

# † The Living Church †

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VOL. LXXVIII

MILWAUKEE, WISCONSIN, DECEMBER 24, 1927

No. 8



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## A Christmas Message from the Presiding Bishop

**T**HE NATIVITY of our Lord emphasizes the sanctity of the home and the God-established supremacy of the family in all activities of human life.

Heaven and earth were united in the fellowship of the first human household. This sacred union, broken by human frailty, was renewed by divine wisdom and grace when God took up His tabernacle with men in the Person of Christ Jesus.

This renewal of the union affirmed forever the eternal fact of the oneness of humanity as a common family in and through Him, "whom God hath highly exalted and given a name which is above every name; that at the name of JESUS every knee should bow, of things in Heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The use we are to make of this fact is exemplified for us in the conduct of Jesus in the Nazareth home, where He not only "increased in wisdom and stature," but also "in favor with God and man."

Let us enjoy Christmas as a universal family day, that our joy may be supreme and perpetual. Let us honor God through the Christ Child, as our Church family head, love all men as our brethren, and hold fellowship with them as common members of one household.

*John G. Murray*

Presiding Bishop.

December 25, 1927.

# Editorials and Comments

## The Christmas Gift

THE human race has a well-deserved reputation for wanting things. It always wants things, and wants them with a pathetic urgency, though it is fickle enough in changing its mind about what it wants. It is, as animals go, extremely sensitive to its feeling of want. Some animals have more of a yearning look in their eyes, as it appears to us, but probably no animal really yearns as much as human beings do. Men of great sympathetic insight have painted portraits of human-kind in which a hungry longing stands out as the salient, almost the only, characteristic of their subject. We are a race much given to self-pity over our never-fulfilled wants. It is easy, even for those who are not bred in a Scandinavian or Russian environment, to become gloomily obsessed with the pathos of universal human wishing, to become even too sorry for ourselves as a race, not so much because we suffer so acutely as because we want so ardently.

The hunger for power and prominence, the hunger to be noticed, the hunger for love, both sexual and friendly, and just plain ordinary hunger as such, have all been celebrated in the world's poetry and science. But down beneath all these urges there seems to be a deeply insistent urge greater than they, the urge for God. It is not so much that the wish for God is another wish, alongside of and coördinate with these wishes. When it is so regarded, as one competitor among others, the wish for God seems not nearly so vivid and violent as these others. It is rather the ultimate hunger, universal, fundamental, of which the more easily recognized hungers are various kinds of surface-growth. They do not need to compete, any more than the desire for one hundred dollars necessarily competes with the desire to be well off, or the desire for a steak competes with the desire to be well fed.

Here we are, then, craving for food, friends, mates, mastery, and thus far knowing what we crave for; but underneath it all, we are crying for the moon, craving for the universe, longing for God, and most of the time not knowing what is this ultimate thing for which we crave. We want a fine lot of Christmas gifts, and we may have made out a list of them in case anybody should ask us; we may even have sent in the list to Santa Claus; but we want Christmas too, for its own sake, only we don't think of putting it on the list because it underlies the whole of it. At Christmas we want something bigger than Santa Claus and deeper than his pack.

For the idea of Christmas is the idea of a union of God and man, which is the answer to man's deepest longing. It has seemed to some philosophers of the past century that man's wish to know God is essentially God's wish to know Himself—to know Himself in the finite, in the human, since humanity alone is capable of that wish and that knowledge. The absolute comes into self-consciousness in man, and preëminently in Christ. The idea of the Christ, the God-man, the Incarnate, is the idea of the essential unity of God and man.

IN the modern paraphernalia of Christmas there is almost as much hindrance as help toward an appreciation of the feast: there are so many ugly things that are meant to symbolize its beauty. And yet in some ways they do get toward the heart of the matter.

They crowd upon one with the suggestion of newness. Christmas gifts are new; they are essentially a surprise. If you still have anything of the heart of a child, you want to get up early and see what has come for you. You probably make new acquaintances with better grace than at most seasons. The Christmas tree is aggressively new, and the house looks new when the Christmas decorations are in it. If possible, we hope to see nice new snow on the ground.

And that element of newness belongs of right to Christmas. Here begins a New Testament. It is a new act of God, no matter how continuous and concordant it is with the whole divine scheme of the universe. A new-born Babe is greeted by angels, shepherds, and wise men. It is a new start for humanity. The Eternal, the timeless Person of God the Son adds to His divine life a new human life. There is a new meeting-place between God and man, and a new system of relationships between the Infinite and the finite. The utterly fresh virginal purity of the whole scene is essential to it. A new act of the presence of God is made in the Eucharistic consecration; and no matter how often the Christ-Mass is repeated, it goes with the prayer that we may daily be *renewed* by the Holy Spirit.

Another element that prevails even in crude manifestations of the Christmas spirit is that of gift. Christmas is so delightfully free from morality. Let that outrageous statement stand, if you will, until we explain it: we mean the narrow, reduced morality that measures what it gives by what is deserved, and aims at a just reward for services rendered. There may be talk about giving Christmas gifts on the basis of good behavior or the reverse; there may even be talk about a switch possibly appearing in the Christmas stocking; but we doubt if anyone really carries this out, if he falls in with the prevailing Christmas spirit. It is the time for pure gifts, not for repaying obligations. It is the time for being spontaneously and hilariously kind and generous, not for acting strictly from a sense of duty.

This freedom of gift, too, belongs to the religious meaning of Christmas. We know of no Christian who has maintained that man worked his way up in the moral scale until he became so righteous that he deserved the advent of God. The "moving cause" of the Incarnation, as theologians say, was the generous goodness and love of God, and Christ is the absolute Christmas gift. A man who cannot endure to be the recipient of charity, who is irritated when he has received from someone a bigger present than he gave, who cannot smile happily and say "Thank you" for a free gift, is just to that extent alien to the New Testament. For

the morality of the New Testament is infinitely far above any mere merit-morality.

"Peace on earth"—the rest of the phrase we shall have to leave to the dear critics—is something that even radio-theology recognizes as essential to the Christmas spirit. It was pathetically human when in the midst of a ruthless war men on both sides, on Christmas Day, ceased firing, exchanged more or less Christian greetings with the enemy, sang *Heilige Nacht* and the *Cantique de Noël*—and next day went at it again, hammer and tongs. Many who are not Christian believers at all find that at Christmas they cannot hate Christianity, and cannot refrain from joining in expressions of that peace on earth which belongs to the season, and belongs to Christianity in season and out of season, despite us Christians.

Now peace on earth does not mean a momentary gush of soft sentimentality; nor does it mean that each one of us should cease from all pursuit of his desires, and cease even from desire itself, for fear of being involved in selfish hostilities. A desert is not peace. It means, we suppose, a situation in which the powers of each are called out to the utmost realization possible in harmony with the whole system of personal, social lives. That is a complicated situation, difficult to achieve, and in the effort toward that kind of peace innumerable collisions are, for the time being, bound to occur. But these are not irremediable if each person has deep in his heart the peace of the Kingdom of God, the love for that harmonious fulfilment of all desires which can be fulfilled in harmony, and the unselfishness that is generous in renouncing any desire which cannot be fulfilled without discord.

If it is true that mankind longs for God still as something new to him, as the infinite free gift, and as the principle of all peace and harmony and unity in this world of the manifold, he may keep his Christmas with gaudy things of paper and tinsel, but he may find the gift of divine friendship coming to him even through these things.

THE LIVING CHURCH wishes for all men the new gift of peace, which comes as we share in the gracious new human life of Eternal God.

THE defeat of the English alternative Prayer Book in the House of Commons was entirely unexpected. When, by an unanticipated majority, it passed the House of Lords, we may easily presume that entire victory seemed assured. The vast majority of the Church wanted it; the opposition came from Protestant die-hards whose position had been completely repudiated by the authorities of the Church.

Defeat of the  
Alternate Book

What Protestantism gains by this defeat, we confess we do not see. The charge made by its adherents against the book is that it is a distinct repudiation of Protestantism. Very well, then according to their interpretation, that repudiation has been made authoritatively and officially by the English Church, through the voice of the Church Assembly and of the Convocations. How, then, can they still maintain that, in the partisan sense, the Church of England is a Protestant Church?

On the other hand, the disciplinary measures against "extreme" Catholics which were contained in the book have failed. They cannot be put into operation. The express provision for reservation was accompanied by restrictions which were distinctly disagreeable to Catholic Churchmen. That devout Churchmen, call themselves what they will, will adore our Lord whenever and wherever they understand Him to

be manifested, is a matter of course. And Sir William Joynson-Hicks, the leader of the opposition in the House of Commons, is reported to have agreed that if our Lord is present in the sacrament, it is right that He be adored. Very well, all agree that the Church of England has, in this new book, committed herself much more strongly than in the existing book to the affirmation of the reality of that Presence. What then, on the showing of the Protestant contingent, follows? The Church of England affirms more unmistakably than ever before the truth of the Real Presence, the Protestant contingent agrees with the Catholic position that that involves "adoration" as a matter of course, while yet Protestants themselves have made non-effective the disciplinary measures that were to have coerced Catholic Churchmen into unreasonably restrictive measures which would have made the practice of perpetual reservation difficult. From this distance it looks to us as though Catholic Churchmen gain everything for which they have contended in securing the unqualified repudiation of partisan Protestantism which the book, adopted by the Church, is agreed to involve, while yet being wholly freed from those few restrictions which were made as a sop to the die-hards but which now become wholly ineffective.

So it is the Church which has finally and definitely affirmed as her own the position that is set forth in the alternative Prayer Book; and it is Parliament which, by the votes of non-Churchmen aided by the small contingent of Churchmen who admit that the Church has repudiated their position, that prohibits the Church from using a Prayer Book that adequately sets forth the Church's position.

ARE WE glad, then, that the book has been prohibited by Parliament?

If partisan advantage were the only thing to be considered, we certainly should be. But it is not.

We regret the defeat, because, first, we believe it to be a high handed thing for Parliament to refuse to the Church permission to use the book which the Church has officially adopted; and secondly, because, on its merits, and notwithstanding some blots, we believe the rejected book to be an excellent piece of work.

We do not, however, see that its sanction by Parliament would have ensured peace in the Church, as the Primate so forcefully urged. There are in it the seeds of possible persecution, and there are bishops who would have used it for that purpose—as, notably, the Bishop of Birmingham, who has frankly denied principles that are affirmed in that book but who, nevertheless, would, it is understood, have used its restrictions to persecute those who might, in the letter, have disobeyed them. Now he has the pleasure of knowing that the Church affirms those sacramental principles which he denies, while yet he cannot prosecute his clergy for practices that were forbidden in the book.

On the whole, though we regret this unhappy outcome to the long years of serious work in creating the book, in which so many have given admirable service, we hope that the English Church will permit the matter of revision to be dropped for the present generation. To resume it in the hope of making the book acceptable to an unchurchly Parliament is to surrender positions that the Church has affirmed and cannot repudiate.

Prejudices die slowly, but they do die. The next generation may be better able to deal with the subject than can that of today.

And for one thing we may be profoundly thankful. Up to this present century, Parliament could have

amended such a book and, in a form distinctly unacceptable to the Church, have forced its use upon the Church. Such, probably, was the way in which the unhappy book of 1552 was forced upon the Church. Today it cannot. If the Church still is not self governing to the extent of being able to set forth her own formularies without the consent of Parliament neither can Parliament set them forth without the Church's consent and initiative. The Church is better protected today than she has ever been before in English history.

**W**HEN Mr. Franklin uses the advertising page for which the National Council pays, to call displayed attention to the fact that the National Council is nearly \$900,000 short on its receipts for the year, up to December first, it sounds serious, and it is serious.

Balancing  
the Budget

But it need not cause dismay.

Last year, at the same time, the shortage was still greater; but the amount was received during December or immediately after, and the Church balanced its budget. It is entirely probable that it will do the same thing this year.

But there are two comments to be made.

First, Mr. Franklin is right in telling the Church bluntly where she stands, and in not covering up the fact of a shortage.

And second, it is inexcusable that so many leave the payment of this obligation to the last minute.

Individuals go away for the summer and do not pay up promptly when they return. Parochial treasurers do not pay promptly to diocesan treasurers. Diocesan treasurers leave the money idle and do not pay the national treasurer until his books ought to have been closed but are indulgently kept open in order to receive and credit these last-minute, overdue remittances.

And the whole Church is plunged into anxiety about December first because of the huge impending deficit.

It's all wrong. We confidently believe the nearly \$900,000 will come in before—we will say—February first. But everybody who has caused its delay is culpable. The individual ought to make his payments regularly and on time. The parochial treasurer ought to remit promptly to the diocesan treasurer and he to the national treasurer. Then we should all be relieved from this annual anxiety.

Cannot we all unite in giving a little boost to this section of the millennium in the hope of preventing this distress in future?

**L**INDBERGH has done it again! His solo non-stop flight from Washington to Mexico City was an achievement of the greatest importance, whether viewed from the standpoint of aviation, of diplomacy, or simply of public interest.

The Spirit  
of Christmas

"We" found the going pretty difficult—the Flying Colonel tells us that in some ways it was more difficult

than his epochal transatlantic flight, and admits that he was just as anxious to land as the assembled crowd at Valbuena Field was to welcome him.

But if Lindbergh's flight was a remarkable demonstration of flying ability, it was even more remarkable and valuable as a gesture of goodwill and friendliness from the United States to the turbulent republic to the south of us. Coming as it does at a time when grave charges against the Mexican government by certain American newspapers are being investigated by the senate, the visit of Colonel Lindbergh will tend to

foster a better understanding between two nations that are in danger of drifting into mutual suspicion and distrust. If our "unofficial ambassador" shall prove successful in dispersing the gathering clouds, and demonstrating to Mexico that America wants peace and friendship with the Latin republics, he will have won a great victory not only for the *Spirit of St. Louis* but, greater far, for the Spirit of Christmas.

## Acknowledgments

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A friend .....	\$ 2.00
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## The Question of a Child

**I**N A striking cartoon, *Life* pictures a little girl kneeling before her mother and being taught to say her prayers. Suddenly the child looks up into her mother's face and asks: "Mamma, is Santa Claus a Christian?" Wise folks have always learned much from the questions of little children. Their simplicity, their innocence, their candor, their utter sincerity, have combined to give special force to the queries that come from their hearts. So, in this case, we do well to ponder a question that at first glance may seem startling and fantastic, but which is, after all, quite natural and appropriate.

Is Santa Claus really a Christian? How much of what he spends is given to those who are really in need? How much of his giving at Christmas is born of an unselfish purpose to bring joy and laughter into the heart of a child? How much of our giving derives its inspiration from God's supreme Gift, so that our celebration of Christmas centers in joyous worship of the Christ-Child and in the genuine purpose to make His spirit regnant in the lives of others, as well as in our own?

Is Santa Claus a Christian? Well, *Collier's Weekly* estimates that America will spend more than one billion dollars on Christmas cheer and charities. Part of this bill will include \$300,000 for Santa Claus' whiskers, and some other items run as follows: jewelry, \$165,000,000; turkeys, \$120,000,000; neckties \$100,000,000; plum puddings, \$7,500,000; gifts and bonuses to employes, \$250,000,000; charities, \$250,000,000. The amount spent for sport and amusement, for theater tickets, yes and for the wet goods furnished by bootleggers, it would be difficult to calculate. But suppose Santa Claus were to spend a billion dollars in such ways as He would approve whose birthday it is, how much happier the Christmastide would be. If the jolly old saint is to symbolize the spirit of Christmas, doesn't it stand to reason that he must, first of all, think, speak, and act like a Christian?

—Reformed Church Messenger.

# Blue Monday Musings

By Presbyter Ignotus

**I** WISH you all a Merry Christmas, from a full heart. To note how the Christmasses go by with ever increasing speed is a kind of measure of the passing of time which confirms the unreality of time itself. Hardly have we said "Merry Christmas!" in one year when the same cheery salutation recurs a year later; and the festal days, "threaded together on Time's string," are so swift in their coming and going that one is confused a little, and hesitates. To be sure, it is not so with children: they wait impatiently as if the long-expected festival would never come. Perhaps that is partly because of a special congruity between them and the feast of the Holy Christ Child.

Keeping a birthday is an instinctive observance, once mankind has attained to so much of civilization as is marked by a kalendar. And it is well publicly to commemorate the birthday of a great man, like Washington or Lincoln—though everyone has his own anniversary, which is significant to a few, at least, and to himself. One must indeed be a hopeless pessimist who does not give thanks that he was called into being out of the void of non-being.

But with how much greater delight should we keep His birthday in whom Time and Eternity are one! Our searching after God is all in vain, our yearning that God would show Himself who sits between the cherubim, all is fruitless, if we turn our backs upon Bethlehem and are deaf to the Gloria in Excelsis of the angel choir. But if we follow after the shepherds, if we join ourselves to the Magi, we may know where we shall find Him who inhabiteth eternity, yet is pleased to humble Himself and be born of a spotless Maid.

Emil Ludwig, the biographer of Napoleon and Bismarck, has just begun to publish a study of the Life of Man from a new standpoint, he says, "with no mention of supernatural occurrences since he is writing history and describing human characters." To this end, "he deals with 'Jesus,' and has not a word to say about 'Christ.'" But what is there of novelty in this ancient heresy of the Nestorians, who would divide our Lord into two? We prefer to hold fast by that old hymn which sings of

"The Heavenly Word, proceeding forth,  
Yet leaving not the Father's side."

Nineteen centuries and more have passed since the first Christmas; and the Church has considered every possible variety of interpretation of the event which make that day forever memorable, has confuted the errors and approved the true significance. It is impossible for a Christian to dismiss "theology" with an impatient wave of the hand, as if it were an intruder upon the Christmas merry-making. The very reason for our joy is that the Word is made Flesh. It is not that in process of nature a Jewish baby was born, who was so wise and good and died so tragically that his birthday is remembered with gratitude. Rather, we exult because Infinity has shown itself in terms of the finite; because God over all is become our Brother and our Flesh, of the pure substance of the Virgin Mary His Mother, and that without spot of sin, to make us clean from all sin.

All our joy is from that; even the tiny Christian children sing their Christmas carols with that as fountain of mirth, though they know not how to phrase the truth they hold. One of my little girls, years ago, said: "I know why we keep Christmas; because Jesus is God and Baby both." And who can put it better? It seems almost too good to be true, that, after all the toil of the generations of questing men, we should be saved through the Child-bearing. But, rather, it is too good not to be true.

WHAT a delightful note is sounded in this poem from the Christmas number of the *Northwestern Miller*!

## "THE CHRISTMAS LOAF"

"BY AGNES LEE

"What shall I give her? What shall I give her?  
A gift! A gift! And what shall it be?  
I'll give my sister a loaf of bread,  
A loaf of bread for any to see!  
For I'll never feel quite a man,' he said,  
'Till I've given my sister a loaf of bread.'

"Suddenly, softly, he knew not how,  
Over the tops of the cedar trees  
The little lad rose up in the air  
And floated back through the centuries,

"Over summers of waving wheat,  
Over the winters of the ages  
Over the granaries of the past,  
Over the prophecies of sages.

"Once he alighted in lost Pompeii  
And saw a baker baking away,  
And he knew that, even as we today,  
Men hungered of old in old Pompeii.

"And ever he floated, floated on,  
Past upland meadow, past lowland rim.  
Gently the air blew over his cheek,  
And windmills sang little songs to him.

"And their songs were all of bread, of bread,  
Bread of the sun, of the rain's downpour,  
Bread and bread, the beauty of peace,  
Bread and bread, the power of war.

"He floated over a shining sea  
To where a multitude clamoring came,  
The strong of body, the weak of body.  
They covered the grass and they called One Name.

"It was the Miracle of the Loaves.  
He looked, and he knew that, even as we,  
We who go hungering today,  
Men hungered of old by Galilee.

"When he went home through the centuries  
The neighbors nudged and chattered and said  
(The simple neighbors who never knew!)  
'He has brought his sister a loaf of bread.'

"He took it tenderly through the door,  
He laid the loaf on his sister's knee.  
There was little light in the humble room.  
But she breathed the fragrance of Galilee.

"She cut a slice, and the bread was white  
As the snow without on the shimmering ground.  
She cut another, and it was sweet  
As the center of clover where sweet is found.  
She cut a third in the gathering gloom,  
And a Christmas star flashed into the room."

HERE is a letter from the *Baltimore Sun* which, on the face of it, is incredible. Perhaps it is intended as a satire, but it reads as if in earnest.

"An American Mother Insists On a Protestant Art Museum  
To the Editor of the *Evening Sun*:

"SIR—I was thunderstruck to read in the Sunpaper this morning an article by a Mr. Rogers, who is to be an overseer at the new art museum, in which he stated:

"The museum will be as catholic as possible."

"It is certainly bad enough that we shall have an art museum here which probably will exhibit pictures and statues of undraped human beings of both sexes and maybe even be open on the Sabbath Day, but it is simply unbelievable that it is to be run as a Catholic institution.

"Surely someone should tell Mr. Rogers that Baltimore is not that kind of a city, as they tell me our last election for Mayor of Baltimore plainly proved.

"All right-thinking people should get together to see that the museum is run as a Protestant institution.

"AN AMERICAN MOTHER."

# Daily Bible Studies

Edited by the Rev. Floyd W. Tomkins, D.D.

## The Little Child of Bethlehem

Sunday, December 25: Christmas Day

READ St. John 1:1-14.

**T**HE PROMISED MESSIAH came, and the angels heralded His birth. But He came as a little Child, and He was born in Bethlehem. How strange that when the Son of God became Son of Man He began His human life as a Child! He was the King of kings and Lord of lords, yet He was born of the Virgin Mary and was held in His Mother's arms! Has He not thus consecrated the whole of life from birth to death and that which is after death? And have not infancy and childhood become through Him the dearest and sweetest parts of human experience, so that the Birthday of the King has through the centuries become the children's day? The dear Christ Himself approved it as such when He said: "Except ye become as little children ye shall not enter into the Kingdom of Heaven." And "Whosoever shall receive one such little child in My name receiveth Me." We are all as little children on this happy day, in love, in faith, in sincerity of worship, in unselfishness.

Hymn 78

Monday, December 26

READ Isaiah 7:10-15.

**I**SAAH, the "Gospel Prophet," foretold the Holy Incarnation by inspiration, and St. Matthew, likewise inspired, declared the fulfilment of the prophecy. And so through all the ages the Virgin Mary's name has been in the Church's Creed, first to declare the truth that Jesus Christ was perfect Man and perfect God, and second, to emphasize the sacredness of womanhood, of motherhood, and of the home. The artists of old were right when they pictured the Infant Christ in His Mother Mary's arms; and the Madonna holding the world's Infant Saviour has ever been the emblem of humanity obedient to the divine will and so joined in the mystery of fellowship with God. "The Son of God became Son of Man that sons of men might become sons of God." The great name, "Immanuel," "God with us," was given by the angel in accord with Isaiah's prophecy, and Gabriel announced the blessed human name, "Jesus," the Saviour. How all these precious messages from the Bible make Christmas Day a Holy Day! And as we look at our human life and realize how it has been consecrated by the Incarnation, do not our hearts cry out in gratitude, and are we not ready to follow the Master, even as did St. Stephen whom the Church commemorates today?

Hymn 82

Tuesday, December 27

READ Isaiah 9:2-7.

**T**HOSE who love the oratorio of the Messiah, so fittingly sung at Christmas-tide, will recall the noble chorus, "Unto us a Child is born," and how these five great titles given by Isaiah are brought out by the composer in a thrilling way. Again the Childhood is emphasized, as if the prophet would express the human longing for innocence and trust in the midst of struggle and doubt. We are often inclined to cry:

"Backward, turn backward, O time in your flight,  
Make me a child again just for tonight!  
Mother, come back from the echoless shore,  
Take me again to your heart as of yore."

We cannot go back, and yet through Him who was a Babe in Bethlehem we can become as little children and His holy innocence may become ours. And so the last great title, "The

Prince of Peace," may be realized as we grow calm in the midst of worries, and brave in the endless human conflict, and believing even when doubts assail. We remember St. John the Divine today, and how Christ loved him. May not the Peace which passeth understanding be ours as we come to the Holy Communion, which assures us of Jesus' love!

Hymn 83

Wednesday, December 28

READ Isaiah 11:1-9.

**A** LITTLE Child shall lead them." It is preëminently a Christmas text. For has not the Little Child of Bethlehem brought the world to His feet, and do we not sing with gladness, "Everywhere, everywhere, Christmas tonight," as we catch the message of Bishop Brooks' carol:

"Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine;  
Christmas where snow peaks stand solemn and white,  
Christmas where corn fields lie sunny and bright."

So, as we remember today, the Holy Innocents, "glorifying God by their deaths," have given a consecration to child-life which all civilized nations are realizing more and more. Our Holy Baptism, our Church school, our Young People's Fellowship, are the results of Christian love and nurture. And in the world our schools, our orphanages, our homes for crippled children, and many other philanthropies, prove how the Little Child of Bethlehem has led even the selfish passions of men captive and brought new visions of mercy and reverence to a needy world. So we who are older may well let ourselves be led by the Christ of the Ages, that we may find peace.

Hymn 87

Thursday, December 29

READ Galatians 4:1-7.

**T**HE fulness of time!" How we rest upon that expression which teaches God's wisdom and care! We cannot see as He sees in His infinite wisdom, and we wonder and are impatient as we cry "How long?" But when God saw that the fulness of time had come, Christ was born. It adds much to the Christmas festival to know that it was in accord with a divine plan. This happiness and joy and healthy pleasure which seems to increase from year to year has a place in God's economy, and so we feel that we are blessed from above as we keep the day, first in our churches to worship and give thanks, and then in our homes and everywhere, holding to the legends, and greeting with the old words, and sending tokens of affection and gifts to the poor. And "the adoption of sons"—what a message! St. John in his gospel speaks of it: "As many as received Him, to them gave He power to become the sons of God." So we can cry, "Abba, Father," and find our strength in a Father's love and power. Another "fulness of time" will come, we know not when; and the glory of the Lord shall be revealed, and all flesh shall see it together.

Hymn 518

Friday, December 30

READ St. Luke 2:1-14.

**I**N NO part of the Bible, and in no uninspired literature can we find such a beautifully told story as we have in St. Luke's gospel. It exceeds all attempts of art or music, and tells the great story—greatest of all stories—in such simple yet sublime words that we instinctively bow our heads and worship. The prophet Isaiah first calls us, as seven hundred years before he expresses the universal human longing.

(Continued on page 263)



# Cathedral Christmas

By Portia Martin

Illustrated by Kathryn Nicholson

I

**I** WALKED through deepening snow a white world that adored,  
For the rhythm of its falling  
Was a voice about me calling,  
"O ye ice and snow, bless ye the Lord!"

II

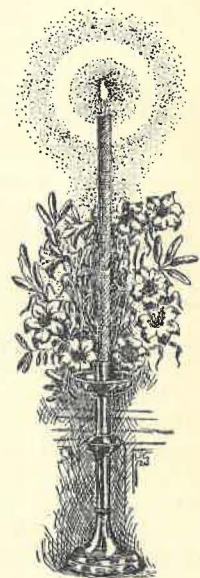
**T**HE church was spicy-sweet with spruce and pine.  
The altars and the Lady shrine  
Bore blossoms proudly as if stone  
Had brought to being petals of its own.

Glad music, echoed through the eaves,  
Wakened the arches into leaves,  
And gothic pillars once more stood  
A bird-enchanted primal wood,  
Where all who ever walked with God  
Through moss and fern serenely trod,  
Communion blest, immaculate.



III

**B**EFORE the cave-crèche stood so old a man  
He seemed a shadow standing there,  
The candle-flicker on his hair,  
A shadow that for sunshine has not long to wait.  
He looked at waxen figures set in straw,  
But Bethlehem of long ago he saw.  
He looked at tinsel angels hung on strings,  
But heard above him in the dark the sound of wings.  
He whispered, "Here . . . at last . . . God's plan.  
Except ye shall become a child . . ."  
He touched a rosebud with his wavering hand.  
"Hail Mary, Jesus' mother mild!"  
I knelt who might not dare to stand  
So close to heaven's gate.



IV

**L**ED by the cross, the great procession came  
Exultantly, a rush of flame.  
In smoke-wreathed scarlet robes the thurifers high-towered,  
Prayer-rhythmed pillars sweeping to the skies.  
Light-haloed, glittering, intense,  
White candles flowered,  
Tall lilies pistolate with fire,  
Lights for a Baby cradled in a byre.  
Last walked a figure grave and very wise  
Wrapped in a cloud of frankincense.  
In gold-wrought garments under fir  
And pine boughs redolent of myrrh  
He moved in poignant beauty, round his head  
Apostles' hands and bishops' long years dead,  
Ethereal historic things,  
An aureole of hands, like wings.

V

**T**HE smallest choir-boy looked at me and smiled.  
O holy, holy, holy is a singing child.



Proclaims it in the words of One who said,  
"This is My Body," when He gave mere bread,  
"This wine, My Blood of the New Testament,"  
Creative purpose living from the dead!



VII

**M**IND, body, spirit, triune, praised  
As high above our heads the Host was  
raised.  
We saw nor priest nor gesture but, on heaven  
gazed.

Each least electron in flesh, wood, and stone,  
In candle-flame and petal and smoke from incense  
blown,  
Sang orbit-rhythmed pæans heard by God alone.

## An African Christmas Morning

THE sun, peeping over the sand hills that skirt the sea, drives away the mists in the intervening valleys. The silver moonlight gives place to the rosy glow and long shadows of early morn. There is no need for a "rising bell" this morning! The "boys" are already astir, running from hut to hut, or talking quietly in groups. Long before the church bell rings, crowds of people are waiting for the service to begin. Mothers, babies, and young girls are sitting in groups on the sand. The boys and men, in their very best clothes, stand and talk in twos and threes. Everybody is keen, and everybody is waiting.

It is still early, but the communicants go into church to make their final preparation. Our thurifer, resplendent in his red cassock, is preparing and swinging his censer by the vestry door. Some women have brought gifts in kind, and are arranging their baskets.

At last the bell rings, and the baptized, catechumens, and hearers crowd into church. What a motley crew we are; all of us in our very best—if we have any "best" at all. The women and girls are dressed in printed calicoes of various colors, from bright orange to Oxford blue! Surely no lady could look more graceful than these tall African mothers, who mark this festive occasion by wearing a print bedspread as a cloak, and a bright rag for a hat!

Many of the men have some sort of khaki drill or white suit; others, recently returned from the mines, sport new grey suits; though the school boys, in their white vests and blue *capalanas*, look much the smartest of all. Work boys, who can afford to do so, have adorned their dress with a bright sash or some pieces of braid. Last, but perhaps most fitted to greet our Lord, are the half-naked goat boys, squeezing their dusty little brown bodies into the general crowd, and so, being carried by force into the building, are there set free to find places for themselves on the mats at the very front.

The first hymn is announced, and the procession begins. We inside sing a bit slower than the choir and procession outside; one of us has a very shrill voice, and we don't quite know where we are; but soon the procession enters; we crowd more closely together to make way for it, and now we pick up the tune and time, and get well into stride. Perhaps the Epistle is difficult for us to follow, but this much we do understand, that *N'Kulukumba* (the Greatest) has sent His only Son, the image of Himself, to be a man with us.

After the hymn we stand, a compact mass of attention, to listen to the Gospel. We know it quite well; we have heard it before; but today we listen almost breathlessly—

"In the beginning was the Word—  
And the Word was made Flesh."

The sermon is a short instruction on the Incarnation, and having given our alms we, baptized Christians, pray for our younger brethren—the catechumens and hearers. Their part of the service is ended. They may not say with us, "I believe in one God the Father Almighty" until they have shown by knowledge of the catechism that they believe with understanding. They may not be present at the sublime mystery of the Eucharist until, washed in the waters of regeneration, they have reached the status of God's true children.

If we feel rather glad that all those people have gone out, it is very excusable, for at least we now have room to breathe and kneel. . . .

And so we kneel reverently and full of expectation, row after row, boys and men, women and girls, to receive our Christmas Gift—God's Holy Food. What is there left for us to do now but to go quietly home? We have got what we came for—Jesus.

Yes, let us talk a little, and then walk slowly home, still talking as we go. Perhaps we will find some of last night's porridge left in the pot, or a stick of raw casava to nibble until the food is ready. Later in the day some will find food waiting for them at friends' houses; others will squat round the school boys' cooking pots; many of us, traveling far, don't quite know where we are going to get a Christmas luncheon, still less a Christmas dinner!

But what does it matter? Mealy porridge is a daily affair, whereas Christmas comes but once a year.

—E. C. FREMONT, in *Lebombo Leaves*.

## Living Church Flood Relief

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(Continued on page 262)

# The First Christmas Tree

By Stella M. Bainbridge

IT WAS Christmas Eve. All day long the snow had fallen in silent, curling feathers over the gray city. Stores and office buildings, dingy houses and great churches, scattered here and there among them, were shrouded in the same white mantle, and a path of purity was spread along every high-way and narrow lane for the footprints of the King of kings. Now, as darkness gathered and the lights glimmered one by one in the houses, or burst into dazzling brilliance in the festive windows of the stores, the wind veered to the north, and gathering the snow-clouds like a flock of sheep, drove them onward till in a clear sky, deep blue and velvety, the lanterns of the angels were hung out, lit ready for the Christ-child's coming.

All the world stirred with strange excitement. Carried hither and thither to the merry jingling of sleigh bells, the good fare of Christmas was left at many a door, and the passersby hurrying onward laden with gifts for rich or poor seemed to radiate the spirit of goodwill. For one day in the year the poorest are not forgotten by those who have the means to give, and is it not the especial festival of poverty? "He came unto His own"—He who wailed with the weak cry of a new-born infant in the stable of Bethlehem, or lay peacefully slumbering within the oxen's stall—an all unworthy resting place for Very God, yet a fitting symbol of the life of toil and death of shame.

If it could always be Christmas, I thought, as I slipped into the shadowy church . . . or rather that the Christmas spirit of goodwill might abide throughout the year, always and always. And as I knelt in a dim corner near the Christmas crib, looking from the sleeping Infant up to the carved Figure of the Christ upon the rood, a prayer I had loved in the war years rose unconsciously to my lips:

"O little Babe of Mary, open wide  
The hearts of men to Love, this Christmastide,  
And draw us, each to each, and all to Thee,  
And bend our wayward wills that there may be  
After War's agony of grief and pain  
Peace upon earth again."

I was alone in my corner of the church. Loving hands had decked God's altar-throne with white and gold embroidery; had spread the snowy-white fair linen for the sacred feast, and bowered all with glorious blossoms, out of which the tall, white tapers seemed to hold up patient hands of prayer waiting for the kiss of the symbolic fire, and the seven lamps hanging before the sanctuary glowed red as the Heart of Love. Surely angel forms with folded wings and quiet, praying eyes, knelt here and there among the evergreens that stood dark sentinels beside the great, white throne?

They held my gaze, those tall, green Christmas firs, and as I looked at them my mind grew clear and keen, and the robe of my flesh seemed to fall aside and leave my soul naked and alone. A vast snow-covered waste stretched around me, bordered on the right by giant trees, the fringe of a great forest.

Yet I was not alone, for rough-spoken men, in the garb of shepherds of the East, knelt about a blazing fire of pungent pines. And as the oldest of the company spoke to me, I realized that I, too, was a shepherd of Judean hills.

"Ezra," he said fretfully, "dost thou not harken what I tell thee? We have counted the flock, and there is one lamb astray. She must have fallen wearied yesternight as we moved here from yonder hillside, and we knew it not. 'Tis thy turn to go out over the path we came. The snowstorm is over, and thou wilt have the stars to compass thee."

"Nay, Father Jacob," I answered, "thou knowest well 'tis Simon's turn, but there, you always say 'tis mine. Howbeit, I know as well as thou that Simon will not quit the dice and the warm fire on this cold night, and thou art too old, and Isaac there is sick, and little Reuben is too young and tender. Well, give me the lantern and my staff, and my wallet of bread and meat, and I will fare along, for no true shepherd will leave a lamb to perish out on the bleak hills."

Calling my dog, I pushed out from the camp with a heavy heart, knowing that I must tramp many a weary mile without a pause, for 'twould be death to lie down and rest.

I crossed the open plain, and soon was in the dimness of the somber forest; branches hemmed me in and strove to hinder my going; boulders blocked my way, and through the black tracteries above I scarce could discern the constellations of the sky. Yet by that way we had often brought our flocks and I knew it well, although 'twas weary going—step by step, waiting and listening for the faintest wailing of the lamb, with eye intent for every mound of drifted snow that might be blown about its frozen form.

I must have tramped for hours. I was growing weary with cold. The frost-bright stars seemed to mock me, and the chill wind of midnight stung my face with its icy breath. Then, suddenly, I heard the joyous sound—faint bleating—muffled, but near at hand. Quickly I paused beside a great pine; the dog had already commenced to sniff and bark, and I clumsily scraped away the snow with my half-frozen hands. Yes, we had found her, poor, wee lamb, buried in the deep drift, the covering folds of snow keeping life warm within her. The dog licked her cold, wet face, and I poured a little milk between her jaws and wrapped her warmly under my sheepskin coat. Then I straightened myself and looked upward, and gasped in amazement!

What had happened while I was busy with the lamb? The great pine tree was ablaze with mystic light; those little waxy cones with crimson tips that I had often called "pine candles" were indeed real candles now, burning with golden radiance, and a glory of gleaming light seemed to pour from the heavens above and flood the wood with beauty. My eyes were dazzled as I gazed upwards, but methought I could discern angel forms swaying in rhythmic harmony as their sweet song floated earthwards: "Glory to God in the Highest, upon earth Peace and Goodwill!"

Through a clearing in the woods I saw so strange and bright a star, my heart stood still in wonder. Then I was walking swiftly onward, and as I went the music called me and the white star beckoned. My dog stalked gravely ahead, with ears alert, listening also, it seemed, to the heavenly song.

At last, on the horizon, I saw a little town, and soon was threading narrow, silent streets of low, white houses wrapped deep in slumber. The star had stayed its flight; yea! verily, it hung still and bright o'er yonder stable of the village inn. Nearer I crept and peered within. Wonder of wonders! For in that bare, cold stable knelt my brother shepherds before a fair young Mother and her newborn Child. Within a manger lay the tender Babe, and all around was dazzling brightness like the glory which had blazed about the mystic pine back in the forest. Looking heavenward I beheld again the beating wings of angels, and their music filled the frosty air.

Quietly I slipped within the stable, yet not unobserved, for the adoring Mother turned her radiant eyes upon me, and beckoned me nearer with a tender smile. And I, half fearfully, crept near until I knelt before the Mother and the Holy Child—a halo of glory shone about His tiny head, and I worshipped Him knowing that it was the Lord.

Then I saw my brother shepherds had brought gifts for the New-born: Old Jacob his new crook; Simon a basket of white eggs; Isaac a sheep; and little Reuben a great branch of pine. What had I to offer? Only my heart's love? I thought of the lamb, sleeping warm against my arm, and gently I laid her at the Mother's feet, whispering shy words of the little One, whose sleep was soft as the wee lamb's. The Blessed Mother thanked me with her beauteous smile, and as I turned to follow my brethren out into the night, the heavenly music seemed to change—grow more pleading, more triumphant, and in my heart I hid the words:

"O Lamb of God that takest away the sins of the world,  
Grant us Thy Peace!"

The music slipped away into silence. I gathered the garments of my flesh around me, and lo! I knelt beside the Christmas crib in the twilight of the church, and the tall, dark fir trees and pale tapers kept lonely vigil at Christ's altar-throne.

**Benedictus Qui Venit**

*Blessed is He that cometh in the Name of the Lord;  
Hosanna in the highest.*

**T**HE silver stars shine silently  
O'er sleeping Bethlehem town:  
From high up in the winter sky  
The great moon looketh down.  
The Angels sing their song of praise  
That rings above the earth.  
"The Christ is born,  
The Christ is born,  
His Glory shineth forth!"

The Shepherds gather round His Throne,  
While Angels sing above.  
Within our Blessed Lady kneels,  
Her face aglow with love.  
The whole wide world is worshipping  
The Son of God tonight.  
The Christ is born,  
The Christ is born,  
Come see His shining light!

We gather in His quiet House  
And kneel in silent prayer.  
The Altar blazes with His lights,  
The gracious Lord is there.  
May Jesus enter in your heart  
And ever more abide.  
The Christ is born—  
The Lord has come,  
This blessed Christmas-tide.

ELSIE DOUGLAS.

**Hodie Natus Est**

A Hymn for Christmas Morning

*Dedicated to the Plainsong Society of America.*

**T**HIS is the day of Christ His birth;  
In grace and truth He came to earth:  
Let hymns of joy declare His worth.  
Alleluia!

He was that Word of God Most High;  
He saw that we were doomed to die:  
For us He put God's glory by.  
Alleluia!

He found us lost in evil ways;  
For us He suffered great dispraise:  
Yea, tasted death and its amaze.  
Alleluia!

The Harrower of hell is He,  
Who captive led captivity  
And giveth us the victory.  
Alleluia!

This is the day of Christ His birth;  
In grace and truth He comes to earth:  
Praise we our Lord, and sing with mirth,  
Alleluia!

HOWARD CHANDLER ROBBINS.

**Christmas**

**I**N SILENT self-surrender, calm Thou liest  
Hushed on Thy Mother's arm in quiet rest,  
And by Thy weakness tenderly Thou criest  
Unto our hearts, O Love made manifest!

Lord Jesu Christ, within Thine arms enfold us,  
Still Thou our restless souls, and thus at length,  
Grant us Thy silence, in Thy peace uphold us;  
Give us to know Thy weakness and Thy strength.

IDA E. L. HINDE.

**Venite****Christmas—A Day of Good Will**

A Message from the Bishop of Albany

**I**T MATTERS little whether we translate the angels' words as "Peace on earth, good will to man," or "Peace on earth to men of good will." In either form peace is seen to be the fruit of good will.

The good will of God toward man is declared in the wondrous fact that He who made a million worlds has come to be Emmanuel, God with us.

We may not presume to limit God's good will by the vain assumption that any portion of mankind has a monopoly of His loving kindness. Through the Incarnation of our Lord Jesus Christ God has become man. He has entered into humanity, without distinction of race, class, or station.

It follows that our spirit of good will should overleap those narrow bounds which have been erected by pride, prejudice, or any other hindrance to our love for others. For this reason Christmas Day calls us to the hardest of all tasks, namely, to break down the walls which separate us from our fellowmen, and to venture forth upon the quest of universal good will.

It is very easy to love those who love us; to enjoy the fellowship of those who think and feel as we do; to sing Christmas songs with those to whom the words mean what they mean to us; but it requires real effort to overcome our preferences and prejudices so that the Christmas spirit may carry us out of ourselves and into the lives of all the children of God.

We have a right to our opinions and we ought to be loyal to our convictions. Each of us is permitted to see some part of truth, and it is our duty to stand firmly for that which we are able to perceive, but this need not limit our good will toward man. Differences of faith and practice are like fences which mark the boundary lines of our mental and spiritual properties, but we violate no principle and we abandon no worthy conviction when we look over into our neighbor's yard and wish him a Merry Christmas in the name and spirit of Him who loves us all.

✠ RICHARD H. NELSON,  
Bishop of Albany.

**Christmas in the Black Forest**

(From a Traveler's Sketch Book)

**T**HE PINES, like columns of a lofty nave,  
In solitude majestically tower,  
And from the trembling upper branches shower  
Blossoms of snow into a crystal grave.

And all is dazzling white or darkness, save  
The strip of sky with rose of dawn in flower.  
And all is solemn while Jehovah's power  
Breathes in the winds that through the forest wave.

A clearing—and a roof—and now a ringing  
Of chapel bells—a warm and human peal!  
Lit are the candles and the nuns are singing  
A low Magnificat. Rude, wrinkled men  
And dark-shawled peasant women mumbling kneel,  
And in the manger Christ is born again.

MARGARET MUNSTERBERG.

# Adoremus

## Christmas

By the Rev. Henry Lowndes Drew

**C**HRISTMAS, with all its wealth and richness of divine revelation, bears witness to the fact that love and power are the two things which stimulate and inspire the human imagination.

Christmas makes its strong appeal to the Christian conscience and imagination, because it is pre-eminently and peculiarly the festival of Love Incarnate, and of power in weakness.

It is a common saying that "All the world loves a true lover." The reason for this is that love is heroic. Apart from love, there can be no such thing as real power. God is Love, and His dear Son Jesus Christ is the perfect revelation and expression of that Love, and, as such, is the perfect Lover.

All the world must, therefore, come to love Christ; not merely for what He was and for what He did, but for what He is and for what He does: for the perfect Lover is an eternal and abiding Personality; even as Love is an eternal and abiding divine attribute.

The birth of Jesus Christ, when He became Incarnate by the Holy Ghost of the Virgin Mary, was a grand unfolding of the Love of God; the supreme revelation of what God is, and of what man ought to be.

The heroic in life always challenges the best that is in man: his mind, his intellect, his moral obedience in the natural world, his spiritual submission in the supernatural world, and, what is man's greatest contribution in the economy of God's purpose, his sacrifice of self.

Christmas Day is an annual reminder of all this; as well as a special day of worship and of approach to the Father through Him who is the representative Man, and, as such, man's only Mediator and Saviour.

## The Christmas Tree

**H**APPY the tree that made His manger bed:  
There was a scent of trees about His daily bread.

Trees by the lake and lonely mountain side—  
They were a friendly shade to Him in the hot noontide.

Silent and true the tree that saw Him quail:  
But oh, the Tree of trees received the blood-red nail.

Breathless, expectant, stood the Garden trees  
Until the Lord of Life came with the morning breeze.

Towering aloft as to a purer clime  
Trees live a life turned in upon that golden time,

Keep still their tryst with Him as you can see  
In one we deck with lights and gifts—the Christmas Tree.

ELLA CRUM.

## The Miracle of Christmas

**A**BABE, exalted  
To the skies,  
He yet in lowly  
Manger lies,  
While stars and angels and the Wise  
Tell of His might and glory.

The shepherds kneel  
In holy awe,  
Dumb in their wonder  
At the Law  
Which bids the very beasts to bow  
Before the new-born Baby.

This little Child,  
This King of kings,  
From God  
The very Word He brings,  
In lowly manger lying,  
The Christ incarnate this is He.  
He comes to teach and make us free,  
To save our souls from dying.

He enters  
Every lowly heart,  
As once the lowly manger.  
Our thoughts, like shepherds bow in awe,  
Or, thoughts, like wise men,  
Know the Law  
And bring him gifts of myrrh and gold,  
And sing as angels sang of old.

For Christ is born  
Within each heart—  
Each lowly heart  
That loves Him—  
And all around our lowly hearts  
The very choirs of heaven ring,  
The very angels join and sing  
To God the song of glory,  
Of Christ, the Christmas Story.

MABEL HILL.

## Nature's Offering

**S**OFTLY the snow flakes fall  
Upon the earth; to weave  
A robe of white for Him—  
'Tis Christmas eve!

Yet other lands possess  
A gladness as of ours;  
And there white petals weave  
A robe of flowers.

So by kind Nature's hand,  
Is made—of fitting worth—  
A robe of purity,  
For Jesus' birth.

HENRY IRVINE LYND.

## Christmas

(On hearing a Christmas sermon, 1925, in the Church of St. John the Evangelist, Boston, Mass.)

**H**THE merriment of the heart of Mary,  
For she worshipped her God in her Child;  
Ne'er mother before, so meek and mild,  
Had the grace or the glory of Mary.

O the merriment of the children of Mary,  
Who worship their God in her Son;  
For into their hearts comes the Blessed One,  
As He came long ago unto Mary.

BLENDA TJERNBLOM.

## The Babe and the Beasts

By Arnold N. Hoath

IT WAS a strange sight upon which visitors to the Bethlehem stable gazed on the first Christmas morning because there was the babe so innocent, possessed with such marvelous and mysterious powers of growth in intellectual and spiritual capacities, and there were the beasts so stupid, so vulgar, so satisfied and content with the commonplace and the crude. But it is a true representation of the world as man has ever found it. For it is a strange world with the oddest contradictions and antagonisms. Studdert Kennedy has said that the world has a "face as ugly as sin and as beautiful as an angel, as cruel as the sea and as tender as a woman." "It is a world of stars and snakes, of violets and vermin, of laughter and tears, of peace and pain, of joy and sorrow."

Yes, in the world we see the babe and in the world we see the beasts, goodness and evil within the same stable stall. The stupidity of the beasts can never understand the innocent laughter and open frankness of the babe and draw back in bewilderment and fear. How clearly we see in the relations of the nations with each other the conflict between the Babe and the Beasts, between goodness and evil. And the message of Christmas is that if the nations would adopt the child spirit and deal with each other with perfect openness and frankness and with no jealousy and frowning suspicion, then the beasts of hate and hostility will have no fodder upon which to feed and will starve and perish. When Belgium was invaded the babe spirit swept over England and with an unselfish passion for fairness and humanity's right to live she armed herself for her fight against the bestial and brutal forces of self-assertion. Later, America rushed to the assistance of those who were endeavoring to stop the rampage of the beasts bent upon making civilization a jungle again.

But as it is difficult to maintain the child spirit when one's daily food is blood, revenge rather than righteousness began to guide the counsels of the Allies. The spirit of the beast began to replace the spirit of the child. And in conquering the beast, to some extent the Allies themselves became conquered by the spirit of the beast. No good nation could have remained quiescent and indifferent to the needs of France and Belgium during the Great War. The spirit of the child, the spirit of unselfishness, demanded that the greatest assistance should have been given. But after the war the passion and energy and determination that finally conquered Europe's Mad Beast should have been directed to a noble passion for Peace. Yet even today we can observe no overmastering passion for peace among the nations. True, there is a weariness with war, and the costs of war, or there is an indifference toward the whole international outlook, but there is no gripping, crusading passion for peace on earth and good will among men. Yet the heart of the world is not wholly bad for the Babe spirit of sympathy and kindness has broken out again and again as when the appeal to save the Russian children, or to aid Japan in her disaster and distress met with a whole-hearted response. Among the nations we can see as was seen in the stable stall of Bethlehem—the presence of the Babe, but the beasts are there also—the contradiction of life, goodness and evil present together.

How often, too, our own hearts are torn by these contradictions, for the babe is there—but the beasts are there also. We are stirred by impulses of liberal generosity and we are also given to narrow, petty criticisms and judgments. We know how hard and difficult life is, and that we require that others shall be generous in their judgments of us; we are aware that much is hidden from our knowledge and that if we knew all the circumstances in a given case, very likely our sympathy would be aroused rather than our condemnation. And then in some little insignificant thing the beast of ungenerous sarcasm comes tearing out of its hiding place. Envy, hatred, malice, and all uncharitableness—these are the beasts that slink from sight within the covert of our hearts and rush out unexpectedly—often to our own deep sorrow afterwards. There are times when the babe spirit of magnanimity raises us to heights of forgiveness and enables us to maintain our faith in human nature; and then some beast of pride or selfishness or cruelty will urge us to get even with one who has wronged us. And in getting even we lower ourselves to

the same level of the one who has acted unfairly toward us. We feel within us the babe's response to goodness and to love, a responsiveness to all that represents the best, and then we are face to face with the temptations of bestiality, and we know something of the terror of Jesus when during His temptation in the wilderness it seemed that He was alone with the wild beasts of the lonely and forbidding silences. The Babe and the Beasts, we have them both within our own hearts. "Man is born free, and everywhere he is in chains."

The Babe in the Manger and the Beasts in the Stall: our minds go back to the prophecy in the eleventh chapter of Isaiah:

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox."

Isaiah is looking for a time when man's character shall have created a feeling of trustfulness on the part of the animals so that all creatures, animal and man, live together in perfect harmony and good will, and we see in this prophecy a declaration of the only method by which the beasts can be conquered—by the adoption of the spirit of the child. This is the message that the Christian Gospel brings, a message of courage and of hope telling us that if the Spirit of the Christ Child remains within our hearts as our guests, the beasts that are also within our hearts will be conquered and robbed of their power or desire to do evil.

The Babe in the Manger—wonderful and marvelous it was—that first Christmas Morn. There is but one thing more wonderful than that, and that is the Babe in the Heart of Man—for this brings peace upon earth and good will among all people.

## A Wayfarer

IT WAS a wayfarer at midnight Christmas Eve in a Minnesota town, writes a correspondent. I followed a group of young lads who said they were going to church. Within a few squares from Main street we came to a truly beautiful Episcopal church. There were candles in the windows, for the wayfarer, such as I—myriads of them in the chancel. And on the altar, and in tall standards throughout the aisles, Christmas greens and flowers. A vested choir of young voices sang the carols and service well, showing training and ability, but best of all, interest and enthusiasm, and their robes were as fresh and shining as their faces.

The hundred reverent worshippers, mostly men and boys, enlivened one's faith when not one turned his back on the Christmas celebration. One felt the rector to be a leader of faith and ability, for not only was the service deeply sincere, but dignified and correct. Nowhere have I seen one of God's houses more beautifully in order, and when I left there it was with a purified heart and intention to keep the faith as kept by that little parish in Minnesota.

## Living Church Flood Relief

(Continued from page 258)

Girl Scouts, New York City, N. Y.	Christ School, Arden, N. C.
Diocese of Southwestern Virginia, Roanoke, Va.	Woman's Auxiliary, St. Luke's Church, Springbrook, Wis.
Mrs. Edward B. Bryant, Hartford, Conn.	F. R. Smith, Raquette Lake, N. Y.
Miss E. Lott, Brooklyn, N. Y.	All Saints' Parish, Whitman, Mass.

## Fidelity

ONE OF THE shining features of the life of Jesus is His fidelity. In the largest compass of the words He came to bear witness to the truth. He was supremely true to His brethren of mankind—He was as a brother born for adversity. He was supremely true to Himself and to the moving of His heart of love. He was supremely true to His heavenly Father, in whose unbroken fellowship He lived, and in whose will He found His motive and His peace. One never gets the impression from His life that He was passionately struggling to be true. There is a largeness and a liberty about Him that tell of a heart which has arrived. One feels that the battle had been fought, that the great determination had been made, before He opened the roll in the synagogue of Nazareth.

—George H. Morrison.

## The Child Jesus

[EDITOR'S NOTE.—In June the editor of the *Forum* offered a prize for the best translation of Paul Claudel's *L'Enfant Jésus de Prague*, selected by the ambassador himself from among his works. From a thousand answers received, the version of Molly Anderson Haley, well-known author and Churchwoman of Richmond Hill, L. I., was awarded first prize. So beautiful is M. Claudel's poem, both in the original French and in Mrs. Haley's English translation, and so appropriate to this season of the year, that we are here reprinting both texts with the permission of the *Forum*.]

### L'Enfant Jésus de Prague

**L** neige. Le grand monde est mort sans doute. C'est décembre.  
Mais qu'il fait bon, mon Dieu, dans la petite chambre!  
La cheminée emplit de charbons rougeoyants  
Colore le plafond d'un reflet somnolent,  
Et l'on n'entend que l'eau qui bout à petit bruit.  
Là-haut sur l'étagère, au-dessus des deux lits,  
Sous son globe de verre, couronne en tête,  
L'une des mains tenant le monde, l'autre prête  
A couvrir ces petits qui se confient à elle,  
Tout aimable dans sa grande robe solennelle  
Et magnifique sous cet énorme chapeau jaune,  
L'Enfant Jésus de Prague règne et trône.  
Il est tout seul devant le foyer qui l'éclaire  
Comme l'hostie cachée au fond du sanctuaire,  
L'Enfant-Dieu jusqu'au jour garde ses petits frères.  
Inentendue comme le souffle qui s'exhale,  
L'existence éternelle emplit la chambre, égale  
A toutes ces pauvres choses innocentes et naïves!  
Quand il est avec nous, nul mal ne nous arrive.  
On peut dormir, Jésus, notre frère, est ici.  
Il est à nous, et toutes ces bonnes choses aussi:  
La poupée merveilleuse, et le cheval de bois,  
Et le mouton, sont là, dans ce coin tous les trois.  
Et nous dormons, mais toutes ces bonnes choses sont à nous!  
Les rideaux sont tirés . . . Là-bas, on ne sait où,  
Dans la neige et la nuit sonne une espèce d'heure.  
L'enfant dans son lit chaud comprend avec bonheur  
Qu'il dort et que quelqu'un qui l'aime bien est là,  
S'agite un peu, murmure vaguement, sort le bras,  
Essaye de se réveiller et ne peut pas.

PAUL CLAUDEL.

### The Child Jesus of Prague

**W**ITHOUT—the great world dead, December snow,  
But in the little room what cozy glow  
Of firelight weaving shadows on the wall!  
The kettle's song—peace brooding over all.  
Above the beds, high on his sturdy shelf  
Beneath a glass, the Blessed One Himself,  
The Little Christ of Prague, is looking down.  
Dressed in His splendid robe, His halo-crown,  
He holds the world safe in one hand and spreads  
The other over sleepy little heads  
That trust it so. The hearth illumines Him,  
As shines the Host in sanctuary dim,  
The Infant God, who till the new day's start  
Shall guard the little brothers of His heart.  
Hushed as a breath exhaled, His presence fills  
This simple room, the Eternal One who wills  
To be the equal of the humblest here.  
No hurt can come to us while He is near.  
Jesus, Our Brother, watches while we rest,  
Our own, as these are ours that we like best:  
The lovely doll, the wooden horse, the sheep,  
Safe in the corner, safe for us who sleep.  
Beyond the curtained snugness of the room  
Some kind of clock sounds through the snowy gloom.  
The child in his warm bed with happy sigh  
That One he loves is hovering near by  
To fend away all danger and all harm,  
Stirs drowsily, and stretches out his arm;  
Makes vain attempt to rouse himself and then  
Drifts back contented to his dreams again.

MOLLY ANDERSON HALEY.

### Daily Bible Studies

(Continued from page 256)

Then we hear the trumpet sounding the hour in "the fulness of time." And now we listen breathlessly and find ourselves, on the Holy Night, kneeling, as the angels sing and the shepherds worship, before the Holy Child of Bethlehem. That it is almost, by faith, a reënactment to us proves the divinity of the narration. That we follow the Psalmist in his appeal, "Come, let us worship and fall down and kneel before the Lord our Maker," declares the eternal present of this coming to the earth of the Lord, our Saviour and Friend. We may, literally, on our knees, read the words, and a blessing of peace will come and a Voice speak: "Thou art Mine. Be not afraid!"

Hymn 546

Saturday December 31

READ St. Matthew 1:18-25.

**T**HIS gospel story written by St. Matthew always seems to me to be a message for the end of the year as we face a new era. "She brought forth her firstborn Son." In that statement we find the dividing line in human history. Ages waiting, and being prepared while waiting—and then the revelation of God to mankind, and the beginning of a new life, a new hope, a new power. "God with us." History can never be the same since that Light and that Truth were sent out from Bethlehem and Jesus, the Saviour, was born! Nor can the old life of any one of us be continued when once the heart is open and Christ comes in to bless. It is a new life for the Christian, and all things, and all experiences, become new in the Light of the World as He shines on our way. It

is not by a mere chance that the octave of Christmas is New Year's Day; rather is it one of the many messages on our way telling us of new life and new opportunities and a new and ever-growing knowledge of God. Mary "brought forth her firstborn Son"—and the Christian era began.

Hymn 444

My Christ, I open my heart to Thee, and there is room for Thee, for all else is driven out save my devotion. Come to me, I pray Thee, Thou Christ of Bethlehem, and make me what Thou wouldst have me be. So shall my life grow through Thy love, and I shall see a vision of a world redeemed. Amen.

### Inawan

(Picture on page 265)

**A**MONG some toys, the first to reach that remote part of the world, that arrived from America at Christmas time, in Balbalasang, Kalinga, Philippine Islands, for Deaconess Massey's work, was a walking, talking, sleeping doll. Its name was Alice, in honor of its donor, but to the children of Balbalasang it was Inawan, "you beautiful thing." It proved to be a source of never-ending pleasure and amazement to children and grown people both, some walking miles to see for themselves this wonderful thing, to hold it, to watch its step, to put it to sleep. They held it so much, they hugged it so hard, they carried it so constantly that too much attention and too many caresses have reduced its pretty clothing, and its ability to walk and talk, to the vanishing point, and now it can only open its eyes languidly and occasionally from well-earned, restful sleep, but it is still well beloved!

# Books of the Day

Rev. Leonard Hodgson, M.A., Editor

**FRIENDS OUT OF SIGHT: AN ESSAY IN CHARITY AND COMFORT CONCERNING THEM.** By the Rev. T. H. Passmore, M.A. London: Mowbray. Milwaukee: Morehouse Publishing Co. 60 cts.

**T**HIS is a very beautiful book. Fr. Passmore's language and mode of expression go far toward making clear and vivid what he has to tell: of the values of life and death; the particular judgment; the purging; the dependence of the holy souls upon us, and our comforts concerning them. We wish very much that this book may be widely read, particularly by priests, or by those who have time to read and re-read; for it will well bear thoughtful consideration. Its poignant mystic painting of God's love and His dealing with the holy souls will at the same time comfort and make more real and precious our loved ones out of sight. And we feel it will, too, awaken our love to the possibility of truly serving our holy dead.

One or two points to which we may take exception possibly rise out of the richness of the imagery used. In the discussion of the relation and identity of the Risen Body, Fr. Passmore seems to feel that the new body will be, as he says, "like our Lord's risen Body," "of a higher order of material." This would appear to mean that our Lord's Body was not of the same material after His Resurrection; on the other hand, if ours are to be like His, then the continuity and sensible identity which the Sacred Body of our Lord possessed would seem to be a closer sensible identity than that promised in the simile of the corn of wheat which falls to the ground and dies. The subject is difficult at best; but with identity promised and eternal recognition a part of our faith, we feel that the sacramental principle which underlies, for example, the words of administration of the Blessed Sacrament, assures us of a sameness of the bodies which shall be; and that we should not too hastily permanently abandon God's Acre as long as the Church continues to say of the dead that they shall "rise." And again, one condition of the newly dead, where the author says that the soul is as a new-born child, which sees "all things as terrors, unable to speak and tell us"; where he pictures the strangeness of the new-born; this would appear to us as not only an unwarranted inference about the new-born but as not illustrative of the newly dead. Surely the good God in His love and compassion does not allow the holy souls to suffer fear or loneliness even in purgation; nor to come "strange and trembling, blinking new eyes upon unwonted and tremendous things." But these are details; the book is of comfort and exquisite beauty and inspiration. PAUL ROGERS FISH.

**THE MAKING OF THE MODERN MIND: A SURVEY OF THE INTELLECTUAL BACKGROUND OF THE PRESENT AGE.** By John H. Randall, Jr., Ph.D., Assistant Professor of Philosophy, Columbia University. Boston: The Houghton Mifflin Co. \$5.00.

**T**O TRY to trace the origin of present-day ideas and ideals out of the tangled maze of man's intellectual history, and, beginning with medieval Christendom, to outline the development of thought down to this morning's newspaper is inevitably a considerable task. But that task Professor Randall undertakes in his new book, *The Making of the Modern Mind*, and he succeeds in completing it in the compass of some six hundred odd pages. The result is rather overwhelming, decidedly fascinating, and, although one volume could not possibly treat such a subject exhaustively, immensely valuable.

The word "survey" in the sub-title precisely describes the author's aim and approach in what is plainly intended for a college reference book. To pretend to deal with all the intermingled intellectual developments of six hundred years except

in a brief and sketchy way would be absurd. Practically every section of every chapter would need expansion into several volumes to set forth completely the subject with which it deals, as Professor Randall's elaborate bibliographies show full well. But therein lies the unique value of the book. No school or current of thought is portrayed as its ablest exponent would doubtless portray it. Rather each receives such brief, lucid treatment as its place in intellectual history seems to justify and its influence on men would indicate. In short, the reader finds not so much a history of ideas and philosophies as of the impressions of these ideas and philosophies upon men, and the account of each movement describes not the intricacies of that movement but the impression that an impartial and intelligent man would receive of it looking at it from without. And the author's approach is exceptionally impartial and sympathetic even toward those which must enlist his sympathies the least.

Moreover the book should be carefully separated from the ordinary history of philosophy, for it is concerned not only with the thought of the schoolmen and the philosophers but also with the ideas of the middle and lower classes of society and with the ever-increasing influence of the scientists and economists on human life and thought. As a result it should be of much greater use to all those concerned with modern tendencies, for it comes as close to explaining the complexities and inconsistencies of modern thinking as could well be done without surveying more of man than his mind.

WILLIAM F. LEWIS.

**THOSE DISTURBING MIRACLES.** By Lloyd C. Douglas. New York and London: Harper & Bros. 1927. \$2.00.

**I**N ONE way this book is valuable for students who accept the Gospel miracles as having happened substantially as recorded in the Gospels. That is, it gives with remarkable clarity the argument and mental outlook of one who takes a radically negative view of all biblical miracles, as *miracles*; and, without charging the sacred writers with dishonesty, seeks to explain the events recorded either as enhanced and mistaken accounts of entirely natural happenings or as wholly of legendary or mythical origin.

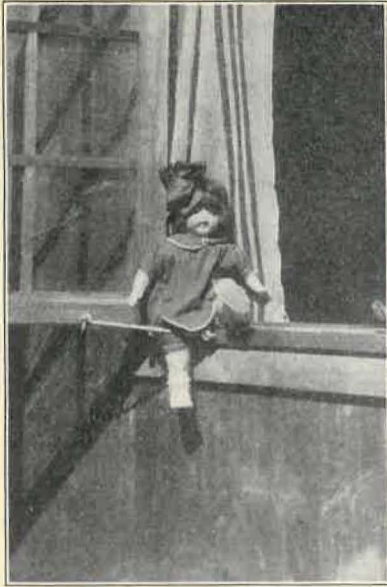
The author warns off two classes of readers—those who view the Gospel miracles as absurd and undeserving of intellectual respect, and those who are entirely satisfied as to their literal truth. After this warning, he feels free to let himself go—writing bluntly, yet, it must be admitted, with ill-will toward none.

It is not necessary or desirable in this page to discuss his arguments in detail. It is sufficient to say that the book is a clever and popular restatement of arguments found in much German literature of the last century, and which have been repeatedly and sufficiently met by orthodox apologists. Dr. Charles Harris would make short work with them.


F. J. HALL.

**FROM THE OFFICE** of The Inquiry there comes a very interesting account of an experiment recently conducted in Fairfield, Conn., entitled *The Fairfield Experiment* (129 E. 52d street, New York. 40 cts.). Fairfield is a town of some six thousand inhabitants; and out of these a body of about fifteen members of different Protestant sects were gathered together to consider what was their attitude to Roman Catholics and why. The aim of the meetings was to promote better mutual understanding between different religious bodies by helping those who took part to distinguish between irrational prejudices and reasoned opinions. For this purpose a technique for the conduct of such group-meetings was devised which worked well.



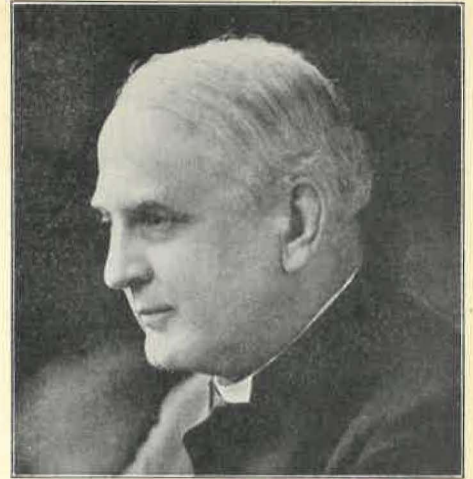


"INAWAN"  
(Story on page 263)

  
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**GENERAL CONVENTION PREACHER**  
Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago. (Story on page 279.)

## News of the Church in Pictures



**LADY CHAPEL**  
New altar in chapel of St. Mark's Church, Evanston, Ill., recently dedicated.

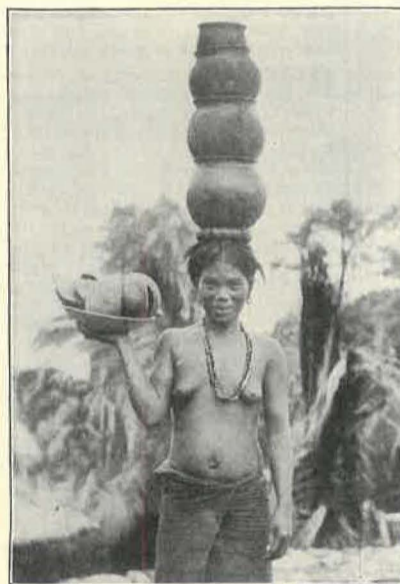


**IGOROT BRIDE**  
Julia Liney ("Miss Mountain Province"), talented Christian graduate of our mission school at Baguio, P. I. (Story on page 276)



**THE NATIVITY**

The scene in the Manger as pictured in bas relief on the central panel of the reredos of the Bethlehem Chapel of Washington Cathedral on Mount Saint Alban in the nation's capital. This chapel is dedicated to the story of Christmas, and tells of the Nativity in sculptured stone and stained glass windows.



**IGOROT WOMAN**

This woman and the boy pictured on this page are typical of the heathen race from which Miss Liney sprang.



**IGOROT BOY**

It is such boys as this who are taken into our mission schools in the Philippines.



MEMORIALS

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" 11:00 A.M. Sung Mass and Sermon.  
" 8:00 A.M. Choral Evensong.  
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Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago  
1133 North La Salle Street

Rev. WM. BREWSTER STOSKOPF, Rector  
Rev. J. R. VAUGHAN, Curate  
Sunday Services: Low Mass, 8:00 A.M.  
Children's Mass: 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
Rev. DON FRANK FENN, B.D., Rector  
Sundays: 7, 8, 9:30, 11, and 7:45.  
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine,  
New York

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noontday Services daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
Rev. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers and Benediction, 4:00.  
Weekday Masses, 7:00, 8:00, and 9:30.

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Sundays: 8:00 A.M. Low Mass.  
" 9:00 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.  
Masses Daily at 7:00, 7:30, and 9:30.

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KGRU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEAF, NEW YORK CITY, 491.5 METERS, 610 kilocycles. St. Paul's Chapel, Trinity parish. Christmas Eve Carol Service. December 24th, at 12:15 P.M. (Noon.) E. S. Time.

WEER, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

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

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered. Christmas Eve, midnight service, 11:30 P.M. Christmas Day, service at 11:00 A.M.

BOOKS RECEIVED

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

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

*Christ in the World of Today.* A Record of the Church Congress in the United States on its Fifty-third Anniversary, A. D. MCMXXXVII. With an Introduction by the general chairman, an Introduction by the Bishop of Massachusetts. Price \$2.50.

The Stratford Co. 234-240 Boylston St., Boston, Mass.

*The Prophet Jonah.* By G. E. Hageman, pastor of Grace Lutheran Church, Jersey City, N. J. Price \$1.25.

CALENDAR

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*The Bishop's Calendar, 1928.* Soldier and Servant Series, No. 149. Quarterly, 50 cts. December, 1927.

MAPS

R. R. Bowker Co. 62 West 45th St., New York City.

*The Booklover's Map of the British Isles.* By Paul M. Paine. Price \$2.50.

PAMPHLETS

Board of Trade for German-American Commerce. 227 Fulton St., New York City.

*Alien Property Today.*

Industrial Relations Department. National Association of Manufacturers. 50 Church St., New York City.

*The 1925 Census of Manufactures.* By George E. Roberts, vice president The National City Bank of New York. An address delivered before the Convention of the National Association of Manufacturers. Chattanooga, Tenn., October 26, 1927.

Johnson and Prince. 210 South Thirteenth St., Philadelphia, Pa.

*The Attack Upon Princeton Seminary.* A Plea for Fair Play. By J. Gresham Machen, assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

The Stratford Co. 289 Congress Co., Boston, Mass.

*About the Manger.* By Henry M. Edmonds, pastor Independent Presbyterian Church, Birmingham, Ala., author of *Beginning the Day and Prayers and Sermonettes.* Price 50 cts.

*The Ten Words of Happy Marriage.* By Rev. Herbert D. Shimer, D.D. Price 50 cts.

## Prince of Wales Outlines Scheme For Permanent Organization of Toc H

### Report of Parliament Committee On Prayer Book—Death of Two Church Dignitaries

The Living Church News Bureau  
London, December 2, 1927

AT THE BIRTHDAY FESTIVAL OF TOC H, held last Saturday in the Albert Hall, the Prince of Wales, the patron of the movement, outlined a scheme for a permanent organization to carry on the work, and appealed for the funds necessary for its endowment. It was proposed, he said, to make a "general staff" of twenty to take charge of the leadership of Toc H. For this purpose, and as a permanent endowment, they needed £250,000. That would secure Toc H for all time as a living memorial.

A crowd of about 6,000 was gathered in the Albert Hall, and there was community singing both before and after the Prince's speech. In the second half of the evening the ceremonial lighting of the lamps of new branches from the Prince's lamp took place. In the procession that filed down the center of the hall to the platform there came first the Prince's "lamp of maintenance," borne by a soldier in khaki and steel helmet and conducted by a small guard of Toc H men. Afterwards came over 200 banners of the branches and groups, accompanied by attendants bearing rushlights as yet unlighted, and by others bringing the thirty-two lamps of maintenance from the new branches, which the Prince was to light.

The Prince's lighted lamp was placed on a small table in the center of the platform, and presently the Prince took his place before it, and, with a taper lighted from it, gave lights to four servers, who proceeded to light the rushlights rising row on row behind him. Meanwhile the new lamps were brought forward two at a time and were lighted by the Prince, while their bearers knelt on one knee, and then were taken back among the ranks of rushlights, above which were massed the banners of the branches. When the last of the lamps had been lighted, the rows of wavering rushlights were complete, and the normal lights of the hall began to go out until only the bank of flickering yellow flames, and the glowing outline of the organ with its twin torches behind them, remained to make the dull gold of the banners shine in the darkness.

The ceremony of light was conducted by the Rev. P. B. Clayton. While all the hall except the platform remained in darkness, there came the remembrance of the "elder brethren" who were killed in the war, in the words: "At the going down of the sun and in the morning, we will remember them." At the northern end of the hall the Last Post was sounded, and when the audience had joined in the bidding: "Let your light so shine before men," the lights were switched on, and from the organ seat on the south side of the hall the *Revêillé* was sounded by four trumpeters of the Royal Horse Guards in full uniform.

Earlier, a service of birthday thanksgiving had been held in Westminster Abbey. The Prince of Wales attended this service also, and just before the lesson was read he went forward from his stall in the choir to the steps of the chancel,

where he received from the clergy three wooden crosses brought from the graves of soldiers, and presented them to the representatives of Toc H branches at Johannesburg, Rugby, and Melton Mowbray. Later there was a procession of banners, which, led by the clergy, paused at the grave of the Unknown Warrior for a prayer in remembrance of the "elder brethren."

#### THE ALTERNATIVE PRAYER BOOK

The report of the ecclesiastical committee of Parliament on the Prayer Book Measure was published last Friday, and makes interesting reading. It sets out the reasons that have led the committee to the conclusion, already stated, that the measure does not affect prejudicially the constitutional rights of the King's subjects. They also find that the revised book maintains in all essentials the character of the book of 1662.

In view of the importance of the proposals, and of the acute controversy aroused by some of them, the committee collected and examined the various grounds on which objection has been taken to the Deposited Book, and obtained a reply to these objections from the Bishop of Chelmsford, as representing the promoters of the measure. The committee report their conclusion as follows:

"Without entering into argument on doctrinal questions, but having considered all that has been laid before them and the expressed opinion of the archbishops and bishops as to the doctrinal position of the Church of England, the committee take the view that no change of doctrine of constitutional importance is involved."

The committee deal specifically with the objection that "the measure now presented is not, owing to the extensive nature of the amendments made by the House of Bishops, the same measure as that originally presented for the consideration of the Houses of Clergy and Laity," and that it is therefore *ultra vires*. The committee have come to the conclusion that all the amendments made by the House of Bishops were "relevant to the general purport of the measure" as provided by the standing orders of the Church Assembly, and are not such as to make the measure a new one.

#### DEATH OF BISHOP ABBOTT

The death on Friday last of the Rt. Rev. Robert C. Abbott, lately Bishop Suffragan of Sherborne, removes from the Church on earth one who ever commanded the love and respect of those with whom he had to deal.

After a distinguished career at Cambridge, Mr. Abbott became a master at his old school, Marlborough, until in 1907 he was appointed principal of Salisbury Theological College, where he remained for six years. In 1914 he accepted the incumbency of Holy Trinity, Weymouth, but was there for only two years, when he was sent to Gillingham, also in Dorset, where he did good work for the Catholic cause. In 1925 he was nominated to the new Suffragan Bishopric of Sherborne: for a year and some months he labored strenuously in this sphere, until the autumn of 1926, when failing health necessitated his resignation. After a long and sometimes painful illness, he passed away on November 25th, and was laid to

rest in the cloisters of Salisbury Cathedral.

#### DEAN OF SALISBURY DIES

The death of another Church dignitary, the Dean of Salisbury, followed with tragic suddenness the passing of Bishop Abbott. After an operation for appendicitis, Dr. Burn passed away on Monday morning last. He was appointed Dean of Salisbury in 1920, and his death is not only a severe loss to Salisbury but to the whole Church. Dean Burn was one who, in the midst of all the conflicting opinions of the present-day, kept the balance of "the Faith once delivered to the Saints."

Not the least important part of Dr. Burn's work lay in the help and encouragement which he gave to students preparing for ordination and to young priests at the beginning of their ministry. Desire for the reunion of Christendom was one great passion of his life. He did special work for that good cause by establishing close contact with leading Lutheran scholars, especially those who stand for the Catholic side of Christian truth. He greatly enjoyed the recent conference at Lausanne, and by his speeches there contributed not a little to the good understanding which prevailed among diverse schools.

GEORGE PARSONS.

#### REOPEN CHURCH IN WILLIAMSPORT, PA.

WILLIAMSPORT, PA.—The reopening of Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, on the Second Sunday in Advent, after nearly six months of the congregation worshipping in the parish house, marked the fulfilment of the terms of the bequest of the late Mrs. Susan Baird, who left her estate to the parish for the express purpose of redecorating and beautifying the interior of the church. The estate of Miss Alma Baird, her daughter, was also given to the endowment fund of the parish.

A feature of the service was the donation, on the part of the congregation, of a handsome rose window over the high altar, as a memorial to the Baird family, and a testimonial of appreciation of their loyalty to the parish.

Other memorials were blessed at the service, including a rector's stall from Charles Levering, in memory of his parents, and a priest's stall for the sanctuary from Miss Ann Doebler, in memory of her parents. Frederick W. Zahn has given a section of the new choir stalls in memory of his father, who was for many years a member of the choir. Mrs. Max L. Mitchell has given a sanctuary lamp for the side altar, where the sacrament is reserved for the sick.

#### PUBLICATIONS OF COMMISSION ON CHURCH MUSIC

BOSTON, MASS.—The Joint Commission on Church Music announces that several of its publications are now available. The Choral Service, published by authority of General Convention, a list of Anthems, and a selected list of standard works on Church Music can be had from the publishers, the H. W. Gray Co., of New York City.

Further publications of the commission now in preparation are a classified list of services and canticles, and a similar list of hymns and tunes. A special edition of the Choral Service in pamphlet form, for the use of congregations, is in the press; also an edition of the same for the use of the priest at the altar.

## Active Preparations Afoot in Russian Church For a Canonical Council

Bishop Nikolai, in London, Speaks On World Peace—Pope Declines to Receive Lord Halifax

The L. C. European News Bureau  
London, December 2, 1927

AS STATED IN MY PREVIOUS LETTERS IT seems quite true that the Metropolitan Sergios has entered into a concordat with the Soviet government. This was the cause of the letter sent by the Metropolitan to Evlogios. It was unlikely that the exiled Russian clergy would make an act of passive resistance to the Soviet government. But the fact that Sergios addressed this letter to the exiles has got rid of the idea in the minds of the Soviets that the Russian Church is active in bringing back the old régime.

Active preparations are afoot for a council of the Russian Church. This has been promised by the Soviet, but the ways of that government are so extraordinary that whether the promise will be kept is another matter. However, the Church authorities are acting on the assumption that this promise is a genuine one.

One very good thing has arisen out of the changed attitude of the Bolsheviks to the Church and of Sergios' letter. The aged Peter who was left Tikhon's locum tenens has been set at liberty from his Siberian prison, as also has been the Metropolitan Agathangel. All the other bishops who have been in prison are expected to be released shortly. It is said that Sergios will hand over the government of the Church to Peter. The latter is said to be in full agreement with the concordat. He will resign and Agathangel will succeed him and in his turn resign so that Sergios will get back his former position. The two released prelates are both old men and the rigors of a Bolshevik prison are too severe for them to continue in high office in the Church.

It is said that the Living Church bishops are prepared to take part in the council and to concur in the election of a new patriarch. It is not said, however, whether Sergios and the other bishops will be prepared to receive these schismatical prelates, though probably they will do so to keep in favor with the government.

It is also said that the Ecumenical Patriarch and the Patriarch of Rumania will send representatives to this council. It is supposed that it will decree the separation from Moscow of the Churches of the succession states, Poland, Latvia, Esthonia, etc.; and their recognition as autocephalous Churches or as autonomous Churches dependent on Constantinople. Referring to the question of the autocephality of the Polish Orthodox Church which I mentioned a few weeks ago, the Patriarch Dionysos has replied to Sergios to the effect that the Polish Church has declared that it is an autocephalous Church and that the matter is not open to discussion.

### BISHOP NIKOLAI IN LONDON

The Bishop of Ochrida spent a fortnight in London on his way home from the United States, and needless to say he charmed us all, though this is by no means the first time as he is quite an old friend to many of us. I had the opportunity of seeing him myself on more

than one occasion and it is not too much to say how one feels oneself in the presence of a true man of God whenever one meets him. I heard him preach at St. Luke's Church, Peckham (Canon Douglas' church), a real, simple Gospel sermon about the value of religious experience. In this he has much to teach Westerns, for the Eastern European people live much on mysticism which so many of us lack. He was a refreshing antidote to the mathematically minded Bishop of Birmingham who is troubling so many devout souls at the present time. The Nikean Club (a society of learned men founded after the great Nikean festival in Westminster Abbey two years ago), gave him a dinner at which I had the good fortune to be present.

It was particularly interesting to hear what a Serbian bishop would tell a London audience about America. He described it as a new garden of God. There were plenty of critics, he said, who found fault with America but he went there to find something to praise. He had met there his two great friends, Bishop Manning and Bishop Brent, who had just returned from the Lausanne Conference. Reunion would come if they desired it wholeheartedly without any selfish motives for the greater glory of God.

America had been much disturbed by the fundamentalist controversy. That came from prosperity. In poverty people remained true to the faith; in prosperity they were inclined to fall away. Serbia, too, was becoming prosperous. That was harmless enough if they remembered that prosperity was God's gift. Almost until yesterday the Serbs had been in slavery and now that they were free they must learn to use their freedom rightly. As regards evolution the Serbs did not think anything about it as long as it remained a theory; they would do that when it was proved.

In America there was much church-building. That was splendid as it showed people cared for religion. He concluded by referring with affectionate gratitude for what the Anglican communion had done to help the Serbian Church, and especially for the help it had given during the war to train young Serbs for the ministry; many of these were now ordained priests.

### SPEAKS ON WORLD PEACE

On another occasion the bishop also spoke at King's College upon world peace. Among the distinguished visitors at the dinner were the new Bishop of Gibraltar, Dr. Hicks, who was on the point of sailing for his diocese, that great friend of reunion, Dr. Bell, Dean of Canterbury, who was in the chair, and Stephen Graham, the well-known writer on Russia.

Speaking on the subject of the European situation, Bishop Nikolai said that he thought that Europe might be threatened with a catastrophe. But there was hope in the Church. The League of Nations was a very good thing, but it would never do anything very much unless it received a dynamic force from the Church. When asked by a correspondent whether Lausanne did not show that reunion was still a long way off, the bishop replied, "No. The right way was taken. The way of noting differences and refusing unreal compromises was taken at Lausanne. It showed that though Protestants cannot

unite with Orthodox and Catholic they have much in common with them." The bishop all through his visit was very enthusiastic about the work accomplished at Lausanne.

Bishop Nikolai made some very interesting remarks about conditions in certain countries in Europe. He seemed to fear Bolshevist Russia far less than Fascist Italy. "Bolshevism is not the menace. It has failed wholly to break the Christians of Russia. Russia's rebirth is coming and the nightmare of the past ten years will disappear. It will be a new Russia that will emerge, but a Christian, holy Russia. I am sure of it. The things that I fear are the material despotisms that are being set up in Southern Europe. They are enslaving the souls of the nations. The Soviet is enslaving the body of Russia. Its mind and spirit are free and in labor. I can see the coming birth. It is for the rest of Europe that my heart is anxious." In conclusion he was not anxious for Serbia's future, but he did not altogether like a recently concluded friendship with Italy by England.

### THE LATE DEAN OF SALISBURY

At the dinner to Bishop Nikolai I had a few moments' chat with the late Dean Burn of Salisbury, who was much perturbed by the fact that *Una Sancta*, the organ of the High Church movement in the German Lutheran Church, had been put onto the Index by the Roman Catholic authorities, which is a great blow as many Romans used to read it and take much interest in the movement. After having seen him so recently it was very sad to hear of his death in London a few days ago. He had been one of the Anglican delegates at the Lausanne Conference, a position for which he was eminently suitable. There was no one in the Church of England who had a greater knowledge of German Lutheranism and particularly of the High Church movement. He had great hopes of that movement. Although ill-health as a young man had prevented him from taking as good a class in his tripos at Cambridge, to which he was probably entitled, he fully atoned for this by living abroad and studying German and German thought to such an extent that he became expert in the subject of Lutheranism which is outside the ken of many English theologians, and he enjoyed the friendship of many Lutherans. A thorough Catholic, there could be no better representative of the English Church to show her Catholicity to foreign Protestants who are often apt to fall into the error of thinking of *Ecclesia Anglicana* as a Protestant body, not a part of the Catholic Church. He will doubtless be mourned as sincerely by his Lutheran friends as by Catholics over here.

### LORD HALIFAX AND ROME

The Rome correspondent of the *Universe* reported about a fortnight ago that "in spite of strong representations and much pressure, the Holy Father declined to receive Lord Halifax in private audience." The same newspaper implied that the refusal was necessary in order to indicate the Vatican's disapproval of previous negotiations and conversations. On the other hand, Lord Halifax is not inclined to enter into a discussion of the matter with the *Universe*, but is quite content with his visit, which, he says, has accomplished the object he had in view. He declines to enter into a controversy with the Roman Catholic press in London at the moment, but as soon as the reports of the Malines conversations are out, which will be very soon, he will deal with the whole situa-

tion. These reports will be looked for with eagerness by Anglicans all over the world.

#### THE LADIES OF UNION

Somewhat in contrast to the controversial tactics of the English Roman Catholic Press stand the activities of a French society of lay women known as the Dames de l'Union. These Roman Catholic ladies are pledged to meet from time to time in prayer and study for the reunion of Christendom. A study circle has recently been formed in Paris for the examination of such works as Thureau-Dangin's great book upon the Catholic Revival in England. They also own a little property at Corbières in Savoy where they have built a chapel dedicated to *Christus Redemptor*. The Archbishop of Chambéry dedicated it last September. The building is in the Romano-byzantine style and the largest window represents our Lord surrounded by the eleven disciples and going out from the Last Supper into the fields and uttering His prayer for Unity. It is said that this is the first time that the subject of the Unity of Christendom has been treated in stained glass. On the left is a representation of the Epiphany, that is to say, the Gentiles recognizing Christ; on the right is a window showing the Assumption of our Lady, symbolizing that she who had the honor of being the Mother of our Lord is a Mother to us all. A very interesting thing to Anglicans is the fact that the body of the late Abbé Portal has been placed in the crypt. It was owing to his initiative that the society of these ladies was founded.

#### THE "ACTION CATHOLIQUE" IN SPAIN

With the possible exception of Portugal, Spain has always been considered by the Protestant zealots as the supreme example of a badly governed country owing to its being entirely Roman Catholic. It is therefore with more than ordinary interest that I have read recently in the *Nouvelles Religieuses* of a movement which has arisen there akin to the famous "Action Catholique" in France, a movement which owes most of its force to the writings and the initiative of M. Georges Goyau. The late Archbishop of Toledo and Primate of Spain published a short time before his death a book concerning the future of religion in Spain and devotes most of it to this movement. For a long while the Spanish bishops have been taking up the task of the organization of the forces of Catholicism in that country.

In 1888 a committee was formed to organize Catholic Congresses. Reorganized six years later, this central committee formed diocesan committees. A further reorganization took place in 1910. Much depends on adequate organization. This point has been brought out by the archbishop in his book. Within the "Action Catholique" are grouped numerous subsidiary organizations, for instance, the National Catholic Agrarian Confederation, the Catholic Parents Association, the National Catholic Confederation of Workmen, the St. Raphael Association for Emigrants, the National Association of Catholic Students, and others. The head of the whole organization is Professor Vegas, member of the University of Madrid, and the committee is a very strong one. A vigorous expansion of Catholicism in Spain is looked for under these auspices.

In connection with the revival of Catholicism in Spain, it is interesting to note that there have been acted in London during the past twelve months from the pen of a Spanish dramatist, who is also a Cath-

olic, the *Cradle Song* and the *Kingdom of God*. Both of these plays deal with convent life and the sacrifice that a nun has to make for the glory of God. It cannot be said that Spanish Catholicism does not appeal to intellectual men and women

if it can produce such a playwright as Senor Sierra, the distinguished author of these plays. It also says something for the taste of the London playgoer (which is notably bad), that he is willing to go and see them.  
C. H. PALMER.

## National Council Considers Many Important Matters at December Session

### Children's Lenten Offering, Status of W. A., Adjustment of Quotas Discussed

Department of Publicity  
New York, December 15, 1927

THREE MAJOR MATTERS CONSIDERED BY the National Council at its regular meeting on December 14th and 15th were the disposition of the Children's Lenten Offering, the status of the Woman's Auxiliary, and the adjustment of quotas.

There has been a general demand in the Church that the Lenten Offering of the children should be devoted exclusively to missionary work, and not be subject to the division of funds as between the diocese and the general Church, which is the almost universal custom today. The Department of Religious Education brought in a resolution to that effect which was adopted by the council.

At the October meeting of the Department of Missions a resolution was introduced by the Bishop of Washington, asking that this department through the National Council should give a word of assurance to the Woman's Auxiliary that the work of the auxiliary should go forward unimpaired and unhindered. This resolution was referred without discussion to the National Council, and by it was referred, together with much correspondence which had been received on this question, to a special committee composed of Bishop Burlison, the Rev. Dr. W. H. Milton, Richard I. Manning, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary. This committee reported at this meeting of the council; the report was unanimously adopted, and was ordered printed.

#### CONSIDER QUOTA REAPPORTIONMENT

General Convention of 1925 authorized the Presiding Bishop to appoint a committee of one bishop, one presbyter, and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment, looking toward the fairest possible distribution of responsibility for the general Church program, this committee to report to the National Council. The committee was composed of Bishop Slattery, chairman, the Rev. B. H. Reinheimer, Messrs. Reynolds D. Brown, Frank G. Merrill, and Arthur Boehm.

Bishop Slattery presented this report in person. It was placed in the hands of the following special committee of the council for careful consideration; Bishop Reese of Georgia, Bishop Garland, the Rev. Dr. George C. Stewart, the Rev. Dr. W. H. Milton, Dr. Franklin, Mr. Patten, Mr. Peterkin.

The General Convention Committee recommended that the basis for determining the diocesan quotas be a flat rate on the total of current parochial expenses, instead of the percentage basis on a sliding

scale at present in vogue, which was adopted by General Convention of 1922.

The special committee appointed by the council reported that while recognizing the difficulties now existing in certain dioceses concerning quotas, it was not prepared to suggest any change in the present plan of apportionment, and recommended that the quotas for the coming triennium be fixed upon the same basis and scale as heretofore. As the debate progressed it developed that under the flat rate plan the quotas of twelve of the large dioceses would be reduced while that of all of the seventy-five other dioceses would be increased. This was the dominant factor in the ultimate defeat of the proposed flat rate as against the sliding scale now in use. After a very general debate on the question, the resolution of the National Council Committee was adopted.

The National Council Committee recommended the adoption of the other resolutions contained in the General Convention Committee's report, as follows:

1. That the items in the first schedule of the Standard Annual Parochial Report blanks under the head of disbursements be itemized and defined, in accordance with a schedule submitted by the committee.

2. That the Board of Church Finance be requested to add a third page, made detachable by perforation, to the Standard Parochial Report Blank, furnishing a table for reporting the items to be used in calculating the quotas, as itemized in the above suggestion.

3. Recommending that the Board of Church Finance be requested to provide space on the Standard Annual Parochial Report Blank for reporting the name and address of the parish missions treasurer.

#### TREASURER'S REPORT

The treasurer submitted a statement showing that \$896,942 must be collected in December if the budget for the year is to be balanced. He was hopeful that this could be done because in the final month of last year an even greater task was accomplished.

With regard to the old deficit of \$1,534, 303.99 existing as of December 31st, 1925, and toward the extinguishment of which the dioceses at the General Convention of 1925 undertook to raise \$1,406,650, the treasurer reported definite pledges or assurances amounting to \$1,375,126. This leaves only \$31,524 more to be pledged to complete what was undertaken in 1925. The announcement was made that the Hon. William J. Tully of Long Island, a member of the council, had given his personal assurance that the entire \$100,000 from Long Island would be paid prior to the next meeting of Convention.

The Presiding Bishop was asked to consider plans whereby the balance of the deficit, \$127,653.99, not covered by any pledges might be raised before the meeting of Convention next October.

#### EVALUATION REPORT

The last General Convention requested the Presiding Bishop to appoint a special

committee of three bishops, three presbyters, and three laymen to study the conditions and needs of the Church's missionary and educational organizations and policy at home and in the field, and to report to the National Council. The Presiding Bishop appointed the following members on this committee:

The Rt. Rev. Charles Fiske, D.D., Chairman  
The Rt. Rev. Harry Sherman Longley, D.D.,  
The Rt. Rev. Alexander Mann, D.D.,  
The Rt. Rev. Thomas Casady,  
The Rev. Dr. Frank H. Nelson,  
The Rev. Dr. Edmund P. Dandridge,  
Mr. Frederic C. Morehouse,  
Mr. Quincy Brent,  
Mr. Warren Kearney,  
The Rev. Cameron J. Davis, D.D., Secretary.

The committee held many meetings and went into the whole question of evaluating the work of the National Council and its departments. Its report, covering forty-two pages, was presented to the National Council and read in full at the meeting, February 9, 1927. Six sub-committees of the National Council were appointed to deal with the six sections of the report. These sub-committees reported at both the April and October meetings of the council, and their reports were adopted by the council. The officers were then instructed to take up with the chairman and secretary of the Committee on Evaluation the best method by which the report might be given to the Church. It was finally determined that the report of the Evaluation Committee and of the six sub-committees of the National Council should be printed in full and sent to every member of the last General Convention, the members of the Evaluation Committee, and the members of the National Council.

#### NEW APPOINTMENTS

Appointments and changes in personnel included the following: The Presiding Bishop has appointed Bishop Bennett of Duluth as bishop in charge of the missionary district of Wyoming, pending the election of a bishop.

Spencer Miller, Jr., was appointed for one year as part-time consultant on industrial relations, for the Social Service Department. He is to study industrial conditions here and in England, looking toward the possible establishment of a permanent office on industrial relations under the Social Service Department. Mr. Miller is now director of the Workers' Educational Bureau of America, and managing director of the press of that bureau. He is a native of Worcester, Mass., and a graduate of Amherst and Columbia. During the past fifteen years he has made a study of industrial conditions for the New York State Factory Commission and in various capacities has been associated with the United States Commission on Industrial Relations, the United States Department of Labor, the Industrial Department of the United States Navy, the Industrial Administration of Sing Sing Prison, and has lectured at Oxford, Vienna, Prague, Brunswick, Sweden, before the School of International Relations at Geneva, and before workers' educational classes in the United States.

Miss Helen C. Washburn of Philadelphia was elected a member of the Department of Religious Education, and chairman of that department's Commission on Child Study.

Mrs. Robert Burkham of St. Louis was elected a member of the Department of Publicity.

The Rev. W. J. Loaring Clark, D.D., who for the past five years has been general missionary of the Field Department, has been elected a general missionary of

the national Commission on Evangelism.

The Rev. F. G. Deis and the Rev. C. E. Snowden were elected general secretaries of the Field Department.

Miss Frances J. Withers has resigned from the staff of the Department of Religious Education, effective July 1, 1928.

As this was the first meeting of the National Council since the death of Bishop Lines, an appropriate memorial was adopted by a rising vote.

December 14th was the eleventh anniversary of Bishop Burleson's consecration. He received the congratulations of the Presiding Bishop and Council.

Greetings were sent to Bishop Brent and Bishop Winchester, convalescent from illness, and to Bishop Griswold, recently recovered.

Two long-time members of the Missions House staff retire on January 1, 1928: the Rev. Edwin B. Rice, registrar and custodian of archives, who came in 1895; and James W. Henry, second assistant treasurer, who came in 1899.

The Gold and Silver Offering conducted in a number of centers by the Woman's Auxiliary has brought in over \$132,470, which is to be used for the rebuilding of St. Margaret's School, Tokyo.

#### ASK PARISHES NOT TO INVITE PRIMATE

In an effort to conserve the time and strength of the Presiding Bishop during the coming months, when so many matters of supreme importance are before him, and when he has the preparation for the approaching General Convention very much at heart, the following was adopted by the Council:

## Sports Bay Quota of New York Cathedral Completed; Historical Bay Assigned

### Canon Simpson to Visit America—Anniversary of City Island Church

The Living Church News Bureau  
New York, December 15, 1927

**F**OLLOWING THE RECENT ANNOUNCEMENTS of the completion of the quota of the cathedral bay sponsored by the historical and patriotic division, and of the breaking ground for the construction of the north transept, comes the statement this week from the chairman of the sports division that its quota also has been fully subscribed. With the rapid progress that is being made toward the completion of the nave, the west front, and the baptistry, this is further evidence that the bishop's vision of the finished cathedral and of the need for it in this great metropolis is being more fully appreciated as the construction work advances. The total of the sports bay quota was the same as that of the others, \$150,000. Next nearest to the realization of its goal is the military and naval division with \$101,000 pledged to date.

Last Sunday afternoon, at a special service held before Evensong, 400 people marched in a colorful procession through the nave of the cathedral to witness the formal assigning of the historical and patriotic bay, an event made possible by the completion of the quota of this division. At this time the chairman, General Sherrill, made the announcements that through his division the Hungarian gov-

"The National Council, in the name of the whole Church, cordially congratulates the Presiding Bishop upon his swift restoration to full vigor following his recent illness. The resumption of his personal leadership in a critical hour as the fiscal year draws to a close is of the utmost importance to the national staff.

"At a moment when in restored vigor the Presiding Bishop begins this service, the Executive Council would suggest to the Church at large that for the present welfare of its Presiding Bishop and for its own major interest, the only valid claims upon his time and energy should be those of diocesan or provincial units.

"We appreciate the eagerness of parishes throughout the Church to welcome their chieftain, but inasmuch as each of six thousand such units has equal claim, and compliance with such requests from all is obviously impossible, parishes should loyally forego the privilege of such visitation.

"May we venture further to urge upon all the units of the Church that in view of the crowding number of methods and policies which must be considered and decided upon for presentation to the approaching General Convention, the strength of the Presiding Bishop should not be dissipated, nor his attention diverted, except in really important cases."

The last item of business was the plan for securing the data for the general Church program for 1929-31. This plan carries out recommendations made by the Evaluation Committee and involves careful study of every unit in the Church now receiving appropriations from the National Council. The secretaries were instructed to report their findings to the April meeting of the council.

ernment will present to the cathedral a silver chalice now being made by the School of Fine Arts in Budapest; the Belgian government will give a pair of ancient altar lamps; and from Chile is to come a set of Church symbols.

Bishop Manning in his address made mention of the community interest manifested in the cathedral construction, and stated that last week he had received, entirely without solicitation, a check for \$5,000 from a Jewish citizen who forwarded it with the comment that he feels the cathedral will be for the strengthening of all that is best in our common life.

#### CANON SIMPSON COMING TO AMERICA

Church Army headquarters here in New York makes the announcement that the distinguished Churchman, Dr. James Gilliland Simpson, Canon of St. Paul's Cathedral, London, is coming to America in January to spend three weeks here in behalf of the further establishment of the army and its work in this country. Among the scheduled appointments already made for him may be mentioned preaching engagements at the General Seminary chapel, 6:00 P.M. on January 13th, at the cathedral here, Sunday morning the 15th, and that afternoon at the cathedral in Garden City.

#### ANNIVERSARY AT CITY ISLAND CHURCH

Under the new leadership of the priest-in-charge, the Rev. R. A. D. Beaty, Grace Church, Island City, observed on December 3d and 4th, with evidences of a vigorous parochial spirit, its seventy-eighth anniversary. From Grace Church comes the

first issue of a parish leaflet, *The Pilot's Log*, the very creditable production of a group of thirteen-year-old boys. City Island is in Long Island Sound, just off the mainland section of the city which is known as Fordham.

## NEWS ITEMS

From musical Grace parish, which publishes *The Bells of Grace Church* as its parochial magazine, now comes *The Chimes of Grace Chapel*. The latter is a four-page leaflet telling of the many activities carried on in this east side work on East Fourteenth street, near Second avenue.

The Rev. Dr. Karl Reiland of St. George's Church announces that Dr. Albert Schweitzer, the theologian, scientist, and physician of Strassbourg, will be the guest at St. George's rectory in October, 1928. He will remain here four months. All of the visitor's engagements are to be made through Dr. Reiland.

The Church and Drama Association bulletin of this week recommends the play, *The Taming of the Shrew* (Garrick theater), and the film, *The Rough Riders*, a Spanish-American war picture.

To every reader a blessed Christmas-tide!  
HARRISON ROCKWELL.

dressed some seven hundred and fifty women who are students at the Boston University School of Liberal Arts. Loyalty to home, that from which they are themselves sprung, and that which they hope some day to make, and carefulness in entering into holy wedlock were the first two points he made. Referring to the second, the bishop pointed out the need of making certain that the prospective husbands have the same ideals and that a real foundation for future happiness is laid in mutual sympathy. He further warned his hearers that if their marriages should prove failures, they needed to guard themselves from remarriage during the lives of their husbands, for the sake of their homes. He then spoke of the wider loyalties all need to show—loyalty to the nation, in voting and in forming high public opinion; and loyalty to the organized Church; with, above all, loyalty to Christ.

## Formation of Church Insurance Fund Urged at Meeting of Massachusetts Club

Walter Whitehill Addresses Catholic Club—Student Conference at Back Bay

The Living Church News Bureau  
Boston, December 13, 1927

THAT ANY LARGE AND GOING CONCERN which held in its possession a large number of buildings would be lacking in business sense if it failed to furnish for them as adequate protection by way of fire insurance, as was possible in as economical a way as could be found, was the burden of the address delivered before the members of the Episcopalian Club and their friends on Monday evening, December 12th, by Monell Sayre, executive vice-president of the Church Pension Fund. It was on the occasion of this organization's final dinner for the current year.

There were at the high table, besides the president and officers of the club, the bishop of the diocese, the Rt. Rev. Charles L. Slattery, D.D.; Mr. Sayre; the Hon. Frederick W. Fosdick, judge of the Superior Criminal Court of Suffolk county; the Hon. Frederick A. Wallis, formerly United States commissioner of immigration; the presidents of the other denominational clubs of Boston; and the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston, and the Rev. Daniel R. Magruder, rector of the Church of St. John the Evangelist, Hingham, between which parishes, Mr. Everett, the present president of the club, divides his allegiance. On the floor of the banqueting hall there was a vast gathering of the other members of the club with other invited guests.

After the completion of the dinner and the singing of a hymn, the president introduced the bishop of the diocese, who spoke briefly by way of offering his seasonal greetings to the club and congratulating the members on their achievements of the past. He then touched quite briefly on the condition of the diocesan payments to date toward its quota for the general work of the Church and urged those present to take care, on returning to their parishes, to ascertain what balance, if any, was still unpaid and use all possible means to see to it that everything was paid up in full in time to be registered with this year's quota.

After being introduced by the president, Mr. Sayre referred to the fact that it was almost exactly fourteen years to the day since he had last been invited to address this club, and that, on that occasion, he came to put before them the proposition then in the launching of the clergy pension fund. Paying graceful tribute to the

leadership and tact of Bishop Lawrence in the successful sailing of this undertaking, he pointed out that, at the end of its first decade, this fund was now not only thoroughly organized but also worth \$25,000,000, being run with real business acumen, and the greatest ecclesiastical institution of its kind in the world. Such, however, the speaker pointed out, is not sufficient. By and large, from one end of our domain to the other, the Church holds an enormous amount of physical property, and it seems poor business to go on indefinitely covering it with insurance in the different methods now in use. Speaking further of this form of property being preferred risks and of other advantages which seemed worthy of consideration, he advanced the proposition, which he has been advancing for some weeks past in different sections of the country, of the formation of a Church insurance fund, showing ways and means by which it was anticipated that much of the overhead expenses might be eliminated, and great advantage accrue to all concerned by the pooling of this protection.

Judge Fosdick then spoke on the Way of the Transgressor and was followed by the Hon. Frederick A. Wallis, who spoke on Americanization and Immigration.

## CATHOLIC CLUB MEETS IN SOUTH BOSTON

The Catholic Club of Massachusetts met in Grace Church, South Boston, on Monday morning, December 12th. Mass was said by the Rev. Frederick A. Reeve, rector of the parish, at 11 o'clock, after which the members present assembled in the parish hall for the regular business session. The annual election of officers took place and resulted in the return of the old slate in toto. At the close of the business session, a paper was read by Walter Whitehill of Harvard University, son of the Rev. Walter M. Whitehill, rector of St. Andrew's Church, Hanover, who told of monasteries and churches in Spain as observed during a recent summer in that country. At the conclusion of this paper and the interesting discussion which followed, the ladies of the parish entertained the clergy to a delightful luncheon.

Grace Church has been greatly improved during recent months and much credit is due the rector and parishioners. The outside has been completely covered with stucco, and the entire interior has been painted by the people themselves.

## BISHOP SLATTERY ADDRESSES STUDENTS

The Duties of an American Woman was the subject chosen by Bishop Slattery on Wednesday, December 7th, when he ad-

BISHOP DALLAS ADDRESSES STUDENTS  
AT CHURCH OF THE MESSIAH

Because of moral and economic conditions in isolated regions throughout this country, someone with a facile pen will soon write about Darkest America or perhaps of Darkest New England, even though interest in religion is greater today than in any other period of civilization, in the opinion of the Rt. Rev. John Thomson Dallas, D.D., Bishop of New Hampshire, as he expressed it on Sunday afternoon, December 11th, at the monthly student conference for Back Bay students in the Church of the Messiah.

The subject of the bishop's lecture was *The State of Religion Today*, and, declaring that there are isolated places in New England and in other parts of this country in which neither hospital, physician, nor church are to be found, he showed how necessary it is to stress these shocking conditions in order to force people to realize the moral chaos reigning so often in regions quite close to centers of culture and learning. He further spoke of a number of superintendents and school teachers who have told the most sorrowful tales of conditions in homes from which they have had literally to drag the children to school, and of a visit recently made by himself to a sick man, 88 years of age, who did not even know the Lord's Prayer. In spite of this, never in the history of western civilization, he pointed out, was there a keener interest in religion than there is today, as may be clearly seen by following the columns devoted to this subject daily in the newspapers, whose business it is only to seek that news which their readers demand. Referring to the same tendency among students, he said he felt sure a stronger religious feeling and atmosphere would come out of the unrest among students. But, he said, he has become convinced that most of the youthful intellectuals at college, who are constantly asking this and that question about religion, become indifferent after they return home, marry, and acquire property; this being so, he begged his hearers to continue their interest not only now but even throughout their days.

## NEWS NOTES

The Rev. Dr. Endicott Peabody was the special preacher at the morning service in the Old North Church, Salem street, on Sunday, December 11th, when a considerable section of the congregation comprised a number of the boys of Groton School and a representative gathering of their alumni now resident in this city and its vicinity.  
REGINALD H. H. BULTEEL.



## Survey of Chicago Church Federation Shows 3,000,000 People Church Members

**St. Luke's, Evanston, Starts New Mission—Plan System in Charity—Catholic Club Meets**

The Living Church News Bureau  
Chicago, December 16, 1927

**A**N EXTENSIVE SURVEY MADE PUBLIC ON Saturday, December 10th, announced that ninety per cent of Chicago people were reached by the churches. The statement no doubt surprised Chicago people as much as it surprised outsiders, since Chicago's reputation for evil seems lately to have been broadcast to the ends of the earth. The pertinent questions now being put are: Why let the ten per centers continue to give the city its bad name? And what are the ninety per centers going to do about it?

The survey was made by the Chicago Church Federation, and covers the whole of the metropolitan area of Chicago which is estimated to have a population of 3,500,000. Of these 3,000,000 are, according to the survey, Church members or adherents. This figure is not surpassed by any city of a half million or more people in the United States, it is asserted. Our own Church is listed with the Protestant group, and comes sixth in the list.

Walter R. Mee, secretary of the federation, in commenting on the survey, said:

"The Roman Catholic Church is by far the largest single denomination in the city, with about 380 churches, many of them with constituencies running up into many thousands. The unity of the Roman Church has enabled it to distribute its churches for the most effective service. Taken as a whole, the Roman Catholic churches and the combined Protestant groups about equal each other in the matter of churches. While Roman Catholic churches excel in size and membership, the Protestant churches are the largest group numerically. Jews also are strong religiously. Approximately 200 Jewish churches are to be found in the metropolitan area, with between 300,000 and 400,000 adherents.

"Protestant bodies possess about 1,300 church buildings altogether. Among this group there are scores of additional congregations, some of them notable, such as the Central Church, worshipping in large halls, theaters, and missions. There are eighteen buildings occupied by Christian Scientists. The miscellaneous group includes the Salvation Army and the Volunteers of America.

"Numerically, the Baptists lead with 239 churches. Lutherans come second with 221 churches. The Methodists have 220, Presbyterians 116, Congregationalists 103, Episcopalians 81, and the Evangelical Synod of North America has 85. The total number of ministers, priests, and rabbis, including those engaged in educational and social service work, as well as parish activity, probably is near 5,000."

In addition to church buildings, hundreds of other buildings are maintained by the Chicago Churches. According to the Church Federation survey, in the Chicago parochial schools alone there are as many school children as are found in cities as large as Kansas City or Indianapolis.

That the Protestant Episcopal Church is counted among Protestants is inevitable—and is nobody's fault but its own.

### VISIT TO THE BISHOP

After the meeting of the Round Table on Monday afternoon, December 12th, at St. Paul's parish house, Kenwood, about

sixty of the Chicago clergy, led by the suffragan bishop, went to the bishop's residence and gave him a surprise and a well-filled Christmas stocking. Bishop Griswold and the Rev. Dr. William C. De Witt made happy speeches, to which the bishop gave an affectionate reply, and his blessing. The bishop stated in his reply that on Sunday, December 11th, he had celebrated the fortieth anniversary of his ordination to the sacred ministry. Thirty-six of those years have been spent by him in the diocese of Chicago, and for twenty-eight of these years he has been a bishop.

The clergy were the guests at luncheon of the Rev. George H. Thomas, rector of St. Paul's Church. Messages of good cheer were sent to some of the Chicago clergy who are ill, including the Rev. R. O. Cooper of Riverside, the Rev. H. L. Bowen, rector of St. Peter's, Chicago, and the Rev. N. B. Quigg, rector at Streator. Fr. Bowen and Fr. Quigg have both had major operations.

The Rev. H. W. Prince, rector at Lake Forest, and chairman of a committee appointed to interest this diocese in the work at St. Paul's School, Lawrenceville, Va., has recently visited the school and asked the support and aid of our Church people for the prospective Chicago building to cost about \$35,000. The Rev. E. A. Gerhard spoke in the afternoon on The Theater, one of an interesting series of addresses at the Round Table on the general subject of the Church in the Modern World. Mr. Gerhard said that the Church, which has always fostered and favored the legitimate stage, should demand today of the theater that its plays should, first, tell the truth; secondly, tell the truth wholesomely; thirdly, tell the truth cleverly.

At the next meeting of the Round Table in January, the clergy will be the guests of the suffragan bishop.

### FEEDING THE HUNGRY

The Rev. D. E. Gibson and his helpers at the Cathedral Shelter are making extensive plans to feed the hungry at Christmas time. Unemployment conditions make this one of the busiest Christmases the staff at the Shelter have ever had. Between eight hundred and one thousand are expected at the lunch counter of the mission dormitory. Each inmate of the House of Correction, numbering about two thousand five hundred, will be remembered with candy and fruit, as will each inmate of the Cook County jail, approximately one thousand. Well-filled baskets

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## THOMAS MARCH CLARK

Fifth Bishop of Rhode Island

A MEMOIR BY HIS DAUGHTER

Mary Clark Sturtevant

Edited by Latta Griswold, M.A.

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will be sent to 500 families, which will include everything necessary for a good Christmas dinner, regulated in quantity according to the size of the family, and gifts for the children. Many friends of the Shelter; and many of the city and suburban parishes are helping Fr. Gibson in his work. The Young People's Society of St. Luke's, Evanston, expects to furnish 100 baskets of food and gifts.

"The need of the homeless and friendless has never been greater," said Fr. Gibson. "If we are to make the Christmas season as helpful in the 'home for homeless men' this year as it has been in the past, we must count upon the support of our friends throughout the city. As in previous years, it will be our endeavor to give individual attention to every case and to reach as many families as our funds will permit."

The Shelter assists in various ways nearly one hundred thousand people each year, without distinction of race, color, or creed.

#### EVANSTON CHURCH STARTS MISSION

Property for a new mission of St. Luke's parish, Evanston, the Rev. Dr. George Craig Stewart, rector, has just been acquired by the rector and vestry at Kirk and Ashland avenues in southwest Evanston. This district, which lies to the west of Asbury avenue and just south of the new Oakton boulevard opened recently, is rapidly developing and St. Luke's mission will be the first church on the ground. The site is 140 x 170 feet on a corner and adequate for church, parish house, and vicarage.

The mission will be a parochial one under the charge of the rector of St. Luke's and will have the same pastoral ministrations as those of the mother church.

#### SYSTEM IN CHARITY

To help systematize the large giving of charity in Chicago, to prevent waste and duplication and sundry other abuses, the diocesan department of social service is asking the coöperation of the clergy in an excellent plan set forth by the bulletin of the Christmas Bureau. The plan seeks to avoid the tragic situation which has so often occurred when one family receives an over-abundance of good things for Christmas and many are left out altogether.

At the next meeting of the department on January 3d, there is to be a full discussion on the solicitation of funds for Church institutions. The department in its letter, sent out by the executive secretary at this time, urges the clergy to discourage in every way possible the use of small children on the stages of the moving picture houses in their neighborhoods. It also commends the plan sponsored by the Chicago Church Federation for promoting, on the second Sunday in February, a better understanding between the white and colored races. The department is planning a conference on social service at the annual convention of the diocese, February 7th and 8th.

#### THE CATHOLIC CLUB

The Rev. MacVeigh Harrison, O.H.C., was the guest of the Catholic Club at the December meeting, held on Tuesday, December 13th, at the Church of the Atonement, Edgewater. It will be recalled that Fr. Harrison conducted a successful mission in this parish about a year ago. Fr. Harrison spoke at the evening service on Some Lessons for Anglicans From the Apostolic Church. The Rev. Francis Tromp gave an interesting instruction earlier in the evening. H. B. GWYN.

## Philadelphia Vestry Conferences Create New Attitude Toward Responsibility

### Complete Wall Around Christ Church Yard—Discuss Science and Religion

The Living Church News Bureau  
Philadelphia, December 15, 1927

THE CLERGY AND PEOPLE OF THE DIOCESE of Pennsylvania have been making an intensive effort the past six weeks to take thought and action for the whole work of the Church. Under the leadership of Bishop Garland and the field department, of which the Rev. Malcolm E. Peabody is chairman, there has been an unusually thorough attempt to make participation general and adequate. The Rev. Dr. Elmer N. Schmuck, a general secretary of the Field Department of the National Council, who resides in Lansdowne, has been in charge of those coöperating from headquarters. Meetings for clergy and laity were held at the Church Farm school late in October, and with personal conferences included, contact has been had with about one hundred and fifty clergymen. The visitors have had fifty-four appointments for vestry conferences, preaching, and group engagements of various sorts.

Much has been learned, and there is in many parishes a new attitude toward outside responsibilities; while definite financial gains are also recorded. For ex-

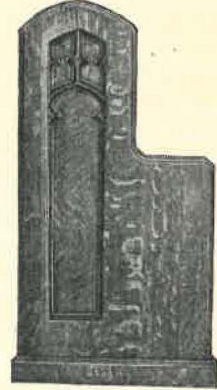
ample, two parishes doubled pledges for their own support, while the one increased its outside giving seventy-five per cent, and the other increased it from \$250 last year to \$1,000 pledged for next year. In one large and influential parish, the rector is giving his full and cordial support to the whole program for the first time, including the recommended means as to canvass and the like; and reports that his workers' dinner was the biggest dinner of any kind in his long rectorship. Dr. Schmuck was aided by the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, the Rev. Messrs. J. I. Blair Larned, Franklin J. Clark, and R. Bland Mitchell; and Lewis B. Franklin.

#### CEREMONIES AT OLD CHRIST CHURCH

The Rev. Dr. Louis C. Washburn, rector of Old Christ Church, Second street above Market, presided December 5th at ceremonies marking the completion of the restored wall around the parish burying ground at Fifth and Arch street. T. Bloom Belfield laid in place the cornerstone, being made possible by his contribution, and that of the late Alfred C. Harrison. The Rev. Dr. Edward M. Jefferys of old St. Peter's, Third and Pine, and the Rev. Dr. John Mockridge of St. James', 22d and Walnut, also took part. Bishop White was formerly rector of the United Churches of Christ, St. Peter's and St. James', the last named being then at Seventh and

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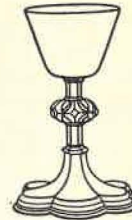
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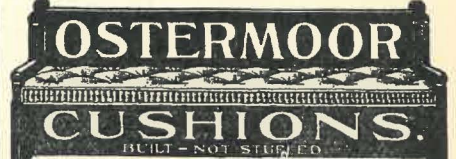
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Commercial. The color guard of the Second City Troop, the firemen's band, and sailors from the navy yard helped make the brief ceremonies colorful. The burial ground is the resting place of Benjamin Franklin, and other patriots, including seven signers of the Declaration of Independence. "Those interested in the reverent care of the graves of the distinguished dead" were invited to attend.

On Friday, Mayor Kendrick signed the ordinance passed by the city council on Thursday which makes possible the better protection of Christ Church against fire, and the establishment of Robert Morris park where now are buildings at Filbert and Second streets. The rector and others interested were aided by Charles B. Hall, president of the council, an ordinance having been introduced last May. The new park will be in effect an addition to the churchyard, and will be under the jurisdiction of the Fairmount Park Commission.

DISCUSS SCIENCE AND RELIGION

The Rev. J. R. Hart has secured the cooperation of many and diverse groups for discussion of science and religion in the Forum of Forums at the University of Pennsylvania. Students from Bryn Mawr, Swarthmore, Haverford, Drexel, Temple, Jefferson Medical College, and Hahnemann Medical College, as well as preparatory schools, are invited to join those of the university. Among organizations which will participate are Friendship Liberal League, the Theosophical Society, the New Thought Society, the Young Men's and Young Women's Hebrew Associations, the Christian Science groups, the Y. M. C. A., and the Y. W. C. A. Prof. Arthur Holmes, of the psychological department of the university, a Baptist layman often heard at the Clerical Brotherhood of our diocese, will lead the meetings, which are held in the campus center.

NEWS NOTES

Bishop DuMoulin, the Rev. Dr. Floyd W. Tomkins, and others of the clergy have helped with other Churches to raise \$100,000 for a church wing for the new buildings for the Philadelphia Home for Incurables, which will erect buildings worth a million dollars at Belmont and Conshocken avenues, replacing those at 48th and Woodland.

The new memorial Church of the Good Shepherd was crowded recently when the rector, the Rev. William Y. Edwards, held a service for the workmen who had been engaged in its construction. Men of all trades, and more than one color, with their wives and children, showed their interest and appreciation by their reverent attention.

St. Paul's Church, Chestnut Hill, has gotten so far with the project for a new building as to have laid the plans before the whole congregation.

The Bishop of Aberdeen and Provost Erskine Hill addressed a luncheon of the clergy last Monday and were guests of honor at a reception given the same afternoon by Bishop and Mrs. Garland.

Dean Athearn of Boston was the speaker at the recent Philadelphia Church school association annual sessions.

The Clerical Brotherhood program for December includes Professor Holmes on the 12th, a second talk on the Psychology of St. Paul; and the Rev. Frank Schell Ballentine on A New-Old Idea of God and Some Practical Implications for Everyday Living, on the 19th. No meetings will be held December 6th and January 2d.

CHARLES JARVIS HARRIMAN.

BROOKLYN NOTES

The Living Church News Bureau  
Brooklyn, December 16, 1927

**T**WO GROUPS OF CLERGY IN THIS DIOCESE have developed a plan for meeting their own spiritual needs and obtaining help from each other in frank discussion of specific personal problems and in united intercessions for each other and for the Church. It may be that clergy elsewhere will find valuable suggestion in an account of it.

One group, composed of clergymen whose parishes are contiguous to Jamaica, meets for Holy Communion in Grace Church, Jamaica, every Thursday morning at 7 o'clock. In the Eucharist special intercessions are made upon request. At breakfast silence is kept while a devotional book is read. After breakfast there is a presentation of a problem or difficulty, alternating weekly with a meditation or an exegesis. The attendance varies from five to ten.

Another group, comprising the clergy of parishes in the neighborhood of Lynbrook, meets on Wednesday mornings at 8 o'clock in Christ Church, Lynbrook. The program is somewhat similar, except that a half hour after breakfast is given to intercessions for the Church. Attendance in Lynbrook has been as high as twenty. One of the October meetings was lengthened out into a day's retreat, one of the group conducting it. At a November meeting Bishop Stires presided. Careful effort is made to exclude every form of propaganda. The breakfast readings are from books not less than one hundred years old, guaranteeing material of proved value and free from the bias of any present-day school or party; and each man celebrates in turn, in the manner to which he is accustomed, and conducts the intercessions in his own method. Another day's retreat is planned to be held shortly before Lent.

In each of these groups the clergy are finding great spiritual value in doing the thing they are constantly urging their people to do—to go to church to pray and to seek spiritual enlightenment and strength. These meetings are entirely apart from the fixed time and places of public worship, and the necessary fulfillment of professional duty in their own churches. The fact that one of these groups has continued its weekly meetings without interruption for eight months shows that real value has been found.

LEGACY TO BAY RIDGE CHURCH

Christ Church, Bay Ridge, Brooklyn, has just received payment of a legacy of \$10,000 from the estate of James Warren Lane, who died a few months ago.

BISHOP TYLER IN BROOKLYN

The Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, will spend six months from January 1st assisting Bishop Stires in the diocese of Long Island.

CHAS. HENRY WEBB.

LAUSANNE REPORT READY

MILWAUKEE—Much ahead of time, the official Lausanne report has now been published under the title *Faith and Order*, and is for sale by Morehouse Publishing Co., the price being \$2.50. As the book consists of more than five hundred pages, this remarkably low price is possible, so the publishers state, because of a subsidy that had been given them to apply on the publication cost. The volume is edited by Canon H. N. Bate.

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American Workshops in the Near East maintained by the Near East Relief, offer a large selection of exquisite embroideries. These shops are run for the benefit of the refugee women and girls who are expert at needlework and are producing a most attractive line of material, interesting in design, perfect in quality. The proceeds of all goods sold is used for their continued employment.

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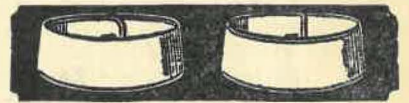
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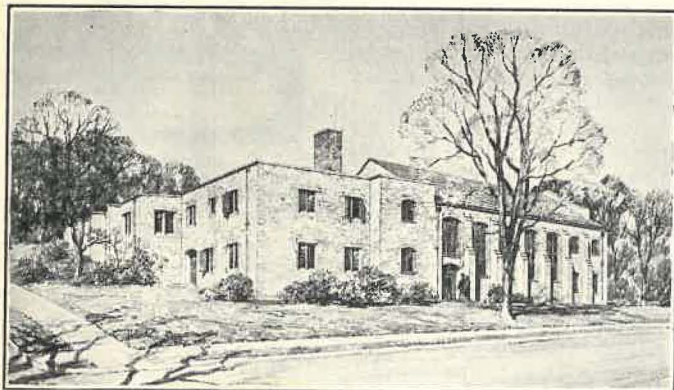
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## COMMONS REJECTS NEW PRAYER BOOK

Measure Passes House of Lords by Large  
Vote Only to Meet Defeat in  
Lower House

LONDON—Recommended by the corporate bench of English bishops, passed by both convocations, overwhelmingly endorsed by the Church Assembly, and approved in a vote of 241 to 88 by the House of Lords, the Revised Prayer Book measure nevertheless went down to defeat in the House of Commons on Thursday, December 15th, by a vote of 238 to 205.

Rejection of the proposed alternative Prayer Book by the lower house of Parliament came as a considerable surprise to many in official circles, since it was expected that there would be little oppo-



NEW PARISH HOUSE  
To be built for Christ Church parish, Fairmont, W. Va.

sition to the measure in Commons, though a stiff fight was expected in the House of Lords. As it developed, however, there was little active opposition to the measure when it came up in the upper house on Wednesday. The two archbishops led the fight for the book with the Bishop of Norwich as their principal antagonist. In the lower house vicious attacks against the book were made by Sir William Joynson-Hicks, the home secretary, who assailed the Bishop of London for "filling up his diocese with Anglo-Catholics," and Roslyn Mitchell, a Scotch Socialist and Presbyterian. Premier Baldwin spoke for the measure and Lloyd George against it.

The book will now be returned to the Church Assembly with the parliamentary veto.

### LAY CORNERSTONE OF NEW CHURCH IN CUBA

WOODIN, CUBA—It was a forward step of more than passing importance when, on a recent Sunday, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, assisted by the Ven. Reese F. Thornton, Archdeacon of Camaguey, and the Rev. M. Meseguer-Tomas, of La Trinidad, Morón, laid the cornerstone of the church "El Buen Pastor," Woodin.

The property was deeded to the Church, the gift of Colonel Tarafa, of sugar fame. The donor of the building, which will cost in the neighborhood of \$25,000, is Mr. Woodin of the Baldwin Locomotive Works.

The building will be of fireproof construction with tile floor. It will be equipped as a school, having folding doors to divide the sanctuary from the remainder of the building.

### NEW PARISH HOUSE FOR WEST VIRGINIA CHURCH

FAIRMONT, WEST VA.—For twenty years the members of Christ Church, Fairmont, discussed the need of a new and larger church. A little over two years ago, upon the arrival of the Rev. Robert S. Lambert to become rector of the parish, the decision to build was reached and the matter of raising funds taken up. A campaign was begun on April 1, 1926, for \$110,000, and closed in four weeks with the desired amount.

The parish house was begun in June, 1926. Services have been held there since Sunday, September 4, 1927, when the Rt. Rev. William L. Gravatt, D.D., bishop of the diocese, officiated at the opening service.

The auditorium of the parish house seats about three hundred and eighty people. There are thirteen separate classrooms, and the primary department has

five classrooms. There are also a lounge room, rector's study, temporary sacristy, choir room with lockers, music cupboard, and a complete kitchen, modern in every detail.

Under what will be the nave of the church is now a very large room, 70 x 45 feet, used at present as a gymnasium.

There is ample room for a rectory on the present plot and it is hoped that this will be built with the church. It is planned to make the new parish house a community center, and the activities of the various organizations already are in full swing.

### ALL SAINTS' IN THE MOUNTAINS OF LUZON

(Picture on page 265)

BAGUIO, P. I.—Seventy-five confessions and 125 communions were made by our Igorot congregation at Baguio during the octave of All Saints'. This latter figure represents the large majority of the members of the parish. By a happy coincidence several gifts for the parish arrived from England just before the feast. These included two beautiful ciboria, a brass processional crucifix, and a plaque of our Lady, all of which were blessed and placed in immediate use, as were also an exquisite cloth-of-gold tabernacle veil and a humeral veil. The church was further beautified for the feast by the erection of a shrine of our Lady draped in blue, before which burned a blue light, which was among the recently-arrived gifts.

On the morning of All Souls' Day a requiem was sung at 6:30, after which the entire congregation went in procession along the road to the Campo Santo,

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singing the *Dies Irae* and other hymns as they went. Passers-by were interested to meet thurifer, crucifer, lights, and priest vested in black cope and biretta, followed by the congregation behind a black banner with white cross, marching to the cemetery to remember before God those loved ones who had gone before them. A cross of fresh flowers and wreaths were placed on the graves of the departed, and prayers were said for the happy repose of their souls.

A large congregation filled the church on the Sunday in the octave when the procession and sung Mass were preceded by the wedding of a young Igorot couple. The girl, Julia Liney, a graduate of our Bontoc school, was last year chosen as "Miss Mountain Province" in a beauty contest, and her picture is in all the photographic studios in Baguio. Dressed in lovely blue silk, she made a striking bride; yet her father wears a G-string and possesses only one name, as do all uneducated Igorots. Both the bride and the groom made their confessions before their marriage, and the first act of their united life was the receiving together of the Blessed Sacrament.

The parish observance of the great fiesta came to a fitting close with Benediction of the Blessed Sacrament.

**BISHOP SHAYLER RECOVERING**

OMAHA, NEB.—The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, who was confined to his home for two weeks under his physician's care for heart trouble, has recovered and gone east in the interest of diocesan matters. He expects to return to his diocese about Christmas time.

**TO OBSERVE  
SOCIAL SERVICE SUNDAY**

NEW YORK—The Third Sunday after Epiphany, January 22d, is again set aside as Social Service Sunday. The aim of the day is, first, to expand the social vision of the parish from the idea that social service is merely ameliorating distress. It is the bringing about of such attitudes in society that no individual shall be denied the more abundant life because of injustice or oppression. Second, it is to give to the people of the parish and community an opportunity to intercede for those who are spreading the social gospel, and for those who are in need. A third aim is to give to social workers an opportunity for spiritual refreshment, and to impress upon them the Church's interest in their achievements and endeavors.

**A JEWISH-CHRISTIAN SERVICE  
IN MINNESOTA**

HIBBING, MINN.—The rector and vestry of St. James' Church, Hibbing, realizing that the Jewish people of the village have no church of their own in which to worship, invited the organizations of the B'nai B'rith Society and the Council of Jewish Women to be guests of the parish Sunday morning, December 11th, at the regular morning prayer service. More than a hundred Jewish people attended, and were addressed by the rector, the Rev. Austin Pardue.

The bishop of the diocese, the Rt. Rev. G. G. Bennett, D.D., addressed the congregation of Temple Emanuel in Duluth at a recent mid-week gathering.

**BISHOP DALLAS RECEIVES GIFT**

EXETER, N. H.—The Woman's Guild of Christ Church, Exeter, has recently given to the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, a beautiful pectoral cross of silver, with stone settings.

The stone in the center of the cross is from the Garden Tomb at Jerusalem and was blessed in the Holy Sepulchre. The stone at the top came from the Sea of Galilee. A pebble from Corinth is at the base of the cross; the white stone at the right is from Ephesus; and the one at the left was brought from Mars Hill, Athens.

The chain was made in Jerusalem. A large blue bead, in the middle of the chain, came from Rome and is set with mosaic fragments from St. Paul's Without the Walls, a basilica that was built in commemoration of the martyrdom of St. Paul.

The stones and chain were provided by Miss Frances Healy of Hampton Falls, N.H.

**HOLD MEMORIAL SERVICE AT  
KENYON COLLEGE**

GAMBIER, OHIO—A memorial service was held Thursday, December 8th, in the chapel of Kenyon College, Gambier, for the Rt. Hon. Lord Tyrell-Kenyon, K.C.B., patron of the college, who died at the family home in England on November 29th after a lingering illness. He was 63 years old and the great grandson of the second Lord Kenyon, who was the chief donor to the founding of the college in 1824.

The fifth Lord Kenyon's only visit to the college which bears the family name occurred in 1924 on the occasion of the celebration of its centennial. The earlier Kenyons had been but dimly aware that an American college was named after a generous ancestor, a prominent Churchman; the sincere interest of the present generation is due largely to the efforts of President Peirce, who has visited them in England at various times.

**CHIEF OF CHAPLAINS  
OF ARMY RETIRES**

WASHINGTON, D. C.—To his intimate friends it is no surprise that Col. John T. Axton, chief of chaplains of the Army, is being retired from active duty on account of physical disabilities incident to the service. He has accepted a position on the staff of Rutgers University as chaplain, with a broader field of activity than usually accompanies that office at an educational institution. While Colonel Axton will not retire from the Army officially until April 6, 1928, he will, by reason of being on an extended leave of absence, take up his duties at Rutgers early in January.

During his long service at Washington, Colonel Axton has been one of the very active members of the general committee on Army and Navy chaplains of the Federal Council of Churches; has served as president of the Washington Congregational Ministers Association; as trustee of the Cleveland Park Congregational Church, and has been active otherwise in local religious work.

**CHINA COMMISSION IN KYOTO**

NEW YORK—Dr. Wood sends word that he and Bishop Sanford arrived in Kyoto, December 12th, and found all well there.

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**CHRISTMAS CAROL SERVICE**

ALBANY, N. Y.—The Christmas celebration of the Church in Albany is inaugurated by the carols at St. Agnes' School which constitute the closing exercises before the Yuletide holiday. The St. Agnes Carols have become a tradition and are attended by many parents and friends of the school. They are sung around the fireplace in the great study hall, which is rich in associations dating from the days of Bishop Doane, founder of the school.

The students, numbering two hundred and fifty girls this year, sang English, Welsh, and French carols, including some of the favorites that are always expected. The hall was lighted by tall candles in the cloister windows and a brilliant tree at the end of the room, surrounded by gifts made for poor children by the pupils. The tree, together with the gifts, is taken yearly to Trinity Institution, the latter to be distributed among the needy. Bishop Oldham presided at the service and made a short address on the meaning of song in religion, emphasizing the frequency of song in the story of the Nativity.

**RECONSECRATE CHURCH AT BETHLEHEM, PA.**

BETHLEHEM, PA.—The reconsecration of Trinity Church, Bethlehem, the Rev. Elwood L. Haines, rector, took place on Sunday, December 11th, the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, officiating. Addresses were made by the bishop, and the Rev. D. W. Gateson, Dean of the Pro-Cathedral of the Nativity, Bethlehem. The Rev. A. T. Reasoner, warden of Leonard Hall, assisted in the service. The sermon was preached by the rector.

The principal part of the alteration work, which cost about \$2,000, is the extension of the sanctuary and chancel, thus making it possible to seat the choir in the chancel. The renovation of the nave includes new lighting fixtures, redecoration of the walls and ceiling, and a new hardwood flooring. The organ has been rebuilt and will be operated by electrical power.

**NEW CHAPEL IN EVANSTON**

(Picture on page 265)

EVANSTON, ILL.—On Sunday, November 27th, Bishop Griswold consecrated a new altar in the Lady Chapel of St. Mark's Church, Evanston. The altar has been given in memory of Thomas I. Stacey, for many years a member of St. Mark's, by his family. The Rev. Robert Holmes, rector of Grace Church, Chicago, and for many years an intimate friend of Mr. Stacey, was the celebrant at the Holy Eucharist, assisted by the Rev. Dr. Arthur Rogers, rector of the parish.

**WORK OF HUNGARIAN PRIEST IN KENTUCKY**

LYNCH, KY.—The Rev. Dr. Geza De Papp, a priest of the Hungarian (Magyar) Church, has for some time been at work among his people in Lynch.

In a recent letter, giving an account of some of the many things he is doing, Dr. De Papp writes, "The Church has here a very important and necessary call to help to take out a people from a serious moral condition. I have recognized the causes of the moral sickness, but the Lynch Hun-

garian people are not the same kind of people like my old country Hungarian people in Europe. My old country Hungarian people in Europe are brave, good-hearted, faithful, sober, gallant, and like Christ; but the Lynch Hungarian people are not this kind. There is a constant counter-work against my work."

This work of Dr. De Papp is under the supervision and direction of the Bishop of Lexington and the Department of Foreign-born of the National Council.

**BISHOP CREIGHTON RETURNS TO MEXICO**

NEW YORK—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, writes of his pleasure in his return to Mexico and in the share which he and Mrs. Creighton had in the ceremonies and functions attending the arrival of Ambassador Morrow. He writes also of visiting Hooker School and the House of the Holy Name:

"At Hooker School, Miss McBride, our director, showed us the wonderful improvements made during our absence. The old outside wooden stairway to the second floor, which gave our teachers so much concern and on which they were drenched during the rainy season, has been replaced by a beautiful enclosed stairway on the front of our west patio. The patio has been plastered and made a playground for the children; an electric light has been installed so that they can play during the twilight and early evening hours. The dormitory at the head of the stairs has been made a recreation room for the younger pupils; two of the Mexican teachers' rooms have been turned into a new dormitory. The unfurnished portion of the main building facing the American

teachers' quarters has been finished and made a music practice room. The Mexican teachers are now in the old music room. . . .

"On Sunday, November 6th, at 6 p.m. Mrs. Creighton and I attended the Girls' Friendly service at San José. Our two branches, one from the Hooker School and one from La Casa del Sagrado Nombre, united to hold this service to synchronize with the service of the national convention of the Girls' Friendly Society in Boston. Ours was in Spanish, of course. Mr. Orihuela preached, and I sat in the chancel and gave the benediction. . . ."

**TO BE IN CHARGE OF WYOMING**

NEW YORK—The Presiding Bishop has designated the Bishop of Duluth to have episcopal oversight of the missionary district of Wyoming after January 1st, when Bishop Thomas retires permanently from his episcopal duties in that see.

**SOCIAL SERVICE CONFERENCE IN GEORGIA**

SAVANNAH, GA.—A service and a conference on social service were held in St. Paul's Church, Savannah, on Sunday evening, December 11th, conducted by the department of Christian social service of the diocese of Georgia, of which the Rev. Harry S. Cobey, of Albany, is vice-chairman and executive. At the service the address was given by the Rev. C. B. Wilmer, D.D., professor of Practical Theology at the University of the South, who is part time field secretary of the committee on social service of the Fourth Province. Following the service there were three speakers for the conference,

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two of them giving brief talks on child welfare. During the afternoon the visiting clergymen and several other social workers visited the many county institutions.

#### BISHOP WINCHESTER RELIEVED OF EPISCOPAL DUTIES

LITTLE ROCK, ARK.—The standing committee of the diocese of Arkansas held a meeting in Little Rock last week and passed a resolution granting to the Rt. Rev. James R. Winchester, D.D., bishop of the diocese, a continued and indefinite leave of absence, and further relief from all diocesan duties. This was done on advice of the bishop's physicians.

Also a resolution was passed changing the date for the meeting of the next diocesan convention from the last week in



BISHOP WINCHESTER

April until the first week in May. This change will enable the convention to avail itself of the privilege of having the Presiding Bishop attend its sessions.

The bishop has gone to El Paso, Texas, for an indefinite stay, and is making fine progress toward recovery. He has appointed the Rt. Rev. Edwin M. Saphoré, D.D., suffragan bishop, to exercise diocesan authority and to perform all episcopal functions during his absence.

#### BISHOP ANDERSON TO BE CONVENTION PREACHER

(Picture on page 265)

NEW YORK—The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, has been designated as preacher at the opening service of General Convention and has accepted his appointment.

#### BISHOP DU MOULIN LEAVES PHILADELPHIA

[BY TELEGRAPH]

PHILADELPHIA—The Rt. Rev. Frank Du Moulin, D.D., retired bishop, resigned as rector of the Church of Our Saviour, West Philadelphia, on Tuesday, December 13th, and will become rector of All Souls' Church, Biltmore, N. C., on March 31st.

The reason given was that his health needs less work and a dry climate. Bishop DuMoulin was in Philadelphia for two years strengthening the parish of Our Saviour Church, and his resignation was accepted with regret.

## † Necrology †

"May they rest in peace, and may light perpetual shine upon them."

#### GEORGE METZGAR DORWART, PRIEST

CARMEL, CALIF.—The Rev. George Metzgar Dorwart, a retired priest of the diocese of Newark, died suddenly at his home in Carmel on Wednesday, December 7th. He was 60 years old. Mr. Dorwart had recently returned from a visit to Europe and with his family was about to sail to the Hawaiian Islands to spend several months.

Mr. Dorwart was born in Lancaster, Pa., in 1867. He attended the General Theological Seminary and was ordained deacon in 1889 and priest the following year by Bishop Howe. His first cure was at St. Philip's Church, Summit Hill, and Trinity Church, Lansford, Pa., becoming rector of the Church of the Holy Communion at Paterson, N. J., in 1891, and retiring in 1914.

For the past fourteen years since his retirement from the active ministry, owing to ill health, he has made Carmel his home.

The burial took place December 9th at Pacific Grove. The following clergy took part in the service: The Rev. A. E. Clay, rector of St. Mary's-by-the-Sea, Pacific Grove; the Rev. G. M. Cutting of Del Monte; the Rev. W. A. Brewer of Burlingame; and the Rev. Hamilton Lee of Pacific Grove.

Mr. Dorwart is survived by a widow and a son.

#### ARTHUR EVERARD MARSH, PRIEST

ST. LEONARDS-ON-SEA, SUSSEX, ENG.—The Rev. Arthur Everard Marsh, non-parochial priest of the diocese of Nebraska, died of a cancer of the left lung at the home of his sister in St. Leonards-on-Sea on Sunday night, November 27th, in his 64th year.

Mr. Marsh was born in Tuxford, England, in 1854. He was ordained deacon in 1887 by Bishop Perry and advanced to the priesthood in 1889 by Bishop Worthington of Nebraska, and served his entire ministry in the diocese of Nebraska, being at Decatur during his diaconate, then at Christ Church, Central City, from 1889 to 1901, and at St. Mary's, Blair, from 1901 until he retired at Eastertime in 1924.

After his retirement he made his home in Omaha, and assisted in the services at various churches as need arose, principally at St. Barnabas', Omaha, All Saints', Omaha, and at Trinity Cathedral, Omaha. He was a deputy to eight General Conventions, beginning in 1895, and concluding with New Orleans in 1925.

He was a member of the standing committee of the diocese from 1904 to 1925 inclusive. He was a member of the cathedral chapter of the diocese, and an honorary canon of Trinity Cathedral from 1896 to the day of his death.

#### JANE F. T. SARGENT

EL PASO, TEX.—Mrs. Jane F. T. Sargent, wife of the Rev. Christopher S. Sargent, died at their home in El Paso on Monday, December 5th. The funeral service was at St. Clement's Church, El Paso,

conducted by the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, and the local clergy. The burial was at Cincinnati, Ohio, her birthplace.

Mrs. Sargent is survived by her husband, sometime Dean of All Saints' Cathedral, Milwaukee; her son, the Very

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Rev. G. F. T. Sargent, Dean of the Cathedral at Garden City, N. Y.; and her three grandchildren, James F. T. Sargent of Indianapolis, Ind., and C. S. Sargent II, and Jane F. T. Sargent II of Garden City, N. Y.

**NEWS IN BRIEF**

**BETHLEHEM**—On Sunday, December 11th, Bishop Sterrett consecrated the new chancel of Trinity Church, Bethlehem, the Rev. E. L. Haines, rector. During the summer a new floor was placed in the whole church, and the wood-work was refinished. The chancel floor is tiled, and there are new choir stalls, a new altar rail, and a new bishop's chair. The total cost, not counting the material donated, was a little over \$20,000. Dean Gateson of the Pro-Cathedral brought the greetings from the mother church.

**COLORADO**—The offices of the diocese have been transferred to 1313 Clarkson St., Denver.—St. Andrew's Church, Denver, has received an anonymous gift of two bronze votive stands made in Virginia, to hold flowers. A new set of High Mass vestments has also been donated by a parishioner. The parish has begun the accumulation of a new building fund, the new aim being the completion of the church building.

**DULUTH**—As a tribute to the memory of the Rev. Theodore C. Hudson, rector for over twenty years of St. Stephen's, Paynesville, a beautiful memorial pulpit was presented by the congregation and friends, also a pair of eucharistic candlesticks by the family. These gifts were consecrated by the bishop during a memorial service on November 27th.—St. Paul's Church school, Brainerd, had the distinction of having the largest delegation in attendance at the older boys' conference which met recently in Detroit Lakes.

**EAST CAROLINA**—Because it gave the largest per cent beyond its quota for the mite box offering, the Church of the Good Shepherd, Wilmington, has been designated the banner school of the diocese, and will be presented with the prize.

**LEXINGTON**—The Rev. J. D. Gibson, rector of Trinity Church, Covington, has returned from Florida where he went to recuperate from a severe cold. He is now resuming his services, which during his absence the bishop of the diocese held for him.

**LONG ISLAND**—The bell cote of All Saints' Chapel, Great Neck, has been equipped with a bronze bell from the Meneely Bell Co., the installation being made in time for the first ringing on Christmas Day. The bell was given in memory of May Hall Parsons, a former member of All Saints' parish.

**NEWARK**—A lantern for the baptistry, the gift of Edgar Newell, in memoriam, was dedicated by the rector, the Rev. George P. Dougherty, in Christ Church, Bloomfield and Glen Ridge, at the midday service on December 11th. The lantern is similar to one given anonymously as a thank-offering for the chapel several months ago.

**OKLAHOMA**—St. Philip's Church, Ardmore, has made a remarkable financial record during the past year. While the new church has been under construction, \$16,000 has been paid in on the building fund account; and \$4,500 on budget account; a total of \$20,400, or \$136.66 per communicant. The first service in the new church will be held on Christmas day.

**SOUTHERN VIRGINIA**—The 1928 council of the diocese will meet in St. Paul's Church, Newport News, January 24th, instead of in Lawrenceville, as originally planned.

**SOUTHWESTERN VIRGINIA**—The children and grandchildren of the late Mayo Cabell have given to Christ Church, Norwood, a handsome pulpit as a memorial to him. It will be dedicated at the next visit of the bishop. Mr. Cabell was for many years a communicant and vestryman of Christ Church and it was largely through his efforts and liberality that the present edifice was erected about the year 1845.

**WESTERN NEW YORK**—Many gifts were dedicated recently in St. Luke's Church, Branchport, the Rev. J. H. Perkins, rector. The electric lighting of the church was made possible by Dr. and Mrs. J. H. Rose in memory of Lieut. Philip Livingston Rose; the lighting of the parish house was a gift from Mrs. Curtis of Penn Yan, and the alms bason was given in memory of the late Mrs. Mary Vail by Mr. King of Washington.—The Rev. Dr. Bernard I. Bell, president of St. Stephen's College, was the preacher at Trinity Church, Buffalo, on Sunday, December 11th.

**A LIBERIAN NATIVITY PLAY**

THE CHRISTMAS PLAY at the Holy Cross mission in Liberia last year was a great success. "It began with Adam and Eve," writes Fr. Whittemore in the *Hinterland*, "with their disobedience and the promise of a Saviour. I wish you could have seen Eve (a boy about thirteen) and heard her greet her husband upon waking. The snake was perfect. All but hidden in the branches of the forbidden tree, he called Eve's name most seductively. She demurred emphatically to his first invitations, but succumbed when he told her that the fruit was very 'pangoli'—good.

"By way of suggesting a long lapse of years, the spectators journeyed several hundred yards along the trail to the Annunciation scene, where a nice little black angel presented himself to a dear little black Madonna. The angel who spoke to the shepherds had been ensconced high up on a natural platform made by the forking branches of a tree. Concealed not only by the darkness of the night, but by an improvised black drop-curtain, his sudden appearance in the air when the curtain fell and a bright light played upon his white robe was really very startling.

"The Herod scene was enlivened by drums and dancing, and some unjust impositions of punishments to show how very wicked the king was. Then the Wise Men visited him, en route to the church, where were Mary and Joseph and the manger. The play closed with the adoration of the shepherds, the gifts of the kings, some prayers, and Silent Night."

REPORTING all 1927 apportionments and convocation assessments paid and overpaid, the district of Kohala, Hawaii, remarks, "We like to get all our dues met before planning for the needs of the parish."

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For the maintenance of the work of the General Church in 1927, General Convention approved a Budget of . . . . . \$4,212,370

General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1927, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of . . . . . 254,313

This left the net appropriations at . . . . . \$3,958,057

The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of . . . . . 200,000

This leaves the estimated expenses of the National Council for the year 1927 at \$3,758,057

Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at . . . \$702,370

The Council expects from gifts not applicable to quota and from other sources the sum of . . . . . 75,000

This gives a total of income other than gifts on the quotas of . . . . . 777,370

The Council therefore needs from the Dioceses to meet its estimated expenditures \$2,980,687

When making reductions in appropriations in February, 1927, the Council provided for an estimated surplus for the year of . . . . . 2,656

There is thus needed from the Dioceses to balance the Budget for 1927 . . . \$2,983,343

(NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.)

The Dioceses have paid to December 1st . . . . . 2,086,401

To balance the Budget there must be paid in December . . . \$896,942



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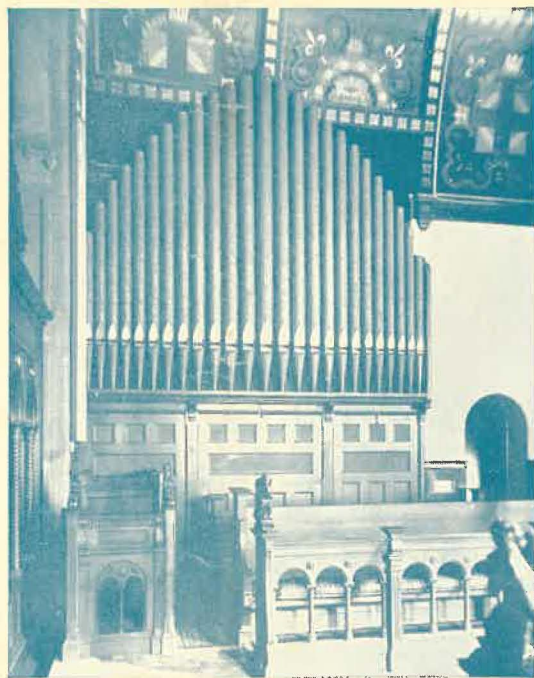
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