISCELLANEOUS NEWS ITEMS

Community Christmas Trees are springing into light in many places, following the custom begun in 1911, when a gigantic fir tree, sixty feet in height, was placed in

the center of Madison Square and lit with hundreds of varicolored electric bulbs. Carol singing is also on the increase and the Christmas spirit is indeed abroad in the great city.

Greer House, 123 East 28th St., a department of the work of the Church Women's League for Patriotic Service, will give a series of afternoon teas from Dec. 26th to Jan. 5th, at which Mrs. J. H. Kerley will be hostess.

Dean Ladd of the Berkeley Divinity School, delivered the seventh sermon at St. Mark's-in-the-Bouwerie on Sunday morning, Dec. 17th, on the subject: "Is Christianity Seaworthy?" His special topic was "Does the Education of the Clergy Cause Decreasing Respect for the

Church? If so, what can the Seminary Do to Help?" Beethoven's birthday was commemorated at the other services, the *Missa Solemnis* in D being sung.

Dec. 19th was the anniversary of the death of the Rev. Thomas McKee Brown, founder of the Parish of St. Mary the Virgin. Ever since his death a High Requiem Mass has been celebrated on the anniversary. This year it was attended by the members of the Catholic Club, who sang the *Missa pro Defunctis*. The whole service was plainsong and for the most part unaccompanied. The music was under the direction of Canon Douglas. There was a considerable congregation, amongst whom were many priests.

FREDERIC B. HODGINS.

## ANNUAL "TROOP SUNDAY" OBSERVED IN PHILADELPHIA

To Issue Book on Life Work—Dr. Anstice and Philadelphia—Christmas Carol Service

The Living Church News Bureau }  
Philadelphia, December 20, 1922 }

ON SUNDAY afternoon the Philadelphia City Troop and the Sons of the Revolution held their annual religious services, the former in St. James' Episcopal Church, 22d and Walnut Sts., and the Sons of the Revolution in Old St. Peter's Church, Third and Pine Sts.

"Troop Sunday" the name given the day on which the historic military organization holds its anniversary service, is held on Sunday nearest the anniversary of the death of George Washington, and is in commemoration of the passing away of the Father of his country. The City Troop assembled in its armory in uniform and marched to St. James' Church. The services began at 4 o'clock in the afternoon. There was special music and the anniversary sermon was preached by the Rev. Dr. John H. Mockridge, rector of St. James' Church.

The Rt. Rev. Thomas J. Garland, Suffragan Bishop of Pennsylvania, was the preacher at the Sons of the Revolution anniversary, in old St. Peter's Church in the afternoon. The Rev. G. Woolsey Hodge, D.D., Chaplain of the organization, assisted in the services. The Sons assembled in the parish building and marched in procession to the church. The service is held in memory of the hardships endured by the troops under Washington at Valley Forge.

### TO ISSUE BOOK ON LIFE WORK

The Commission on Recruiting and Life Work, appointed by the Department of Religious Education, with the Rev. F. L. Vernon, D.D., as chairman, is preparing to publish a book, under the auspices of the Department, entitled *The Open Door*. Chapters will be written by men and women prominent in work with young men and young women, such as the Rev. Dr. Floyd W. Tomkins, Mrs. Markoe, Dr. W. H. Jefferys, Deaconess Carter, Sister Lydia, the Rev. Dr. Vernon, and Senator Pepper.

### DR. ANSTICE AND PHILADELPHIA

The Rev. Henry Anstice, D.D., who died on December 18th, was formerly prominent in this diocese, having been graduated from the Philadelphia Divinity School in 1865.

He was deeply interested in the Philadelphia Divinity School, of which he was an Overseer, and was active in the projects for its development.

Two weeks ago, he attended a luncheon of Trustees, Overseers, and Campaign Managers, at which large bequests to the \$2,000,000 fund for the proposed new group of buildings for the School were announced.

### CHRISTMAS CAROL SERVICES

Most of the churches in the Diocese have arranged Carol Services for Sunday evening, and in many cases, the choirs will sing carols in the streets after service, in connection with the Community Carol Singing movement.

Many of the churches also will commence the Christmas services with the midnight eucharist. F. E. SEYMOUR.

creasing interest that is being shown in it have convinced those in charge that the present buildings must be supplanted by better ones on a better site. Alexander Graham Bell, some years ago, gave the building and grounds at Colonial Beach, a local summer resort, where the happy family of the Home spends its summers.

The diocesan scheme of government arranges for a board of trustees, composed of men with the Bishop as president, and a board of lady managers, consisting of representatives from the various parishes. It is this group of enthusiastic and hard working ladies, with Mrs. David Meade Lea as the president, that is concerned with raising a fund for the continuance of the work. Each parish in the diocese is assigned one month in the year during which the parochial committee raises gifts of money and other things for the home. Not only have the running expenses been maintained, but the managers have a balance in the bank for the new building.

The home has received \$10,000 in legacies; and \$15,000 is in the building fund; and the present property is held at a value of \$150,000. With the Home in such a good financial shape, such a balance ahead, and this recent gift of a superlative piece of ground, the Board has a splendid opportunity of establishing a very important work for children on a high, sound basis.

Mr. Nicholas Luquer has been engaged as the architect, and it is hoped that building will be started in the spring. The plans have not yet been made public, but it is presumed that the Board will follow the cottage type, if not the better favored placing-out plan.

### JAPANESE MISSIONARY SPEAKER

Miss Cornwall-Legh, one of our missionaries in the diocese of Tokio, Japan, is here speaking in the interest of our work. Miss Charlotte Harding sent out cards for a reception to Miss Cornwall-Legh at the Bishop's House last Saturday afternoon. She is to be the guest of Miss Harding for several days.

Several years ago Miss Cornwall-Legh volunteered to live among the lepers in the village of Kusatsu where her work has become internationally known as St. Barnabas Mission. In a village of 500 afflicted Japanese, there have been established two homes for men, St. Stephen's and St. Philip's; a home for women, St. Mary's; and a home for married couples, St. Louis'. There is a well equipped dispensary with a staff of doctors and nurses, and in the immediate neighborhood of the village are hot springs, which are declared to be an absolute disinfectant against the spread of the disease.

About one-half the village has been converted to Christianity by the efforts of the missionaries, but all inhabitants have been made cheerful and happy by the social conditions which obtain. The village and the mission are almost self-supporting.

Miss Cornwall-Legh has recently visited her home in England and is now returning to her work in Japan. Yesterday she spoke at the home of one of our leading lay women, at a meeting arranged by and presided over by Bishop Harding.

### GENERAL NEWS NOTES

Last Thursday afternoon Mrs. Robert E. Spear, of New York City, president of the National Board of the Young Women's Christian Association of America, spoke to a group of women on the subject,

## WASHINGTON CHILDREN'S HOME GIVEN VALUABLE LAND

Japanese Missionary Speaker—  
General News Notes

The Living Church News Bureau }  
Washington, D. C., Dec. 19, 1922 }

A GENEROUS and interested layman of the diocese has made a gift of seven and one-half acres of land to the Episcopal Home for Children, the diocesan orphanage. The land is a tract of tremendous value, and is in the vicin-

ity of the National Cathedral of Peter and Paul.

The Home was started some years ago by the parents of the present Bishop of Easton. The devotion and Christlike work of the founders developed the institution into one of the most important diocesan holdings. Several valuable buildings on a large piece of ground are now housing the fifty-one children, and stand as a splendid monument to Mr. and Mrs. Davenport.

But the growth of the work and the in-

Women and the World's Future. This was one of a series of three meetings to be held in Washington, sponsored by a committee of Washington women in the interest of the world-wide work of the Y. W. C. A., the majority of this committee being composed of leading lay women of the Church.

Mr. E. C. Mercer, of Salisbury, Conn., and Mr. H. H. Hadley, of New York City, are to conduct a series of services at the Chapel of the Good Shepherd, beginning the first Sunday in January.

Col. John T. Axton, chief of the United States Army Chaplains, has just released his annual report which shows that many army posts, camps, and stations, will be left without religious ministry because of the Act of June 30, 1922, which arbitrarily separates fifty chaplains, or two-sevenths of the entire personnel, from the service. He says that uncertainties growing out of a long continued discussion by Congress, of a drastic reduction in army personnel, has had a bad effect on the usually optimistic chaplains, who, being insecure in their positions, were made restless and ill at ease, so that their efficiency was materially lessened. In spite of that condition he says the coöperation of priests, rabbis, clergymen, and welfare workers, individually, and through their respective organizations, has continued and has been very effective. The Church commission on army and navy chaplains has just held a meeting but the decisions have not been made public as yet.

The Christmas programs have not appeared yet, although there is great activity on the part of all the churches, many of which are to have the Midnight celebration this year. Efforts are being made by the Churches and welfare societies to prevent the terrible overlapping in charitable giving that was so rife last year, especially in connection with the children's parties. The City Mission is preparing to have a Christmas celebration in every institution covered by the City Mission chaplains, and is to distribute about 3,000 Christmas good cheer boxes to the inmates of all the institutions, especial care being taken that no Churchman, in any hospital or other institution, fails to receive a visit and a Christmas box this year.

#### DEATH OF REV. D. F. HOKE

THE REV. D. F. HOKE, a non-parochial priest of the Diocese of Atlanta, died in Grimshaws, S. C., Oct. 28th, and was buried at his birthplace, Jacksonville, Ala.

The Rev. Mr. Hoke was born Dec. 2, 1849. His intellectual training was at the University of the South. He was ordered deacon by Bishop Wilmer of Alabama in 1876, and priest by Bishop Barnwell in 1902. He held two cures, Grace Church, Woodlawn, Ala., and St. George's, Griffin, Ala.

#### DEATH OF CHANCELLOR C. LARUE MUNSON

CYRUS LARUE MUNSON, Esq., Chancellor of the Diocese of Harrisburg, died in the Rockefeller Hospital, Peking, China, on Dec. 8th, the Eve of the day set for his embarking for home with Mrs. Munson and other members of the party with whom he was travelling. His body will be brought to Williamsport for burial.

Mr. Munson was in his seventieth year, and is survived by his widow, and two sons, Edgar Munson, of Williamsport, and George Sharp Munson, of Philadelphia.

Mr. Munson was recognized as the foremost citizen of Williamsport, where he was preëminent as a lawyer, a business man, a Churchman, and a citizen. Since early youth, he has been the leading spirit in Christ Church, Williamsport, of



THE LATE CYRUS LA RUE MUNSON, ESQ.,  
Chancellor of the Diocese of Harrisburg.

which he has been vestryman and senior warden for over a quarter of a century, and, with his father, the Munson name has been officially connected with Christ Church for nearly three quarters of a century. Mr. Munson was a member of many General Conventions in the old Diocese of Central Pennsylvania, his last being the General Convention of 1892, when the former revision of the Prayer Book was completed, and it seems quite a coincident that his next General Convention should have been the one, thirty years afterward, when the Prayer Book was again so nearly completed in revision. He has held the office of Chancellor of the Diocese since 1906, and was a member of the Finance Committee, and of the Incorporated Trustees of the Diocese of Harrisburg.

#### BISHOP BRENT AT EVANSTON, ILL.

A GREAT MASS meeting was held in St. Luke's Church, Evanston, Ill., on the evening of Dec. 3d. One thousand tickets for reserved seats were issued to the rectors of parishes and missions from Evanston to Winnetka, these all being included in zone 6 of the diocesan campaign for the Church's Program. The music was furnished by St. Luke's choir, and the service was conducted by the rector, Dr. Stewart. There were two speakers, Bishop Anderson, of Chicago, and Bishop Brent, of Western New York. Bishop Anderson presented the need of the Church in the Diocese; Bishop Brent the need of the Church in the Nation and in the world.

During his address, Bishop Brent laid at the door of America large share of the responsibility for the situation in Armenia. He pointed out that we had requested, through our accredited representatives, that the mandate for Armenia be given to us, and then, a year and a half later, political influences and changes in administration lead us to withdraw the offer, and refuse entrance into the League of Nations. "America must either produce

a plan better than the League of Nations, or enter it," said Bishop Brent. "America must not be satisfied with talking of entangling alliances; she must beware of entangling avoidances."

Bishop Brent was the preacher at St. Luke's, at the morning service, on the First Sunday in Advent. His sermon—a great sermon—was on Fellowship; fellowship with God and fellowship with men.

#### BISHOP ROOTS AND DR. STURGIS IN BALTIMORE

TWO NOTABLE ADDRESSES were given in Old St. Paul's Church, Baltimore, Md., on Dec. 10th.

Bishop Roots revealed a clear grasp of the whole situation in China, political, industrial, and religious. He made his hearers realize that all these developments have their place in the Kingdom of God. China, in place of its old state as a sort of concurrence of atoms, is developing a strong nationalist sentiment. This sentiment may find expression in one of two possible results. It is not flattering to us of the Western world to be informed that if China emulates the aggressive characteristics of our Western spirit we may well fear a rising tide of color that will engulf nearly all the rest of the world. If, however, the New Chinese nationalism should retain its age-old virtues of gentleness and honest dealing, it is quite possible that China may show the way to lasting world peace. The Pan-Moslem movement has little or no effect upon China, although there are three million Moslems scattered throughout the provinces. The chief impending danger is the possibility that the enthusiasm of many young leaders, for modern science, will prompt them to put their faith in the regenerating power of modern science and modern industry, untouched by the spiritual ideals of religion. Should China develop great wealth from its resources, and place this in support of a militaristic nationalism, Europe might well stand in fear. The only hope, and one which the Bishop believes is well within the probability of realization is the raising up, through Christian agencies, of Chinese leaders in politics and industry who shall guide and direct policies of China under the influence of their Christian convictions. "I am not opposed to industry in China", said the Bishop, "for I think the Chinese may be able to demonstrate to the rest of the world how Christian principles—many of which they always have had—may be applied to an industrial civilization."

In the afternoon, Dr. William C. Sturgis spoke to a large congregation in the same church, and made an address similar to the one which stirred the General Convention at Portland. Again and again the same note is sounded by our representatives and ambassadors to the Orient—opportunity, opportunity, opportunity. What does this mean by interpretation? Does it mean more missionary workers, preachers, teachers, doctors, nurses, more contributions for maintenance and forward work? Yes, all these, most assuredly. But, there is one conviction which possesses both the heart and the mind after listening to all our missionary leaders among the old civilizations of the Orient, and that is, we must show the fruits of Christianity at home in order that they may be commended abroad. What are we doing for world peace, for industrial peace? Are we seeking first the Kingdom of God and His righteousness?

A materialistic America cannot make a Christian China. In addition to our prayers and gifts to missions, there must be Christian ideals and Christian righteousness at home manifest to the world.

#### THE PASSING OF JUDGE PRINCE AND DR. ANSTICE

THE MONTH of December, 1922, has witnessed the passing of two men whose services to the Church in the General Convention, and otherwise, are most notable. These are the Hon. L. Bradford Prince, senior deputy, who died in his birthplace, Flushing, N. Y., Dec. 9th, and the Rev. Henry Anstice, D.D., until the last General Convention, Secretary of the House of Deputies, in whose service he had been for forty-five years, and who died in New York, Dec. 18th.

Judge Prince laid the foundations for a life of public service in Columbia College, from which he was graduated in 1866 with the degree of Bachelor of Laws, having taken first honors in political science. He began his public career in the General Assembly of the State of New York in 1871, where he was prominent, being a member of the judiciary committee having charge of impeachment of judges, and being father of constitutional amendments in 1874. He went to the New York Senate for two years in 1876. He was a delegate to the Republican National Convention in 1868 and 1872.

In 1878 Judge Prince declined the governorship of Idaho, but accepted the Chief Justiceship of New Mexico the next year, serving until 1882. He became governor of New Mexico in 1889, and served for four years. In 1909 he was called to the Legislative Council of the Territory, and in 1911 was chairman of the first State Convention. All through his career he displayed marked interest in many public affairs.

Judge Prince's connection with the General Convention began with the meeting in Boston in 1877, when he represented the Diocese of Long Island, as he did in the next General Convention. Thenceforward he was regularly returned by New Mexico, to and including the Convention of 1922, the sixteenth consecutive Convention in which he had served. This record has been equalled but once in the House of Deputies and has been surpassed only by the venerable Presiding Bishop in the history of the General Convention. At the last General Convention, resolutions of congratulation and of appreciation of the Judge's services were passed unanimously.

Judge Prince's interest in the Church is further shown by the fact that he originated, in 1880, the American Church Building Fund, and devoted several years to it until it was thoroughly established. He was a trustee of this Fund at the time of his death. He became Chancellor of New Mexico in 1880, and was elected president of the Association of Church Chancellors in 1919. He was also first president of the Laymen's League of the Protestant Episcopal Church.

Judge Prince was a member of a number of the most honorable American patriotic, and other societies. He was the author of a number of books, and magazine articles, several of which were contributed to THE LIVING CHURCH.

Dr. Anstice, when renominated for the position of secretary of the House of Deputies in Portland, rose, and said: "Forty-five years ago, I headed the deputation from Western New York. Only one member of that Convention

survives in this House, Judge L. Bradford Prince, of New Mexico. I was appointed First Assistant Secretary, and Secretary in 1904. In every Convention since I have served—forty-five years of service." Being in his eighty-first year, the Doctor declined to serve longer. Resolutions recognizing and appreciating his service were later adopted by a unanimous rising vote of the House.

Henry Anstice was born in New York City, Oct. 7, 1841. He was graduated with honors from Williams College in 1862, and from the Philadelphia Divinity School in 1865, in which year he took holy orders. He was awarded the degree of Doctor of Divinity by the University of Rochester in 1875. He was rector of St. Barnabas' Church, Irvington on Hudson, New York for one year, of St. Luke's Church, Rochester, N. Y., thirty-one years, and of St. Matthias, Philadelphia, six years when he resigned to devote his attention to the work of the general Church. He had become a member of the Board of Missions of the Domestic and Foreign Missionary Society of the Church in 1892, Trustee and Financial Secretary and Treasurer of the Clergyman's Retiring Fund Society in 1888, Trustee and Vice President of the American Church Building Fund Commission in 1900, and an Overseer of the Philadelphia Divinity School in 1899. He was the author of several books.

Dr. Anstice died very suddenly from a stroke of paralysis while on a train en route from his home in Montclair, N. J., to his office in the Church Missions House, New York. The funeral was on Dec. 20th, and the interment in Tarrytown, N. Y.

Two very faithful servants of the Church have gone to a higher sphere of service: and the Church prays that light perpetual be maintained to them.

#### HISTORICAL MATTER FOR EXCHANGE

THE CHURCH HISTORICAL SOCIETY has a large number of duplicate pamphlets relating to Bishops White, H. U., and B. T. Onderdonk, Doane, McIlvane, Chase, A. Potter, Hopkins, and Stevens, and also relating to the General Seminary, copies of the *Spirit of Missions* and some extra copies of General Convention Journals. It would be glad to exchange any of these for other valuable historical matter. Reply to the Librarian of the Society, 202 S. 19th St., Philadelphia, Pa.

#### G. F. S. PAGEANT IN CINCINNATI

THE GIRLS' FRIENDLY SOCIETY of the Diocese of Southern Ohio presented, on the evenings of Dec. 1st and 2d, at Emery Auditorium, Cincinnati, a pageant entitled *A Legend of Friendship*. This was given to raise money for the Vacation House, and was written especially for the occasion by Miss Madeline Hicks, a member of the Girls' Friendly Branch of Christ Church, Cincinnati.

John R. Froome, Jr., of the Cincinnati College of Music, directed the production and Francois Vathe arranged the dances. The lighting was particularly artistic, and the music, under the direction of William Kopp, was rendered by seventeen members of the Cincinnati Symphony Orchestra. Over two hundred Girls' Friendly members, from ten of the Branches, in and near Cincinnati, took part, and, altogether, the result was one of the most extraordinary amateur performances ever given in the city.

The benefits derived from the pageant,

besides several hundred dollars for the Vacation House, were the proper advertising of the Girls' Friendly Society, the bringing together of so many members and associates to work for a common cause, and the help and inspiration gained thereby. And it showed the community what the Society means to its members and their loyalty to it.

#### CAMP ROGERS IMPROVED

CAMP ROGER, a recreation ground belonging to St. Mark's Pro-Cathedral, Grand Rapids, Mich., consists of a group of wooded hills encircling a small lake known as Little Boswick, about eighteen miles east of the city. This park, equipped with a comfortable cottage having dormitory space for a large number of boys or girls, was the gift of Mr. and Mrs. William H. Anderson, in memory of their son Roger. During the past season, improvements have been made by the erection of a mess house, and of additional sleeping quarters, at a cost of about \$2,000, which was contributed by members of the parish, as well as liberal donations of lumber, and other building materials. The work was carried out by the organist and choir-master, Mr. Harold Tower, encouraged and supported by Dean Jackson.

#### TWENTY YEARS A FIRE CHAPLAIN

ON SUNDAY, Dec. 10th, the Rev. Harry Arthur Handel, curate in St. James' parish, Brooklyn, for the past ten years, celebrated the completion of twenty years as chaplain in the Brooklyn Fire Department. The occasion was notable. Father Handel was the celebrant at High Mass, which was attended by about one thousand persons, between five and six hundred being members of the Fire Department. The Department Band of one hundred and forty men was given a place in the nave, and joined with the organ in the hymns. The preacher was an old friend, the Rev. John Williams, rector of Calvary Church, Brooklyn.

Letters of appreciation were read from the Rev. Father Belford, representing the Roman, and the Rev. Dr. S. Parks Cadman, representing the Protestant chaplains. The Mayor and the Fire Commissioner of New York City also sent letters of commendation. From the personnel, Father Handel received an engrossed resolution and a purse of \$2,500.

#### ATLANTA CHURCH INAUGURATES BUILDING POLICY

GROUND WAS BROKEN, Nov. 11th, for the new \$100,000 plant for the Church of the Epiphany in Atlanta, of which the Rev. Russell K. Smith is rector.

The former church was built in a small triangle in the residential section of the city and became entirely inadequate as the years went by and the parish grew. There was no room for expansion on the old lot, so the vestry accepted an advantageous offer and promptly sold, securing four very desirable lots in the best section of Inman Park. The new location gives much room for expansion and places the church in the most strategic position of any church in the section.

The new plant will consist of four units, the church building, a parish house, a gymnasium, and a playground. The church and parish house will be connected by a colonnade, and the playground will cover a city block.

The first unit of the plant, now in course of erection, is the parish house which will

house the Church school, and will give the congregation a building of their own for services, instead of having to use a public school building. It will be of tapestry brick and limestone trimmings, 128 feet long, 42 feet wide, and three stories high, modern in every respect. In it will be an auditorium, fully equipped with a stage and dressing rooms, a room for meetings of organizations, a kitchen, a choir room, a men's and a women's Bible class room, and nineteen class rooms for the Church school. A sanctuary will be arranged behind the stage so that it can be curtained off when not in use. This will contain the old altar from the former church. The cost of the parish house will be about \$45,000.

The playground will be one of the first the Church in the South has planned. It will contain tennis courts, swings, sand boxes, and all else necessary to make it modern and of the greatest use.

With these two units now in course of construction it will be seen that the parish intends to build up a community work with a parish house which will be thrown open to everyone.

This program shows a great deal of farsightedness, and demonstrates that the parish sees that its strength and future success depend upon its younger members in the Church school and in the organizations. Further than this, the plan discloses that the parish is firmly convinced that its worth is judged by the service it renders to the community.

#### PRIESTS' RETREAT AT WEST PARK

THE ORDER OF THE HOLY CROSS will hold another retreat for priests at West Park, New York, commencing on the evening of Feb. 6th and ending on the morning of the 9th. This retreat will particularly meet the needs of those who were not able to attend the September retreat, many of whom felt that they could not spare the three days to visit the Monastery. A number of letters that have reached the Father Superior since the last retreat, bear witness to the blessings that such a time of silence and prayer can bring.

#### DEACONESS SET APART IN CHICAGO

ON THURSDAY MORNING, Dec. 21st, in the Church of the Epiphany, Chicago, Ill., the Bishop of the Diocese, the Rt. Rev. C. P. Anderson, D.D., set apart Miss Marjorie Hume Peck, to be a deaconess of the Church. Miss Peck was formerly a member of St. Simon's Church, Chicago, and, during the time of her preparation, has been serving at the Cathedral and at Chase House. She has been appointed a United Offering Worker in St. Andrew's Parish, Kokomo, in the diocese of Northern Indiana.

#### CONSECRATION OF ST. MARY'S CHURCH, CLEVELAND

ON SUNDAY, Dec. 17th, St. Mary's Church, Cleveland, Ohio, the Rev. Lewis R. Levering, rector, was consecrated by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. The sermon was preached by Archdeacon G. F. Patterson, and a number of other clergy participated in the service. Many former parishioners, who are now connected with other parishes, were present.

St. Mary's is among the older parishes of the city. It was organized in 1868, be-

ing an outgrowth of the Female Seminary, at one time a Church institution in Cleveland, but now passed into history. The first edifice of the parish was located on the corner of Woodland Ave. and 45th St. That neighborhood gradually was occupied by Jews and foreigners so that the parishioners moved to other parts of the city and affiliated with other parishes. In 1913 St. Mary's united with the Mission of the Atonement, and built a new church on Ramona Boulevard near 97th St. This is the building that has been freed of debt and consecrated. The Nation-wide Campaign helped in this happy consummation. St. Mary's administers to a population not convenient to other parish churches. In this she is doing an important work successfully.

On the evening of the day following the consecration a parish supper and rally was held.

#### ST. ANDREW'S, DENVER, BURNS MORTGAGE

ST. ANDREW'S, Denver, Colo., celebrated its patronal festival, which very fittingly fell on Thanksgiving Day, by burning the mortgage which for some years has covered the church building. When the Associate Mission took over the work at this downtown church three years ago, they inherited this mortgage, along with a scanty income and a dwindling congregation. Since then nearly fifty have been confirmed, and many others added by transfer; the church has been beautified in many ways; an enthusiastic body of people has been gathered together, and the mortgage was paid on the day it fell due, Nov. 15, 1922.

The day began with a low Mass, followed by a choral one, at which the Rev. Neil Stanley preached. The Bishop of the Diocese preached at Evensong, expressing his gratification at the continued success of a church which magnified worship as this one did, and which had "given a unique and valuable emphasis to the Church in Denver". At the close of this service, the mortgage was burned at the high altar, and a solemn *Te Deum* was sung.

Among those present was the Rev. Charles H. Marshall, the oldest priest in the Diocese, who was rector of St. Andrew's (then known as Trinity Memorial) forty years ago. Next year the parish will celebrate its fiftieth anniversary.

#### SIXTIETH ANNIVERSARY ST. PAUL'S, KANKAKEE

ST. PAUL'S, Kankakee, Ill., the Rev. R. E. Carr, rector, will be sixty years old on July 14, 1923. Because the summer is an inopportune season for anniversary services and exercises, the rector and congregation intend holding them from January 21st to January 25th, St. Paul's Day. On Sunday Jan. 21st, a historical sermon will be preached, and the rector is collecting valuable data for the basis of his sermon on that day. The original certificate of organization, found among the papers of the late Mrs. W. G. Swannell, together with the letter of resignation of the Rev. C. H. Albert, the first priest at St. Paul's, were the first documents received by the present rector. At the service on the Eve of St. Paul's Day, Jan. 24th, the Bishop of the Diocese will preach. It is planned to follow the example of other parishes and missions in the diocese and to make this anniversary a real feast of home coming.

#### ATLANTA DIOCESAN ORPHANAGE

THE DIOCESAN ORPHANAGE known as the Appleton Church Home, Macon, Ga., hopes to remove soon to a new location. Last May a drive for \$50,000 was made in the diocese for the home, and this has all been pledged.

The trustees of the Home have purchased a tract of eighteen acres just outside Macon, and here things are being made ready for building in the spring. It has been decided, with the recommendation of the Secretary of the Georgia State Board of Public Welfare, to adopt the cottage plan in building. Architects have been engaged on drawing up the plans for the home, which will be one of the most modern and complete orphanages in the country.

#### ACTIVITIES, CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

THE REV. WILLIAM B. SPOFFORD, field secretary of the Church League for Industrial Democracy, addressed several meetings in Minneapolis and St. Paul, during the earlier part of December. On one day the entire student body of Hamline University heard the message of the League at the noonday chapel service, while, in the afternoon, Mr. Spofford met a number of students who are specializing in sociology, to discuss various experiments in industrial democracy, especially some in the clothing industry, in which Mr. Spofford worked as a labor manager for several years. On the evening of this day Mr. Spofford spoke to the Men's Club of the Church of the Epiphany in St. Paul.

The next day was spent at the University of Minnesota, where an address was made to a class of about sixty students on the subject of The Church and Industrial Relations. A conference was also held with a number of the members of the faculty of the University. That evening the same topic was presented to the Men's Club of Christ Church, Red Wing, the resolutions adopted at the Portland General Convention being the basis of discussion.

In commenting on the trip, Mr. Spofford said: "Every one seems to be intensely interested in the work of the League. This is especially true of the few laboring men that one runs across at every meeting. The League is rekindling the hope that the Church is interested in their welfare, a hope which most of them have nearly lost."

#### CHURCH LEAGUE OF ISOLATED

THE NEW roster of officers of the Church League of the Isolated is as follows:

Honorary President, the Rt. Rev. James H. Darlington, LL.D., D.D., Harrisburg, Pa.; President, the Rev. Martin Damer, Los Angeles, Calif.; Vice-President, the Rev. George Clark, Hudson, Wis.; Treasurer, the Rev. A. A. Hughes, Manheim, Pa.; Secretary, Miss Mary LaF. Robbins, Skyland, N. C.; Patron and Adviser, Mrs. Horace Brock, Philadelphia, Pa.

#### DIOCESAN SECRETARIES

Diocese of Southern Ohio; Miss Lucy K. Matthews, 573 W. Third St., Dayton, Ohio.

Diocese of Harrisburg; the Rev. A. A. Hughes, Manheim, Pa.

Diocese of New Jersey; the Rev. Alan-son Q. Bailey, Shrewsbury, N. J.

Diocese of Michigan; Archdeacon Edward B. Jermin, Bay City, Mich.

Diocese of Minnesota; the Rev. Andrew

D. Stowe, D.D., 131 E. 14th St., Minneapolis, Minn.

Diocese of Central New York; the Rev. W. R. Yeakel, Utica, N. Y.

Diocese of Kentucky; Mrs. Frank O. Foster, 115 W. Chestnut St., Louisville, Ky.

Diocese of South Dakota; Mrs. Dora C. Vannix, 509 S. Spring Ave., Sioux Falls, S. D.

Diocese of New Mexico; the Rev. W. H. Ziegler, Albuquerque, N. M.

Diocese of Oregon; Mrs. Grace Schlegel, 547 E. 48th St., Portland, Oregon.

Diocese of Montana; the Rev. Sidney D. Hooker, Helena, Mont.

CORRESPONDENTS:

Mrs. James A. Palmer, 1832 Dean Ave., Spokane, Wash.

Miss Estelle L. Hiestand, 680 West End Ave., New York.

MISSIONS GIFTS FROM GEORGIA

Christmas boxes, with an unusually attractive assortment of "useful and joyful gifts", have been shipped by Church School Service Leagues of Christ Church, the Rev. John D. Wing, D.D., rector, and St. John's Church, the Rev. Wm. T. Dakin, rector, Savannah. The Christ Church League displayed its exhibit one afternoon when the League met, and St. John's held a presentation service during the session of the Church school on Sunday morning. The box of Christ Church League was sent to St. Matthew's and St. Jude's Missions, Salisbury, North Carolina, and of St. John's to Christ Church, Mission, Mandan, North Dakota. In the St. John's box was a donation of \$12.95 to buy gifts for three helpless men at the mission. Christ Church League, besides the box, has sent \$40 to Mrs. Robert Wilson for a little Chinese girl, "The Quiet One," in the mission of Zangzok China. It has also prepared gifts for a box to be sent through one of the women's clubs to a small community near Savannah. The junior department of St. John's Church school has recently sent a gift of thirty-one hymnals to the Rev. Robert G. Tatum, for St. Mark's mission, Nenana, Alaska. Mr. Tatum visited the school in October, and afterwards a chart was placed on the bulletin board to represent a "book shelf". As sufficient contributions were received to cover the price of a hymnal, a paper "hymnal" was pasted on the "shelf", and the pupils were thus able to see the shelf filled to completion. This department has appointed a publicity committee to keep the Diocesan Publicity Department apprised of its work.

A FOURTEEN STORY CATHEDRAL SHELTER BUILDING

AT THE CHURCH CLUB dinner and meeting held at the Chicago Cathedral Shelter on Tuesday evening, Dec. 19th, the religious editors of two Chicago Sunday newspapers were present and delivered splendid testimonials to the work of their old friend, the priest in charge of the Cathedral Shelter, the Rev. David E. Gibson. The two editors, who are both Methodist ministers, are the Rev. W. B. Norton, D.D., of the Chicago *Tribune*, and the Rev. W. H. Cawardine, D.D., of the Chicago *Herald and Examiner*. About 150 guests were present, including the Suffragan Bishop, the Rt. Rev. S. M. Griswold, D.D., and the officers of the Church Club, the President, Mr. Curtis B. Camp, presiding.

Plans for a fourteen story Cathedral

Shelter building for the housing of homeless men, were outlined by the Rev. Mr. Gibson, and a most hearty endorsement of the work of Mr. Gibson was given by the clergymen and laymen present. The work of the Cathedral Shelter, as it is observed by an eyewitness, was presented by Mr. Conrod Nichols of the Chicago *American*, who has lived at the Shelter and assisted Mr. Gibson in his work for the past six months.

A WELL EQUIPPED PARISH HOUSE

DURING THE WEEK ending Dec. 21st, the new community house of Trinity Church, the Rev. Harold Holt, rector, was opened. Originally one of the diocesan projects, the undertaking was assumed by the parish, when it was apparent that the building of the house would be indefinitely delayed.

The cost of the building was about \$20,000, exclusive of furnishings, and it is all paid for except about \$3,000. In addition to building the community house, the parish reroofed the church and the rectory and made other improvements.

The community house is one story and a basement, harmonizing on the exterior with the church, which was built in 1856. In the basement are a kitchen, a dining room, a retiring room, and lavatories. The dining room will seat 250 people comfortably, and the kitchen is equipped with a hotel range and other conveniences.

On the main floor is an auditorium with a folding stage, two committee rooms, and two reading rooms, which also form a gallery for the auditorium. A "movie" machine, drop curtain, and scenery are to be installed. The auditorium will be used for plays, dances, basket ball, and almost anything desired. The auditorium is connected with the church by a wing containing the rector's office, the choir room, and a lavatory.

The community house was built to provide for the recreation of an increasing railroad population. Niles has become the freight classification point of the entire Michigan Central road, which means an influx of some three thousand people within the year. There is no theater, no Y. M. C. A., or other place for the amusement of this large number of men, a great part of whom are single.

A very comprehensive program has been formulated which will reach most of the men and boys of the community. A new society has been formed for young employed women, starting with a membership of seventy-five.

Trinity Church has a unique position in the city. It has in its membership the superintendent of schools, a member of the Board of Education, the vice-president of the Charity Society, the chairman of the visiting Nurse Committee, the vice-president of the county Red Cross, the chairman of the city Red Cross unit, the City Nurse, the chairman of the Tuberculosis Society, the commissioner of the Boy Scouts, and the chief advisor of the Order of De Molay for boys. Now with the community house it is equipped to do real social service for the city.

MEMORIAL PEWS FOR OLD FAMILY SERVANTS

MEMORIAL PEWS in memory of old faithful servants of the South, and elsewhere is an idea conceived by the Rev. J. Henry Brown, vicar of St. Augustine's Church, (colored) Savannah, Ga., and towards the completion of the idea, four pews have



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already been promised for this mission, one to be given by the Bishop of Georgia as a tribute to the "Mammy" who lives in Macon, and who pays an annual visit to the family of Bishop Reese.

The idea underlying these gifts is to have a perpetual memory of good will that existed between the races in the South before the War between the States and during the reconstruction period, and now as promoted by the racial relationship commission.

It is proposed by Archdeacon Brown to have the gifts not only as memorials of old "mammies" and others who have gone, but as tributes to those who are living. Among others who have promised pews, besides Bishop Reese, are the employers of "Mother Pricilla Hammond" who has been in one family for over sixty years, and who is the only living member of the first confirmation class held in St. Augustine's Church, by the late Rt. Rev. John W. Beckwith, D.D., when he was Bishop of Georgia. This faithful old soul is an active worker in the mission, and takes care of the sanctuary work.

Thousands have been contributed to educational institutions that care for the heads and hands of the negro, and thousands for his social and physical relief, but this memorial for the perpetuation of faithful service of old and devoted family retainers, will be the second only of its kind in the country, and the only one in the far south.

Archdeacon Brown is interesting other white friends in the project, and he expects to complete the memorial probably within the year. He hopes through interest thus aroused in St. Augustine's Mission, in Savannah and elsewhere, to have other memorials, as prayer desks and memorial windows are also needed.

#### MEMORIAL SERVICE TO RAMSAURS IN NORTH CAROLINA

ON SUNDAY, DEC. 10TH, a very beautiful and impressive memorial service was held in St. Luke's Church, Salisbury, N. C. to the late Rev. William Hoke Ramsaur and Mrs. Ramsaur, two faithful and devoted missionaries of the Church in the District of Liberia, who entered into rest during the past year. In addition to the rector of the parish, the Rev. Mark H. Milne, the following bishops and priests participated in the service: the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia; the Rt. Rev. Edwin A. Penick, D.D., Coadjutor of North Carolina; the Rev. William J. Gordon, of Spray; and Archdeacon Wm. H. Hardin, of the Charlotte Convocation.

Archdeacon Hardin was the first speaker. And delivering a brief but touching eulogy of Mr. Ramsaur, he then introduced the Bishop Coadjutor, who in turn presented the principal speaker of the occasion the Rt. Rev. Dr. Overs, Bishop of Liberia.

This was indeed most fitting as the Rt. Rev. Chas. Clifton Penick, the third Bishop of Cape Palmas, was an uncle of Bishop Penick. Bishop Overs made special mention of the wonderful work done by Bishop Penick in helping to plant the Church in Africa, which he felt had not been equaled. He next paid a most eloquent tribute to both Mr. and Mrs. Ramsaur, and to Miss Mary Wood McKenzie, who went out as a missionary from St. Luke's Parish a year or more ago. The Bishop spoke particularly of the zeal and earnestness with which Mr. Ramsaur threw himself into the work of his new and very difficult

field, and declared that in his many year's experience in Africa, he had never seen an American missionary who so quickly and completely won the confidence and esteem of the natives, or who, during his brief term of service, had done a more constructive and enduring work.

Hoke Ramsaur—as he was affectionately known by his many friends—was the eldest son of Dr. Geo. A. and Nannie (Hoke) Ramsaur, and was a native of Rowan county, North Carolina. After his graduation from the University of North Carolina, he became actively engaged in the Student Volunteer movement, in which he was quite successful. After a time he felt called to the sacred ministry of the Church, and began his course of preparation under Archdeacon Hardin in Salisbury, N. C., going from there to the Philadelphia Divinity School. Soon after his advancement to the priesthood, which took place in St. Luke's Church, Salisbury, he offered himself for work in Liberia. Shortly after reaching Liberia, he was married to Miss Sarah Conway, who, for some years previous, had been laboring most effectively as a medical missionary of the Church.

#### INDIAN WORK IN NEBRASKA

THE BISHOP OF NEBRASKA, the Rt. Rev. Dr. Shaylor, confirmed twenty-two Indian boys and girls at St. Andrew's Church, Genoa, Neb., Sunday, Dec. 10th. Under the care of the Rev. G. L. Freebern, missionary, nearly two hundred Indian children are receiving Church instruction every week. Twice each month they attend a celebration of the Holy Communion.

The children last confirmed were especially well prepared and answered, at the Confirmation service, about forty questions on the Church's faith and life. At the Government school here, the Church cares for one-third of all the children.

#### TWENTY-FIRST ANNIVERSARY OF SERVICE

SUNDAY, Dec. 17th, was the twenty-first anniversary of the rectorship of the Rev. W. J. Miller, of St. Stephen's Church, Sherman, Texas. He is now the senior presbyter of the Diocese of Dallas, and ranks next to Bishop Garrett in length of service.

#### ALASKA FOOD SITUATION BETTER

THAT THE FOOD SITUATION among the natives of Alaska is better, is evidenced by the following letter received at the Church Missions House from Miss Thayer, who is at St. John's in the Wilderness, Allakaket, on the Koyukuk River.

Writing Nov. 19th, Miss Thayer says: "Knowing how anxious you may be feeling about the fish situation this year, I am writing this to let you know that the natives of this section are well provided for this year. It is quite true that there is very little salmon here, but an ample supply of whitefish. I have found the Esquimaux better fishers than the Indians. The Esquimaux spent the summer well up the Alatna River, and worked quite hard at fishing. All have sufficient, for themselves and quite a quantity which they are offering to the Indians. Some few of our Indians camped on Old Man Creek and caught a sufficient supply for their own needs. Most of the Indians, however, spent their summer catching muskrats, because the traders were offering a good price for the skins. These

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natives, therefore, have sufficient money to buy dog food for this winter. Muskrats are still quite plentiful and their meat makes fine dog food. None of these natives are in want for anything. They are all quite well and happy."

CHICAGO ORGAN DEDICATED

ON SUNDAY, Dec. 17th, at the afternoon service in St. Chrysostom's Church, the newly enlarged and remodeled four-manual Kimball pipe organ, given in memory of Dr. Nicholas Senn by his late widow, was dedicated by the rector, the Rev. Dr. Norman Hutton. The organist and choirmaster of St. Chrysostom's Church, Mr. Emory L. Gallup, assisted by the choir, rendered the music of the service of dedication, and the former organist of St. Chrysostom's, John Lucius Astley-Cock, and the Rev. Gardner MacWhorter, former assistant minister of St. Chrysostom's were guests in the chancel. On Monday evening, Dec. 18th, Mr. H. Chandler Goldthwaite, of Minneapolis, played a dedicatory recital under the auspices of the American Guild of Organists.

CALLED TO GRACE CHURCH NEW YORK

GRACE CHURCH, New York City, has called the Rev. W. Russell Bowie, D.D., of Richmond, Va., to its rectorship in succession to Bishop Slattery. Dr. Bowie is at present rector of St. Paul's Church, Richmond, and editor of the *Southern Churchman*. He was a member of the late General Convention and is a member of the Department of Social Service in the national administration of the Church. He is an Evangelical of the best sort, free from partisanship or bitterness, and very highly thought of by Churchmen of all schools.

Grace Church is unique among American parishes and one of the best known churches in the country. It is said that nearly or quite half a million dollars is raised annually in the parish for all purposes, while its work among Italians and other foreigners contiguous to its east side chapel, as also its choir and its choir school, are famous throughout the country. Dr. Wm. R. Huntington and Dr. Henry C. Potter were former rectors.

It is not yet known whether Dr. Bowie will accept his election.

MEMORIALS AND GIFTS

ST. JAME'S CHURCH, Brooklyn, has received a sanctuary lamp, for use in the chapel, from Mrs. Cora E. Sanford, in memory of her daughter Grace Sanford.

A PAIR of silver alms basins were presented to Trinity Church, Syracuse, N. Y. the Rev. A. A. Joyner, rector, by Frances B. Garrison, of Poughkeepsie, N. Y., on the Twentieth Sunday after Trinity, Oct. 29, 1922.

ST. PAUL'S CHURCH, Bloomsburg, Pa., the Ven. R. R. Morgan, rector, has recently been presented with two very beautiful memorials, a pair of large brass altar vases, and a sterling silver water cruet. The vases are in memory of Stella S. Low, a faithful communicant of St. Paul's Church, who died in March, 1922, and were presented by her husband, Myron I. Low, Esq. The cruet was presented by the Church School and friends of Sarah Margaret Vanatta, who died in April, 1922

NEWS IN BRIEF

ATLANTA—Christ Church, Macon, has remodelled its rectory and has made a most useful parish house of it.—Death has recently removed the president of the Woman's Auxiliary, Christ Church, Macon. Mrs. Robert J. Carr, and Mrs. C. C. Harrold has been elected to serve the unexpired term.—The mission at Alto, Ga., the Rev. Thomas Duck, missionary, has held services in a private house and has been so handicapped until now, that people, not of our communion, have come forward and offered to put up a church between Baldwin and Alto. The lot has already been donated and it is hoped that a building will soon be erected.—Mr. Edward H. Shields, of the Brotherhood of St. Andrew, is establishing chapters of the Brotherhood throughout the Diocese, and now has probationary groups in eleven parishes, which he visits once each two weeks throughout the period of probation. Through this method, a strong organization is being developed.—The Nation-wide Campaign is going well throughout the Diocese and it is hoped that the full program, calling for \$70,000 for the year 1923, will be reached.—The two Church Normal Schools of the Diocese, under the direction of the Rev. W. A. Jonnard, are meeting with great success. The average attendance of the Atlanta school has been 100; and of the Macon school, 60. Many of the courses in both schools are taught by the clergy, the Bishop teaching in the Atlanta school.

CONNECTICUT.—Work is progressing rapidly upon the new parish house, for St. Jame's Church, Westville. The building is now entirely closed in, and the handsome tile roof is finished. Work on the interior is being pushed forward with the hope that the completed structure will be ready for use on Easter Day, when the Bishop makes his annual visitation of the parish.—The valuable library of the late Rev. John P. Peters, rector of St. Michael's Church, New York, has been given by his son, Professor John P. Peters, M.D., to Yale University, of which his father was a graduate in the class of '73. The gift consists of some twelve hundred volumes, four hundred of which are devoted to Orientalia, and the remainder are works on theology.—The Church of the Ascension, New Haven, to mark the sixty-fifth anniversary of the consecration of the church as a mission chapel of St. Paul's Church, issued a very attractive combined year and cook book, giving data as to the work and growth of that mission since the consecration of the church on Dec. 10, 1857.—A new company of the Knights of Washington has been formed in St. John's Church, Waterbury, with a charter membership of twenty-four, which includes the rector, the Rev. John N. Lewis, and the curate, the Rev. Elmore McKee.

LOS ANGELES—The First Sunday in Advent was quite generally observed throughout the diocese by a Men's Corporate Communion at the early Eucharist of that day.—On Dec. 1st diocesan receipts for the General Church Program still showed an increase over the same date in 1921.—The Hospital of the Good Samaritan, Los Angeles, has sold its former site for \$300,000. This amount will assist largely in the expansion program of the Hospital already under way.—The Rev. Charles B. Scovil, diocesan executive secretary for Religious Education, has issued a workable little handbook entitled *Young People's Fellowship*, which



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includes programs for fifteen meetings.—The newly completed auditorium at the Church Home for Children, Garvanza, was formally opened with an entertainment by the Girls' Friendly Society of St. John's Church, Los Angeles.—The diocese has lost one of its veteran leaders among the laity in the death of Dr. Samuel B. P. Knox, for over twenty-five years senior warden of Trinity Church, Santa Barbara. He was an elder brother of the late Philander Knox former senator from Pennsylvania.—St. John's Mission, Sawtelle, is endeavoring to raise funds to secure the services of a resident priest, in order to meet the needs of its rapidly growing community.—The Board of Christian Education, through its Life Work Committee, is promoting a series of round table conferences on the Ministry, to be held by groups of neighboring parishes.—The new church of St. Mark's Mission, Downey, has been opened, only eighteen months from the time of the first service of the Church held in that community. The church is strategically located to care for our Church people in seven nearby towns, as well as in Downey itself.—One of the unique dinner-reception meetings of the County and City Mission Society was held at St. Thomas' Church, West Hollywood on Dec. 6th, Bishop Stevens presiding. Addresses were made by Bishop Johnson, the Rev. Frank Roudenbush, rector of the parish, the Rev. P. A. Easley, and the Rev. V. D. Ruggles, Chaplain of Institutions.—The monthly meeting of the Diocesan Woman's Auxiliary was held on Dec. 12th, at St. Matthias' Church, Los Angeles. Deaconess Peppers, of the Philippine Islands, made the address.

LONG ISLAND.—St. Luke's Church, Forest Hills, N. Y., financially independent for several years, was incorporated as a parish on Dec. 5th. The priest in charge, the Rev. Wm. P. S. Lander, was elected rector. Work has been started on the foundations of the new St. Luke's Church, the Theodore Roosevelt Memorial, and it is hoped that the Bishop of the Diocese will lay the corner-stone early in the spring.

LONG ISLAND—The Rev. Fr. McMullin blessed, on the Sunday before Advent, a pair of seven branched vesper lights, in memory of William Thorn Matthews, at St. Elizabeth's Church, Floral Park, in-

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stead of at the Church of the Holy Nativity, Mineola, as previously reported.

NEBRASKA—The every member campaign in this diocese will show large gains over the last tirennium. St. Andrew's, Omaha, increased its pledge from \$400 to \$1,100. Other parishes are showing gains nearly as large, while the largest parishes have accepted their full quotas, and five missions have guaranteed an increase of from five to fifteen per cent.—Bishop Shayler is in great demand as a public speaker, having recently addressed the Scottish Rite Masons, the Kiwanis Club, and the Rotary Club. He will address the Christmas inspirational message to the Minister's Union of Omaha, and the Civic address on The Christian Spirit, at the Chamber of Commerce.

PITTSBURGH.—The Rev. George M. Brevin has resigned St. Thomas' Church, Canonsburg, and will remove from the dioceses in January.—After a rectorship of ten years, the Rev. James Whalley Diggles has resigned from St. Mark's, Johnstown, to take effect on Christmas day, and will engage in work in the Diocese of Connecticut.—The Diamond National Bank of Pittsburgh has started a rather unique Christmas observance. During the week preceding Christmas, in the handsome and commodious corridors of the bank, Christmas carols are sung from 12:30 to 12:45, by a double quartette of male clerks. Each day, also, a soloist renders some selection appropriate to the season. The audience is made up of all sorts of folks, bankers and other business men, clerks, office and shop girls, messenger boys, and others. The pavement outside the windows is crowded with persons wanting to see and hear what is going on. It is somewhat in the nature of a Community service. A handsome tree adorns the corridor, and the whole affair breathes real Christmas spirit.

TENNESSEE.—The canvass of St. Paul's parish, Chattanooga, has proved the most successful in its history. Over \$33,000 was pledged, which included an over-subscription of its quota for the Program of the Church.—Bishop Gailor has planned to institute the Rev. Willis G. Clark as rector of Christ Church, Nashville, on Dec. 17th. Bishop Maxon also plans to be present.—The DuBose Memorial Training School closed a most successful year on Dec. 14th. Bishop Maxon, and Dr. M. P. Logan made addresses. A number of the students will do mission work in the nearby dioceses until the school reopens, about March 21st.—A city-wide campaign was held in Memphis on Dec. 14th, for the Gailor M. Memorial Cathedral. The Churchmen of the city had raised \$100,000, and this amount was matched by the citizens during this campaign. This shows the personal standing of Bishop Gailor in the city.

OHIO—St. Andrew's Church, Elyria, has contracted for a three manual, electric organ to be ready for use about the first of August.

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