

68

# The Living Church

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

---

VOL. LXVIII
MILWAUKEE, WISCONSIN, JANUARY 6, 1923
NO. 10

## PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

### THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent, if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent, if paid annually in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent, if paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent, if paid annually in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$4.00 per year. To the Clergy, \$3.50 per year.

#### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$4.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$5.25 per year.

#### FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

### THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

#### EVENING PRAYER LEAFLET


Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months), Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

## Sermons in Wood

Monuments of every kind have been erected to perpetuate the memory of the well beloved since history began.

The most fitting place for such a memorial is in a hallowed church interior, and the most expressive medium is beautifully carved wood.


Many examples of appropriate memorials are illustrated in our book on this subject. Let us place a copy in your hands if you desire suggestions.



THE WOOD CARVING STUDIOS OF  
**American Seating Company**

NEW YORK  
117-A W. 40th St.
CHICAGO  
1074 Lytton Bldg.
PHILADELPHIA  
250-R So. Broad St.

## IMPORTANT



Many of our correspondents have supposed that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high.

**THEREFORE, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than another.**

We make a specialty of Celtic Crosses and other Christian monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our FREE BOOKLET which we send free to those considering the purchase of a memorial stone of any kind.

**No. 1837**

## Chas. G. Blake & Co.

720 Woman's Temple, :: CHICAGO



# A New Year Resolution for Churches

## Congregational Singing

No one thing will do more to build up a Church—spiritually and materially—than hearty congregational singing. Its psychological effect is immense. Prayers, sermons, all the offices of religion reflect its action. And there will always be more and more people present to sing.

But how can the people sing unless the Vestry let them—by providing each worshipper with a Hymnal with the musical notes.

Let the Vestries heed the suggestion of the General Convention and resolve as a New Year's Resolution for the cause of Christ—to make their congregation a singing congregation, with all that this means. The first and indispensable step is to put the Musical Hymnal of the Church in all of the pews.

## THE NEW HYMNAL

*With the Music Score*

PUBLISHED BY

THE CHURCH PENSION FUND

14 Wall Street

New York City

## THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, \$18.00; Half pages,  $5\frac{1}{2} \times 7\frac{1}{2}$  inches, \$36.00; whole pages,  $7\frac{1}{8} \times 11\frac{1}{4}$  inches, \$72.00 each insertion. *No discounts on time or space contracts.*

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	335
Is the Episcopal Church a Mission to Anglo-Saxondom? —The Commission on the Concordat—An Embarrassing Situation . . . . .	
CHILD OF THE AGES (Poetry) By Lila Vass Shepherd . . . . .	337
DAILY BIBLE STUDIES . . . . .	338
BLUE MONDAY MUSINGS By Presbyter Ignotus . . . . .	339
THE ENDOWMENT FOR THE EPISCOPAL THEOLOGICAL SCHOOL . . . . .	340
THE RUSSIAN SOUL By the Rev. H. H. Spoer, Ph.D. . . . .	341
CZECHO-SLOVAKIAN ORTHODOX IN AFFILIATION WITH THE AMERICAN CHURCH . . . . .	342
FIRST EPIPHANY (Poetry) By H. W. T. . . . .	343
THE RUSSIAN CHURCH AND THE ATTITUDE OF WESTERN EVANGELICALISM TOWARD IT. By Dr. John Sheridan Zelle . . . . .	343
EMOTION, By the Rev. J. F. Weinmann . . . . .	345
CORRESPONDENCE . . . . .	346
The Concordat in General Convention (the Rt. Rev. Boyd Vincent, D.D.)—Corporate Communion for Social Workers (the Rev. Charles N. Lathrop)—An Unprecedented Event (the Rev. Edward J. van Etten)—The Binding Force of Authority (the Rev. C. F. Beaulieu—The Man at the Front (Addie Hillard Gregory)—Inspiration and Evolution (the Rev. F. H. T. Horsfield).	
LITERARY . . . . .	348
LONDON CONFERENCE APPROVES ALTERNATIVE PRAYER BOOK, (London Letter) . . . . .	351
OPPOSITION TO CHURCH UNION ARISING IN CANADA (Canadian Letter) . . . . .	351
HYMNS AND CAROLS GRACE BOSTON'S CHRISTMAS (Boston Letter)	353
CLEMENT MOORE, POET OF CHRISTMAS, REMEMBERED (New York Letter) . . . . .	353
PHILADELPHIA HEARS CHRISTMAS CAROLS (Philadelphia Letter)	355
CHICAGO'S CHRISTMAS MARKED BY LIBERALITY (Chicago Letter)	355
CHRISTMAS OBSERVANCES IN WASHINGTON CITY (Washington Letter) . . . . .	355

CHRIST FOUND and revealed the angel in man as well as the brute, and showed us plainly the possibility and method of making the angel triumphant.—*Prof. William I. Hull.*



# The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, JANUARY 6, 1923

NO. 10

## EDITORIALS AND COMMENTS

### Is the Episcopal Church a Mission to Anglo-Saxondom?

IN a certain county of Wisconsin, a survey of the rural and town churches of all sorts (117 in number) cited by Charles J. Borneman in *The World Tomorrow*, indicated that but 21 of the number were "American", and the remaining 96 were foreign. This county was settled seventy-five years ago. An adequate and exact survey of the state might easily show that these figures are typical of certain vast areas, if not, as well, suggestive of similar conditions in other states. Both the English language and our Church were in the state at this same time. There are huge districts where neither seems to have made much headway.

As we look about over the United States, it is not difficult to count on one's fingers the number of Church institutions ministering to other than English speaking people, which are successful (in the good meaning of that word), and which have dug themselves into the life, consciousness, and being of the community. In the main, the constituency of our parishes is, normally, English speaking, and of English extraction, actual or imputed. There is a comment of Sir John Seeley in his *Natural Religion*, which is very pertinent in this connection. It is to the effect that "race" and "religion" go hand in hand; a convert to any religion adopts as his own spiritual ancestry that of the ethnic group from which his religion developed. Thus "Abraham, Isaac, and Jacob" are "forefathers", not only in the retrospective spiritual ancestry of Judaism, but also in that of Christianity. There are many to whom it comes as a distinct shock to realize that the Old and New Testament worthies were Jews.

This same process has gone on in Church matters. How many enthusiastic young Churchmen have devoured historical novels of the period of the Royalist-Puritan struggle, and have inculcated a violent pro-Stuart prejudice thereby; we think, read, and saturate ourselves, Americans though we are, with the point of view of Englishmen on all matters ecclesiastical. For or against, we become violent partisans. Roundheads or Royalists, Normans or Saxons, Victorians or anti-Victorians, we may have been of German, Scandinavian, Celtic, or, even, of South European ancestry, from the standpoint of blood-descent, yet as convinced Churchmen we mentally tend to think backwards into history like British Colonials. The Stuart struggle was *our* struggle; Archbishop Laud was martyr for *our* Faith; the Commonwealth, the Hanoverians, the Utilitarians, were against *our* Church.

It is partly for the reason that the Episcopal Church is Anglican, and that "Anglican" spells "English", that its roots are sunk in the national and racial history of the British peoples. Hence it is almost impossible to divorce present-day Anglicanism from its heritage, which is so insularly and peculiarly national. The German, Italian, Slavic, French, or Scandinavian immigrant has an utterly different racial history and background. Practically every national group tends to draw its members together into a more or less cohesive enclave in American life. This is partly self-protection, partly sentiment, and certainly something of the instinct of self-realiza-

tion and self-perpetuation. A Scandinavian must be what he is, and, until some good reason offers itself for changing himself, his whole tendency is surely to keep on his own racial traits, his outlook on life, his customs, his traditional code, his language, and his religion. An immigrant, in the most literal sense, "loses himself", unless he lays close hold of the very culture which he is supposed to have left in coming to America. This is not the place to indicate the prime factors which are involved in the problem called "Americanization". Suffice it to say that most of the assimilation which has taken place in this country is unintentional. Certainly neither intentionally nor unintentionally has any effort been made to deal with the immigrant in terms of American religion. Normally, then, while he may pick up our ways, our speech (after a fashion), and our point of view, he is not quite so acquisitive as to our religion. For one reason, as a nation we have none. For another, we take no trouble to interpret Christianity to him in the only way intelligible to him, that is, in its relation to his own historical background. So, if he prefers any religion, it is usually that of the "Old Country".

THE ADDITIONAL FACT mentioned at the beginning of this paper is worthy of some comment. The foreigner coming to our shores can congregate with his own nationals, set up an enclave within American life, perpetuate his kind after his kind, without in any way conflicting with what he sees or knows of America. Certain alien immigrants settle down in America, and for three generations remain as unassimilated as were their grandfathers. We have foreigners and aliens born on our soil every day. When one has motored over considerable tracts of territory, in one town to hear, see, feel, German on all sides, to observe the characteristic church and parsonage (Lutheran or Roman Catholic); to drive further and run into a Belgian settlement, old-country as to language, customs, outlook, habit of mind, religion; then drive into a Bohemian or Slavic district—all this brings home to him the anomaly of America. All of it further forces into the consciousness the fact that these varied linguistic groups, in most cases, have never even heard of the Episcopal Church.

The truth is that we Churchmen are pretty definitely limited in our outlook, back-look, side-look, and forward-look; we think and feel more like English Colonials than anything else to which we may be compared. We take our scholarship from England—as it is better than ours, and we need it—; we often take our point of view from England; we certainly have taken our history from England. But this is a failure to realize our American character.

What can the Church do in the future to remedy her failures in the past? In the foreign field, are we making Chinese into "Protestant Episcopalians" in the act of becoming members of the Catholic Church? Can we cull out the non-essential in our history, separate the fundamental from the acci-



dental, so as to bring home the claim of the Church to others than those of British extraction?

WE CERTAINLY have been an Anglo-Saxon mission, and little else, despite our performances and claims in theory. Our weakness is instantly apparent in our rural work. A city is intense enough to suck out some of the foreign settlements into some of participation in its own common life. Urban communities are utterly different from the country in this regard; the enclaves of race, language, custom, have become part of the whole fiber. Tradition once established will be difficult to break. We are not being "frozen out" in country communities; we are not being attacked or persecuted. We simply "don't belong". Many a young missionary in the country district is breaking his heart in an endeavor to say what he would say as a priest of the Church, in a language understood of the people. In strictly literal fact we are hampered by the language barrier, for one thing. And if we speak of the "language barrier" of the foreigner as if it is to be regretted that it keeps him apart from us, and prevents him sharing our life, it might be well for us ourselves to see that a barrier separates *two* people; *we* are as much hindered as he. The language barrier prevents *us* from sharing *his* life and imparting what we feel we have to give him. Which is worse, to be inside and incapable of getting out, or outside and incapable of getting in? After all, which is the "outside" and which the "inside"?

The facts in the case should in all matters determine our methods. It is well enough to say—as did a certain business man with a wide Chinese connection—"let them learn our language", but there is an obvious stream of precedent for the contrary point of view. Early Christianity translated its message—instance the vast numbers of early versions of the New Testament, the different language groups with their own indigenous Christian literature, and the various racial and national types of Christianity. The early Syrian did not have to become either a Latin or a Greek in temperament, language, or viewpoint, in order to become a Christian. Sts. Cyril and Methodius created the Slavic languages in order to interpret Christianity. It is a counsel of sloth to say that we have only to minister to those whose ancestry, actual or putative, fits them to understand Anglicanism as a peculiarly provincial and local type of Christianity. The glorious tradition of the Anglican Church is only partially described by alluding to its past three centuries of history. The more Anglo-Saxon it was perforce, the more emancipated should be its present, since the former conditions do not now prevail. The approach to the foreign-language groups in this country is not impossible, if the Church were to set seriously about the task. It is quite feasible sufficiently to master the idiom of thought and language, the viewpoint and historic consciousness, the character, temperament, and peculiarities of sundry foreign-born Americans, as to present to them the particular message of our own Church—Catholic in essence, yet not uninfluenced by the profound changes in outlook which the movements from the 16th century on have induced; authoritative, yet liberal; democratic, yet not congregational; promoting patriotism and love of country, with all the duties the obligation imposes, yet not bounded in her horizon by any such limited and circumscribed outlook.

It is no reflection on our history as Anglo-Saxons to say that we cannot expect men of other lineage to view that history as do we. The shades of thought that changed so rapidly in the English sixteenth century all combined to make us what we are, but they belong across the water and not in our American life. We have no right to ask American Churchmen to take sides in past events of English history.

The choice lies before us today. Are we content to describe ourselves as the Church of a class of society, of a certain small fraction of the people of these United States, of a small minority (who, like others, having come to America, still preserve the bond with the "Old Country")? Or would we rather have our Church live up to her principles and put into practice the great claim which every public service forces on our attention; that she is a Branch of Christ's Body, with her roots in the Apostles and her branches spreading forth through all time and every part of the world?

Are we just the Church of Anglo-Saxondom, or a section of the Church Catholic with a universal mission to all men everywhere?

WE appreciate the courtesy of the Bishop of Southern Ohio in writing what he esteems to be the "facts" relating to the "Concordat canon" in the late General Convention. We scarcely know how to interpret what the Bishop has written. He gives various reasons why the canon, as adopted should be "unworkable", and criticises severely the amendments made in the proposed canon in the House of

The Commission on the Concordat Bishops, using such terms as "irrelevancy", "futility", and "presumption". He fails to explain, then, why these amendments should have been accepted by the commission in the House of Deputies, where the original resolutions were not even called up for consideration. On his own explanation, his commission, by its attitude in the House of Deputies, made itself the chief party to the creation of the condition which he deplures. Beyond that, the Bishop appears to believe that it was an act of "presumption" for General Convention to deal with so serious a matter otherwise than in the manner recommended by its own commission. The General Convention of 1919 outlined certain general principles which should be observed. The commission disregarded those principles, and now the Bishop seems surprised that the General Convention of 1922 practically censured the commission by inserting in the proposed canon those conditions in which the commission chose to disregard its own instructions. Whether it is more presumptuous for General Convention to disregard the recommendations of its commission, or for the commission to disregard those of General Convention, we leave others to say. The Bishop also seems to contest our statement that the plan proposed had not been accepted by the Congregational commission and then proceeds to explain why it was not.

But more than any other reason for the futility of the canon as enacted, was the defiance of public sentiment by the commission in maintaining absolute secrecy as to its negotiations and intended recommendations until General Convention was in session. Never was there a more unwarranted instance of "secret diplomacy"; never a greater defiance of the principle of "open covenants openly arrived at". After men who did not believe in the Concordat principle in 1919 had generously given another opportunity to their opponents to try what could be done, the utter contempt with which their generosity was met, in the failure to give them any opportunity even to know what would be proposed, much less to discuss it in any adequate manner, was unworthy of a commission of Christian men appointed for so serious a purpose. Bishop Vincent criticises the amendments of General Convention as changing the commission's plan entirely. The obvious answer is that this might have been prevented if the commission had cared to take the Church into its confidence and had sought to explain its plan and to show cause why it should be acceptable to the Church. The sessions of General Convention at best give no adequate opportunity for discussion of really serious questions, and such questions must necessarily be presented and discussed well in advance if they are to be wisely determined.

For weal or for woe, the commission appointed to meet the Congregational commission and discuss with them an approach toward unity has passed into history. Bishop Vincent believes that the history thus made "really opens the way for further negotiations with the Congregationalists and others in a larger and more formal scheme of union". If such should be the case, we shall hope that such "further negotiations" may be so carried on as to justify the confidence of the Church.

WE are bound, now, to express our formal protest against the violation of sound Church principles involved in the "double ordination" conducted by the Bishop of Southern Ohio in Calvary Church, Pittsburgh, on a December Sunday, the facts relating to which are briefly printed in our

news columns, and an explanation by the rector of the parish is made in the Correspondence in this issue. For very kindly making this explanation, our thanks are due the Rev. Mr. van Etten.

What happened is this. Acting by invitation of the standing committee of the Diocese of Pittsburgh, Bishop Vincent visited Calvary Church, Pittsburgh, and ordained the curate of the parish to the priesthood. In the laying on of hands a



Congregational minister participated. In his explanation Mr. van Etten refers to the Lambeth proposals, evidently under the impression that these justify such an act. According to those proposals, he says: "we have expressed our willingness to receive Congregational commission in addition to Episcopal ordination. It is to be a mutual 'give-and-take' arrangement."

Let us see whether the responsibility for this act can be laid upon the Lambeth proposals. The only germane part of those proposals—if it is germane at all—is the following paragraph from the Appeal to All Christian People, issued by the Lambeth Conference of 1920:

"We believe that, for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that, if the authorities of other Communions should so desire, we are persuaded that, *terms of union having been otherwise satisfactorily adjusted*, bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life." (*Report of Lambeth Conference, 1920, pp. 28, 29.*)

The obvious inference from the paragraph is that the bishops at Lambeth hold that, when terms of union between communions have finally been completed, if a question of valid ordination remains as to the clergy of either of the contracting parties, the question will be solved by means of some "form of commission or recognition" which may be devised for the purpose.

Now, as Mr. van Etten makes himself the apologist for the act of the Bishop in permitting this unprecedented innovation, and as he has cited the Lambeth proposals as its authority, we ask that he will carefully review the foregoing paragraph in which the alleged authority must presumably be found, and then state:

1. Who are the "authorities of other Communions" who expressed the antecedent "desire" for this act, and in what language was the "desire" expressed?

2. What are the "terms of union" between Congregationalists and this Church that must have been "satisfactorily adjusted" before any "commission or recognition" was to be accorded?

We also cite the following clause of the preceding paragraph of the Lambeth Appeal: "We greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner." We ask this additional question:

3. Was the Bishop of Southern Ohio acting in a "constitutional" manner in this act, and if so, where is the constitutional authority for it found?

To ask these questions is to answer them; and the answer necessarily overthrows the idea that this act of individualism was in any sense justified by the Lambeth proposals.

We assume, as a matter of course, that the standing committee of the Diocese of Pittsburgh, acting as the ecclesiastical authority, had formally made itself a party to this action, since it is not conceivable that a bishop, and particularly Bishop Vincent, entering a diocese by invitation and by courtesy during a vacancy in the episcopate, would have embarrassed the diocese by an act of this nature, which can only rest on his and their personal sense of fitness, and which is a complete defiance of the constitutional character of the episcopate which the Concordat commission tried—and with some success in other spheres of action—to overthrow.

We await the answers to our questions, since it must be plain that, unless they can be answered satisfactorily to the Church, the Bishop of Southern Ohio and, presumably, the standing committee of the Diocese of Pittsburgh, have so violated the well established proprieties of the Church as to create for themselves and for the Church an exceedingly embarrassing situation.

Against their act, THE LIVING CHURCH, whether speaking for many or for few in the Church, here makes its formal protest; and—referring again to Bishop Vincent's letter in this issue—this very act sufficiently answers the Bishop's question "why the Church [should] not have trusted its bishops" in such wise as to remove all constitutional restraints as to their actions.

Bishop Vincent recognizes in his letter that they did not. He has acted in the Pittsburgh episode, as though they had.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

J. H. M., New York City*	\$ 25.00
Angelica L. Gerry, New York City†	10.00
Sunday School of Holy Trinity Mission, Brookville, Pa.*	5.00
Avis L. Fuller, Salina, Kan.*	3.00
Mrs. Alice Cahill, St. Mary's (R. C.) Church, Memphis, Tenn.*	1.00
Two Members of St. Luke's Church, Memphis, Tenn.*	20.00
C. M. C. A. S., Ash Grove, Va.	2.00
R. B. S., Baltimore, Md.	3.00
Myra Wader, Geneva, N. Y.*	5.00
St. Alban's Parish, Sussex, Wis.*	12.25
Mrs. Thomas R. Proctor, Utica, N. Y.†	100.00
"J. Bull," St. Paul, Minn. (Armenian and Syrian children)	10.00
In Memoriam W. W. M. and H. C. M.	10.00
St. John's Episcopal Church, Ensley, Ala.	44.69
Susan L. Sprague, Wallace, Idaho (starving refugees)	10.00
A Friend in Omaha	5.00
Deaconess Armstrong and Deaconess Simpson, New York City‡	5.50
Deaconess Armstrong and Deaconess Simpson, New York City§	5.50
J. E. Keller, Lexington, Ky. (for a child)	5.00
Helen G. Child, New York City	5.00
Annie C. Child, New York City	5.00
St. Alban's Mission, Hubbard Texas	5.00
Anne E. Cady, Fort Defiance, Ariz.	10.00
S. H., Savannah, Ga.**	5.00
Crippled colored children and employees, House of St. Michael and All Angels, Philadelphia, Pa.*	20.00
In Memoriam	10.00
A Thank Offering, Boston*	5.00
Jennie N. Bingham, Edmonton, Ala.**	5.00
E. and E., Utica, N. Y.	10.00
R. A., Tiverton, R. I.	5.00
Miss Ethel A. Hatch, Worcester, Mass.	10.00
St. Paul's Church, Waxahachie, Texas	3.00
A. G. K., Indiana, Pa.	5.00
Thank Offering	5.00
Rev. Walker Gwynne, Summit, N. J.	10.00
Thanksgiving Offering from St. Andrew's, Mullan, Idaho	4.00
A Rhode Island Churchman (refugees)	50.00
D. G. H., 2d	5.00
A Friend, Syracuse, N. Y.	5.00
Rev. and Mrs. T. M. Baxter, Chicago, Ill.*	5.00
Epiphany Episcopal Church, Detroit, Mich.	32.52
St. Peter's Church, Lewes, Del.*	25.00
St. Bartholomew's Church, Granite City, Ill.	3.10
M. R. F. T.	5.00
F. H. M.	2.00
A Member of Piedmont Parish, Fauquier Co., Va. (support of one child for a year)	65.00
A Member of Piedmont Parish, Fauquier Co., Va.	9.00
St. Peter's Church School, St. Paul, Minn.**	40.80
A Christmas Addition to the Fund from St. Paul's Memorial Church, St. Joseph, Mich.	4.00
St. Peter's Parish, Neligh, Neb.	5.00
K. D. C., Ann Arbor, Mich.	25.00
E. A. S. C. Z.	3.00
St. Stephen's Church School, Middlebury, Conn.*	6.00
St. James' Church, Goshen, N. Y., A Member	15.00
St. James Church School, Goshen, Ind.	11.45
In Memory of a Friend*	5.00
"Offered on the altar on Christmas Day," Paterson, N. J. (for children of Nazareth and Bethlehem)	2.50
Collection at special Carol Service (evening), Dec. 24, 1922, St. Paul's Church, Marquette, Mich.	26.74
St. Bartholomew's Church, Brooklyn, N. Y.§	5.00

\$760.05

\*For starving children

\*\*For Armenian Christians

†For Christian sufferers in Smyrna

‡For little children in the orphanage at Bethlehem

§For Boys' Home at Nazareth

LINCOLN CATHEDRAL FUND

Mrs Thomas R. Proctor, Utica, N. Y.	\$100.00
George F. Strong, Cleveland, Ohio	5.00
	\$105.00

FUND FOR AMERICAN CHURCH IN MUNICH

H. S. F., Kingston, Pa.*	\$5.00
*For work among the poor.	

RUSSIAN CLERGY RELIEF FUND

H. S. F., Kingston, Pa.	\$5.00
-------------------------	--------

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with the private funds of the publishers, and are distributed weekly for the various purposes as acknowledged.]

CHILD OF THE AGES

O Child divine, wrapt in the hope of ages:  
 O Thought of God, interpreted in love:  
 Thine infant Hand, within Thy mother Mary's,  
 Links all mankind, with Fatherhood above.

O Child, unchanged by customs of the ages:  
 O still, small Voice, whose soft appeal we know:  
 Thy plea is only childhood's rightful portion,  
 A place of love, in which to live, and grow.

LILA VASS SHEPHERD



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

(The passages to be read in this series of Daily Bible Studies are taken from *The Churchman's Kalendar of Daily Bible Readings* for 1922-1923. The Studies for this week deal with some of the manifestations of our Lord to the world, and this fact should be kept in mind as the passages are studied.)

January 8

**R**EAD St. John 1:19-34. Text for the day: "Behold the Lamb of God, which taketh away the sin of the world."

Facts to be noted:

1. John repudiates any suggestion that he himself is the Messiah.
2. His work is to prepare the way for the Messiah.
3. His testimony to our Lord as the Son of God, the long-promised Saviour of the world.

"Behold the Lamb of God, which taketh away the sin of the world." What do these words mean? What especially does the expression "take away" mean? "Its simplest meaning is *lift*, and this is also the simplest consciousness of liberation from sin. Man, unable to free himself from the fatal burden, feels it lifted from heart and conscience by the redeeming hand of God. Trust in God is not the product of profound doctrinal understanding, but the expression of the felt need of casting our infirmity and sin on the strength of God. The beginning of the soul's redemption is the discovery that we ourselves cannot overcome sin, but that we can safely leave it all with the boundless love and mercy of God." (Hastings).

January 9

Read St. John 1:43-49. Text for the day: "Thou art the Son of God; Thou art the King of Israel."

Facts to be noted:

1. Nathanael doubts Philip's word.
2. Philip's invitation, and Nathanael's conversation with our Lord.
3. Christ's promise to Nathanael is the same promise that He makes to every one.

St. John the Baptist found, in Christ, the Lamb of God, the sinless One, the One by whom the world is freed from its sin. Nathanael finds in Him the King of his people and the King of his own soul. The King is the one who "can", the one who has the power; he is the one whose very title carries with the idea of complete and absolute authority, and from whose judgment there is no appeal. Democracy may be a good thing for a nation, but it cannot govern a human soul. The human soul demands a supreme authority, an autocracy, if you will. The soul simply cannot be masterless. If it doesn't serve one master, it will serve another. Blessed is the man who has discovered in Jesus Christ his Master and his King.

January 10

Read St. Matthew 17:1-9. Text for the day: "And He was transfigured before them."

Facts to be noted:

1. The inner band of three accompany our Lord to the mountain top.
2. Christ is revealed to them in His Divinity.
3. The voice and the Master's assurance.

Crowds, crowds, crowds. That is what the world demands, and that is what the world seems to revel in. It is so often the same with the Church. The clergy are doing everything in their power to get crowds to church. One minister, in his wild desire to attract crowds and more crowds, says that the Church must use theatrical methods if it wants to get the crowds. The parishioners in the average church feel that their minister is not a great success if he doesn't attract crowds to hear him preach. But how different with our Lord. How different His method. True it is that crowds followed Him for a while, at least, but it was in the quiet of the mountain top to a few chosen followers that He revealed Himself. Wasn't it in a little home in an almost unknown village that He was made known to the two souls that longed for Him? Would you know our Lord? Would you give Him a chance to reveal Himself to you? Avoid the crowds. Find a quiet time and place, and He will come to you.

January 11

Read St. John 9:24-38. Text for the day: "One thing I know, that, whereas I was blind, now I see."

Facts to be noted:

1. Evil always brings false charges against the good.
2. The man who was healed meets the arguments of Christ's enemies in just one way.
3. Their reasoning and arguments are beyond his comprehension.

I have seen a little child come into a room, walk over to the electric switch, press the button, and laugh with childish glee when the room was flooded with light. The little girl knew nothing about electricity, but she did know the effect of pressing that button. The man who was born blind didn't understand how it happened, but he did know that Some One touched his eyes, and that his sight was restored, and he was supremely happy. Let the spiritually blind give that same Some One an opportunity of touching their eyes; let them allow His power to pass into their lives with out any resistance, and they will soon join with the man born blind in exclaiming, "Whereas I was blind, now I see", and they too will know the meaning of supreme happiness.

January 12

Read Hebrews 1:1-12. Text for the day: "Thou art the same, and Thy years shall not fail."

Facts to be noted:

1. From the beginning of time, God had been revealing Himself to the world.
2. His final and complete revelation of Himself was made in Jesus Christ, His Son, our Lord.
3. The Son, like the Father, knows neither time nor age.

In another place in this same letter, we read, "Jesus Christ, the same yesterday, today, and forever". The solution of the world's problems began with the Incarnation of the Son of God. Today the world looks to Christ as the one and only way out of its chaotic condition. George Matheson, in a wonderful paragraph, says: "Son of Man, whenever I doubt of life, I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve the vapor, and the stars to melt the smoke, and the rivers to empty themselves in sheer exhaustion: but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is an obsolete fashion, but Thou are not obsolete. Thou art abreast of all the centuries. I have never come up with Thee, modern as I am."

January 13

Read Galatians 4:1-7. Text for the day: "Abba, Father. Wherefore thou are no more a servant, but a son."

Facts to be noted:

1. A minor cannot enter upon his inheritance until the time appointed by the father.
2. His position is the same as that of a servant.
3. In His own time God sent His Son into the world to free the world from the law, and give man a chance to enter upon his inheritance.

How do you say the Lord's Prayer? What does the second word in that prayer mean to you? It is the key word of the whole prayer. Our text for the day brings its meaning to our mind. We are not slaves of God; through Jesus Christ we are sons of God. GOD IS OUR FATHER. Are we claiming our inheritance? Yes, claim is the right word. God expects us to claim our inheritance as sons of His. God loves us, but if we cut ourselves off from Him we deprive Him of the opportunity of giving us that care that He has promised, and the fault is ours, not His. When you say the Lord's Prayer again, just say it very slowly, particularly the first two words, and try to see just how far you realize your sonship with God through Jesus Christ? What about your trust, your confidence, your love for your Father? Son? Father?

---

ANY ACT is sacramental which gathers up the elements of Nature, and uses them as special *media* through which the Holy Spirit may operate in fulfilment of our Lord's promise, and in accord with His divine purpose, as we have it recorded in Holy Writ.—Henry Loundes Drew.





# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

**T**WO BOOKS lie side by side at my elbow; happily contrasted, in subject as in style. *The Hill Tribes of Fiji*, by A. B. Brewster, and *Social and Diplomatic Memoirs, 1884-1893*, by Sir J. Rennell Rodd. Having learned all I want to know about cannibalism, I turned

to the second volume, to discover, almost at its beginning this delicious bit, which I transcribe with glee:

"Turgeneff had been speaking of the many religious sects which were constantly forming in Russia, and said he wished he had studied them more from the point of view of human analysis. He had witnessed the uprise of a new religion in a familiar village. A cobbler had gone to Germany and there had become possessed of a Bible, which he had studied and assimilated. Returning to his native place, with the new knowledge he became the prophet of a self-evolved creed, based on the literal interpretation of the New Testament. Jowett was interested, and inquired whether there was any value in the teaching just inspired. 'No,' replied Turgeneff, 'it was all schlim-schlam and vish-vash, what you call Broad Church!'"

This is worth keeping, too, out of the book, attributed to Gladstone: "A certain Damascus Jew presented himself at the British Consulate, and asked for British protection, on the ground that he was a Protestant. 'How so?' they asked, 'why do you call yourself a Protestant?' 'I eat pork', was the answer, 'and I don't believe in God!'"

Commenting gratefully upon "Uncle Sam" Ward the famous *bon vivant* and wit, Sir Rennell makes a delightful *lapisus*: "The famous war hymn of his sister, Harriet Ward Beecher, remains one of the immortal possessions of the American people."

One more quotation, which is apropos now, surely. Gladstone, having been defeated in his first Home Rule bill, shouted, at Sir Charles Tennant's dinner-table:

"It has fallen to my lot to teach this nation several lessons. They are very slow to learn; but, so help me God, I will make them learn this lesson too!"

WHO SAYS the West is not "up-to-date" and then some? From a Kansas paper, I cut the following obituary: no name appears, but doubtless all the little town knew who was who:

LEADING CITIZEN DEAD

At a late hour today he was very low. It was desired that the news of his death be published today and as he had not quite released his hold upon life at this paper's press time this item had to be written an hour or so premature. However, by the time this is read it is certain that the demise will render this item authentic and the undertaker will be in charge of the corpse. The funeral services will be conducted by the Rev. Perry L. Wolfe, pastor of the First United Brethren Church, Sunday evening at 7:30. Public invited to funeral services. No weeping will be permitted.

The same paper publishes a market price-list which moves dwellers in the effete East to envy. Is it the railways, or the middlemen, that make the difference?

PUBLIC MARKET EXTRA SPECIALS FOR SATURDAY

Pot Roasts, 9c; Hamburger, 3 lbs., 25c; Pork sausage, 2 lbs., 25c; Good Steaks, 10c; Beef Roasts, 11c; Boneless Rib Roasts, 15c; Beef Boil, 3 lbs., 24c; Spare Ribs, 15c; Veal Roasts, 15c; Veal Steak, 19c; Sliced Bacon, 30c; Bacon Squares, 17c; Sliced Ham, 35c; Pork Chops, 20c; Pork Roast, 18c; Minced Ham, 17c; Bologna, 17c; Cudahy's Skinned Hams, 19c; Fresh Side Pork, 18c.

THIS WORD of wisdom from Kansas is worth keeping at hand, for use among the "light wine and beer" propagandists:

NO COMPROMISE

[From *Capper's Weekly*]

The proposal to nullify the Eighteenth Amendment by allowing the sale of beer and wine is often described as a compromise."

It is no compromise. It would bring back the saloon. It would bring the Brewers' Association back. It would bring back more than ninety per cent of the entire liquor trade.

It would bring back a new evil in the cultivation of the so-called "home trade" in beer.

It would bring back a five-billion-dollar liquor bill and violate every economic argument against license.

It would bring back a lower standard of living; more pauperism, and more drink-caused crime.

It would bring back whiskey as a bootleg adjunct to beer saloons.

It would bring back everything the American people have tried to destroy by the prohibition law.

It is no compromise.

By the way, most of the champions of wine and beer indignantly repudiate the suggestion that they want to bring back the saloon. How can they avoid that if they have their way? And what did any one of them do to abate the saloon nuisance before the Eighteenth Amendment laid the axe at the root of the tree?

The Associated Press gives us an interesting bit of news from Germany, the paradise of the beer-drinker:

The result of the first straw vote ever taken in Germany on the question of prohibition showed an overwhelming majority today in favor of the abolition of alcohol, proscribed in the United States.

"This balloting was conducted in the first police precinct of Bielefeld, and of 14,069 qualified voters, 12,625 voted for prohibition, 416 against, and the others declined to vote.

"The test was made by the newly organized campaign committee for the German prohibition movement, which plans to take similar votes in other parts of the country.

"The committee issued a statement from its headquarters at Darmstadt, asserting that Germany wastes an average of 3,500,000,000 gold marks annually on alcohol. The statement says this sum would be sufficient 'to shake off the yoke of the reparations burden and all its bitter accompanying effects.'

"'Germany's credit abroad,' it says, 'would rise instantaneously if, like America, she showed the moral strength to decide for absolute abstemiousness. It is the same in public life. The drinker has less credit than the total abstinent.'"

A COLLEGE PROFESSOR may yield as readily as a peanut politician to the temptation of being epigrammatic before a crowd, irrespective of facts or sense. I have looked in vain for information about Professor Walter B. Pitkin, of Columbia, in *Who's Who*, so I cannot tell at what fountain he has been drinking. But, if one may judge by this extract from a speech of his in Cooper Union, the fountains have been charged with poison gas.

"An adult is either a finished product, or he's sub-intelligent. No matter what kind of a law you have, you cannot change the habits upon which people have been brought up. That is why there are 276,000,000 bootleggers for the 110,000,000 population. People cannot be made over, and the sooner the politicians accept that as a first principle in politics, the sooner we'll see a little sanity."

All the history of civilization gives the lie to this absurd generalization. People, and peoples, can be "made over"; they can be brought out of the darkness into larger light. Time is too precious to waste in a labored argument; but he would be a defective freshman who could not adduce headings for a thesis which would wipe out Prof. Pitkin's piffle: for instance,

- Gladiatorial shows in Rome
- Chattel Slavery in America
- Cannibalism in Fiji
- Lotteries in American Religious Communities
- Prize-fighting in England
- Polygamy in Uganda
- The Open Saloon in America

*Et tu*, Professor, go to. Where? To school.

BLESSED CONSUMMATION! The worst evil I can fear is death; and yet if I be a true believer, a subject of grace, and an heir of glory, the hour of death is changed into the hour of victory.—*J. R. McDuff.*



### THE ENDOWMENT FUND FOR THE EPISCOPAL THEOLOGICAL SCHOOL

FIFTY alumni, from all parts of the country east of the Mississippi River, returned to the Episcopal Theological School in Cambridge recently, to attend the national campaign conference, at which plans were formulated for raising a \$1,000,000 Endowment Fund for the School. Under the leadership of Bishop Lawrence, who recently raised the Church Pension Fund of over \$8,000,000, the campaign to add \$1,000,000 to the endowment of the Cambridge School will be carried on throughout the country.

The movement has the hearty support of the alumni and friends of the School who are interested in it, not merely as an effort to raise a large fund, but also as a means of educating the public to the need of Theological Education. As Bishop Lawrence has said, "The vital need of this country is men of force, character, education, and vision—spiritual leaders. In the production of such men the theological School is vital to the Church, and it is quite as vital that the public understands its true value."

Several hundred Churchmen of Boston attended a tea in the Wright Memorial Library at the School Dec. 6th, when Bishop Lawrence and Dean Washburn received the returning alumni. In a brief informal address, Bishop Lawrence said that he wished to give provincial Boston some idea of the world-wide influence of the School, and to show how it had become an important factor in the religious life of the country. He introduced three alumni, each of whom told of the definite influence of the School, through its alumni, on the life of the Middle West.

The reasons for raising the Million Dollar Fund, and the plans for the campaign were discussed at the dinner to the delegates in Burnham Refectory in the evening. Mr. B. Preston Clark, the executive chairman of the campaign, presided. Mr. William Henry Lincoln, president of the board of trustees, welcomed the delegates, the Rev. Henry B. Washburn, dean of the school, spoke on, The Inner Life of the School, and the Rt. Rev. William Lawrence, national chairman of the campaign, spoke on, Why the School Needs One Million Dollars.

Bishop Lawrence said, in part:

For fifty-five years, since its foundation in Cambridge in 1867, the Episcopal Theological School has been quietly at work sending forth young graduates to all parts of the country, to China and Japan. For the first time the school now calls upon the Church and the public for an additional endowment fund of one million dollars.

Why does the School need the fund?

The teachers have been underpaid. The professors are of the same rank with those of Harvard, living with them as their next door neighbors, but have been receiving half, or less than half, the pay of a Harvard professor. Scholars cannot do their best work under heavy financial stress and when they are compelled to go hither and thither, preaching and lecturing, in order to eke out their meagre salary. \$4,500 and a house, equal to three-fourths of a Harvard professor's salary, should be the standard salary of a professor at the school. Two additional Chairs are needed, one of Religious Education, and one of Christian Sociology. The School must pay the premiums of the Church Pension Fund, and supplement these pensions for retired teachers and the widows of teachers. \$500,000 is needed to grapple with these needs.

Research work is as necessary in theology as in medicine, for the results of scholarship sift through the popular writers and preachers to the people and keep them in touch with the relations of modern philosophy and science to the Christian faith. Hence endowments are needed for Fellowships.

Half the students are sons of clergymen, and cannot, therefore, look for much financial support from home. A large part of the students have wholly or partly earned their way through college and will continue to do the same in the School. With this said, additional scholarships are needed in order that men may do their best work.

The standards of the School are kept high. Every man in full standing must have a degree of bachelor of arts, and the requirements of those who accept scholarships are stiff. Endowments for scholarships therefore are needed.

The physical fabric of the School demands heavy expense. Four professors' houses are needed. Owing to the meagre in-

come of the School, the buildings have been neglected. New construction, reconstruction, and endowment to keep the buildings in repair, complete the summary of the call for a million dollars.

The natural and responsible, and reasonable, question may be asked, Have the results of the School in this half century justified the foundation of the School, and do they justify this call for endowment?

There is a common impression that there are not enough men entering the ministry who are strong, virile characters, capable of being leaders in communities. Whether this is true or not, the record of the School will stand examination.

First, as to the students: perhaps we can exemplify their temper and attitude as shown in the war. The Draft Act exempted theological students. Whoever pressed for that exemption I do not know, but so far as I know the students and faculties of theological seminaries, it was distasteful to them all. They did not want to be made a special class. However, it made no difference at the Cambridge School, as is seen in these figures. In 1914, when the war opened in Europe, there were fifty-two students in the School. The number fell, and very sharply when our country entered the war, so that, in 1918, there were but four students, and in 1919 but three, none of whom was in a situation to go into the service. Some of them enlisted: some of them went to Plattsburg, and got commissions: the rest went into various forms of volunteer service. One, for instance, whom I have in mind, came back from France a major, passed another year, took his degree and is now a rector of a large parish in Massachusetts.

The faculty, too, took a hand in the service. Two were in the trenches in France as chaplains of their regiment: and all the others did their part in volunteer service in this country. Indeed the School was shot to pieces by the time the war was over, and is now coming back again to its former estate.

So much for the students. How about the Alumni? There are 450 living alumni today. Of these fifteen are bishops; six are missionary bishops. Our young bishops are administering a large part of the territory between the Rocky Mountains and the Pacific. While some of them have come to Cambridge from the West for their education, a majority of them are Eastern men who are making good in the West, and are recognized in their various districts as leaders, not only in religious, but in social and educational, spheres.

One bishop, a veritable leader of all the missionary forces in China, is Bishop Roots of Hankow. They have founded five schools, among them Groton School, and St. George's School at Newport. They are Deans of Cathedrals and Theological Schools. They have served as professors and officers in eighteen colleges and universities. As a body they are men of force, conviction, and leadership, although of course a goodly part of them are found in quiet and retired fields of work, doing their part patiently and unheralded.

As my memory runs back, I find that I have known every trustee, teacher, student, and alumnus who has ever been connected with the School. Hence when the demand came, my sense of duty would not permit me to shirk this work of leading in the campaign, and the glorious thing about it is that the Alumni, a large proportion of whom were young men under me, are here from all parts of the country, enthusiastic in the support of the School, and vigorous in the expectation of a short, active, and successful campaign.

Man after man comes before my mind who, as a student, was on the baseball field and is now in the field of service. Take Ogilby, now President of Trinity College; Wheat, chaplain at West Point; Moulton, now the Bishop of Utah, and others, who are gentle scholars, but, with intellectual courage, face the truth from whatever source it may come and to whatever path it may lead with sincerity.

Thus these four hundred and fifty men are the spiritual guides, leaders, and comforters of scores of thousands of people.

In two respects the School is unique. Although it has been a seminary for the graduation of young men for the ministry, its trustees have always been laymen: and, in the second place, its affiliation with Harvard opens to the students all the courses of the University. Thus young men coming here from various colleges may round out what they feel is their needed education by taking one or two courses a year at Harvard.



# THE RUSSIAN SOUL

By the Rev. H. H. Spoer, Ph. D.

**I** READ, recently, a book entitled *The Soul of the Osmanly*, by a German who had spent a lifetime among the Turks, which set me to thinking, as so often before, how frequently, when we speak of a nation, we forget that we are speaking of a unit with a soul; without realizing that, underlying all outward appearances, there is something elusive, subtle, which cannot be grasped by him who estimates a people according to its success, or wealth, or military prowess, or even by the social advantages he may have derived from association with its members. Few, it would seem, have the patience, or the faculty, to penetrate beneath that which is obvious; knowledge, too, may be lacking although they are not conscious of its absence, and form their judgments by external appearance, rather than from hidden value.

I have known the Russians for many years; many an Easter-tide I have watched thousands of Russian pilgrims thronging the Holy City, and with a touching, almost child-like, faith, performing their devotions at the most sacred shrines of Christendom. There may have seemed little difference between their devotions and those of thousands of others, who from all parts of the world came humbly to worship where He had suffered, yet after all, there was some subtle difference which the observer might easily miss, however much he might be impressed by devotion of a kind beyond his apprehension.

It is Easter morning; the first shimmer of dawn rests upon the hills of Moab, paling the hundreds of flickering lights which are descending the Mount of Olives or crossing the brook Kedron. A faint mysterious music softly falls upon the ear as the Russian pilgrims, each bearing a taper, take their part in sweet harmonies such as can be heard only among the peasants of Germany or Russia. The strange emotion which seizes us in a mingling of the early dawn, of the flickering lights, above all of these mysterious harmonies, a morning sacrifice to the Sun of Righteousness. We begin to enter into the mystic emotions of the Russian soul; we perceive the eyes glowing with a fire which is not of the earth, an exaltation which neither their poverty in earthly things nor the privations of pilgrimage have availed to extinguish, but which, hitherto, we had failed to apprehend. One saw the Russian pilgrim with other eyes; the shrine of his soul stood ajar, imbued, like himself, with the mystic Orient, this scene of Easter morning had suggested the key by which to enter in.

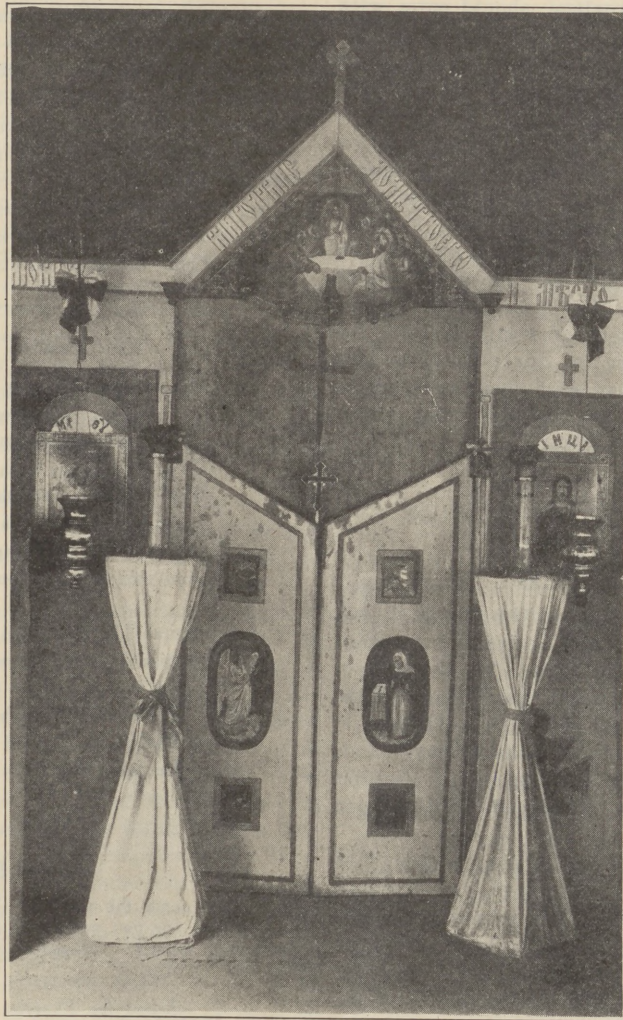
Years passed. The great cataclysm had befallen Russia. It seemed as if, in the desire after material changes, material salvation, the mystic soul of the people had been destroyed. I saw the churches closed, I heard religion loudly proclaimed as the greatest imposition the earth had ever witnessed, so far beneath contempt that one of the leaders of the new conditions had said to me that "if the people were fools enough to believe in a God they might have their churches again if it

would give them any satisfaction", and in scorn they were returned. After years of starvation, the soul of the people entered again into its heritage, and great numbers of churches were filled to overflowing, for, during all this time, the expatriated thousands had held to their faith.

There are, today, in Constantinople, about 28,000 Russian refugees, assigned to eighteen parishes, cared for by twenty-eight priests under the charge of the devout Archbishop Anastasius. Cut off from their country, deprived of their possessions, their soul hungers all the more for the worship which may seem incomprehensively mystic to those of another temperament.

It is on the eve of Advent Sunday, according to our kalendar, that we find ourselves in the large tent which serves as church for one of the refugee camps in Constantinople, and which is the gift of the wife of our High Commissioner, a lady whose name is mentioned among the refugees with un-failing gratitude and respect. It has been decorated by the people themselves with the help of General Michailov, the Director of the camp, himself who has suffered much, an artist who has known how to turn the simplest materials to good account; the expression, simple and harmonious, of the soul of those who love and serve.

The saintly Archbishop is present to celebrate the Divine Mysteries. The tent is crowded, and hundreds are listening at the canvass walls outside. I am reminded of the rejoicing worshippers in Jerusalem in the happier days so long ago, for Sunday among the Russians is always Easter-tide, and chant and prayer are filled with the spirit of the Resurrection. According to Eastern custom, we are keeping the earliest hours of the day of rest this Saturday evening. As the service proceeds, the tent is filled with sweet strains from



ICONOSTASIS IN THE TENT CHAPEL OF A REFUGEE VILLAGE IN STAMBOUL

the choir standing south of the *sacrarium*, and I seem to hear again the harmonies of the multitudes crossing the Valley of the Kedron. The worshippers have in their eyes the same look of inward mystic fire as their brethren bore at the holy shrines, now strengthened and purified, it may be, by suffering and sorrow. The congregation, all standing according to custom, shows no sign of weariness although the service lasts three hours. They are hungering for the consolation which speaks to them in song and ritual. Special music had been arranged in honor of the coming among them of the Archbishop, and seven canticles of exquisite beauty were carefully rendered. As the service proceeded, the emotion of pity was forgotten in rejoicing that the soul of the multitude could still respond with so much devoutness to the message of the sweet sad music.

The great act of worship reached its climax, and the clergy retired behind the *iconostasis* for the consecration and the partaking of the sacred Elements. The silence deepened, save for the sweet low chanting, of the choir, and I was almost startled as a priest emerged from behind the closed gates



of the *iconostasis* bearing, for me, too, the priest's portion of the sacred Elements. It was a wholly unexpected privilege, and—all else apart—it seemed to draw me nearer than ever before to those in whose sorrows I had deeply sympathized, but in whose Thanksgiving I now shared fully for the first time.

A song of praise, the *Great Glorification* rose triumphant above the assembled throng. The glad characteristic throb of the familiar Russian bells was lacking, but a clear silvery peal which the artistic skill of the people had somehow constructed in spite of difficulties, formed a touching substitute.

The service took its course. The people came up, one by one, to receive the cross upon the forehead, the outward token of the blessing of the Archbishop, outlined with a brush dipped in holy water, a reminder of the Sacrament of Baptism. Each received a morsel of blessed bread, and the service closed with a short sermon, and the usual evening prayer.

It would not be strange if the people of our country, imbued, as is our age, with practical realism, should enter with difficulty into the mystic soul of the Russian, who counts as essential much that to us might seem superfluous. Much effort is made to enter into closer communion with the Eastern Churches. We may not forget that theological agreement is not all we need to establish sympathy. We have to draw near to the soul of the people. The Russian is an oriental, be he Slavonic, Kalmuck, Tartar, or of mixed race—all were present in that tent of worshippers—and the Oriental is a mystic. It is this feature of the Russian faith that we have to consider in our relations with the Church, alongside all questions of theological assent. May it be given to those of us who are to deal with questions of relations with the Eastern Church that we may share, in our degree, in this holy mysticism, so that we may have such understanding as may bring about, in the deepest sense, that soul-union which alone can put an end to our unhappy divisions.

#### CZECHO-SLOVAKIAN ORTHODOX IN AFFILIATION WITH THE AMERICAN CHURCH

**M**ORE THAN one million members of the Czecho-Slovak Orthodox Church in the United States are to enter into close affiliation with the Church as a result of conferences held during the past month, between Bishop Gorazd Pavlik, of the Czecho-Slovak Church, and Bishop Thomas F. Gailor, President of the Episcopal National Council, and officials of the Foreign Born Division of the Department of Missions of that organization. This is another big step forward toward Church Unity.

Following a memorial from Bishop Pavlik, urging "the mutual fellowship of our respective Churches", the National Council, at a meeting held December 14th, adopted a reply, which has been forwarded to the Czecho-Slovaks, in which assurance is given that "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".

Under the agreement reached, provision has also been made, at the request of Bishop Pavlik, that the Department of Missions shall "keep in vital and intimate touch with the situation, need, and development, of the Czecho-Slovak Orthodox Church both in Europe and America."

This important ecclesiastical rapprochement between the American Church and the Church of Czecho-Slovakia has been brought about through the declarations of the latter at ecclesiastical mass meetings held in Prague in 1921, that its dogmatic standards have the same foundation as those of the Anglican Communion, as well as the fact that Bishop Pavlik was regularly consecrated by the Serbian Orthodox Church, whose orders are recognized by the Anglican Churches as apostolic.

Previous to the submission of Bishop Pavlik's request for intimate coöperation between the two Churches, he had a conference with Bishop Gailor and the officials of the Foreign Born Division of the Department of Missions, at which Bishop Gailor gave assurance that the Church would be glad to assist the Czecho-Slovaks in every way to realize the ideals toward which they were striving. Following this, the first preliminary council of the Czecho-Slovak Orthodox Church in America, was held in the Board Room of the Church Missions House, No. 281 Fourth Ave., New York. At the Conference Bishop Pavlik presided, and men and women delegates were present from organized parishes in New York, Perth Amboy, Palmertown, and Masontown, Pa. Parishes at Monessen and McKeesport, Pa., were also reported in process of organization. The New York congregation, holds Sunday morning services in St. Thomas chapel, East 60th St. At this conference, the memorandum was adopted asking for intimate coöperation between the two Churches.

An interesting feature in connection with the agreement is a special exhibit of Czecho-Slovak arts and crafts, which has been put on view in the display window at the Church Missions House, together with a large collection of scenes in Czecho-Slovakia, which are shown daily. Among the exhibits is a copy of the third volume of the famous "Kralicka" Bible which was published in Bohemia in 1587. This ancient book is one of the standard Bibles of the world, and ranks with the Luther Bible of the same century and the King James Bible of 1611. Copies of the Kralicka Bible are exceedingly rare.

#### FIRST EPIPHANY

O Lord, we call upon Thy mercy great  
To hear thy praying people as they call,  
That Thou would'st grant true knowledge to them all  
Of what pertains to this their present state,  
That by Thy grace they may their sins abate  
And faithfully fulfil both great and small  
The things that keep them from eternal fall,  
And that to Thee themselves may consecrate.

For as Thy Son didst come to man below  
In human flesh Thy mercies great to show  
Grant that as we did God as man thus know  
We be found worthy e'er to be renewed  
Within, and by the Holy Ghost endued,  
Be fully with Thy Holy love embued.

H. W. T.

#### CEILED HOUSES

Then came the word of Jehovah by Haggai the prophet, saying  
Is it a time for you yourselves to dwell in your ceiled houses, while this  
house lieth waste? Haggai I. 3-4.

"WHAT ARE THESE CEILED HOUSES?"

Asked the Prophet coldly—

His eyes like smouldering fires,

And the people answered boldly—

"These be our houses, Man of God,

The houses where we dwell."

"AND THESE HALF-BUILT WALLS?"

And they answered, timorous-boldly—

"That is the Lord's House, waiting safer times

To finish building . . . . .

We have had so much to do . . . . .

Our flocks to tend, our crops to rear,

Our wives and little ones to guard and cherish,

Our cities to repair—

And all o'erburdened with the care

Of foes against us everywhere."

Then flamed the God within him—

"Is this a time to hap yourselves in comfort,

And the Lord's house still unbuilt?"

—The Southwestern Episcopalian.

IT TAKES a clever man to build a fire on an iceberg. This is what is required of many a minister on every Sabbath morning of the year.—*Western Christian Advocate.*



## The Russian Church and the Attitude of Western Evangelicalism Toward It

An Address Before the Executive Committee of the Federal Council of Churches at Indianapolis

By DR. JOHN SHERIDAN ZELIE

Who Was Sent to Russia by the Federal Council to Administer Relief in Russian Religious Circles Under Herbert Hoover

THE SUBJECT assigned me, The Situation in Russia, would be the despair of even the expert. Whoever would know anything about Russia must be content with fragments. Whatever one may hear about Russia is probably true in some one locality in Russia but we must expect it to be immediately contradicted by the situation somewhere else. And, therefore, instead of the larger subject, I will speak on the more limited theme of The Russian Church and the Attitude of Western Evangelicalism Toward It, and offer such conclusions as I have arrived at through being your representative to that Church during the past summer.

The detailed story of that mission I have already laid before you in different ways. The Federal Council took the unusual step of choosing the clergy and leaders of the Russian Church as the special beneficiaries of the relief which it had to offer. The Lutherans, Baptists, Mennonites, Friends, Anglicans, Catholics, Reformed, and Jews, had taken measures for the relief of their own populations. But the great mass of Russian Churchmen, representing 85,000,000, had been left to shift for themselves without a message from anywhere, in the time of their great distress. As a great and trusted Jewish sociological expert said to me: "There is no class in Russia more destitute, forgotten, and neglected than those you are sent to help." His words measured the importance of your mission.

I was the mission of a great and prosperous portion of Christendom to the most distressed and persecuted Church in Christendom. It involved no negotiations about unity, it raised no questions of doctrine, politics, or orders. It was a mission to a Church with which none of our represented bodies were in communion, and was undertaken as the most sure and direct means of expressing the sympathy of the West toward the whole imperilled spiritual life of Russia. It took no engagements for the future, and did not think too precisely of the event or the next step. One step was enough just then. I cannot say too much of the grateful amazement with which the Russian Church, in the persons of thousands of its troubled leaders and adherents, received this help. And I am glad to say that this generosity can in a measure be still supplied through the present winter.

What I wish to recommend is that the Federal Council, having achieved this point of advantage, shall continue to use it, as it can, to enhearten the best elements in the disintegrating and persecuted Russian Church. It may do other things, but the saving of religion in Russia demands some effective testimony toward the Church which, with all its terrible faults and backwardness, still represents the great mass of Russian Christians.

The world has three great Catholicisms: the Roman, the Eastern, and the Anglican. The Roman is shut tight against all conference with us; its policy is closed as toward evangelical Christendom. The Anglican is more and more open to coöperation and conference. The Catholicism of the East today welcomes, in a way of its own, the friendly counsel of the Western Churches. Long ago Dean Stanley, who fell in love with the Russian Church, which also fell in love with him, spoke of its peculiar characteristics when he said that: "It unites a religious fervor unparalleled in Europe with a surprising tolerance of the faith of others, and so ready a recognition of our point of view. It alternately cuts across the narrow prejudices both of Protestantism and of Catholicism. It aims at no subjugation of other communions."

What he deplored is what we also deplore, that the religious principle, so strong and simple, was so little directed against the moral evils of the country. And there is the rub.

Much of its disaster today is due to the fact that it acquired no social program, or else began to acquire it too late. The needs it ought to have touched, and did hopefully begin to approach in the brief, free months of the Kerensky regime, have now become the province of wholly irreligious men. The leaders of the Russian Church know this only too well. But shall the answer of the West be that they have forever lost their chance—that practical wisdom dictates that we, shall now throw our help with fresher forces and enterprises, letting that Church crumble to decay; or shall we adopt a policy and attitude of help and sympathy toward what is best and most promising in that Church? This Council will have more and more to say about this attitude. Its name is known today in thousands of households in Russia. In Petrograd, in Moscow, best of all, perhaps, in that Canterbury and Glastonbury of Russia, Kiev, in Odessa, and the Crimea. In Kazan its name is at least known. Many are still puzzling out what it can all mean. And so I plead for an attitude of definite help toward that communion as a resourceful way of assisting in the coming days of Russian Christianity.

Our attitude toward this matter will be largely determined by our general attitude toward the ancient communions. If that be one of traditional dislike and distrust and fear, we shall view with suspicion all efforts which seem to give any of them countenance or support, as if in so doing we gave our support to all that was worst in them. A great many people always "go up in the air" at the very mention of what is Episcopal. But having been myself brought up a Congregationalist, I long since got over that foolishness. There are many who can never take a fresh view of anything pertaining to these ancient communions. Their sense of past errors, superstitions, and supine identification with so much that is hideous and wrong, is too great to permit of any sympathetic effort. Safety for them lies in constant suspicion and fear, and the fear persists even after the opportunity opens for making things better.

I plead openly for a continuation of the policy which insists, whatever else may be done, that a constant, open, brotherly, and helpful testimony and attitude be offered to all that is best in the Russian Church. Its overthrow and destruction are resolved upon, not because it is the Russian Church, not because the government prefers some other form of religion, but because it unmistakably contains within itself the great mass of what religion there is in Russia.

Russia will soon be open to all manner of religious effort from the outside, and the opportunity will attract. It will even seem to impose an obligation. We ought beforehand to have some sketch of policies to what that obligation is and how it shall be pursued. It may be so understood as to weaken the whole religious situation in Russia while we think to help it.

I propose first that what is done be done with full recognition of the priority of other communions than the Russian, which have long existed there. The Lutherans with their more than 3,000,000, the Reformed with their 85,000, the Baptists with their 38,000, the Mennonites with their 66,000, the Anglicans with their 5,000. All of these have an importance out of proportion to their numbers. Whatever is done ought to be done only after fullest conference with all these. It might even prove to be the highest wisdom to pour all our strength into assisting some of these, using their present advantage, rather than anything else. But certainly it is no time for everybody to plunge in. The more isolated and divisive efforts there are, the more they will be welcomed by those who seek



the overthrow of the major Church. We do not want to introduce into the Christianity of Russia a situation which this council is doing its utmost to bring to an end at home. We may be too easily flattered by ready reception likely to be given to all sorts of religionists in the near future. Each one of them will be one more of the forces counted upon to drive a wedge into and further to disintegrate the Russian Church.

And yet, after saying this, that priority ought to be given to those first upon the field, I think it needs to be said that we need not take our whole judgment concerning the Russian Church from them. Just lately I was speaking with a representative of Western Christianity, who exercises an oversight toward certain congregations in Russia, and had it been left to him, I feel quite sure, that the important mission of the Federal Council during the past summer would hardly have been undertaken. He stated frankly that he would help feed the Russian religious as famine sufferers just as he would any other, but as for extending any help to them as another Christian Church, he would wait a long time to see whether they brought forth any fruits that justified it. In the past, the Church he represented had doubtless felt and suffered from the heavy hand of the Czarist Orthodox Church. It is not for that Church that I am pleading, but for a Church which was for a brief space in the way to free itself of its long submissiveness to that regime, trying to shake off its long torpor and petrification, and recover from the paralysis which for centuries had allowed it to make no experiment.

Everybody out of Russia is daily watching to see what change will happen within it. Those within Russia are daily watching to see what will happen from without. Rome stands more than ready to take and absorb this Catholicism which looks westward for help. But it dreads the Roman terms and it prizes everything it can hear of interest and sympathy from the freer Churches of the West.

The Federal Council should, I believe, make great account of the efforts and negotiations now carried on for scores of years between the Anglican Communion and the Russian, looking toward terms of union or recognition. Doubtless this attempt would have eventuated before this in an intercommunion between these two great Churches had it not been that the Russian Church has been rendered incapable of united official action. Had it come to pass, it would have been an advantage to the whole Christianity to which we belong. There can be no question about this or that communion profiting by such a move. We have come to a position where we ought to be perfectly willing for somebody to profit by it. If one chooses to put it that way, the profit of any kind in matters Russian is not a thing to be thought of for a weary while to come.

A closer union between the Russian Church and the Anglican, and freedom of communication between them, would today be almost the best thing which could happen to the Russian Church. If the freer time comes, it would seem to be a thing which all of us might rejoice in, that the Russian Church should have the benefit of the counsel and interchange and fellowship of the great body which it can perhaps better understand than any other. The mission which you gave me to the Russian Church was so richly and unexpectedly facilitated by the Archbishop of Canterbury, as I was on my way to it, the act of this Council received from him such gracious acknowledgment and support, that it becomes us to acknowledge as cordially the long and patient negotiations which he and his Communion have carried forward these many years toward the assistance of this Eastern Communion.

The original purpose of this Council to send not only the one representative to which it was strictly entitled, but to go further and send a Commission of Goodwill, and to head that Commission by one whom the whole American Christianity would gladly see represent it, Bishop Brent, whom also the Russian Church would have welcomed with confidence and delight, was nullified by the refusal of the Soviet Government to allow this Commission to enter the country. They might have felt more at home with a priest, but surely nothing was lacking in the welcome they gave to a pastor. May the day come when that Church, which is daily more and more distressed, have the aid, which it is so willing to receive, of both the episcopate and the other Christian ministries of the West!

The Young Men's Christian Association, which is not a Church at all, has been able by that very fact to touch the whole situation of Christianity in Russia with more liberty than any other organization. To it we owe very much, perhaps most, of the familiarity we have today with the Russian Church, and sympathy with its distress. Strangely enough also, its representatives, themselves not ecclesiastical, have been won upon by that warmth and depth and beauty which are in that Church. Discounting much that is repellent in that Church, overcoming much in their own training which would render them naturally unsympathetic with it, they have yet been the ones to make us feel its richness, its spiritual gifts, and its fascination. The Young Men's Christian Association leaders have come in touch with its prelates and, at times, with its great assemblies. Their counsel has been sought by Russian leaders in that great problem of what they should do to reform their Church, and to a very large degree they have become, to the West, interpreters of that form of Christianity, and, in a thousand ways, of help to the Russian Church, and trusted by it in its present distress. I have never found one of its representatives who did not believe in and wish to assist the efforts being made for its relief. It escapes the suspicion, to a large degree, which, in that land, inevitably attaches to the efforts of any Church from the West.

The very foot-looseness of the Young Men's Christian Association, its flexibility, its fitness for doing a temporary work, if need be, and departing, or serving an emergency and no more, without trying to set up institutions everywhere, the thing which the Russian dreads and fears from the outside and which is so unwelcome to him, renders it one of the most available forces for help in Russia.

I come now to speak of what must probably, sooner or later, come before this Council and require its action and a definition of its attitude, and that is whether it shall accept what is called "The Living Church" as practically the most feasible portion of the Russian Church with which to have dealings. Already that portion of the Church looks hopefully toward this Council for recognition and assistance. It has invited it to send a messenger or messengers to attend its approaching assembly. And the main question is whether for practical purposes we shall accept it as representing the best in the Russian Church.

It is not easy for people at this distance to make out just what the "Living Church" is, and I may add that it is not much easier in Russia itself. Months of inquiry on the scene may leave you as much at a loss as when you began. Its prevailing character is anything but clear. It contains within it nearly every type, from the sincere reformer to the agent of the present government. It contains men who have joined it as perhaps the quickest way of accomplishing some one reform in which they are interested, though deploring many other of its activities. It has place for the opportunist, the ambitious, those who wish to profit by the present disorder, for the real evangelical, for the Christian Socialist, and for the real enemy of the Church as well. Nothing is more difficult to make out than the prevailing character of this Church party. I spoke of offering testimony of Western sympathy and support to the best elements of the Russian Church. And the question is: "Shall we take the 'Living Church' as being the group which best represents that in the Russian Church which we wish to strengthen and support?" The answer is far from easy and ought to be given very slowly.

In a conference called in Moscow during the past summer, attended by 146, 36 expressed themselves as willing to align themselves with it, 36 against it, the rest refusing to say. The "Living Church" has assumed the High Administration of the Church and offers itself as such in the present difficulties. The Patriarch has never abdicated, but just before his imprisonment delegated his duties, for the time, to another who has never been allowed to assume them. The Soviet Government has aided and encouraged the "Living Church" so that men who chose not to obey its commands have been in peril. The earnest and devoted Churchmen have been sorely put to it to know whom to accept as their leaders. In one of the cities where local Church life had been made extremely difficult, a group of laymen addressed a respectful inquiry to the Government asking whether Church and State were really separated as provided in the statutes, or, if not, whether they were to take the mandates of the "Living Church" as the orders of the



State. The reply was that the government did endorse the "Living Church" but only to a limited extent. That for themselves, they would prefer a church so advanced that atheism might be openly preached from the cathedral pulpits, as in some of the American Cathedrals.

Much clearer evidence than is now at hand is desirable before we are justified in accepting the "Living Church" as the real, active, forward-looking one of the Russian Church. It is far from evident at this time that in the "Living Church" we can address the best and inmost heart of the Church in Russia.

Whatever of value is done from the West, must be done with the purpose of submerging ourselves in it, seeking no conquests or laurels in new missionary effort, putting ourselves at the service of Russian Christianity, and ready to withdraw when the work is done. To seek to institutionalize ourselves there in permanent form seems likely to be a mistake.

The difficulties of Russia are not all Bolshevik difficulties. Many are purely Russian. There is in the Russian soul a tremendous capacity for suffering, and this is easily turned even into self-destruction. The highest purposes become easily lost in endless argument.

The Churches here represented have borne a testimony of sympathy and readiness to help in a way which escaped all controversy. I believe it meant more spiritually even than it did materially. The way is opened up and may be opened up more freely, and the inspiration which prompted this move will be called upon to make others.

## EMOTION

BY THE REV. J. F. WEINMANN.

**Q**UANT SPEAKS of his faculties. We say we are at least a kind of trinity within ourselves. Indeed, eminent theological authority reasons from the being of man to the Being of Almighty God. Man has, as a fact, no other means of approach. We shall know more of the mystery of the Being of Divinity when we know more of the mystery of the human soul, more of humanity.

Man, then, is a complexity. We remember, we resolve, we think, we feel, and we will. We say we know and are moved; that we determine. Be it so.

But let us pause lest we esteem lightly of these, *emotion*. We pay due and proper tribute to intellect, knowledge, and, as we say, men of brains. Furthermore, we like folks to have some will about them and not suffer themselves to be blown hither and thither, as the Scriptural phrase hath it, by every wind of doctrine, and by every fancy that meets them in their path. We honor men, not of caprice, but of judgment. We are told that we can do what we will to do. He can who thinks he can. As a man thinketh so is he. And we ought to will to do, and we can will to do what is right to do, and what is right to do is written for us in the ideals that have come down to us, and that are of our fabric and life. We have a compulsion toward the ideal and something fortunately hurts us when we shift. God seeks always to save man from himself. There is an urge in life and in each individual soul toward the "star-domed" height of the "paradise of his ideal".

Also we pay fond tribute to memory, not that within us that enables us to forget, but that within us which is the fair sister of emotion and that serves as the picture gallery of the soul. Great is memory. Riches may take to themselves wings and fly at the turn of fortune's wheel; friends may grow self-absorbed and troubled with "conceptions only proper to themselves"; or when we need them most leave us themselves for their own long, long trail; health, even, may leave us when in the thick of our obligations we need most to be strong. Not so memory. Not while in this life we continue our conscious and intelligent selves. Every prized and priceless jewel within her golden casket continues ours, not for today and tomorrow, but for ever. It is said that it is probable that we forget nothing. Let us rather say that we forget nothing that is lovely, and sweet, and of good report. Let us say that an enabling and an eternal Love dissolves out of the picture all things that hurt and offend, and brings into clearer outline and into sharply defined relief all that we could wish to treasure. Accumulated in the stress of the wilderness of this world, given to compensate for the frequent hardships of life's

journey, gathered and collected together as loved possessions as flowers are gathered in the springtide of youth—memory can never be lost to us.

We pay due tribute to memory, to knowledge, and to will. But let us not esteem lightly emotion. It is not by any means the mere foam in the cup. Far from it. Emotion is of our common structure. It is perhaps only trite to say that life is shot through with feeling, that life without it is but dry bones and a skeleton. So much so that coldness arrests and startles us, and makes us fear. Bloodlessness dries up humanity at the root. Life marks and honors in every walk the creature of human feeling. Let emotion run off with him, we say, rather than that he shall not care. Much is comprehensible, secured to us and secure, only in terms of feeling. Emotion, little trembling offspring in the economy of man's but dimly lighted cosmos, does not scoff at reason. Emotion ignores reason, or sees through, or over, it. Emotion is as an intuition. It knows no need of arguments for its belief in *le bon Dieu*. Emotion bathes itself the livelong day in the thought of the enfolding Divine, the love that will not let us go. Emotion speaks not in the language of proof. Dear me, no. There has got to be a God: or emotion will make one, for it is the living factor or element in the air it breathes. My heart knows at once that there is a God. You can reason as you will, but the heart knows. "The secret of the Lord is with them that fear Him." With St. Paul the heart murmurs, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day".

Emotion is of our fabric. A poorly-paid servant, let us say an officer of the law, plunges into a burning building, as we may see almost any day in the city newspapers, and carries to safety a perfect stranger to him, and in defense of his action, in explanation of his emotion, he asks simply: "What would you have me do? what do you thing I am?" A friend to shield another that must not, dare not, be exposed, says, "Yes, I did it; he didn't; take me and let him go—back to his family; he is innocent, let him go and don't be foolish". And does this man, then, in durance vile, languish and pine? Not he. His fair name soiled, and broken, and dragged in the dust, his unmerited ostracism and disgrace—these are sweet morsels to him and weigh not the least in the scale of his devotion.

But devotion is emotion. Will one then ask that religion be written in terms, alone, of cold figuring and logic? It is impossible from all the analogy of human life that is known and felt. There is no one, two, three in the aspirations of the soul; no A, B, C, D,; no A one, B one, and so forth on down until we come to a cold and unfeeling Q. E. D. God's fair, fond secret is with those that need and love Him. Do you love God? Does each sweet flower from its crannied wall cast a hush upon you and speak of a Heart and a soul, of a Beauty and an Intelligence whose wondrous Name is Love? Then you know God, and for you He exists everywhere, from the first dim annals in the early record to the latest flower you pluck, through your tears, on the grave of your loved one. His secret is with those that love Him and know Him and fear Him, and that ask not, know not, why. When this soul suffers, and there is no soul but suffers somewhere, somewhen, somehow, when it is denied or disappointed, when in the watches of the night it is alone, when it is forsaken or misunderstood, when one by one the friends of its youth take their places in the long line of those that are of the larger number, and of the brighter, fairer morning, when darkness settles upon it, and its light flickers, when it does not fail in the last pressure of a feeble grasp—when, through these waters of different depths, this soul is asked by the change and chance of its uncertain life to go, this is what emotion sings, and here emotion is religion, this is what sings and, singing, suffers and is strong:

"Oh, yes, I know He cares;  
His heart is touched with my grief;  
When the days are weary, the long nights dreary,  
I know that my Saviour cares."

IT IS THE Catholic religion which alone has the power to unify in love. It alone can make it possible for man to realize, in terms of everyday life, that ideal of brotherhood which was a vital principle in the life of our Lord's early disciples.—  
*Henry Lowndes Drew.*





## CORRESPONDENCE

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

### THE CONCORDAT IN GENERAL CONVENTION

To the Editor of *The Living Church*:

I HOPE that it is not too late now, on reviewing the whole discussion since General Convention, for a member of our own commission to state, from its point of view, the real facts in the negotiations and legislation on this subject.

The main fact is that the so-called "Concordat" Canon was finally adopted by a substantial majority in both houses. But you have declared it to be "unworkable". If that is the case, it is largely due to such facts as these:

1. First, failure to remember the war-origin of the movement and the form and character of the measure as only a special proposition, and not an attempt at formal ecclesiastical union.

2. Second, the popular but unauthorized and misleading use of the term "Concordat" in this connection. The word never was used in the negotiations themselves. It always implied too much, as shown in the discussions in General Convention. The Proposals distinctly say: "While our earnest desire is the reunion of the separate Communion of Christendom, we would disclaim any purpose in these approaches of attempting a formal merger of the Congregational or other Churches with the Protestant Episcopal Church. We believe that a practical approach towards eventual union may be made by the establishment of intercommunion in particular instances." That was the only purpose of the original movement. The General Convention of 1919 spoke of the proposals gratefully and correctly as "a first step toward eventual Church Unity", involving only "certain relations". Thus, under the Proposals themselves, our only concern was with the *ministers* of other Churches, not with their *members*. Plainly, this was often forgotten in General Convention, in some of the conditions sought to be imposed.

3. Next, this was particularly true of the insistence on a pledge by the re-ordained minister's congregation, always to receive the ministrations of one episcopally ordained. The utter irrelevance and futility of this, especially in the case of army and navy chaplains, to say nothing of its presumption in other cases, ought to have been apparent at once. The two commissions, in their legitimate discretion, had already declined, for these reasons, to favor this recommendation.

4. Lastly, the refusal of the House of Deputies to concur with the commission and with the House of Bishops in providing for the adaptation of the ordination service in such "special cases"—even when approved by the Presiding Bishop, or by the Bishops of the Province. Why should the Church not have trusted its bishops in such cases, as it trusts them in the Consecration of Bishops for Foreign lands (Canon 15, Sec. II)? Certainly, it is no fault of the Commission if the Canon is unworkable at this point and has to wait on another possible constitutional amendment three years hence.

In your editorial of October 7th, there are charges of a defiant and reckless spirit in our Commission's action and recommendations, which I believe you would, on second thought, have omitted. But you say that the Congregationalists "neither signed nor accepted the proposals to which our commission made, nor had they given their approval to the terms of the Canon proposed by our commission". The fact is that the Canon, as presented in our report, was both recommended by a joint committee of six and also fully adopted by the members present of both Commissions, in joint session, Dec. 1, 1921. Both Commissions were just as ready to act favorably, too, on the proposals and did actually so act on almost the whole, until an amendment was offered at the last moment by a member, not of their commission, but of our own. Even this was neither refused nor ignored but, on account of the lateness of the hour, was recommitted to the committee of six, which, owing to deaths and other providential cases, was never able to meet again. As to "precipitate haste without receiving their assent", it is enough to say that for nine months afterward, every effort was made to procure another joint session to secure their full assent and even their signatures, but this, too, proved practically impossible. The further fact is that it became apparent that it would be useless, under the circumstances, to prolong negotiations, on this particular measure, after General Convention. There was nothing left to our Commission but to present the results already arrived at.

The *Congregationalist's* editorial of November 9th rightly emphasizes the original purpose and limited scope of the movement and concludes: "If this measure could have been adopted, unencumbered by partisan and arbitrary provisions, it might have been of value". The editor plainly was not warranted in saying that "the amendments were introduced by the High Church party with the *deliberate purpose* (italics mine) of making the Canon unacceptable to the Congregationalists"; but that is what the amendments (not our Commission's Report) actually have done, and you yourself state that "the High Churchmen opposed the proposals throughout." The statement that "the Concordat as presented to the Episcopal General Convention never received in any form the full sanction of our (Congregational) Commission" is true so far as some members of that commission, who were not present at the last joint session, are concerned. But those of them who were present certainly did give their full sanction to the Canon as finally presented to the General Convention; and if a subsequent joint session was not held and their entire set of signatures not secured, it was not, as already said, for lack of effort, to that end, on our part. For this failure, the *Congregationalist*, at least, is gracious enough to say, "no one was to blame"; and further that "the proponents of the Canon labored with good faith and sincere Christian earnestness to carry the work of their commission to a successful conclusion . . . We have no regrets for the negotiations". This does not sound as if the Congregationalists felt either "trifled with" or "insulted" by what has been done.

The upshot of the whole matter, then, seems to be this. The workability of the Canon in its present shape is of little relative importance. The really important thing is that the General Convention did pass the Canon, and that this at once became the mark of our continued good will in the matter of unity. It did help to restore our prestige in this great cause, temporarily lost in this country, by the action of the House of Bishops on the memorial to it—in 1918—on the same subject.

All this, instead of barring, really opens the way for further negotiations with the Congregationalists and others in a larger and more formal scheme of union. A recent letter from a member of the Congregational Commission speaks of "the action of your Convention in its really great significance" and of "our going forward now to the comprehensive proposals of Lambeth, up to which it has rendered invaluable service in leading."

BOYD VINCENT.

### CORPORATE COMMUNION FOR SOCIAL WORKERS

To the Editor of *The Living Church*:

AT THE meeting of the National Council, held on Dec. 14th, the following resolution was passed:

RESOLVED: That the National Council provide that the Second Sunday after Epiphany be set aside as the Sunday for an annual Corporate Communion of all social workers who are members of the Episcopal Church; and that the President of the Council be requested to set forth a collect, and to submit it to the bishops for this purpose.

In response to this request, Bishop Gailor has written the following collect for use on the Second Sunday after Epiphany, Jan. 14th:

Almighty God, our heavenly Father, who has taught us by Thy dear Son to love Thee, and to love our neighbor as ourselves; send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men: grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering, or oppressed: fill their hearts with love for the friendless and the fallen; and sustain them in all their work—striving with the consciousness of Thy presence and approval—until, at last, by Thy mighty power, over this troubled world the dawn breaks, and the shadows flee away: Through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen.

May I ask the use of your correspondence column to bring to the notice of your readers this action of the National Council?

CHARLES N. LATHROP,  
Executive Secretary.



AN UNPRECEDENTED EVENT

To the Editor of The Living Church:

I AM VENTURING to write you about the very remarkable ordination service which we had here at Calvary Church, Pittsburgh, Sunday morning, Dec. 10th. It was a joint ordination by ministers of our Episcopal order and by Dr. Frederick E. Emrich, a minister of the Congregational order. It seems to me well worth notice in THE LIVING CHURCH, and possibly you will be interested to make some comment on the whole matter.

The occasion was the ordination to the priesthood of the Rev. Laurence F. Eames, who was made a deacon by Bishop Lawrence in Massachusetts last Ascension Day. Bishop Vincent, of Southern Ohio, was the ordaining bishop, and the Rev. Albion C. Ockenden, the Rev. Lewis B. Whittemore, the Rev. Edwin J. van Etten were the co-ordinating presbyters of our Church. A most interesting and significant circumstance was the arrangement by which the Rev. Dr. Frederick E. Emrich, minister in Congregational orders, joined with us and with the Bishop in the laying on of hands.

So far as I know this is the first time in history that our ministers have joined with Congregational clergymen in an ordination service. According to the Lambeth proposals, we have expressed our willingness to receive Congregational commission in addition to Episcopal ordination. It is to be a mutual "give and take" arrangement. Here then in Calvary Church we have led the way along this line. I, for one, am devoutly glad that the very first instance of such joint, or double, ordination could be one in which our Church "takes" rather than "gives"!

The question of Orders is a big one and cannot, of course, be settled in a casual, or "snap-shot", sort of way. I hope that this ordination of Mr. Eames may rouse interest throughout the Church. May it not prove to be the forerunner of better relationship with all our brethren of other Christian Churches, in the days to come!

I hope that you will print this letter as an incident which seems to me well worthy of notice. EDWIN J. VAN ETTEN.  
Calvary Church, Pittsburgh, Pa.

THE BINDING FORCE OF AUTHORITY

To the Editor of The Living Church:

IN YOUR editorial, "Dr. McConnell's Apologia", you quote, "Since all dogmas rest upon the same authority, the infraction of one of them breaks the binding force of the authority itself" (p. 191).

Isn't the proposition false in its premise? An analogue is this: the state makes laws concerning crimes. If I break one of them, say, against murder, does that break the binding force (for me) of the authority of the State?

Le Seuer, Minn., Dec. 9. C. F. H. BEAULIEU.

"THE MEN AT THE FRONT"

To the Editor of The Living Church:

IN THE December 9th issue of THE LIVING CHURCH, I read your editorial, and the letter of the Rev. Mr. Penfold, of Providence, on the request of Bishop Roots to be relieved of his duties at Hankow, China, so as to aid in the work of the National Christian Council of China. All I know about it are these two articles, but my reaction was that a move towards Christian Unity had been made in the West as significant as when the Committee on Faith and Order went to the Eastern Churches. This Council is a national effort on religious subjects similar to the lines of Chinese nationalistic desires in policies and economies, and is what our Church recognized when the *Chung Hua Sheng Kung Hui* was organized in 1912. I met Bishop Roots, then, in Shanghai, but I feel I know his character better from the comment of a French diplomat who said to me in Peking, "I once worked with a little Bishop in Hunan for over two weeks on indemnities arising out of the Boxer troubles. He was so fair and tried to decide everything on its merits, and not whether it was Catholic or Protestant." I said, "Was his name Roots?" and he replied, "Yes, that's the man."

Surely, we, too, can trust him and let "the men at the front" do what has often been prophesied—work out a tentative plan of Christian essential unity, though not of uniformity.

Is not this "fear" and anxiety much like the fears of the early Hebrew Christians, and, if the stay-at-homes arouse opposition to this work on the battle line, is there not a chance that they be found "even to fight against God"?

ADDIE HILLARD GREGORY.

INSPIRATION AND EVOLUTION

To the Editor of The Living Church:

THE REPLY of J. G. Hubbell to my letter printed in your issue of Nov. 25th which you chose to give the heading Nicene Creed and Evolution, is appreciated by me. However I think you should make it known that I am not responsible for the caption linking the Creed with the subject of Evolution.

My letter disputes your assertion in the editorial referred to (Nov. 11th), that the Church "has never committed herself as to the literal inspiration of the Scriptures", and my purpose was only for information as to the meaning of the language of the Nicene Creed "Who spake by the Prophets", the Ordination obligation with reference to the Scriptures, and I now add the Collect for the Second Sunday in Advent.

Mr. Hubbell's illustration taken from the Church, is most certainly convincing as to evolution, but *within the species*, all human, and all having Christianity as their motive. The organization developing from the Divine Parent into branches designated as the Orthodox-Eastern, Anglican, and Roman remain apostolic, while those that "spring full-fashioned into being" have an origin in independent modern ideas of democracy and freedom. The scriptures surely teach theocracy in the beginning, now and forever, regardless of philosophic theorizing as to Creation or man's most advanced conception of ideal government.

The development of the *Equus* from *Eohippus* (both of the same original species) does not prove to my mind that MAN was in the beginning a development from a worm or a tadpole.

Anderson, S. C.

A. W. TAYLOR.

[EDITOR'S NOTE: Correspondents rarely ever are responsible for the captions to their letters as they rarely ever write them, but leave them to the editor. He tries to reflect carefully, in the heading, the salient point of the letter, but is not always able to say what is in the writer's mind.]

THE GATES OF HELL

To the Editor of The Living Church:

A DIFFERENT interpretation of "the gates of hell", and the promised security of the Church (St. Matt. 16:18) has indeed been offered by the Rev. J. F. Weinmann in the issue of THE LIVING CHURCH for Dec. 9th. Almost any interpretation would be better than the usual explanation of those holy words, deluding us with the idea that the Church will survive any kind of neglect and laziness on our part. Mr. Weinmann's solution of the words is certainly better than the usual one.

Searching for a long time for a more satisfactory exegesis of those basic words, I found some time ago a most illuminating explanation given by Bishop Horsley, late Lord Bishop of St. Asaph, in a volume of sermons published by Swords, New York, 1811. The Bishop writes, "Promising that these gates shall not prevail against His Church, our Lord promises not only perpetuity to the Church, to the last moment of the world's existence, notwithstanding the successive mortality of all its members in all ages, but, what is more, a final triumph over the power of the grave. Firmly as the gates of Hades may be barred, they shall have no power to confine His departed saints, when the last trump shall sound, and the voice of the archangel shall thunder through the deep" (page 173).

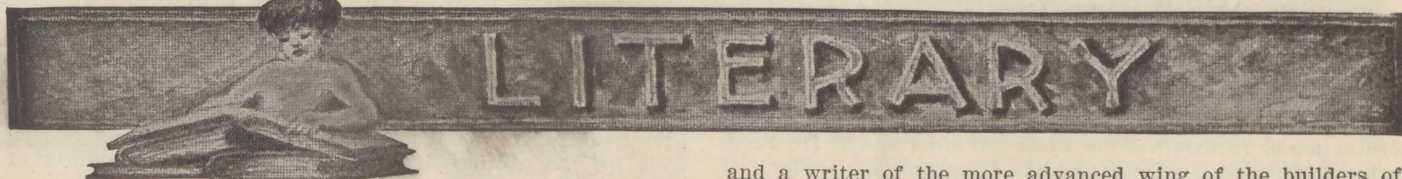
If I understand the Bishop's interpretation correctly, he suggests that the gates of hell are the gates of the intermediate state, and puts the point of invincible energy inside those gates, and so stirred by the sound of the trump of God, as to arise and batter down the gates of the prison-house by the pressure of waiting souls, multitudes, which no man can number, and with a force which satanic energy cannot prevail against. It is the irresistible rush of the waiting souls to meet the Lord in the air.

Oxford, N. C.

F. H. T. HORSFIELD.

THE MORE we think about God, the more we worship Him, the oftener we receive that Sacrament which He has left us, the more real the thought of Him becomes. After Sunday is past, that thought does not pass. It comes to us in moments of decision. It guides our choices. It stays our wills forever from certain deeds and courses of action. The light goes out on His altar, but never in our hearts. For our faith is not a mere formal assent to the existence of a Supreme Being. Our faith is a living, growing, evolving thing, born in Holy Baptism and Holy Confirmation, nourished and strengthened in Holy Communion, taught and toughened in the test of daily living.—Wallace Herbert Blake.





### SOME OF THE NEW BOOKS

*The Simple Gospel.* By H. S. Brewster. New York: The Macmillan Co.

Mr. Brewster, a priest in our own Church, declares that the Beatitudes preface, with marvelous felicity, the great discourse which is to follow and that they preclude any thought of the Sermon on the Mount (which is "the Simple Gospel") being a mere compilation of moral and ethical precepts. They are based upon the profoundest possible spiritual conceptions, which are all carried out in the Sermon proper, which is primarily an exposition of the laws, principles, and methods—the working polity of the Kingdom of Heaven. Certainly a stimulating book.

*The State and the Church.* By John A. Ryan and Morehouse F. Millar, S. J. New York: The Macmillan Co.

Father Ryan maintains his well established reputation in the present volume which is written in collaboration with Father Millar for the National (Roman) Catholic Welfare Council. They have tried to answer the following and kindred questions: "What is the State?" "What is its relation to the Church?" "What is the ethical basis of government?" "Is the genesis of American democratic principles to be found in the rationalistic philosophy of eighteenth century France or in the traditional teaching of Christianity?" "Should the State be merely a limited policeman? or a universal provider of every good thing? or something between these extremes?" "What is the normal Catholic attitude toward the American State and American political institutions?" "What is the rational meaning of patriotism?" "What manner of spirit must animate the nations if they would restore and preserve international peace?" These are all highly important and highly controversial questions, and their discussion by carefully trained and devoted priests, from the Roman Catholic standpoint, constitutes a real contribution.

*The Quest of Industrial Peace.* By W. M. Clow. New York: Geo. H. Doran Co.

Dr. Clow is principal and professor of Pastoral Theology and Christian Ethics of the United Free Church College, Glasgow. His book contains a series of fourteen lectures on the industrial situation, delivered at the General Assembly's College, Belfast. It is an exhaustive and penetrating discussion of every branch of this vital subject, from the Protestant standpoint, intended to be quite as applicable to conditions in America as in Great Britain. They constitute a statement and examination of the indictment against Capitalism, from the conventional point of view. Most of the causes of unrest, the lecturer finds in the evil dispositions of men, and mainly of working men.

*Economics and the Community.* By John A. Lapp. New York: The Century Co.

My long-time friend, Dr. John A. Lapp, has written a valuable book in simple form on the principles and problems of economic life in their relation to the community—a much needed and worth while contribution.

*The Psychology of Society.* By Morris Ginsberg. New York: E. P. Dutton & Co.

Psychology is appearing with much greater frequency in the titles of books, and it belongs in the title of Mr. Ginsberg's contribution. Taking into consideration the nature and role of instinct in society, he deals with some of the more important theories that have been worked out in more recent times, seeking to explain social structure and function in terms of instinct. This leads naturally to the determination of the nature of will and reason; and their relation to the instincts and impulses. Mr. Ginsberg gives also a critical account of the theories as to the nature of the social mind, and finally the nature of tradition and custom. All kinds of unity that belong to social aggregates are considered as well as the problems of democratic organization. The author is an instructor in Philosophy in the University of London

and a writer of the more advanced wing of the builders of the new social philosophy.

*The Psychology of Adolescence.* By Frederick Tracy. New York: The Macmillan Co.

No one should underestimate the importance of the period of adolescence and certainly Professor Tracy (of the University of Toronto) does not. His purpose is to survey the whole field, having in mind the leading facts, as presented in the recent psychological and biological researches, as well as the fundamental categories of valuation, as set forth in the philosophy of morals, of religion, and of education. It is modestly described as a handbook, but it contains many things of unquestioned help to the general reader, as the following: "Hence the Cross, where altruism culminates, and love has her perfect work, comes to its fullest meaning and makes its most powerful appeal in the days of youth, when the negative limitations of childhood have been surmounted."

*Prostitution in the United States.* By Howard B. Woolston. New York: The Century Co.

Dr. Woolston's book is one of the publications of the Bureau of Social Hygiene which, I understand, is maintained by John D. Rockefeller, Jr. This first volume deals with the period prior to the entrance of the United States into the World War. It deals with the historical background, the prostitute, patrons, and exploiters, the segregated district, vice resorts, white slavery, venereal disease, the police, the law and the courts, reformatory agencies, constructive social forces, summary, and conclusion. Dr. Woolston, upon whose investigations the book is founded, tells us that "conclusions from the facts presented are, so far as possible, based upon objective evidence. The writer cannot hope to have escaped sometimes giving the interpretation a personal bias. The purpose has been, however, to make the account as dispassionate and scientific as the nature of the data on hand will permit. Comprehensive statistics and unqualified statements were, in many cases, not to be obtained. It was therefore necessary to choose what appeared to be representative facts and opinions and to draw conclusions from such typical instances."

*An Introduction to the Philosophy of Law.* By Roscoe Pound. New Haven: Yale University Press.

Turning sharply, now, into another field, it is a pleasure to commend Professor Pound's introduction to the study of the philosophy of law, originally delivered in a course of lectures at Yale. While having a primary interest to lawyers it has a real interest for the general student and especially those concerned with social problems, for our lecturer declares himself content to see in legal history the record of a continually wider recognition and satisfaction of human wants or claims or desires, through social control; a more embracing and more effective security of social interests, in short a continually more efficacious social engineering.

CLINTON ROGERS WOODRUFF.

FRANK TANNEBAUM has embodied the results of his study of American prisons in a suggestive volume which he calls *Wall Shadows*. He believes we must destroy the prison, root and branch, by that he means the mechanical structure, the instrument, the technique, the method which the prison involves. These he declares "must go by the board, go the way of the public stocks, the gibbet, and the rack." For this position he gives the facts and the reasons in a clear, concise, straightforward way. Not the least interesting part of the book is the introduction of Thomas Mott Osborne, who has been Tannebaum's friend and mentor. It will be recalled that Tannebaum speaks from experience. In 1914 he led an orderly group of jobless men into a New York church to demand work. For this he served a year in the penitentiary. Later he was graduated from Columbia University with the highest honors in economics and history, and is today acknowledged as a useful sociologist. With this equipment he has made an earnest study of the distressing conditions revealed in these chapters. Reference has frequently been made in these columns to the material in this book, as it appeared in the monthly magazines. His suggestions have had a considerable influence and are destined to have more. They do not make comfortable reading but that was not his purpose. (New York: S. P. Putnam's Sons.)

C. R. W.



# Church Kalendar



JANUARY

1. Circumcision.
6. Epiphany.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of S. Paul.
28. Septuagesima Sunday.
31. Wednesday.

## Personal Mention

THE Rev. RAYMOND M. D. ADAMS, rector of Holy Trinity parish, Tiverton, R. I., since May 1, 1918, has resigned that parish to take up the work of Canon Missioner in connection with Trinity Cathedral, Easton, Md., about Jan. 15th. He will live at St. Paul's Rectory, Whitmarsh parish, Trappe, Md. He will give particular care to the work of religious education in the field under his care.

THE Rev. C. R. CARRIE, assistant to the Very Rev. Dr. Owen at Christ Church Cathedral, Hamilton, Ontario, has accepted a call to Zion Church, Avon, N. Y. and will start work about the middle of January.

THE Rev. ROBERT B. EVATT, who has been supplying Trinity chapel mission in Sharpsburg, Pa., will supply St. Michael's, Wayne township, until permanent arrangements can be made. His address is care Hotel Good, Dayton, Pa.

THE Rev. W. A. GUSTIN expects to spend the winter in Canada, where his address will be 22 St. Viateur St., W., Montreal. His permanent address is Office of the Diocese of Chicago, 180 N. Wabash Ave., Chicago, or, Berwyn, Ill.

THE Rev. WILLIAM N. HARPER, M. D., Belhaven, N. C., has accepted a call to take charge of the work among the colored people at Lynchburg, Bedford, and Roanoke, Va.

ALTHOUGH in Orlando, Fla., for the academic year at the Cathedral School, the Rev. ALFRED EVAN JOHNSON is still canonically connected with the Diocese of Rhode Island, and not with the Diocese of South Florida.

THE Rev. WM. JOHNSON has resigned as rector of St. Mark's Church, Brunswick, Ga., and has accepted a call to be rector of St. Thaddeus' Church, Aiken, S. C. He will take charge of his new parish on the first Sunday in January.

THE Rev. E. L. PENNINGTON, who recently resigned as rector of Calvary Church, Homer, N. Y. is now General Missionary in the Second District.

THE Rev. JOHNSON A. SPRINGSTEAD has resigned as rector of St. Luke's Church, Utica, N. Y., and will go to Richfield Springs in the Diocese of Albany.

THE Rev. DONALD C. STUART, formerly priest in charge of Constableville and Port Leyden, New York, takes up his new duties as rector of St. James' Church, Skaneateles, N. Y., on Jan. 6th.

THE address of the Rev. M. J. VAN ZANDT, after Jan. 8th, is 256 Park Place, Kenosha, Wis.

THE Rev. PHILIP P. WERLEIN, now curate at Rutherford, N. J., has accepted the Church at Weequahic Park, the rapidly growing southern section of the city of Newark.

## ORDINATIONS

### DEACONS

OHIO—In old St. James' Church, Boardman, Ohio, on St. Thomas' Day, Dec. 21, 1922, HORACE M. ALDRICH was ordained deacon by the Rt. Rev. William A. Leonard, D.D., L.L.D., Bishop of the Diocese. The presenter and preacher was the Rev. Canon Abbott; present and participating were the Rev. John T. Ogburn and the Rev. Oreste Salcini.

TEXAS—In St. Augustine's Church, Galveston, Texas, Nov. 26, 1922, WALTER PAYNE STANLEY was ordered deacon by the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Harry M. Kellam, and the sermon was preached by Bishop Kinsolving.

The Rev. Walter Payne Stanley is a colored deacon, and will have charge of the negro mission of St. Clement, in Houston, Texas. He was for a time in the ministry of the Presbyterian Church.

### DEACON AND PRIEST

NEWARK—On Dec. 20, 1922, the Rt. Rev. Edward S. Lines, D.D., Bishop of the Diocese, ordained to the diaconate the Rev. LADISLAUS SZABO, minister of the affiliated Hungarian Church at Franklin. He was presented by the Rev. Guy H. Madara.

At the same service the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. WILLIAM S. NEILL, who was presented by the Rev. Francis H. Richey. Bishop Stearly was the preacher.

PENNSYLVANIA—On the Fourth Sunday in Advent, Dec. 24, 1922, GEORGE EDWARD SCULL was made deacon, and the Rev. LLOYD MELLOR SMITH was advanced to the priesthood by the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of the Diocese. The sermon was preached by the Rev. James deWolf Perry, D.D.

### PRIESTS

ARKANSAS—On Wednesday, Dec. 20, 1922, at St. Mary's Church, Hot Springs, the Rev. BERNARD G. WHITLOCK was advanced to the priesthood by the Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of the Diocese. The candidate was presented by the Rev. J. H. King, and the Rev. R. S. Hoagland was master of ceremonies. Bishop Demby preached the sermon.

The Rev. Mr. Whitlock will remain at Hot Springs where he served his diaconate.

PITTSBURGH—On the Second Sunday in Advent, Dec. 10, 1922, acting at the request of the ecclesiastical authority of the Diocese, at Calvary Church, Pittsburgh, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, advanced to the priesthood the Rev. LAWRENCE F. EAMES, assistant in the parish. The Rev. Lewis B. Whittmore presented the candidate; the Rev. A. C. Ockenden, of Jeannette, read the Epistle; and the Rev. E. J. van Etten, rector of the parish, said the Litany, preached the sermon, and read the Gospel. These clergymen, with the Rev. Dr. Frederick Emrich, a Congregational clergyman, united with Bishop Vincent in the imposition of hands.

SALINA—At Grace Church, Anthony, Kansas, on the Second Sunday in Advent, Dec. 10, 1922, the Rev. SAMUEL FRANCIS LYONS, was ordained to the priesthood by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina. The candidate was presented by the Ven. C. E. Maltas, who preached the sermon. The Rev. Mr. Lyons will continue in charge of the Missions at Anthony and Harper, Kansas.

## DIED

CARNOCHAN—Died, on Dec. 9, 1922, at her residence, 33 West 51st St., New York, ESTELLE MORRIS, widow of John Murray CARNOCHAN, M.D., and daughter of the late Major General William Walton Morris, U.S.A., and Mary Alexander Morris.

COLLETT—The Rev. MAWBAY ERNEST COLLETT died in Rochester, N. Y., U. S. A., Christmastide, 1922, aged 73 years. He was the head of the Collett Co., of London, Eng. He leaves 13 children and 18 grandchildren. English papers please copy.

Our father's reverend life was led Poor; then a merchant prince: instead He chose to give away his self— The Name of Jesus killed his self. T. C. Christmas, 1922

HUSE—Entered into rest, Wednesday, Dec. 6, 1922, having received the last rites of the Church, MARION E. HUSE. The burial service was said at St. Thomas Church, Camden, Maine, Saturday, Dec. 9th. Miss Huse was a member of the first confirmation class of the parish, and a life-long and devoted Churchwoman.

Of your charity, pray for the repose of her soul.

SANDS—Entered into life eternal, Dec. 15, 1922, at her home in Salem, N. J., Mrs. ANNE SANDS, widow of Joseph Sands. The interment was in St. John's cemetery, Salem, N. J. "Her children rise up and call her blessed."

STOCKING—ISABEL WHEATON STOCKING, wife of the late Rev. C. H. W. Stocking, D.D., died Monday, Dec. 11, 1922, at St. Mary's Hospital, Racine, Wis. She is survived by two daughters, Mrs. W. T. Marr and Mrs. William H. Hunn, and six grandchildren, all of Racine, Wis. The interment was at Bridgeport, Conn.

## MEMORIAL

The Rt. Rev. Rogers Israel, D.D.

ISRAEL—THE RIGHT REVEREND ROGERS, D.D., First Bishop of Erie. Fell asleep in Christ, January 11, 1921.

Jesus, Mercy! Mary, pray!

## MAKE YOUR WANTS KNOWN

### THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

PRIEST-CURATE IN CATHOLIC PARISH, one capable and willing to act as Choirmaster and Organist. Eastern Parish 40 miles from New York. Address M X-770, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### MISCELLANEOUS

LADY CULTURED, EXPERIENCED, Desires management of Convalescent, Girls', or Aged Women's Home in or near New York City or Boston. References. Address G-772 LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER WISHES POSITION in Wisconsin or Southern Michigan. Is well-known recitalist, and has been especially successful in handling boys. Must be good teaching opportunity and good organ. Best of references as to character and work in previous positions. Excellent reasons for desiring change. Address M-771 care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

ALTAR AND PROFESSIONAL CROSSES, Alms Basins, 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

**A**LBS, 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.

**C**LERICAL 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.

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

## ART SOUVENIRS

**M**ADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the great masters. 1.00 per dozen, assorted. M. Zara, Box 4243, Germantown, Pa.

## RETREATS

**R**ETREAT 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 GUESTMASTER.

## UNLEAVENED BREAD AND INCENSE

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

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

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

## HOSPITAL—NEW YORK

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

## MISCELLANEOUS

**L**ITTLE GIRL, 10 or 12 YEARS OF AGE, who needs a mother's care, could find good home in Eastern City. References exchanged. Address S-767 care LIVING CHURCH Milwaukee, Wis.

## SISTERS OF THE HOLY NATIVITY

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

## BOARDING

## Atlantic City

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

## Los Angeles

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

## New York

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

## North Carolina

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

## South Alabama

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

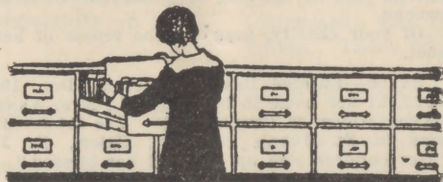
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

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, postpaid.

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. 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.

## St. Luke's 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.]

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

*The New Testament.* A New Translation by James Moffatt, D.D., D.Litt., M.A. (Oxon), Together with the Authorized Version. Parallel Edition with Introduction. Price \$2.50 net.

## From the Author.

*The Longing of Circe and Other Poems.* By Cameron Mann.

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

*The Christian Hypothesis.* By the late Edward Campbell Tainsh, author of *A Study of Tennyson's Works*, etc. With a Preface by the Rev. Francis G. Belton, vicar of St. Patrick's, Birmingham. Price \$1.25 net.

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

*Constantinople To-day: Or the Pathfinder Survey of Constantinople.* A Study in Oriental Social Life under the Direction of Clarence Richard Johnson, M. A., professor of Sociology, Robert College, Constantinople. With a Foreword by Caleb F. Gates, D.D., LL.D., president of Robert College. Price \$5.00.

*The Law of City Planning and Zoning.* By Frank Backus Williams, A.M., LL.B.

*Toward the Understanding of Jesus.* By Vladimir G. Simkhovitch.

## PAMPHLETS

The Church Library Association. Cambridge, Mass.

*A List of Books Recommended for Sunday School and Parish Libraries.* Advent, 1922.

From Grace Church, 802 Broadway, New York, N. Y.

*An Address Delivered* by Bishop Lawrence at Grace Church in New York, Sunday, November 5, 1922.



## London Conference Approves Alternative Prayer Book

Discussion about Reservation—Dr. Headlam Nominated to Gloucester—Teachers for Canadian Dioceses

The Living Church News Bureau  
London December, 15 1922

A SPECIAL session of the London Diocesan Conference which met on Tuesday and Wednesday this week, carried by a substantial majority a resolution approving in principle an alternative Prayer Book, and added, as a rider: "That this volume should be in the main prepared by the Prayer Book Revision Committee of the National Assembly, with the amendments suggested by the Prayer Book Revision Committee of the English Church Union."

The Bishop of London, in opening the proceedings, urged the Conference to discuss this important matter in perfect charity and friendliness, and with mutual consideration. The question was whether the proposal to be put would be helpful to Churchmen or not. Without himself taking any side, he wished to indicate what could be said for and against it. There was, first, the view that it was a great mistake to have an alternative Prayer Book at all. It was that the Canadian Church and the American Church had revised their Prayer Books boldly, but it must be remembered that they had each only one. Even in Scotland (though it was true that the English Prayer Book was allowed as an alternative), it was the Scottish book to which the people clung; and when they revised it, all the members of the Church accepted it. Therefore, it was considered a sign of weakness in the Church of England to wish for an alternative Book. Again, it was felt that the existing Prayer Book was the one bond that all members of the Church of England had in common. The Bishop went on to say that it would be putting too great strain on the consciences of some men to have to accept certain of the suggested alterations, but that if those alterations were used for a time in church, as a trial, they would be bound to win their way. That had been the idea, and it was probably a sound one, on the part of the Committee in suggesting it. The Bishop said that he wanted that Conference to remember that they were not there to range over the whole subject of the Prayer Book, but that the question before them was whether there was to be an alternative Prayer Book at all.

After a very animated discussion, the Conference, as I have said, accepted the principle of an alternative Prayer Book, with the rider quoted, commending the revision proposals of the E. C. U. This must be considered a striking tribute to the wisdom and conciliatoriness of the E. C. U. Committee, and the endorsement of its proposals by a conference representing so many interests as that of the Diocese of London is highly satisfactory. The Committee and the E. C. U. generally may be congratulated upon action which has done more than anything else to bring Churchmen into some measure of agreement upon a fiercely debated question.

### DISCUSSION ABOUT RESERVATION

Equally satisfactory was the issue of the discussion about Reservation which took place on Wednesday. It may truly

be said that this discussion brought out the finer element in the representatives of every school of thought in the Conference. The Bishop of London, who had evidently come to the session with a deep sense of the serious issues which were to be touched upon, and afterwards admitted having felt no little anxiety as to the course which events were to take, himself set the key to the whole proceedings. The speeches were on a high level throughout, and nothing was said from the Evangelical side that could jar on the most sensitive conscience. In the end, the proposal of the Revision Committee was rejected in favor of an amendment adopting the rubric contained in the Scottish rite, which is as follows:

"According to long existing custom in the Catholic Church, the priest may reserve so much of the Consecrated Gifts as may be required for the Communion of the Sick, and others who could not be present at the Celebration in Church."

The voting showed 185 in favor and 120 against, and the amendment therefore became a substantive motion.

The following resolutions were carried unanimously at a meeting of the Oxford Association of the Federation of Catholic Priests, held at Oxford last week: "That the Oxford Diocesan Association of Catholic Priests generally approve of the proposals contained in the report of the English Church Union Prayer Book Committee, and expresses its hope that the Federal Council will do all in its power to support those proposals. That the members of the Federation of Catholic Priests here present would be prepared to use a revised Liturgy as published in the proposals of the English Church Union Committee if those proposals should be sanctioned in their entirety."

### DR. HEADLAM NOMINATED TO GLOUCESTER

The Rev. Dr. A. C. Headlam, Canon of Christ Church, Oxford, and Religious Professor of Divinity, has been nominated to the bishopric of Gloucester, which the Right Rev. E. C. S. Gibson is vacating at the end of this month. The new Bishop, who is sixty years of age, is a late scholar of New College, Oxford, and took his D.D. degree in 1903. He was elected a Fellow of King's College, London, in 1905. Ordained in 1888 by Bishop Mitchinson, Canon Headlam was in the same year appointed Chaplain of All Souls' College, Oxford, and held the post until 1896. He was theological lecturer of Oriel College from 1888 to 1893 and of Queen's College from 1889 to 1893. For thirteen years—from 1891 to 1904—he acted as examining chaplain to the Bishop of Southwell, and from 1895 to 1896 was theological lecturer of Trinity College, Oxford, being, in the later year, appointed rector of Welwyn, in Hertfordshire, which living he held for seven years, becoming Principal of King's College, London, in 1903, where he remained until 1912. From 1903 to 1916 he was professor of Dogmatic Theology in that college, and was then made a canon of Christ Church, Oxford. In addition to being editor of the *Church Quarterly Review* since 1901, Dr. Headlam has been a prolific writer on theological subjects. His departure will be keenly felt at Oxford, where he has shown himself a born teacher. He has inspired a new energy and enthusiasm into the Faculty of Theology, to such an extent that it is now rare

to come across an ordinand who is not reading Theology or does not intend to do so. Dr. Headlam's statesmanship has been able to bring about a settlement by consent, of the thorny problems connected with the admission of non-Anglicans to the higher degrees in Divinity, and to examinations, without in any way prejudicing the Christian character of the school. It is an interesting fact that Dr. Headlam was one of the learned doctors to whom the question of the alleged "heresy" of the Rev. H. D. A. Major was submitted by the Bishop of Oxford.

### TEACHERS FOR CANADIAN DIOCESES

The forty-first party of Church teachers bound for various western dioceses in Canada sailed on the SS. *Montclare* last Friday. Some are taking up actual teaching posts at once under the clergy, while others are undergoing a preliminary course of training. They have been sent out by the Fellowship of the Maple Leaf, who specialize in this particular work. The value of the work is seen by a resolution recently passed by the Synod of the diocese of Qu'Appelle, thanking the Fellowship for sending out such teachers, "who are a great asset to the nation". Seventy more Church teachers sail on February 8th, accompanied by the secretary, the Rev. P. J. Andrews.

### VARIOUS NEWS NOTES

The Dean and Chapter of Chichester Cathedral have now arranged for the carrying out of the wish expressed by the Diocesan Council, that each parish in the diocese should be remembered on a certain day at the daily Eucharist in the Cathedral. These daily intercessions will begin on the first day in the New Year, and incumbents are being encouraged to ask for intercessions of a special character to be offered in the cathedral on behalf of their parishes.

A telegram from West Africa states that the Rt. Rev. Dr. John Walmsley, Bishop of Sierra Leone, died last Saturday in a nursing home, from blackwater fever. Dr. Walmsley, who was consecrated Bishop of Sierra Leone in 1910, was a native of Hereford, and was graduated there and at Brasenose College, Oxford. Ordained in 1890, after holding a curacy at Stokenham, he became Vice-Principal of Wycliffe Hall, Oxford. This post he retained until 1898, when he became Vicar of Normanton, near Derby, which living he held until 1904, when he was appointed to the vicarage of St. Ann's, Nottingham. Dr. Walmsley was an active figure in diocesan life during these years, and served on various committees, being made an honorary Canon of Southwell in 1907. He has worked at Sierra Leone for over twelve years, a longer period than any of his predecessors, except Dr. Ingham.

Last Saturday the Bishop of London instituted the Rev. A. F. Asher to the vicarage of St. Augustine's, Stepney, in succession to the Rev. R. W. Wilson, known as "the hoppers' parson", who is remaining at the clergy-house as assistant priest. The new vicar has been for twenty-nine years curate of St. Augustine's under Fr. Wilson. The Bishop, in his address after the institution, said that such a thing as a vicar becoming curate in his own parish, and his curate taking his place as vicar, was unique, and could only happen in such a happy family as he knew St. Augustine's to be. Fr. Wilson's appellation of "hoppers' parson" is well-deserved, for it is now over twenty years ago since he instituted the missions each



autumn to the hop-pickers in Kent, and has done much during that time to bring about better conditions for them, both physically and morally, while employed in this particular work.

The Dean of Salisbury, Dr. Burn, has reached home after his tour in Canada and the United States, where he has been lecturing on religious subjects. He speaks warmly of the kindness with which he was received both in Canada and in New York, of the intense loyalty for the Old Country which he found expressed by Canadians, and of the great friendliness towards Britain which he found among men of education in the United States.

Dr. Burn's object in visiting Canada was to take a study circle for clergy at Ottawa, and he also gave theological lectures at Quebec, Lennoxville, Hamilton, and Toronto. Everywhere the Dean found the same keen intellectual interest, and he was profoundly impressed by the affection of Canadian Churchmen for the Mother Church. "The overwhelming impression in my mind," he said in an interview, "is that the Church of England matters supremely in that great Dominion."

Dr. Burn visited some of the elementary and higher schools in Toronto, and was particularly interested in the handicraft classes for defective children, held in large airy rooms in the ordinary school building.

Discussing his visit to New York (where he was presented with £250 for the Salisbury Cathedral Fabric Fund), the Dean

said: "I talked to a good many Americans, lawyers and business men, about the League of Nations, on my way down to give lectures to the General Theological Seminary in New York, and I found them sympathetic with the ideals of the League. They wished with all their hearts they could help us in the re-settlement of Europe. One fact which I did not realize before is that, in the States of the West, there is very little foreign news in the newspapers, and that is one of the outstanding difficulties in raising any sort of general interest in international affairs.

"To illustrate the American point of view on reparations and international debts," he said, "I can tell you a story told me by an American manufacturer. A certain landed proprietor was asked to reduce a farmer's rent, and he said he would go round with him on the morrow. At the end of the inspection the landowner said, 'It is too much. I will reduce it,' with the result that the next day the farmer bought an automobile! 'Which things are a parable,' continued the manufacturer. 'We Americans are opposed to your cancelling the debts of smaller European Powers, and to your debt to us being reduced, because they would at once go and buy something else. We think their indebtedness to you is a safeguard of peace.'"

Dr. Burn found among the clergy of New York a great longing for better knowledge of English books, and for an interchange of lectures. GEO. PARSONS.

a certain result, that the action would open up a wellspring of acrimony and ecclesiastical bitterness such as this country has never seen before.

#### THE RESPONSIBILITY OF THE DOWNTOWN CHURCH

The Rev. J. E. Gibson, whose work among the foreigners at York Street School, and in the downtown district of Toronto generally, is so well known and appreciated, made a very clear statement from the pulpit of the Church of the Ascension on the responsibility of the Church to the newcomers and to the congested part of the city, on the forty-fifth anniversary of this Church.

Speaking from the text, "Thou shalt love thy neighbor as thyself," Mr. Gibson said people were generally willing to accept this command when they were allowed to choose the most congenial people from a very restricted neighborhood. When a broad outlook of Christ was visioned, and all sorts and conditions of men were included, men were as likely to deny their obligations as they were 2,000 years ago. In fact, modern civilization, with its restricted residential districts, and slum areas, and foreign quarters, was in greater danger of forgetting the brotherhood of man than they were under the conditions which were once common, and still prevailed, in older lands, where the less fortunate lived about the gateway of the palace, under the shadow of the nobility.

He deplored the fact that the Church, instead of keeping open the lines of communication between the different degrees and classes and races, seems to be keeping pace with the world in fleeing from the great problems of brotherhood. He stated that the Church of the Ascension intended to remain in the service of the community and care for the unfortunates and the strangers until some larger and better policy had been worked out whereby the whole Church would shoulder its responsibility.

#### NEW PROFESSOR FOR WYCLIFFE COLLEGE

The Rev. Dr. W. E. Taylor, now educational secretary of the Missionary Society of the Canadian Church, has been appointed professor of Apologetics and Church History at Wycliffe College, Toronto, but will not enter upon his new duties till next autumn.

Prof. Taylor studied for his Arts degree in the University of Toronto, in the Honor Department of Philosophy, being graduated in 1901 with first place in that course, and additional honors in Classics and in History. Continuing his theological studies at Wycliffe College, he graduated from there in 1903, meanwhile covering post-graduate courses in Arts for the M.A. and Ph.D. degrees. When the latter degree was conferred upon him in the autumn of 1903, he held the distinction of being the youngest Doctor of Philosophy on the roll of the University. The late Principal Sheraton, of Wycliffe, at once selected him as a member of his staff, where he was Professor of Apologetics, and Lecturer in Old Testament History, for two years.

While still an undergraduate he had been approached by Dr. John R. Mott, who had him in mind as one of a group of young men he needed for strategic posts in the new student work of the Y. M. C. A. in China. To this pressure Dr. Taylor finally yielded in 1905. In China he was assigned to the Y. M. C. A. student organization in Shanghai.

While in China he left his mark upon the language schools for incoming mis-

## Opposition to Church Union Arising in Canada

### The Responsibility of the Downtown Church—New Professor for Wycliffe College

The Living Church News Bureau }  
Toronto, December 21, 1922 }

IT IS BECOMING increasingly evident that the projected union of Presbyterians, Methodists, and Congregationalists to form the United Church of Canada, as it is proposed to style the new denomination, will not be consummated without the most stringent opposition of the anti-unionists among the Presbyterians, who are evidently determined to fight union to the last ditch, and if the General Assembly which meets next at Port Arthur should proceed to vote for its immediate consummation, will seek to carry on as The Presbyterian Church of Canada.

The executive of the Ontario section of the Presbyterian Church Association, which has branches from the Atlantic to the Pacific and is the anti-union organization, has just met in the new St. Andrew's Church, Toronto, and adopted a budget of \$25,000 for work in the Province of Ontario, and appointed the Rev. J. W. MacNamara as its permanent secretary. He is to devote his whole time, after Jan. 1st, to the work. Travelling secretaries are also to be appointed, as well as provincial legal counsel in addition to the staff of dominion counsel, to oppose the proposed union legislation when introduced in the Canadian Parliament at Ottawa. The executive includes some of the wealthiest and most influential laymen of the Presbyterian Church, such as John Penman, Colonel William Hendrie, and George Forbes, all Canadian millionaires.

It was pointed out at the meeting that

the real question at issue now was not one really of union, but of union at a tremendous price, it being acknowledged even by the most ardent advocates of union that to proceed at once to the consummation of that end would split the Presbyterian Church to the bottom.

This makes the approaching General Assembly at Port Arthur one of great interest and moment, inasmuch as the recent general conference of the Methodist Church has taken the actual steps to enter union, and the proposed legislation is now being sent on to the different provincial legislatures and to the Dominion parliament. In view of the fact that the Rev. Dr. Pidgeon, chairman of the assembly's union committee, has definitely stated that he believes the assembly will unquestionably proceed to consummate the union at its next meeting, the stern issue is imminent and inevitable.

The anti-unionists freely stated that the question was no longer one of union on its own merits, but of union in the light of certain grave and inevitable consequences which are now admitted by all. This evidently had its influence at the meeting of the Toronto presbytery a week previous, when the Rev. H. J. Pritchard introduced a resolution memorializing the General Assembly to proceed to final union without further delay. In the debate that followed, it was evident, so claimed the "antis", that many influential men who are in favor of union on principle are beginning to alter their decision in view of the great cost at which that union could be accomplished, and are beginning to doubt the wisdom of establishing a union with another Church at the expense of the disruption of their own, of inevitable costly litigation as to property, and with



sionaries, and upon the methods of intensive preparation and follow-up in connection with the great student evangelistic campaigns conducted periodically by Dr. Mott and Dr. Eddy.

He returned to Canada in 1916, and at

once became associated with the missionary organization of the Church of England in Canada, first as Secretary of the Laymen's Missionary Movement, and for the past four years as educational Secretary of M. S. C. C.

## Hymns and Carols

### Grace Boston's Christmas

#### Cambridge Seminary Campaign Under Way—To Speak of Parish Apportionments

The Living Church News Bureau }  
Boston, December 29, 1922 }

"God Incarnate, Baby King,  
What for worthy offering  
May I to Thy manger bring.  
In the Bethlehem Stable?  
Jesus wrapped in swaddling bands,  
All I have Thy love demands:  
Take my heart within Thy hands  
In the Bethlehem Stable."

THIS lovely Christmas verse written by the rector of the Church of the Advent, the Rev. William Harmon van Allen, D.D., was the Christmas message sent to Advent parishioners. No two men could be more unlike than Dr. van Allen and Phillips Brooks, and yet there is a growing appreciation in Boston that the rector of the Church of the Advent has more in common with the late Bishop of Massachusetts than any other Massachusetts man, as a preacher, priest, and poet.

A delightful feature of the services at the Cathedral during the noon hour this week has been the broadcasting of its Christmas hymns, carols, and Christmas anthems. A choir of forty men and women, under the direction of the organist and choirmaster, Arthur M. Phelps, has led in this beautiful music, and has prepared a crowded church for Christmas, and, at the same time, has helped many a family who listened in. On Wednesday were sung the following hymns and anthems: *Come thou long expected Jesus, Sleepers Awake, Handel's And the Glory of the Lord, Watchmen, tell us of the Night, and Mendelssohn's There shall a Star come out of Jacob.*

On Thursday the following popular selections were given: *Lo, how a Rose e'er Blooming; Osgood's Listen, Lordlings unto me; and Bach's Break forth, O beautiful, heavenly Light; the old French carol, Bring a Torch, Jeannette.* On Friday and Saturday were given *The Sleep of the Child Jesus; O Holy Night*, with violin obligato.

Bishop Lawrence preached the Christmas sermon at the Cathedral.

One reads with much pleasure of the beautiful Christmas services in all the Boston churches, noting that most of the parishes, including the Cathedral, which were with entire safety formerly classed as Low Churches, with a complacent accent on the word Low, one is impressed with the fact that for the special occasion these parishes—that is most of them—had to borrow or improvise many of the instruments and accessories used in the most ritualistic churches. One does not think that the present and the former clergy of the Church of the Advent would object to this Massachusetts tendency for a richer ritual! But they would be only human, should a quizzical smile cover

their faces, as they recalled the fact that once upon a time there were many adversaries to a richer Christmas observance in Massachusetts.

The following paragraph is taken from an act passed in 1659 by the General Court, or Legislature, of Massachusetts:

"For preventing disorders in several places within this jurisdiction, by reason of some still observing such festivals as were surreptitiously kept in other countries to the great dishonor of God and offense of others; It is therefore ordered by this court and the authority thereof, that whosoever shall be found observing any such day as Christmas and the like, either by forbearing labor, feasting or any other way upon any such account as aforesaid, every such person so offending shall pay for every such offence, five shillings as a fine to the country."

#### CAMBRIDGE SEMINARY CAMPAIGN UNDER WAY

Bishop Lawrence announces that \$350,000 has already been received toward the million dollar endowment of the Episcopal Theological School, Cambridge. This amount is in addition to the covering of all expenses of the campaign.

The organization for the intensive campaign to secure one million dollars as an endowment for the Cambridge School is now being perfected. The campaign will begin the middle of this month. The preliminary preparation for this intensive campaign has revealed something interesting. After the World War, when the School had been shot to pieces because both faculty and student body were in active service in France, there were those who said that the School had seen its best days, and up to this past fall this thought persisted. But when the enroll-

ment last fall surprised the most optimistic expectation, the prevailing gloomy outlook suddenly changed. And, while no one consciously expressed this in a motto, the unconscious thought that gradually became dominant was that the best days of the Cambridge School are in the days to come. Now that the prospects are so encouraging for the success of the campaign to secure an endowment of one million dollars for the School, the genuine usefulness of the School's service to the Church is assured.

#### TO SPEAK OF PARISH APPORTIONMENT

Bishop Slattery's proposal to speak of parish apportionments on his visits for confirmation among the parishes is causing quite a discussion both pro and con. For many years, the diocesan monthly has published the amounts that each parish is assessed and, in a parallel column, the amounts each parish actually gives. Bishop Slattery proposes to carry this plan one step further by personally reporting the amounts, as he speaks to the crowded congregation assembled for the annual parish confirmation. Perhaps there would be no question of this plan, if some omnisciently wise committee could make the right assessment on each parish. Probably the rich man over paid his assessment as he cast in of his abundance into the temple treasury, and maybe the poor widow was awfully distressed as she realized that her assessment had by no means been met as she cast in her mite.

Relative to this new plan of sitting in the temple to observe, Bishop Slattery writes in the *Church Militant*:

"I don't like to intrude the word of begging, even for so great a cause, when I make my visitations for Confirmation; but I should be glad if you would give me cause, in each parish, for expressing the thanks of the Church because you had fully paid the apportionment for 1922, and had fully pledged the apportionment for 1923. Because this is the most unselfish form in which gifts for Church work are made, I am sure that each parish, so rising to its responsibility, is blessed in its life and work, not only by gifts and service for its immediate neighborhood, but still more by the deepening of the life of enthusiastic sacrifice, which means a more nearly complete allegiance to the example and spirit of Christ."

RALPH M. HARPER.

## Clement Moore, Poet of Christmas, Remembered

#### Memorial to the Rev. Dr. Peters—The Cathedral Thirty Years Old—Statute of Joan of Arc Dedicated

The Living Church News Bureau }  
New York, Dec. 29, 1922 }

IN THE gathering dusk, just as the lights began to twinkle on street and in houses on Christmas eve, a procession of a hundred and more children and choristers, with lanterns, candles, and colored lights, made its way from the beautiful Chapel of the Intercession, at 155th St. and Broadway, to the lower portion of old Trinity Cemetery, on Riverside Drive for the pious purpose of decorating the grave of the author of the immortal poem, *'Twas the Night Before Christmas*, who lies buried there. This year was the centenary of the birth of

Clement Clarke Moore, priest, scholar, poet, and musician, whose verses have been the delight of every succeeding generation since they were first written, nearly a half-century ago.

When the procession reached the ivy-covered grave, the gathering sang Silent Night, Holy Night, accompanied softly by the Gloria Trumpeters. Miss Jean Ford then read the poem, after which the Rev. Dr. Gates, vicar of the Chapel, said appropriate prayers, and placed a wreath against the headstone. The procession then went its way to the yet unmarked grave of Alfred Tennyson Dickens, son of the famous novelist who wrote the equally immortal *Christmas Carol*, and left a wreath there. Then all returned to the chapel.

Clement Moore was a New Yorker by birth, and was, in his earlier years, a vestryman and the organist of old St. Peter's, West 20th St. Later he took



Holy orders and sought fame by writing a dictionary of Greek and Hebrew. He also was a professor in, and a generous benefactor of, the General Theological Seminary. But his earthly immortality will always rest upon the short poem that so powerfully quickens the imagination of childhood and glorifies its happiest anticipations.

Earlier in the afternoon *The Feast of Lights* was presented at the chapel by over fifty children in costume.

#### MEMORIALS TO THE REV. DR. PETERS

St. Michael and All Angels', 99th St. and Amsterdam Ave., honored its sixth rector, the Rev. John Punnett Peters, D.D., on St. John's Day, Dec. 27th, by dedicating a beautiful chapel altar and other gifts to his revered and beloved memory. Bishop Manning was present and made an address in which he spoke of his pastoral fidelity, civic loyalty, and of the great contributions to Christian scholarship made by Dr. Peters, and of the unusually close relationship between him and St. Michael's, existing for many years and still active, after a full century through his family's association with this notable parish.

At the same time was dedicated a lantern, in the form of a double cross, the work of J. and J. Lamb, to the memory of Sarah Seaton Richmond, a kinswoman of Dr. Peters, and from 1870 until her death in 1906, superintendent of the sheltering arms, a home for homeless children, for the creation of which the Rev. Thomas McClure Peters, Dr. Peters' father, the fifth rector, gave up his own house in 1864.

The chapel memorial altar, with the mosaic chancel floor, incrustated chancel steps, and iron grill work, was designed and executed by Mr. H. T. Schladermundt of Bronxville, N. Y. The body of the altar is of Botticino marble, richly decorated with bands and scrolls of Venetian gold and glass, and with a center of Numidian porphyry of a deep royal purple color. Upright slabs of *vert antico* are on either side, and the base is encircled by a narrow band of yellow Verona marble. The chancel floor is a patterned mosaic of many colors. The chancel steps are of Verona marble encrusted with bands of glass mosaic on their risers.

This memorial altar now completes work begun three years ago, when the luster glass mosaic reredos, with flanking pilasters of marble and luster-tiling, was made from designs by Mr. Louis C. Tiffany, and erected as a memorial to Margaret E. Zimmerman, who made St. Michael's her residuary legatee. Her name is inscribed on the left panel, while the right panel indicates the dedication of the Chapel to the Angels. The subject of the reredos is the descent of the divine spirit, the Life-Giver. From the entablature of the chancel are suspended two lamps, designed by Mr. Tiffany. One is a memorial to Llewellyn Wheeler Alexander, who died in the great war. The other was made by the desire of Dr. Peters. There is also provision for a center lamp. The cross and candlesticks of gold plate, are memorials of Dr. Peters' son, Thomas McClure Peters, and of his sister, Marion Peters, and were brought into use at the dedication of the altar. The altar for which Mr. Tiffany designed the reredos and other settings had been that of the second church, from 1854 to 1890, now preserved in the crypt-chapel.

Thus the work of many minds and skillful hands has been wrought into a beau-

tiful and harmonious memorial of "a man greatly beloved".

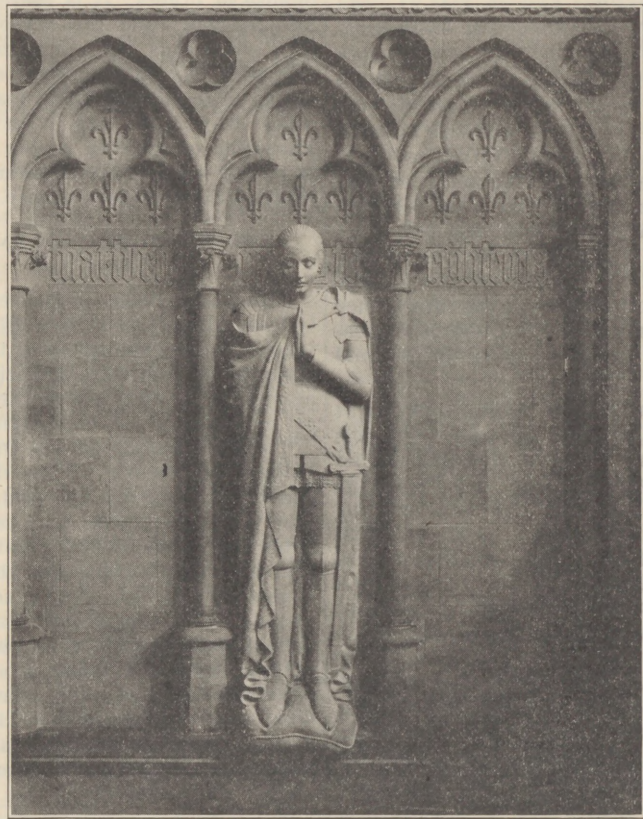
A memorial Eucharist followed the dedication service.

#### THE CATHEDRAL THIRTY YEARS OLD

Thirty years ago, on St. John's Day, Dec. 27, 1892, the corner-stone of the Cathedral of St. John the Divine was laid. This year, as usual, the annual commemorative service was held, at which Bishop Manning was the preacher. His sermon was a brief review of the history of the Cathedral and of the progress of its erection which was soon to be resumed, he said.

#### STATUE OF JOAN OF ARC DEDICATED

Just before the annual service of the Diocesan Auxiliary to the Cathedral, held at 10:30 on St. John's Day, Bishop Manning dedicated the statue of Joan of Arc in the Chapel of St. Martin of Tours, facing the tomb of Bishop Horatio Potter, founder of the Cathedral, the statue was given by the late John Sanford Saltus.



STATUE OF JOAN OF ARC

In the Chapel of St. Martin of Tours, Cathedral of St. John the Divine, New York City.

through the Joan of Arc committee of New York. It is of pure white marble, not quite life size, and is the work of Miss Anna Vaughn Hyatt, sculptress, and stands in a niche to the left of the altar just outside the sanctuary. White roses and lilies were placed in vases near the statue.

At the business meeting of the Diocesan Auxiliary to the Cathedral after the service of Holy Communion, Bishop Manning said that plans were being made for the resumption of building of the Cathedral, and that "when it is begun, in the very near future it must and will not stop until it is completely finished". He said it would probably take ten years to do the work which would cost about \$10,000,000.

#### BRIEFER MENTION

A Watch Night Service was held at the Cathedral on Sunday, Dec. 31, at 10:15, when Dr. Miles Farrow gave an

organ recital, followed by hymns, prayers, and an address by the Rev. Henry Lubeck.

At the Chapel of the Intercession, 155th St. and Broadway, a tablet of Hauteville marble, the work of Mr. Bertram G. Goodhue, in memory of David W. Miller, who fell in the great war, was unveiled at Evensong on Christmas Eve by the vicar, the Rev. Dr. Milo H. Gates. The tablet also bears the names of Mr. Miller's comrades who died in the war. It is the gift of his father, Mr. John E. Miller. At this service the service flag of the Chapel was furled by Sergeant John Corrie of the 102d Engineers, and deposited on the altar by the vicar, who is chaplain of the regiment.

Christmas Eve was observed in many Churches as Peace Sunday.

The New York Bible Society, 5 East 48th St., has begun the holding of daily noonday gatherings for intercessions on behalf of the moral and spiritual problems of these troubled times.

Every Tuesday afternoon at 4 o'clock, in

the Chapel of St. Boniface at the Cathedral, there is an informal prayer circle meeting conducted by the Precentor, the Rev. H. P. Veazie. Requests for intercessions can be placed in the box near the chapel, or sent to the Precentor on Mondays. St. Boniface's chapel is specially reserved and used for purposes of prayer and meditation.

FREDERIC B. HODGINS.

#### EPISCOPAL BENEDECTIONS IN OHIO

THE BISHOP OF OHIO, Dr. Leonard, on Sunday, Dec. 10th, dedicated and blessed the new St. Philip's Church, Cleveland, with its various articles of furnishing.

Also, on St. Thomas' Day, Dec. 21st, in old St. James' Church, Boardman, he blessed a new organ which is placed for a thank-offering for the long services of Dr. H. S. Thorne, the senior warden, who was present on this interesting occasion.



## Philadelphia Hears Christmas Carols

Recent Ordinands—Services Resumed in Holy Trinity Chapel—Episcopal Academy Expanding

The Living Church News Bureau }  
Philadelphia, December 27, 1922 }

THE CHRISTMAS spirit was perhaps more evident throughout Philadelphia this year than for many years past.

On Christmas Eve practically every Church coöperated in some way in the revival of carol singing. The carol services in the churches were exceptionally well attended. At 9:15 prearranged signals from the City Hall flashed Christmas greetings to the city, and also officially commenced the community carol singing in various parts of the city.

At 10:30, on City Hall Plaza, about 350 carollers assembled under the direction of Dr. Leopold Stokowski, conductor of the Philadelphia Orchestra, and sang *Adeste Fidelis, First Nowell, Holy Night, Hark the Herald, Angels Sing*. Members of Boy Scout Troops served as torch-bearers, and a crowd, some ten thousand strong, manifested the great joy and gladness of the season.

The "faithful" came to church in large numbers at the several services on Christmas Day, to pay their humble devotions to the Christ Child at the altar.

Practical Christmas cheer was distributed in abundance by individuals, churches, and the various institutions, so that, so far as possible everyone was given "a happy Christmas".

### RECENT ORDINANDS

The Rev. Lloyd M. Smith, who was ordained to the priesthood, Dec. 24th, at St. Mary's Church, Hamilton Village, is a native of Mt. Airy, and is a graduate of Germantown Academy and Haverford College. While studying medicine at the University of Pennsylvania, he went to Japan as a teacher, under Bishop Tucker. Returning a short time ago, he was ordered deacon by Bishop Rhinelander last year, and has since been assistant at St. Mary's Church, Hamilton Village.

Mr. Scull, who was ordered deacon at the same time, has for some time been connected, as a worker, with St. Simeon's Church, Philadelphia.

### SERVICES RESUMED IN HOLY TRINITY CHAPEL

After an intermission of nearly six months, services were resumed in Holy Trinity Memorial chapel, last Sunday. The congregation has been worshipping in the Sunday school room during this period, while extensive renovations were being made. A new reredos and altar rail have been put in place, and the nave has been entirely renovated. All the improvements have been made in such a way as to preserve the general color scheme.

### EPISCOPAL ACADEMY EXPANDING

The trustees of the Episcopal Academy have announced the purchase of seven and a half acres of ground immediately adjoining the present school property in Overbrook.

On the estate, formerly owned by George W. Allen, is a large stone mansion, in which alterations will immediately be made to equip it for a junior school.

As a result of this purchase, Philadelphia will have one of the largest Church day schools in the country. There will be

a total of 22 acres of ground, with a frontage of nearly one-fifth of a mile along City Line Avenue, two separate commodious buildings for the senior and junior schools, a new gymnasium and dining room, ample athletic fields, and plenty of room for further expansion.

The Episcopal Academy's history covers a period of 138 years, and the past 14 months have witnessed the greatest expansion in its history. In the spring of 1921, it moved from the center of the city,

to the present location, with 170 pupils. Last fall it numbered 240 while today it has 275 pupils and 20 masters, with a capacity for only 250. Whole forms had to be eliminated to make room for older students. Such a situation made absolutely necessary the addition to the equipment which has just been acquired.

The Academy will now be able to accommodate upwards of 400 boys. It will remain a unit under the present headmaster, Mr. Greville Haslam, and an assistant master will be chosen to take charge of the junior school.

FREDERICK E. SEYMOUR.

## Chicago's Christmas

## Marked by Liberality

### Gifts from Charity Foundation

The Living Church News Bureau }  
Chicago, December 28, 1922 }

THE papers tell us that nearly one hundred million dollars were spent in and around Chicago, this Christmas season. Most of it of course, was in trade, much of it went to buy the welcome gifts of the large army of good fellows who each year minister personally to the poor, and much was given outright to charity. The people in Chicago are good spenders and no time of the year brings this out better than Christmas. From what we have heard, and from what we know, the Church services here were well attended. The midnight Mass seems to have been very popular in Chicago as for many years past, most of the parishes and missions holding this service.

### GIFTS FROM CHARITY FOUNDATION

On June 24, 1921, there was founded the Chicago Charitable Corporation, and real estate and personal property to the

amount of \$4,500,000 was presented to the corporation by the founders, Mr. and Mrs. William A. Wieboldt. The object of this generous gift and the organization of the corporation is "to benefit an indefinite number of persons, either by bringing their hearts under the influence of religion or education, or relieving their bodies of disease, suffering, or constraint, or by erecting or maintaining public buildings or works, or otherwise lessening the burden of government". Under this fund nearly 150 charitable institutions in Chicago, representing every creed, received most welcome Christmas presents aggregating \$132,550. The United Charities of Chicago, as is right, received the largest sum of \$15,000. Four of our Church institutions were beneficiaries; Lawrence Hall, to the amount of \$1,850; St. Mary's Home for Children, \$1,250; and the Church Home for Aged Persons, \$225; and Providence Day Nursery and the House of Happiness, \$100.

H. B. GWYN.

## Christmas Observances

## In Washington City

### Important Meetings—All Saints', Chevy Chase—General News Notes

The Living Church News Bureau }  
Washington, D. C., Dec. 26, 1922 }

LOUDLESS skies and a sudden descent of warm weather after the recent wet and cold days emptied the population of Washington out upon the streets with the result that the Sunday before Christmas, Christmas Eve, and on the Day of the Nativity itself there was a large attendance recorded generally. Money seems to have been spent generously, as the house decorations were unusually elaborate, and in a larger number of windows were noticed the Christ Child candles.

In many of the churches there were midnight celebrations of the Holy Eucharist. At Trinity Diocesan Church the only light in front of the building was a bright electric star, while within the structure the only light was a large electric star, beams of which threw, above and behind the altar cross, mystic shadows into the nave, and furnished the light for sanctuary and choir.

On Christmas Day, the services were adorned in many ways. At one church

there was a service at 6:30 A. M., said entirely by the light of candles. Several of the churches had decorated and lighted Christmas trees inside the building, while at Trinity community house there was a brilliantly lighted one outside on the street, for the benefit of the neighborhood. Out upon the air rang the bells and chimes, and choirs sang cantatas such as *The Star of Bethlehem*, and English carols, while many churches had special stringed music and orchestra. Bands of singers were early about town singing carols.

In Montgomery County numerous bands of children were carried hither and yon in trucks, rendering the old carols wherever a Christ Child candle graced a window on Christmas Eve. The singing in Kensington was under the direction of the Rev. Thomas D. Windiate, rector of Christ Church, Kensington, and President of the Montgomery County Social Service League. In Kensington special attention was given the sick and shut-ins, while from other places offerings were received by the singers for work among the poor.

Motion pictures were used by some of the churches, while tableaux of the Nativity were presented in one church. Several Christmas pageants and religious plays were presented, such as *The Christ-*



*mas Mystery*, at St. Mark's and *The Child Prophecy*.

Activities for children have taken the usual prominent place, and every church has its children's exercises, services, and jollification. The Girls' Friendly Society of the Chapel of the Nativity, Wednesday night presented *The Birds' Christmas Carol*.

A pageant drama, *The Word and the Way*, was presented in the auditorium of the Central High School at two performances last week, with such interest and large crowds that another performance will be held next Friday. It was written by Miss Bess Davis Schreiner, under the direction of Mrs. Marie Moore Forrest. A large committee of clergy from the various churches was in general charge.

A remarkable revival of the Christmas spirit and devotion to the Christ seems to have permeated Washington; it was especially interesting to note that, among the 600 persons attending the midnight Eucharist at Trinity Diocesan Church, fully three fourths were men. The fact that there were only 150 communions made showed how a great majority were not Churchmen, and yet not a one left before the end of the service.

The Episcopal City Mission began Christmas Day with the service of The Holy Communion at the jail, and, during the week, will have a celebration of the Holy Communion at each of the other institutions. During these visitations, 3,500 good-cheer boxes are being distributed. The various parishes have contributed funds to pay for these boxes which were packed by a large group of volunteers the week before Christmas at Trinity Community House. Most interesting have been the expressions of gratitude, especially from those in prison. One man wrote, "Here we feel the world is black, but to see and to feel the light in your kind hearts makes one feel that behind every dark cloud there are light Happy New Years, many of which I wish to you all."

#### IMPORTANT MEETINGS

The Diocesan Commission on Publicity held a meeting last week, at which a comprehensive program, along the lines of the National Commission on Publicity, was adopted. This program calls for publicity through newspapers, pictures, motion pictures, pamphlets, and the purchase and sale of literature.

Another meeting last week was that of The Army and Navy Committee of the Church. The minutes have not yet been made public, but they include an arrangement for a circulating library for the chaplains, in order to put them in touch with modern literature of a secular as well as a religious character. In addition to Bishop Harding, at whose house the members of the committee were entertained at dinner, there were present the Rt. Rev. John N. McCormick, D.D., the Rev. Dr. Percy Silver, the Rev. Dr. Cosby Bell, the Rev. Dr. Otis E. Gray, and the secretary, the Rev. Clayton E. Wheat.

#### ALL SAINTS', CHEVY CHASE

All Saints' Church, Chevy Chase, of which the Rev. Canon Austin, is the rector, has had its new interior adorned with beautiful memorial gifts. A splendid new organ has been installed. The family who gave the altar, which is of Indiana stone, has also given a reredos, which is being constructed of the same material. Another person has given a credence to be of the same material. A beautiful rood

beam is being made, and the ladies of the Rector's Aid Society are to purchase choir and clergy stalls of stained oak, Gothic style. There is already a litany desk of this material, a memorial gift. A stone pulpit also has been given as a memorial.

The three sanctuary windows have been installed, that on the Gospel side illustrating woman's devotion to the Church, showing the women at the tomb with spices; the one over the altar illustrates the *Agnus Dei*, while the one on the right shows Christ's commission to St. Peter, "Feed My Sheep". The window on the Gospel side is a memorial to the former rector, Dr. Childs. Four of the six windows on the south side of the nave are already in place. The general theme for these six windows is the *Te Deum*.

The next section of this beautiful Church will be started in about two years, and will just about double the present size of the structure, which is being built on the plan of money in sight before the contract is let. Underneath the next arch will be a large basement, and the whole structure will be finished off with a beautiful tower, which will contain the rector's study, an office for the secretary, and the sacristy.

The Sunday school of 400 members is increasing so rapidly that another story for the Parish Hall, the old church, is contemplated. An interesting feature of the Sunday school is a Practice, or Normal, school, where persons from the older classes have actual practice in teaching younger classes, under the supervision of a model teacher.

#### GENERAL NEWS NOTES

The Clericus met last Tuesday with Mr. Stephen E. Kramer, a member of St. Stephen's Parish and assistant superintendent of the D. C. District public school system, as the speaker of the day. He spoke on school needs in the city of Washington.

In order that parents of young children of St. John's Church, Georgetown, may attend the regular services, the rector, the Rev. John S. Moses, has arranged for the care of such children during the hours of services. The parish chapter of the Daughters of the King will have representatives in attendance in the parish hall on Sunday mornings, to take care of the children while the parents are in church.

The Rev. Thom Williamson, rector of the Church of the Advent, has started a Young People's League. The league will have regular meetings, at which the young people will conduct the brief services besides helping at the other services and doing other work. The athletic and social side will not be neglected and there will be parties of various kinds. Papers and discussions on church work as applied to young people will be on the program of the meetings.

The rector of the Church of the Epiphany has arranged with the National Department of Missions to have the salary of Miss Foote paid out of Epiphany's apportionment for missions. Miss Edith Foote has been approved as a missionary to Kyoto, Japan. She has been president of the night branch of the Woman's Auxiliary of the Church of the Epiphany. She will be associated with Bishop Tucker, and is expected to leave here during the early part of the year.

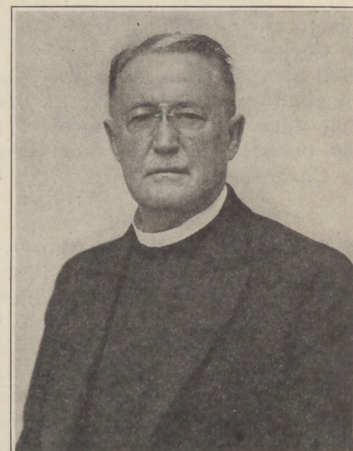
Word has been received here of the death of Mr. William Radford in his native town, Alfreton, Derbyshire, Eng., only a few days ago. Mr. Radford was

connected with the British Embassy in Washington for many years, serving as confidential secretary to successive British Ambassadors. He was active in Y. M. C. A. work, and was a member of the Church of the Epiphany where he served as Superintendent of the Sunday school, and lay reader, for a long time. He first came to America to serve under Sir Julian Pauncefote, the first British Ambassador to the United States. He left the United States about two years ago, and rejoined his family in England, to spend the rest of his days there.

Charles Joseph Hedrick, prominent in patent law circles of this city and of New York, and very active and prominent in many parish and diocesan activities here, for many years, has just died after a short illness. He was a member of St. John's Church, Georgetown, and treasurer of the Archdeaconry of Washington. Among the surviving three brothers and four sisters is the Rev. John T. Hedrick of Poughkeepsie, New York. Washington has lost a leading citizen and the Church an active devoted servant. Funeral arrangements have not yet been made.

#### THE FUNERAL OF DR. ANSTICE

THE FUNERAL of the late Rev. Dr. Henry Anstice, long time Secretary of the House of Deputies of the General Convention, and member of the Board of Missions, who



THE LATE DR. HENRY ANSTICE

died on the train, Dec. 18th, while on the way to New York, was held in Montclair, N. J., Dec. 20th by the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of Newark, and the Rev. Charles L. Pardee, D.D., Dr. Anstice's associate at the Church Missions House.

While Dr. Anstice was not canonically connected with the Diocese of Newark, he had made his home, for many years, in Montclair.

#### DEATH OF THE REV. DAVID W. COX

THE REV. DAVID W. COX, the oldest priest on the Diocese of Southern Ohio, died Thursday morning, Dec. 21st, in McArthur, Ohio, of influenza.

The Rev. Mr. Cox was graduated from Kenyon College with the degree of M.A. in 1872, in which year he was ordered deacon, and in the next, priest, by Bishop Bedell. His entire ministry was exercised in Ohio. He was rector of Trinity Church, McArthur, from 1903 until his retirement in 1920, and he had expressed a desire that he should be buried where he had spent so many years of his life. The funeral was held in Trinity Church,



Saturday morning, Dec. 23d, Bishop Vincent officiating, assisted by Bishop Reese and the Rev. Arthur Marshall, minister in charge.

**DEATH OF THE REV. E. P. LEE**

THE REV. EDWARD PAYSON LEE, an aged priest on the retired list of the Diocese of Vermont, died in the Brightlook Hospital at St. Johnsbury, Vt., Dec. 11th. Mr. Lee served in the Civil War, and also as a customs officer at Island Pond, where he was largely instrumental in forming the parish of which he was later for ten years—1898-1908—the rector. The church at Fair Haven, and the church and rectory at West Rutland were built when he was in charge of that district, from 1879 to 1883. Mr. Lee had been in feeble health for some years.

**HORRIBLE DEATH OF A MISSIONARY**

A LETTER from the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, to the Church Missions House, announces the horrible death of Miss Katharine Bourne, of Tarboro, N. C., while bathing near San Juan, Dec. 14th. She was attacked by a shark that inflicted such injuries as to result in almost immediate death.

Bishop Colmore, who was away at the time, was able to return in time to have a funeral service before the body was shipped to her brother, Mr. Henry C. Bourne, in Tarboro, where, upon arrival, it was met by her cousin, the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, the rector of Calvary Church, the Rev. B. E. Brown, and other clergymen.

In commenting upon this most distressing occurrence, Bishop Colmore said: "This has been our first death among the American missionaries during my episcopate, and it has been a hard blow."

**DEATH OF MISS HELEN I. JENNINGS**

MISS HELEN I. JENNINGS, whose series of Sunday school lessons are to be published in *The Young Churchman* during the coming year, was instantly crushed to death in a railroad wreck at Port Clinton, Pa., while on her way to her home in Pottsville. She had been in Philadelphia in attendance on a conference of Sunday school writers at the office of George W. Jacobs & Co., in Philadelphia.

Miss Jennings had been for several years, head of the Junior and Primary Departments of the large and important Sunday school of Trinity Church, Pottsville, where she had made a deep and thorough study of children and of methods. She has also, during the past few years, conducted a number of teacher training classes, especially in the dioceses of Bethlehem and of Easton, and has been a popular teacher at many summer schools, where she has had classes in Child Study and in Methods of Teaching.

**DEATH OF THE REV. SAMUEL HODGKISS**

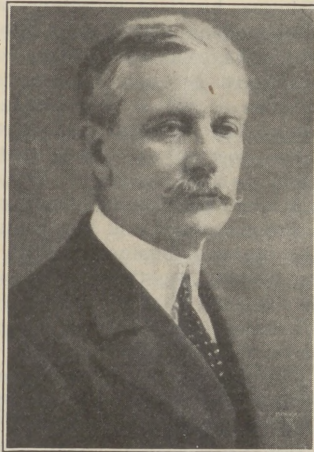
THE REV. SAMUEL HODGKISS, a retired priest of the Diocese of Western Massachusetts, died in St. John's Hospital, Brooklyn, on Christmas Eve, following an operation. He was a graduate of the Episcopal Theological School at Cambridge, Mass., and was made deacon and priest by Bishop Paddock. He served at Calvary Church, Wakefield; St. Paul's, Brockton; Trinity, Stoughton; Trinity,

Whitinsville—which he founded; Christ, Fitchburg; Ascension, Cambridge; St. John's, Wilkinsonville; and St. John's, Mileville, all in the state of Massachusetts. He was the author of *The History of St. John's Parish, Wilkinsonville, Mass.* At the time of his death he was honorary assistant minister of Christ Church, Fitchburg, Mass. He is survived by his wife, two sons, and two daughters, one being Deaconess Agnes Louise Hodgkiss, House Mother of the Home for the Aged and Blind of the Church Charity Foundation of Long Island.

The burial office, preceded by a celebration of the Holy Communion, was said at St. Matthew's Church, Brooklyn, the Bishop of Western Massachusetts officiating, assisted by the rector, the Rev. Dr. Norris, and the Curate, of Christ Church, Fitchburg, the Rev. F. H. Sleep. The interment was in Mount Olivet Cemetery, Brooklyn. May he rest in Peace.

**THE NEW ST. THOMAS' CHOIR SCHOOL**

THE NEW St. Thomas' Choir School is to purchase the houses in West Fifty-fifth street, New York City, that it has been renting, and refit them for choir and sec-



T. TERTIUS NOBLE  
Director St. Thomas' Choir.

ondary schools, and, while they will be smaller, make them equal in advantages to either of the older schools of Grace parish or of the Cathedral. Dr. T. Tertius Noble, the director, famous as musical leader on two continents, believes the spiritual influence upon boys is even more valuable than all else, and that it is given in full measure in such schools. The \$100,000 recently given the schools by a communicant of St. Thomas' makes these advances in equipment possible.

Mothers' fond ambitions for their sons are sometimes realized and more. Two years ago a mother brought Master Walter Adams to Dr. Noble, telling him that her brother, now dead, had been a St. Thomas' chorister, and she hoped most earnestly that that brother's nephew might be found to possess a voice of promise. On Christmas Sunday this year, the

lad, hardly eleven years of age, carried through with success the difficult work of Handel's *Messiah*, and is declared by Dr. Noble to be a boy who is, in voice, mentality, and confidence, perhaps the best he has yet known. The mother's hopes were realized.

**CONNECTICUT SOCIAL SERVICE CONFERENCE**

THE NEW Field Secretary of the Social Service Department of the Diocesan Executive Council has arranged for a series of four regional group conferences throughout the Diocese during the month of January. At each place there will be a conference of the clergy in the afternoon, and, at night, a conference for the clergy and interested men and women of the different parishes. Among the speakers will be the Rev. Charles H. Lathrop, National Secretary for Social Service; the Rev. T. W. Pym, D.S.O., of Cambridge House, England; Miss Anne Vernon, Social Service Secretary of the Diocese of Rhode Island. These Conferences are to be held in Trinity parish house, New Haven, Tuesday, Jan. 9th; Christ Church Cathedral, Hartford, Wednesday, Jan. 10th; St. John's parish house, Waterbury, Thursday, Jan. 11th; and in St. John's parish house, Bridgeport, on Jan. 12th.

**CONSECRATION OF THE REV. H. R. CARSON**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Harry Roberts Carson, Bishop-elect of the Missionary District of Haiti, as follows:

Time: Wednesday, January 10, 1923.

Place: Cathedral of St. John the Divine, New York City.

Consecrators: The Rt. Rev. Dr. Tuttle, Presiding Bishop; the Rt. Rev. Dr. Gailor, Bishop of Tennessee; and the Rt. Rev. Dr. Manning, Bishop of New York.

Preacher: Bishop Knight.

Presenters: The Rt. Rev. Dr. Lloyd, Suffragan Bishop of New York; and the Rt. Rev. Dr. Morris, Bishop of the Panama Canal Zone.

Attending Presbyters: The Rev. Dr. G. Woolsey Hodge, and the Rev. Dr. A. R. Gray.

Master of Ceremonies: The Rev. Dr. H. Percy Silver.

Registrar: The Rev. Dr. C. L. Pardee.

**CHURCHMEN ACTIVE ON FEDERAL COUNCIL OF CHURCHES**

AT THE ANNUAL MEETING of the executive committee of the Federal Council of the Churches of Christ in America, held in Indianapolis, Dec. 13th to the 15th, Mr. Robert H. Gardiner, Secretary of the continuation committee of the World Conference on Faith and Order, was elected a member of the administrative committee of the Federal Council. The administrative committee, which meets monthly and maintains oversight over the whole work of the Council, is made up of one



ST. THOMAS' CHURCH CHOIR SCHOOL BOYS.



member from each of the thirty constituent communions, and in addition fifteen members at large. Mr. Gardiner was elected as one of the members at large.

Mr. John M. Glenn, another layman of the Church, is already a member of the administrative committee, representing the Department of Christian Social Service. The Rt. Rev. Charles H. Brent, it has also been recently announced, has been elected vice chairman of the Federal Council's Commission on International Justice and Goodwill, in association with Dr. John H. Finley, one of the editors of the *New York Times*, who is the chairman of the Commission.

**NEW STATUES AT ST. MARY THE VIRGIN'S**

TWO NEW STATUES, illustrations of which are given herewith, have recently been placed in the nave of the Church of St. Mary the Virgin, New York City. They are of St. Jude and St. Thomas, and



ST. JUDE ST. THOMAS

NEW STATUES IN THE CHURCH OF ST. MARY THE VIRGIN, NEW YORK

have been placed on the last two pillars of the epistle side of the church—St. Thomas next to the doorway, which accounts for the inclination of the head, and St. Jude the second pillar up.

The statues are memorials, and are the work of I. Kirchmayer, of William F. Ross & Co., of East Cambridge, Mass. All of the pillars in the church on the epistle side are decorated in a similar manner by statues of the apostles, and all on the gospel side, except the two nearest the door. The statues are illuminated in gold and colors, and are extraordinarily fine.

**CONSECRATION OF NEW JERSEY CHURCH**

ON THE FIRST SUNDAY IN ADVENT, All Saints' Church, Leonia, N. J., the Rev. A. H. Derby, minister in charge, was consecrated by Bishop Lines, who also preached the sermon. The first services in this town were held in 1893 by the Rev. Walter M. Sherwood, of a neighboring parish, and, for some time, students from the General Seminary officiated.

A great company of parishioners and friends came together for the consecration and, after the service, in the parish house, the story of the work, and many facts connected therewith, were told by various persons who had been connected with the church. Mr. Henry F. Ahrens has served as the warden of the mission church for twenty-five years.

Leonia, adjoining Englewood on the south, is a prosperous suburban town, and All Saints' Church is likely soon to become a vigorous parish.

**NEW BUSINESS METHODS IN CENTRAL NEW YORK**

THE NEW Fiscal Corporation of the Diocese of Central New York began full operation on Jan. 1st. This Corporation has been created to take over all the trust funds and treasurerships in the Diocese. It has a board of seven directors, all laymen, with the Bishop as an ex-officio member. The trustees of the various funds have resigned, and directors of the Fiscal Corporation have been elected in their places, so as to form an interlocking directorate which will handle all the financial affairs of the Diocese. The Corporation has chosen the Utica Trust & Deposit Company as Treasurer, and the Secretary of the Diocese becomes secretary of the Corporation. Remittances from the parishes, which have hitherto been sent to three treasurers, are now all sent to the diocesan office of which the secretary is in charge. The detailed accounts are kept in the secretary's office, and are turned over to the treasurer. Disbursements are made by voucher check signed by both the secretary and the treasurer. All of the diocesan business affairs have thus been brought together at one center, and it is expected that the new arrangement will make for much greater convenience and economy in administration. Under the new scheme, the secretary of the Diocese also acts as secretary of the Council, of the Church Pension Fund and of the new Corporation. The Finance-committee of the Council, and the Diocese have spent nearly two years in perfecting these arrangements.

**CENTRAL NEW YORK CONFIRMATIONS INCREASE**

BISHOP FISKE reports that the number of confirmations for 1922, in the Diocese of Central New York, has exceeded all previous records. The total number of persons confirmed in 1922 was 1,843, of which number a large proportion were men and boys, while twenty were received from the Roman Church. The largest class confirmed during the year was that presented by the Rev. Dr. Gifford, of St. Andrew's Church, New Berlin. It was a class of 99, and this in a village of 1,200. Actually 110 persons were confirmed in New Berlin, but 11 of these were presented by the Chenango County Missionary.

**UTICA CHURCHES COMBINE**

ON CHRISTMAS EVE two parishes, Trinity and St. Andrew's, in the city of Utica, N. Y., met together for the first time as a combined parish. Trinity Church, the oldest parish in the city, and the second oldest in the Diocese, has for some time been desirous of moving from its time-honored location in the lower part of the city, which is now entirely a wholesale and manufacturing district. When the Rev. W. H. Morgan resigned as rector of St. Andrew's last summer, it was felt

**The Catholic Churchman**

H. B. LIEBLER, B. D., H. F. ROCKWELL, B. D., Editors

A magazine of the American Episcopal Church, issued monthly with the purpose of teaching in its fullness the religion of our Saviour Jesus Christ.

Price in quantities of 100, \$2 per issue; single subscriptions, 25 cents per year.

Sent 2-cent stamp for copy of January issue.

The Catholic Churchman  
Riverside - - - - - Conn.

**THE AMERICAN CHURCH MONTHLY**

Selden Peabody Delany, D. D., Editor

JANUARY 1923. VOL. XII. No. 5  
Subs. \$3.00 per yr. Single Copies 25 cts.

EDITORIAL COMMENT:  
General Convention and the Concordat  
—The Bishops on Reservation—Catholic and Evangelical—Proportional Representation in the Church—Local Self-Government in the Church—Why the War Came—Why Christian Science Appeals.

THE POSITION OF WOMEN IN THE CHURCH  
The Bishop of Southern Florida.

PROTESTANT UNITY  
Frederick Sherman Arnold.

CATHOLIC TENDENCIES IN THE AMERICAN LUTHERAN CHURCH  
Arthur Gregory Marcell.

NOCTURNE  
Marshall M. Day.

THE USE OF GOD AS THE GIVER OF WORK  
Fleming James.

THE QUAKERS  
Hamilton Schuyler.

MEMOIRS OF A PARSON'S DAUGHTER  
Filia.

A CONFESSOR ON THE MYSTICAL LIFE  
Translated from the French by a Sister of St. Mary.

MONSEIGNEUR DUCHESNE AND MODERNISM  
Cecil Roberts.

BOOK REVIEWS  
BOOKS RECEIVED

Edwin S. Gorham, Publisher  
11 West 45th St. New York City

**THE SPIRIT OF MISSIONS**

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. If you are not already a subscriber the present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED  
Sample copy sent upon request

**THE SPIRIT OF MISSIONS**  
"The Best Missionary Magazine Published"  
281 Fourth Avenue, New York.



that the opportunity was ripe to bring about the change, and so plans were laid for combining the two parishes, St. Andrew's having been originally a mission from the mother church. There were several legal difficulties in the way, but these have at last been solved. The property of St. Andrew's has been transferred to Trinity Corporation, the new Church will be known as Trinity, and will use the beautiful church building, which was formerly St. Andrew's, on Faxton Street. The Rev. T. T. Butler, of Trinity, will continue as rector. Trinity Corporation has given to the Diocese the privilege of using the old location for the thriving Italian mission of Sts. Peter and Paul, which is in charge of the Rev. Louis Lops, the diocesan missionary to Italians.

**A CHRISTMAS PEACE PASTORAL**

IN A PASTORAL LETTER for Christmastide, Bishop Brewster asked his clergy to embrace the opportunity of the holy season to urge their people to work and pray for peace among the nations, and warmly expressed his hope that, in some effective way, America would make its influence felt in international councils for "a sweeping reduction of armaments" throughout the world, and for the promotion of lasting amity among all peoples. "It is not too late", he said, "though to our shame we have lost much precious time, for America to do much for a 'righteous peace,' for which our brothers in the Great War gave their lives." To the end thus set forth, the Bishop authorized the use of the Prayer For Righteous Peace by the Bishop of Western New York.

**CONGREGATIONAL MINISTER PARTICIPATES IN ORDINATION**

AN UNPRECEDENT event in connection with an ordination, occurred in Calvary Church, Pittsburgh, on Sunday, Dec. 10th, when the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, acting by invitation of the standing committee of Pittsburgh, as ecclesiastical authority, advanced the Rev. Laurence F. Eames, deacon, to the priesthood, a Congregational minister, the Rev. Dr. Frederick E. Emrich, joining with several priests in the imposition of hands. The details are stated in the usual column for Ordinations, while an explanation is made by the rector of the parish, the Rev. Edwin J. van Etten, in the Correspondence columns of this issue, and the matter is also discussed editorially.

**DECEMBER MEETING OF THE NEW YORK CATHOLIC CLUB**

THE NEW YORK CATHOLIC CLUB met at the Church of St. Mary the Virgin, New York City, on the occasion of the annual requiem for the repose of the soul of the founder of the parish, the Rev. Thomas McKee Brown, priest and doctor. The Rev. Henry K. Pierce was celebrant, the Rev. Jerome Harris, deacon and the Rev. C. Winthrop Peabody, sub-deacon. The music, under the direction of the Rev. Canon Winfred Douglas, precentor, was the St. Dunstan Edition of the *Missa Pro Defunctis*. After luncheon at the Hotel Somerset, an address, which received the keenest attention, was delivered by the Rev. William Harmon van Allen, D.D., rector of the Church of the Advent, Boston, entitled, *Some Hopeful*

Aspects of General Convention. There was a large attendance, including several guests.

In the matter of the possible feasibility of holding one or more Catholic Congresses in the United States, the Club was advised that the Coast Club, a society of priests and laymen of the Dioceses of New Jersey, desired to express hearty endorsement.

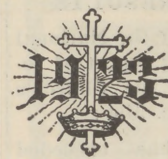
The next meeting, which is also the annual meeting, will be held at St. Luke's Chapel, of Trinity Parish, on January 23d. It will be addressed, it is hoped, by the Rev. John A. Staunton, Jr., of Sagada, P. I.

**INSTITUTION OF COLORADO RECTOR**

ON THE Third Sunday in Advent, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, instituted the Rev. A. W. Sidders as rector of Trinity Church, Trinidad, Colo. Father Sidders was one of Bishop Johnson's old pupils, and, since graduation from Seabury Hall, has held charge in the Diocese of Fond du Lac. On the Bishop's recommendation he was called to his present cure nine months ago, and in that time has built a new rectory, and has organized the strongest men's club in the city.

**CLERGYMAN HAS NARROW ESCAPE**

ON THE LAST Sunday in November the car driven by the Rev. E. G. White, rector of St. Paul's Church, Aurora, N. Y., skidded on an icy road as he was returning from Union Springs where he had been for service. The car left the road and went down a bank twenty-five feet into a gorge. Mr. White fortunately escaped serious injury but his car was badly damaged.



**Church Kalendar**

The most useful and handsomest Kalendar published (thirtieth year).

Sample postpaid 35 cents. Circular free. Thousands sold by Church Societies. Kalendar months in colors. Tables of Lessons for Holy Days and Sundays. Proper Psalms for Seasons, Days and Special Occasions. Tables of Psalms. "Black Letter" Saints' Days.

**ASHBY PRINTING COMPANY**  
PUBLISHERS, ERIE, PENNA.

**With Earth and Sky**

By BISHOP WILLIAM A. QUAYLE

"In these essays, pulsing with nature lore and nature love, Bishop Quayle makes vividly alive not only the spring, but her sister seasons."

—Boston Evening Transcript

Net, \$1.25, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI

**MOWBRAYS**

Margaret St., Oxford Circus, LONDON and at High Street, OXFORD

**SUPPLY EVERYTHING for the CHURCH,**

Lists Free

**COOK'S**

Annual Summer Cruise

AROUND THE

**MEDITERRANEAN**

No more enthusiastically happy travel party ever returned from a vacation trip than our friends who had joined our last year's "Cameronia Summer Cruise"—the first of its kind in the history of travel.

It is now our pleasure to announce that we have specially chartered the new, oil-burning Cunard-Anchor Liner "TUSCANIA"

Sailing from New York June 30th, 1923 Returning September 1st.

Again the itinerary will include the "Sea of the Ancients"—the lands of history, literature, romance and religion.

Early application advisable.

**THOS. COOK & SON**

245 Broadway NEW YORK 561 Fifth Avenue  
Boston, Philadelphia, Chicago, San Francisco, Los Angeles, Montreal, Toronto, Vancouver

**THE HOLY CROSS MAGAZINE**

An Illustrated Monthly devoted to the Interests of the Catholic Religion and of the Religious Life.

INSTRUCTION - HISTORY - CRITICISM - FICTION

One Dollar and a Half a Year.

**HOLY CROSS PRESS**

**West Park, N. Y.**



## SOME CAMPAIGN RESULTS

THE FIELD DEPARTMENT of the National Council makes the following report of results of the campaign for the Church's Program, of the date of Dec. 21st:

NEBRASKA.—"Nebraska has exceeded our expectations and will surpass 1922", and Nebraska's 1922 record marked an increase of 80 per cent over 1921.

WYOMING.—"Seventeen congregations pledged \$8,800. Every effort being made to go over the top, but many places cannot be recalled on account of weather. Believe campaign shall be successful."

MILWAUKEE.—"Such reports as we have here in Milwaukee indicate that the results will quite meet our expectations."

CENTRAL NEW YORK.—All three congregations in Watertown have subscribed their quotas in full. One of them, the Redeemer, which is now a mission, will become an independent parish January 1st.

ALABAMA.—Montgomery; 186 communicants; subscribed 129 per cent; quota \$1,624; pledged \$2,107. In 1920 this parish paid \$564.48 on its general quota.

CHICAGO.—St. Mark's, Glenellyn; 152 communicants; has oversubscribed its quota of \$2,269. Its 1922 contributions have been \$1,237.

LEXINGTON.—Four congregations, with quotas totalling \$10,517, have pledged \$5,286, a slight advance over 1922.

SOUTHERN OHIO.—Christ Church, Glendale; 187 communicants; has subscribed to the quota of 25 per cent more than it is raising for local support.

NEW JERSEY.—St. Mark's Mission, colored, Plainfield; 82 communicants; quota \$378; "Oversubscribed and still going."

NORTH CAROLINA.—"Forty-two congregations with quotas aggregating \$30,948 have, to date, pledged \$30,630. I should be pleased if the remaining parishes and missions do as well, because we allowed something like ten per cent for shrinkage. Then, too, some of these reports will be supplemented by future pledges before the Canvass is completely closed."

OHIO.—"Partial reports from twenty-two parishes show increase in pledges over last year by forty per cent. Four have doubled last year's pledges, one has increased one hundred per cent and five have exceeded their quotas."

OREGON.—St. Andrew's mission, Portland, reports having pledged full quota of \$796. This means \$14 per capita.

SACRAMENTO.—St. Mary's, Napa. 180 communicants; quota \$754.67, "We will pay considerably over \$800."

SOUTH DAKOTA.—Twenty-seven congregations, whose quotas aggregate fifty-five per cent of the total diocesan quota, or \$15,125, have pledged \$15,055. "It rather looks as if we were going to make our pledges pretty nearly equal our diocesan quota. Any deficit will be taken off the Diocesan Program, while the full general quota will be paid."

UTAH.—"Just a line to say that the missions in Utah refuse to accept a cut in their quotas. Four have oversubscribed their apportionments. One man in the remote section, who doesn't belong to the Church, asks: 'What's my share of this campaign.' This does not represent a whole lot of money but it shows some spirit."

## HARDSHIPS AT OBER-AMMERGAU

ATTENTION has been drawn recently to the great hardship experienced by the people of Ober-Ammergau this winter. As has been pointed out, the decline in the value of the mark has brought it about that only an average sum of twenty thousand marks has been distributed to each player, which, at the present rate of exchange is roughly about \$2.50, not a very adequate remuneration for a year's hard work of performances and rehearsals. Further, the Bavarian Government is requiring the village to build, out of the proceeds, a new school for the children, and to make various structural alterations in the theatre itself.

A very large number of American Churchmen must have visited the play, and they could not have paid more than a few cents for a seat. Under the circumstances it would be hardly too much to ask each person who witnessed the play to subscribe a dollar to the relief of the people who are really very hard hit. This week a sum of £23 was sent over by a few readers of the *Church Times* through the intermediary of that paper as a small Christmas gift, but a very much greater effort is needed if any adequate sum is to be raised. Is this too much to ask? Considering what a low price most people paid for their seats, a dollar each would be only a just price. It is a matter of justice as much as charity.

Attention, also, might be called to a contributor of THE LIVING CHURCH FAMILY who made a donation "in appreciation of (the players') refusal to act for moving pictures." THE LIVING CHURCH will gladly transmit any sums sent for this purpose.

## MEMORIALS AND GIFTS

A REREDOS in memory of Mr. and Mrs. William Dawson, the gift of their children, was dedicated on Advent Sunday in the Church of the Redeemer, Watertown, N. Y.

A GIFT of \$1,000 has been made the Bishop of New Mexico by Miss Bessie Kibbey of Washington, D. C. for St. John's Sanatorium at Albuquerque, New Mexico.

TWO SOLID SILVER chalices have been presented to Christ Church, Oxford, N. Y., by Miss Elizabeth Hyde as a memorial to her father, William H. Hyde, a former vestryman and warden.

BISHOP FISKE recently dedicated a bishop's chair and a rector's seat in Trinity Church, Binghamton, N. Y., as a memorial to the late Ven. A. R. B. Hagenen, D.D., rector of Trinity from 1903 to 1918, and archdeacon from 1918 to 1920.

A NEW MEMORIAL ORGAN has been placed in Trinity Church, Elmira, N. Y., and is a memorial to the Rev. J. C. Dean, son of Mr. Elmer Dean, warden of Trinity Church.

TWO OAK DOORS in memory of William H. Collins and Mrs. Hannah Mary Halsted were blessed by Bishop Fiske at Emmanuel Church, East Syracuse, N. Y., on Nov. 26th. Silver tablets, describing the memorials, were given by the parents of William H. Collins, and by the daughter of Mrs. Halsted.

ON THE Third Sunday in Advent, the Very Rev. Randolph Ray, Dean of St. Mathew's Cathedral, Dallas, Texas, formally accepted the gift of \$20,000 from Mr. H. L. Edwards, vestryman of the Cathedral parish, for a memorial organ to be erected in memory of Mr. Edward's father, mother, and sister. The Pilcher

## SPAULDING &amp; CO.

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass.  
Memorial Windows and Work in  
Marble and Wood given Special  
Attention.

Designs and Estimates submitted on request  
Michigan Ave. and Van Buren St.  
CHICAGO

Heaton, Butler & Bayne  
Glass Stainers

By Appointment to the Late  
King Edward VII

Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, etc.

Designs and Estimates on application to  
Heaton, Butler & Bayne (N. Y.), Ltd.  
437 Fifth Ave., Knabe Building, N. Y.

## GORHAM

Fifth Avenue and 36th St., New York

Designers and Manufacturers of

## CHURCH FURNISHINGS

in Gold, Silver, Brass,  
Marble Mosaic, Wood,  
and Stained Glass

## ASTHMA

The attack is relieved at once  
and comfortable rest assured simply  
by vaporizing Cresolene near  
the bed at night.



Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough, and bronchitis.

Send for descriptive booklet 49A. Sold by druggists  
VAPO-CRESOLENE CO., 62 Cortlandt St., New York

## Old Black Bass

By A. B. CUNNINGHAM

The author tells of Old Black Bass as he has seen him on dusky evenings when the whippoorwill calls. Old Black Bass was the leader of his school.

Illustrated Net, \$1.00, postpaid

THE ABINGDON PRESS  
NEW YORK CINCINNATI



Company of Louisville is building the organ, which will be installed, it is hoped, by Easter.

AT FIRST VESPERS of Christmas, the Rev. R. N. Wilcox, rector of St. Luke's Church, Jamestown, N. Y., blessed a new sanctus bell, which was used for the first time at the midnight Mass. The bell is a memorial to the late Father Kilpack, formerly vicar of St. Peter's Church, Sheboygan Falls, Wis., who was in charge of the services of St. Luke's Church during the month of August, 1921. Funds for the purchase of the memorial were provided by many members of the parish.

GRACE CHURCH, Buena Vista, Colo., the Rev. D. J. Williams priest in charge, has just received two beautiful memorials. Mrs. Charles E. Buck, of Washington D. C., presented a pair of brass eucharistic candlesticks as a thank offering for her recovery from a recent operation, and also as a memorial to her late husband, the Rev. Charles E. Buck, who was a priest of the Church in the Dioceses of Maryland and Washington for forty years. It is very significant that the candlesticks arrived in time to be placed on the altar on Thanksgiving morning.

Mrs. Jesse Brusse, of Buena Vista, presented a beautiful ciborium in memory of her son, the late James L. Brusse, who accidentally lost his life while on a hunting expedition in the northwest, in 1914.

The candlesticks and ciborium were blessed by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the Diocese, when he visited Grace Church on Christmas Sunday.

NEWS IN BRIEF

ARKANSAS.—St. John's Church, Helena, the Rev. George L. Barnes, rector, has had in 1922, more baptisms of white persons than in any year of its history. The confirmations have also been greater than in any one of its seventy-five years' life as a parish, thus breaking two records in one year. The percentage of increase of communicants by confirmation was 10.8. The Rev. Mr. Barnes succeeded the Rev. Chas. F. Blaisdell as rector of St. John's, two years ago.

CENTRAL NEW YORK.—The Rev. F. J. Davis of Zion Church, Windsor, has been elected an honorary member of the American Legion, and will act as chaplain of Post 571.—A Young People's Fellowship Society has been formed in Emmanuel Church, Norwich.—Mrs. Anna House Easton, a member of the vestry died on December 2d. Mrs. Easton has been for forty-two years one of the most faithful members of Trinity Church.—Seventeen hundred dollars has been pledged toward the erection of a parish house at Christ Church, Clayton.—The semi-annual meeting of the District and Diocesan officers of the Woman's Auxiliary will be held in Lockwood Memorial Hall, St. Paul's Church, Syracuse, on January 19th.—The vestry of St. Matthew's Church, Moravia, has decided to hold the services during the winter in the parish house, and have offered to rearrange their services so that all Christian bodies in the village can use the parish house and thus help in the fuel situation.—The Woman's Auxiliary of the Fourth District will meet as the guests of the Grace Church, Syracuse branch on Jan. 18th.—The Men's Club of Christ Church, Oswego, has given the services of its members for excavating under the gymnasium, to make a place for a furnace.—Bishop Fiske confirmed ten

students of Colgate University at his recent visit to St. Thomas' Church, Hamilton, where the Rev. S. F. Burhans is student pastor to the University as well as rector of the church.—Christ Church, Willard now has a complete radio outfit, with the best and most up to date equipment. This was the gift of the people of the village and of the State Hospital.—The Rev. E. S. Pearce, of Zion Church, Rome, has been presented with a Knight Templar prelate's uniform by the parish. Mrs. Pearce was also given a mahogany tea wagon. This was an appreciation of Mr. Pearce's ten years of faithful and successful work. The curate and his wife were also remembered.

CHICAGO.—Four hundred poor children of Evanston, all recommended by the Evanston Charities, crowded St. Luke's parish house as guests of the Men's Club on St. Thomas' Day, in the evening. Every child had been personally called for, and every child was provided with personal gifts. The Junior Choir, under the direction of Mack Evans, presented a Christmas play *Hans and Gretel, and the Christ Child*; there were plenty of movies and Christmas Carols, and, as the little guests left, each, in addition to his personal gifts received a generous big bag with candy and crackerjack, and an orange. More men than ever took part in this program which the workers of the Evanston Charities praise as one of the great human services in Evanston.—The midnight mass found St. Luke's crowded to the doors. At least one hundred people had to stand. Nearly five hundred communions were made at this service alone. The Christmas offering at midnight was \$4,700. Not even at Easter has St. Luke's witnessed a larger congregation, or a more glorious service.

CONNECTICUT.—Mr. C. L. F. Robinson, a communicant of the Church of the Good Shepherd, Hartford, has given a Connecticut State Flag to be placed in the Church of the Holy Trinity, Paris, marking the offering of the Connecticut Memorial Pew in that church.—A Christmas gift in the shape of a purse of \$400 was presented on the Sunday morning before Christmas to Harry Read, organist of Trinity Church, New Haven, in appreciation of his service rendered in conducting the music of that Church.

DALLAS.—The Rt. Rev. Alexander C. Garrett, D.D., Bishop of the Diocese, observed the forty-eighth anniversary of his elevation to the episcopate, Dec. 20th, in St. Matthew's Cathedral, Dallas. Bishop Garrett observed his ninetieth birthday in November, an account of which was printed in THE LIVING CHURCH. He ranks second to Bishop Tuttle in consecration, and is five years older in birth.

HARRISBURG.—A beautiful service was held in the chapel of Trinity Church, Williamsport, on Thanksgiving Day. The choir was filled with children from the Church school, and as many other people as could, found seats in the nave and gallery. The children brought "the first fruits", cereals of many kinds, laying them near the chancel steps. These, with the offerings of money, were carried, after the service, to the Home for Friendless Children. It was a delight to see the children enter so heartily into the spirit of the occasion, and participate so devoutly at the Holy Eucharist.—A reception and parish dinner was held in honor of the new rector of Trinity Parish, Williamsport, the Rev. Charles Everett Mc-



**A CHURCH IDEA**  
—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

**"22 MINTS"**

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this *Church Idea* is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

**STRONG, COBB & COMPANY**  
230 Central Viaduct, Cleveland, Ohio

**R. GEISSLER, INC.**  
NEW YORK.  
56 W. 8. STREET.  
CHURCH FURNISHINGS  
WINDOWS — TABLES  
FABRICS — EMBROIDERIES  
MEMORIALS

**MOTION PICTURES**  
Clear flickerless motion pictures from any electric light socket

**THE DeVry**  
PORTABLE PROJECTOR

Also Stereopticons & Slides  
Write for FREE Booklet


The DeVry Corporation 1282 Marianna St. Chicago

**Fredericktown Bells**  
Write for Illustrated Catalogue

Have Assembled the Masses for More than 60 Years



The J.B. Foote Foundry Co. Fredericktown, O. 40 Front St.



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

**CHURCH BELLS SCHOOL**

Ask for Catalogue and Special Donation Plan No. 60  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO

**MENEELY & CO.**  
**BELLS**  
WATERLIET, N.Y.

FORMERLY WEST TROY, N.Y.  
1826 THE OLD MENEELY FOUNDRY



Coy, and his wife, on the evening of Dec. 7th. The affair was attended by about 200 members of the parish.

LOS ANGELES.—The diocesan treasurer of the Campaign for the Program of the Church has been informed by the National Council that the \$5,174 increase over last year in the givings of the diocese to the Program, as of Dec. 1st, is the largest of any diocese in the country.—St. James' mission, San Diego, in endeavoring to reach more fully the needs of its community, has enlarged its parish house.—Bishop Stevens conducted a Quiet Day at St. Stephen's mission, Beaumont, on Dec. 8th.—Members of the Episcopal Club of the University of Southern California and the Stevens Club of the Southern Branch of the University of California joined in the corporate Communion at St. Athanasius' Church, Los Angeles, on Dec. 10th. Bishop Stevens was the celebrant for this, the first joint corporate Communion of the Church Clubs of these two rival institutions.—St. Matthew's Church, National City, has purchased an old school house, moved it to a lot next the church, and remodeled it into an effective parish house, with auditorium, guild rooms, and kitchen. The parish is now showing signs of more effective service than ever before in its long history.—The Convocation of San Diego held its annual meeting at All Saints' Church, San Diego, on Dec. 12th. The addresses were by Dr. Yale, on Spiritual Healing; the Rev. William Bedford-Jones, on Ministerial Ideals; and the Rev. G. R. Wreford, on Biblical Sidelights. The Rev. Charles L. Barnes, Rural Dean of the Convocation since the creation of that office in 1911, was reelected for a term of two years. Other officers were also reelected.—The Rt. Rev. Paul Jones, D.D., arrived in Los Angeles, Dec. 16th, and is speaking throughout Southern California under the auspices of the Fellowship of Reconciliation.—The Teachers' Institute of the Convocation of San Bernardino, held for ten weeks at Trinity Church, Redlands, closed its sessions on Dec. 19th. About sixty teachers from widely scattered parishes and missions attended each of the weekly sessions. At the final meeting, the Rev. Charles B. Scovil, diocesan educational secretary, who had superintended the school, was presented with a handsome traveling bag.—The Diocesan Men's Club met in Los Angeles on Dec. 21st. Mr. Percy J. Knapp, of the Division of Foreign-Born Americans, who is about to undertake a survey of the foreign population of Los Angeles, was the speaker of the evening.—The Ven. Percy Webber is to conduct a New Year's Mission at St. Matthias' Church, Los Angeles, beginning Sunday night, Dec. 31st. Archdeacon Webber has recently returned from a tour of the Orient.

LONG ISLAND.—At St. Ann's, Brooklyn, there was an attendance of more than a thousand persons, at the Feast of Lights that preceded the Christmas Midnight Celebration, at which 430 communions were made. All the services were well attended, and 680 communions were made during the day. The offering was larger than in 1921 by more than \$500.—St. Ann's, Sayville, has received a silk flag in memory of Mr. Irving Smith. The rector, the Rev. Joseph H. Bond, blessed the gift.—In the Church of the Redeemer, Astoria, a tablet, in memory of James M. Carrington, warden and vestryman for fifty-three years, has been blessed by the rector, the Rev. William C. Charlton.—

From the estate of Sarah M. Treadwell, the Church Charity Foundation of the Diocese of Long Island, has received the sum of \$3,562.61.—St. John's Chapel, on the Foundation, has received a gift of altar linens, from Miss Eliza B. Harris.—To mark the completion of ten years as priest in charge of the mission of the Epiphany, Brooklyn, the people of the mission presented to the Rev. Henry E. Payne a white festival stole.—On Christmas Eve, the Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hill, blessed a complete set of white chancel hangings.—At St. Mary's, Amityville, a set of violet chancel hangings was recently blessed by the rector, the Rev. Vedder Van Dyck.—Christmas Day in Long Island was mild and pleasant, and there was an unusually large number of communicants in the various parishes. At St. John Baptist's, Brooklyn, the Christmas Communion was by far the largest in the history of the parish, and the rector blessed an exquisitely embroidered linen chasuble at the midnight Mass.

MAINE.—Bishop Brewster will be away from his diocese during the holidays, spending them with his family in and near New York. He expects to return to it by Jan. 17th. In this way, he will be able to take a brief season of well-earned rest, and also be on hand to attend several important meetings in the metropolis.

NEWARK.—The corner-stone of a new parish house for St. John's Church, West Hoboken, the Rev. Allen Greene, rector, was laid in December, and will meet the need, long keenly felt. This is the parish on the heights back of Hoboken, in which the father of the late Mr. Edward H. Harriman ministered with a salary of \$400 a year.—Christ Hospital of Jersey City is to keep its fiftieth anniversary in the first week in February. St. Barnabas' Hospital, of Newark, is a few years older. They were pioneers as free hospitals in northern New Jersey, and have never done as large and as good a work as today.

NEW YORK.—The Missionary Relief Society, the Trinity chapel branch of the Woman's Auxiliary, New York City, will have its annual service on the feast of the Epiphany. There will be a choral celebration of the Holy Eucharist, and a sermon by the Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippines. The offering is to be for the work of the Society.

OREGON.—"We are going right ahead with the Program of the Church" was the word from Mr. B. F. Stone, senior warden of Grace Church, Astoria, immediately after the fire that devastated the business section of that city. Bishop Summer early perfected an organization for relief, asking the Board of Church Extension, supplemented by additional appointments, to act in that capacity. Most of the churches of the Diocese have made offerings for a fund to be placed at the discretion of the rector of Grace Church, the Rev. F. C. Taylor, and his co-workers; and further plans for rendering assistance are being worked out. Grace Church itself was outside of the fire-swept area, but many of its members suffered heavy losses. The relief will be distributed generally, as responses to requests may occasion.—After meeting its quota in full, for the past three years, St. Andrew's Church, Portland, sent back this response to the diocesan headquarters of the campaign for the Program: "Of course we'll raise our quota for 1923."—The call has been issued for

the thirty-fifth annual convention of the diocese to be held at the Pro-Cathedral, Portland, Jan. 31st and February 1st. One of its important reminders is that the lay representation in the convention has been increased to six delegates for each parish, and three for each mission.

WESTERN NEW YORK.—On Thursday, Dec. 21st, Bishop Brent was waited on by representatives of the Greek Church in Rochester, who expressed their gratitude for the interest he had taken in opposing

## STAINED GLASS WINDOWS

WILLIAM MORRIS  
& COMPANY (WESTMINSTER) LTD.  
"MORRIS HOUSE" ROCHESTER ROW  
WESTMINSTER LONDON ENGLAND



### CHURCH VESTMENTS

Cassocks, Surplices, Stoles

### EMBROIDERIES

Silks, Cloths, Fringes

### CLERICAL SUITS

Hats, Rabats, Collars

### COX SONS & VINING

131-133 East 23rd St., New York

## MÖLLER PIPE ORGANS

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown Maryland

## ART GLASS, MEMORIAL WINDOWS

FLANAGAN & BIEDENWEG STUDIO

We make a specialty of individual Memorial Windows and Mausoleum Lights.

Send for our book B, Suggestions for Memorial Windows. We can give ample Episcopal reference upon request.

183 W. Illinois St., CHICAGO. Established 1883

## MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,

Workrooms 5438 Market St., Philadelphia, Pa.

## Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows—Some of them are in the form of color-photographic transparencies

Charles J. Connick

## THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1, for the dying; 2, for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body". 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, JR., Akron, Ohio.



the proposed expulsion of the Patriarch at Constantinople.—Bishop Brent is to preach at the seventy-fifth anniversary of the North Presbyterian Church in Buffalo, N. Y., on the morning of Sunday, Dec. 31st. His topic will be "The One Foundation". Later in the same day he will preach at the Independent Polish Catholic Church of Our Lady of the Rosary, Buffalo, and will take part of the service at Vespers.

**BISHOP TUTTLE'S YOUTH**

"How old," asked an editorial in an Oregon daily paper just before General Convention, "how old is Bishop Tuttle? The record makes him eighty-five, but that has nothing to do with it. That is merely the tale of years credited to his account. The problem of his age must be solved by the application of entirely different principles. For instance, is Bishop Tuttle given to reminiscence? Absolutely not. 'It is not my way to look back,' he says. . . Is he despondent as to present day moral tendencies, and does he deplore modern falling off from higher and better standards of years gone by? Emphatically no. . . Here are two established tests of old age which Bishop Tuttle fails to meet . . .

"Evidently he is somewhere between twenty and thirty years of age. He meets the characteristics of that period of life as set forth in McGuffey's High School Reader. 'In the first thirty years of a man's life,' says a selection in that invaluable work of reference, 'he is healthy and happy.' Bishop Tuttle is healthy and happy. 'He labors cheerfully,' says McGuffey, 'and rejoices in his existence.' Bishop Tuttle labors cheerfully and not only rejoices in his existence, but makes others rejoice in it and fervently hope that it may be greatly prolonged.

"As a compromise figure, the statement is ventured that Bishop Tuttle is just about twenty-seven years old."

**EDUCATIONAL**

**SECRETARIAL SCHOOLS**

**Connecticut**

**STEBBING SCHOOL**

(SECRETARIAL)

New Haven, Connecticut  
10 Months' Secretarial Course

Send for Catalog for January Enrollment  
ARCHIBALD F. STEBBING, Director

**SCHOOLS FOR BOYS AND GIRLS**

**Virginia**

**CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)**  
President—Bishop of Va. Episcopal Church ownership; health; scholarship; culture; beauty of environment. Christian idealism.  
BOYS: St. Christopher's-\$600. Christchurch-\$400. Christchurch P. O., Middlesex Co. GIRLS, St. Catherine's-\$800. Richmond; St. Anne's-\$500 Charlottesville; St. Margaret's-\$450, Tappahannock, Essex Co. Va. Catalog from Principals.

**COLLEGES AND SCHOOLS FOR GIRLS**

**District of Columbia**

**National Cathedral School** A Boarding and day School for Girls. Fireproof building in Cathedral Close of 40 acres. College Preparatory. Advanced and Special Courses. Music and Art. **THE BISHOP OF WASHINGTON**, President of the Board of Trustees, Jessie C. McDonald, M.S., Principal, Mount St. Alban, Washington, DC.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

**Iowa**

**Saint Katharine's School**  
Davenport, Iowa

Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: **THE SISTER SUPERIOR**

**New Hampshire**

**St. Mary's School** Concord, New Hampshire

A homelike school for girls. College preparatory and General courses. Thirty-seventh year opened Sept. 26. Miss LADD, Principal.

**New York**

**Saint Mary's School**

**Mount Saint Gabriel**

PEEKSKILL-ON-THE-HUDSON, N. Y.

**Boarding School for Girls**

Under the care of the Sisters of Saint Mary. College Preparatory and General courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address

**THE SISTER SUPERIOR.**

**Cathedra School of Saint Mary**

Box W. Garden City, Long Island, N. Y.

School for girls, 22 miles from New York. Graduate College, preparatory, and general courses. Music, Art, and Domestic Science. Catalog on request.

Miss **MIRIAM A. BYTEL**, Principal

**COLLEGES—MEN**

**New York**

**St. Stephen's College**

**A Church College of Arts and Letters**

for men who are gentlemen, students and sportsmen. The highest scholarship, simplicity and inexpensiveness of living, intimate personal companionship of professors and students and downright sincerity characterize this institution.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

For 1923-24 the number of students is limited to 150. Write Bernard Iddings Bell, President.

**ANNANDALE-ON-HUDSON, N. Y.**  
(Railway Station—Barrystown)

**Connecticut**

**TRINITY COLLEGE**

HARTFORD, CONNECTICUT

FOUNDED 100 YEARS AGO

For information address the Registrar

**EDUCATIONAL**

**THEOLOGICAL SEMINARIES**

**Connecticut**

**Berkeley Divinity School**

Middletown, Connecticut

Address Rev. **WILLIAM PALMER LADD**, Dean

**Massachusetts**

**Episcopal Theological School**

CAMBRIDGE, MASS.

Affiliated with Harvard University

Academic year began September 25th

For particulars address the Dean

**New York**

**General Theological Seminary**

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

**Pennsylvania**

**THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. **GEORGE G. BARTLETT, S.T.D.**, Dean, 207 St. Mark's Square, Philadelphia.

**Virginia**

**The Protestant Episcopal Theological Seminary in Virginia**

The one hundredth session opened Wednesday, September 27th, 1922. For catalogues and other information address THE DEAN.

**REV. BERRYMAN GREEN, D.D.**  
Theological Seminary,  
Alexandria, Va.

**COLLEGES AND SCHOOLS FOR BOYS**

**Indiana**

**HOWE SCHOOL** Recognized by colleges as being most thorough in preparing boys for entrance.

Boys receive careful personal attention. Early application is desirable as the enrollment for the coming year is almost complete.

Lower School for little boys with separate buildings, masters, and playgrounds.

For catalogue address  
**REV. CHARLES HERBERT YOUNG, M.A.**  
Box K., Howe, Indiana.

**Wisconsin**

**DE KOVEN ACADEMY**

College Preparatory and Grammar School

A Church School for Boys, in Racine, Wis

Address: Lock Box 272, Racine The Rector



## Dependable Investments

### An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6% to 7%.

¶ For those individuals who like to invest their savings promptly in order to obtain the maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet  
"Facts about Peabody, Houghtel-  
ing & Co."

## PEABODY, HOUGHTELING & Co.

Established 1865

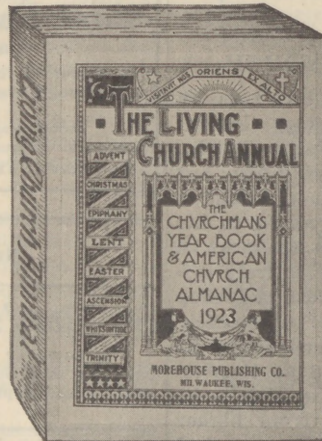
Incorporated 1918

10 South La Salle Street, Chicago  
366 Madison Ave., New York

Now Ready

## Almanacs and Kalendars for 1923

The Living Church Annual  
The Churchman's Year Book



The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopaedia is an invaluable feature. The PORTRAITS OF BISHOPS include all those consecrated within the year. The GENERAL, DIOCE-  
S AN, and PARO-  
CHIAL IN F O R M A-  
TION is always care-  
fully corrected. The  
LECTIONARY will be  
in accordance with the  
directions of the last  
General Convention.  
Prices: Paper, \$1.00;  
Cloth, \$1.25.

Postage east of Colo-  
rado, about 15 cts.

### The Desk Kalendar

Formerly THE FOLDED KALENDAR. Comprising the New  
Lectionary set forth expressly for the Year from Advent,  
1922, through the year 1923. Price 25 cents.

### The Girls' Kalendar

Issued by the Girls' Friendly Society. Price 35 cts.  
Postage, 2 cents. Per dozen, \$3.50, carriage additional.

Published by

## Morehouse Publishing Co.

1801-1811 Fond du Lac Ave.  
Milwaukee, Wis.

# THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

Red leather, French morocco, Turkey grain, leather lined, gilt edge, \$30.00

Postage about 25 cents

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.

**MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**