

HOBART COLEMAN  
LIBRARY  
ALBANY, NEW YORK

# The Living Church



—Henri Le Rolle.

## Nativity, 1933

**A**LL in the winter cold He came,  
The blustering winds blew rude and wild;  
But room there was none for a Maid with child!  
No room at an inn for the Undeiled—  
So the gentle ass and the ox full tame,  
They gave Him room when to earth He came,  
They shared their stall with His Mother mild,  
Their manger cradled her heavenly Child.

**A**LL in the winter cold He comes,  
The chill wind blows from the freezing West;  
Is there room in hearts bowed down and depressed?  
Is there room for a love still unconfessed?  
Where passions torment and fear benumbs,  
Where faith grows faint, and hope succumbs?  
O come, Lord Jesus, thou Holiest, Best,  
Bring peace to hearts by Thy love possessed!

FREDERICK CLIFTON GRANT.

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. SMYTHE H. LINDSAY.....Managing Editor  
 REV. FRANK GAVIN, Th.D. } .....Associate Editors  
 ELIZABETH MCCrackEN }  
 REV. WILLIAM H. DUNPHY.....Literary Editor  
 CLINTON ROGERS WOODRUFF.....Social Service Editor  
 REV. GEORGE L. RICHARDSON, D.D. ....Devotional Editor  
 ADA LOARING-CLARK .....Woman's Editor



Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

### SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN-AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND ... 4.50 per year  
 OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Calendar



### DECEMBER

- 24. Fourth Sunday in Advent.
- 25. Christmas Day. (Monday.)
- 26. St. Stephen. (Tuesday.)
- 27. St. John Evangelist. (Wednesday.)
- 28. Holy Innocents. (Thursday.)
- 31. Sunday after Christmas.

### JANUARY

- 1. Circumcision. (Monday.)
- 6. Epiphany. (Saturday.)
- 7. First Sunday after Epiphany.
- 14. Second Sunday after Epiphany.
- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul. (Thursday.)
- 28. Septuagesima Sunday.
- 31. (Wednesday.)

### CALENDAR OF COMING EVENTS

#### JANUARY

- 16. Convocation of Salina; conventions of West Texas, Duluth, and Western Michigan.
- 17. Convention of Nebraska.
- 20. Convocation of Spokane.
- 21. Convocation of North Texas; convention of Texas.
- 22. Conventions of Haiti and the Philippine Islands.
- 23. Conventions of Harrisburg, Mississippi, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina.
- 24. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, Michigan, Tennessee; convocation of San Joaquin.
- 25. Convention of Florida.
- 30. Conventions of Milwaukee and Ohio.
- 31. Conventions of Dallas, Los Angeles, Oregon, and special meeting of Liberian convocation.
- Convention of Lexington.
- Convocation of Utah.

#### FEBRUARY

- 2. Convocation of Honolulu.
- 3. Convention of Kansas.
- 5. Convention of Chicago.
- 6. Conventions of California, Iowa, Olympia, Western North Carolina.
- 7. Conventions of Colorado and Sacramento.
- 16. Convention of Georgia.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### JANUARY

- 1-6. St. John's, Newport, R. I.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CAMPBELL, Rev. DONALD J., formerly assistant at St. Paul's Cathedral, Los Angeles, Calif.; to be assistant at St. Paul's Church, New Haven, Conn. Address, 57 Olive St.

CARPENTER, Rev. MARK T., formerly priest in charge of St. John's Church, Ketchikan, Alaska; to be rector of St. James' Church, Woodstock, Vt.

COE, Rev. FRANCIS T., formerly curate at Emmanuel Church, Cleveland, Ohio; to be rector of St. Paul's Church, Toledo, Ohio.

CUTLER, Rev. HAROLD N., formerly vicar at St. Alban's Church, Newark, N. J.; to be vicar at St. George's Church, Passaic, and St. Peter's Church, Rochelle Park, N. J. (N'k). Address, 7 Becker Ave., Rochelle Park, N. J. Effective January 1st.

DES JARDINS, Rev. WESLEY H., formerly vicar at St. George's Church, Passaic, and St. Peter's Church, Rochelle Park, N. J. (N'k); to be vicar at St. Alban's Church, Newark, and part time chaplain to the City Mission, Newark, N. J. Address, 352 13th Ave. Effective January 1st.

HENRY, Rev. HUGH H., non-parochial priest of the diocese of New York; to be minister in charge of the Church of the Crucifixion, New York City. Address, 41 W. 140th St.

HUGHES, Rev. CHARLES WELLINGTON, formerly rector of Trinity Church, Monroe, Mich.; to be senior curate at St. Paul's Church, Detroit, Mich. Effective January 1st.

NEAL, Rev. JOHN S., formerly assistant at Trinity Church, Rock Island, Ill. (Q.); to be vicar at Trinity Church, Monmouth; St. John's Church, Preemption, and St. George's Church, Macomb, Ill. (Q.). Address, 813 E. Broadway, Monmouth, Ill.

PIERCE-JONES, Rev. DAVID, general missionary in the district of North Dakota; also to be priest in charge of St. Stephen's Church, Casselton, N. Dak. Address, 821 3d Ave., Fargo, N. Dak. Effective January 1st.

SIMPSON, Rev. THOMAS A., priest in charge of All Saints' Church, Valley City; also to be in charge of Holy Trinity Mission, Lisbon, N. Dak. Address, Valley City, N. Dak. Effective January 1st.

STOVER, Rev. J. DANIEL, formerly rector of St. John's-in-the-Wilderness, Gibbsboro, and the Church of the Atonement, Laurel Springs, N. J.; to be rector of All Saints' Church, Elizabeth, N. J. Address, 539 Westfield Ave.

WHITAKER, Rev. WALTER C., D.D., formerly rector of the Church of the Advent, Ocean View, Norfolk, Va. (S.V.); to be rector of Christ Church, Bowling Green, Ky.

### NEW ADDRESSES

ROBERTS, Rt. Rev. W. BLAIR, D.D., formerly 1003 S. Center Ave.; 321 East 21st St., Sioux Falls, S. Dak.

BOYCE, Rev. JOHN B., formerly University of Chicago, Chicago, Ill.; to be back at St. Luke's Church, New Orleans, La. Address, 2704 Carondelet St.

HIGGINS, Rev. H. RALPH, formerly St. Paul's Cathedral, Detroit, Mich.; 28 Prospect Ave., Grand Rapids, Mich.

MACON, Rev. CLIFTON, D.D., formerly 108 East 51st St.; 1225 Park Ave., New York City.

MUNDAY, Rev. WILFRED A., formerly Goodland, Kans.; Chippewa Sub-District C.C.C., Cass Lake, Minn.

### RESTORATION

ATKINSON, Rev. WILLIAM A., of Detroit, Mich., was restored to the priesthood by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, on December 7th.

### ORDINATIONS

#### PRIESTS

OKLAHOMA—Rev. QUENTIN FERGUSON was ordained to the priesthood by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, in Trinity Church, Tulsa, December 3d. The Rev. E. H. Eckel, Jr., presented the ordinand and preached the sermon.

The Rev. Mr. Ferguson is to be curate at Trinity Church, Tulsa, Okla., with address at 5th and Cincinnati.

SOUTH DAKOTA—The Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota ordained to the priesthood in St. James' Church, Enemy Swim, the Rev. HARRY RENVILLE, December 5th. The ordinand, who was presented by the Rev. John Clark is to be assistant in the work on the Sisseton Reservation. Address, Waubay, S. Dak.

#### Crews Receive Bibles

EAST INDIAN AND CHINESE CREWS, who are denied landing by special immigration restrictions, take a goodly percentage of the New York Bible Society's translated Bibles, which often form the only reading matter in their native tongue seen by these seamen during their trips to the far ends of the earth. For those who want to learn English, there are portions of the Bible printed in two languages.

## MORE MONEY

### ... YOU CAN EARN

that extra money you need by representing THE LIVING CHURCH. We will pay a liberal commission for each new subscription.

You also can establish a regular income for yourself or your guild by ordering and selling a bundle of copies of THE LIVING CHURCH. The copies are sold to you for five cents each, and you sell them at the regular price of 10 cents each. Not less than three copies will be sent under this plan.

You will be doing a great service to the Church by aiding in the spread of this weekly record of the Church's news, work, and thought. And you will receive excellent remuneration for this missionary work. Fill in and send us the coupon below, checking one or both of the orders.

THE LIVING CHURCH,  
 1801 West Fond du Lac Avenue,  
 Milwaukee, Wisconsin.

[ ] I want to represent THE LIVING CHURCH. Please send particulars.

[ ] Please send.....copies of THE LIVING CHURCH each week until further notice. These to be charged to me at the rate of five cents per copy and billed each month.

Name .....

Street .....

City..... State.....

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### It Could Be Done

**TO THE EDITOR:** If after the last Sunday of the year the parish minister with the treasurer would go over the parish list carefully to discover who had not pledged anything to the missionary cause at the beginning of the year, and who had not, so far as known to the parish, given anything worthy of their ability to the cause during the year; and, then, if the parish minister with one or other of his wardens or vestrymen (the priest alone, if no one else will accompany him) would solicit all such delinquents for the deficit, stating frankly that so much is needed to make up the apportionment and that each one on knowing the need would certainly want to have their share in meeting it, not only could the expectation of every cure be obtained but in most instances the whole quota too.

My confidence in the endeavor rests on several successful experiences.

(Rt. Rev.) THOMAS JENKINS,  
Bishop of Nevada.

### Placement of the Clergy

**TO THE EDITOR:** The approved items of the report to the House of Bishops on the Placement of the Clergy are or should be of interest to the clergy at large. With most no one can quarrel but one at least is disputable; it is this: "It should be made quite clear to all concerned that the Church does not owe a living to a clergyman simply by virtue of his ordination and without regard to his obvious ability or lack of it." This is startlingly radical in view of the ordination service. When a man is ordained, he is vowed to refrain from business pursuits, he cannot undertake commercial enterprises, he must devote his time to his spiritual life. It is certainly startling to have our bishops saying that the Church which sets him apart for the priestly life has no responsibility for him, that he rises or falls by and through his own "ability or lack of it." One judges this to mean his ability to please a vestry of laymen. Surely it is a rather new doctrine in a Catholic Church to make a priest's livelihood depend upon the pleasure or displeasure of laymen who are not as a rule very spiritually minded.

One of the results of this teaching will be a decline in the quality of those seeking Holy Orders in the Protestant Episcopal Church. It is a glorious thing to preach the Gospel of Christ and to administer the Sacraments, but it is most inglorious to aim to please by serving tables to a group of business laymen. It is this change of aim in the ministry that this approved item encourages. Have we not rather commercialized all our conceptions of the Church?

Take the clerical pension fund, for instance. By canon the board is required to give a pension of \$600 at least to all those ordained before 1917 whose assessments have all been paid. If more is given, it is a gratuitous grant of the board. Those who have been ordained since 1917 are on retirement to receive one-half of their average salary. What is the goal here set for the work of the ministry; is it not a striving after parishes which pay large salaries? For the amount of pension in one's old age depends upon the amount of salary received during his ministry. To obtain high salary parishes

depends not upon spirituality, deep devotion to the Lord Jesus Christ, but upon the ability to gain the approbation of the world, to win people by eloquence and modernity, and to be a successful financier. So ambition to be a success is aroused because the Church says success pays in one's old age.

I know of a priest who thought that he would help the Church in its weak places. He gave his time and energy to struggling parishes and missions, moved by the desire to help. In a ministry of more than forty-five years the Church never gave him a living except during less than ten years. For eleven years he gave his time and energy and received a stipend of \$300 a year. For nearly five years he received \$400 a year. At no time did he have less than three services a Sunday, and for a period he said four or five every Sunday. To such a one both the bishops and the Church Pension Fund says: the Church owes you no living in return for these years of service.

Do you think the bishops interpret the word cleric to include themselves? Are bishops obliged to retire at 72?

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

We understand that the proposed canon would require bishops as well as priests to retire at the age of 72.—THE EDITOR.

### Save the Children

**TO THE EDITOR:** Would it be possible for your magazine to receive gifts for the Save the Children Fund and record them in your columns?

As you know, President Roosevelt has stated the need of supporting private welfare organizations. This is especially true in the isolated sections of the Southern Highlands where thousands of children face the icy muddy roads of winter, shoeless and with insufficient food and clothing. Children can attend neither Sunday nor public schools because they have neither shoes or even a pair of overalls. Babies are without milk. Many homes have only a little corn meal or potatoes. There are probably no children in as pitiful need elsewhere in America.

The Save the Children Fund, working in some 200 isolated mountain centers which are without the organized social centers of our large cities, has provided school lunches. It has established health clinics. Schools that would have otherwise closed have been kept open through the distribution of clothing, shoes, and text books. Sanitation has been improved. Garden seeds and jars for canning have been distributed.

The needs this year are greater than ever and the organization's income has decreased.

(Rev.) GUY E. SHIPLER,

Chairman, Church Press Committee.

New York.

THE LIVING CHURCH heartily endorses this appeal and will be glad to receive and transmit contributions. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Save the Children Fund," and sent to 1801 W. Fond du Lac avenue, Milwaukee, Wis.—THE EDITOR.

### Excerpts from Letters

#### The Armaments Racket

ESPECIALLY those who would "seek peace and ensue it," and having access to THE LIVING CHURCH for November 11th and 18th, will find it more than worth reading what the Rev. P. E. T. Widdrington says, under the caption of The Armaments Racket in those two issues.—W. STANTON MACOMB, Germantown, Pa.

All numbers of THE LIVING CHURCH containing the two installments of The Armaments Racket have been sold. The article is being published by us in pamphlet form at 25 cents each, or \$2.00 a dozen.—THE EDITOR.

#### The Hymnal

THE TRUTH is that the present New Hymnal is too good for us for some years. If the clergy would study this book they will find in it more good hymns and tunes than they will be able to use for years. It does constantly happen that some tunes are not suitable. But in most cases suitable tunes that will fit can be found in the book. I use more hymns and tunes in my church than any other priest I have met, and it will be years before I can get all the good hymns used. The best thing for a priest to do is to make out a list of hymns and tunes, long metre, common metre, and short, to begin with, and use all that appeal to him, then to make a list of tunes that will fit only one hymn and sing only the very best. Classify all the tunes and turn out relentlessly the inferior ones, and the ambitious ones, and the twisty ones, and the chromatic ones, and you will be surprised to find that you have a goodly number of good solid tunes that will fit many hymns.—(Rev.) EDWARD G. MAXTED, Pascagoula, Miss.

#### "Modern Scholarship"

WILL YOU ALLOW ME space to thank Dr. Bishop for his letter in your number of December 2d? The laity of mature intelligence and good education suffer much from the *ex cathedra* pronouncements of the exponents of "Modern Scholarship." Some of us who have listened and read for many years have memories of the various positions announced as impregnable and later abandoned, and we have learned to distinguish between proof and "concensus of opinion," which after all is only expert guessing. All of which is not to be construed as disapproval of the papers on Liberal Catholicism. They are the finest series you have published in a long time.—B. P. A. WENDEL, East Hadam, Conn.

#### Student Pastors

FR. JOHNSON of Towanda, Pa., whose letter appears in your issue of November 25th, has evidently been unfortunate in his experience with student pastors. For the past three years I have been notifying various colleges of our young people, and have not yet failed to receive prompt and courteous acknowledgments of my letters. A brief experience, but perhaps helpful in "keeping the record straight."—(Rev.) R. B. GRIBBON, Trenton, N. J.

#### Liberal Catholicism Series

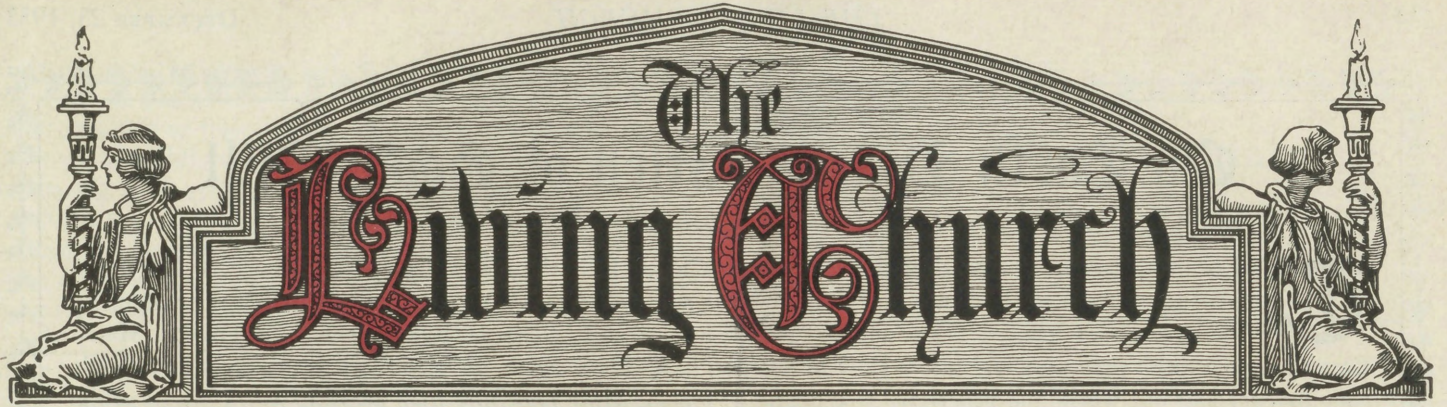
THE LIVING CHURCH series on Liberal Catholicism is great. It is just what the American Church has been waiting for.—S. D. MATTESON, Foreman, Ark.



*Adelbert Bartlett Photo.*

## The Bells of Bethlehem

**G**REAT melodious bronze bells and joyous little silver bells in the white marble campanile rising above the Church of the Holy Nativity (Church of St. Mary) in Bethlehem will on Christmas morning ring out the glad tidings that Christ was born near this spot nearly 2000 years ago. An ancient cypress tree frames a view of the campanile, which is in the Greek church, set in the midst of domed and flat-roofed houses of the sacred city. The bell platform of the campanile is the favorite observation point of those pilgrims to Palestine who would rise early on Christmas to behold the sunrise over the "mystic mountain of Moab."



## Editorials and Comments

### Why Christmas?

**W**HY ARE WE PREPARING to celebrate Christmas? What does it mean to us? A sentimental day devoted to the goodwill toward our fellows that ought to characterize every day? A relic of Norse mythology dressed up in modern clothes? An opportunity to indulge our histrionic talents by playing Santa Claus for the benefit of the children? A chance to make more money by capitalizing that elusive sprite, the Christmas spirit?

All of these are unworthy or at best but partial and inadequate motives for celebrating Christmas. There is really only one valid and sufficient reason. That reason is the mystery of the Incarnation of the Son of God, of which the Christmas feast is the commemoration. If Christmas means less than that to us, it means less than nothing.

For consider a moment. If Jesus of Nazareth was not the Christ, the Son of the Living God, then who was he?

A great moral teacher, you say? Yet what do you think of a moral teacher who is so immoral as to make for himself claims that are untrue, and that he must know to be untrue? Time and again Jesus proclaimed Himself to be the Christ; he encouraged St. Peter's identification of Him as the Son of God; His whole ministry was that of the God-Man teaching, healing, and leading His people, not of a mere human social service worker.

A prophet sent from God, then? Yes, but Moses and Ezekiel and Jeremiah and a host of other prophets, major and minor, left their impress upon the history of Judaism, yet their birthdays are forgotten and the story of their lives well nigh lost in the obscurity of the ages.

A worker of miracles, perhaps? Yet miracles were performed before and after the days of Jesus, and most of them pass with little comment. Even today we cannot explain how the Indian fakir can rest unharmed on a bed of spikes or walk barefoot without injury over a furnace of living coals. We see

the light from the star Arcturus used to open a World's Fair, but our scientists cannot prove how the stars came to be, nor are they agreed as to the nature, origin, and method of transmission of the light that they reflect to those other miracles, the human eye and the human brain that interprets its sensations.

A man who has approached nearer to the Godhead than any other? But how do we know what the Godhead is like, except in the person of Christ? If God is only the perfection of Man, then there is no God, and Man is self-created. Nietzsche, then, was right, and we ought to sacrifice our individuality on the altar of racial progress and the development of the Superman.

**N**O, there is no escape from the fact that Jesus was either the Christ, the Son of the Living God, as He claimed to be, or else he was the greatest charlatan in history. If we do not believe that Jesus Christ is God Incarnate, then we ought not to have anything to do with him, for he has led the world through a maze of error for two thousand years. We might better commemorate the birthday of Confucius or Lao-Tze or Gautama Buddha, for they were great moral teachers, too, and not great liars, since they did not claim to be the incarnation of Deity.

Christmas, then, is meaningless apart from the mystery of the Incarnation. The Babe in the Manger is at once perfect God and perfect Man. Heaven and earth, the divine and the human, have united in the person of Blessed Mary, and her Son is one with the God who created the land, the sea, and the sky. By the miracle of miracles the Second Person of the Holy Trinity, the God who was and is from ages to ages, entered into our humanity and consented to be born of a pure Virgin. "And the Word was made Flesh and dwelt among us."

## On Earth Peace to Men of Good Will

*A Christmas Message from the Presiding Bishop*

**T**HIS is the proclamation heralding the new-born Christ. It is the message of every Christmas Day from then till now. As translated into our English Bible and passed familiarly from mouth to mouth, it seems to be the promise of assured peace and of general beneficence: "Peace on Earth Good Will Toward Men." Ears have been quick to receive and minds slow to question it. ¶ This year the light of Christmas pierces vast clouds hanging over half our world and penetrates new depths of gloom. More hopefully than ever the world grasps at the good tidings—but more thoughtfully as well. The question, can this declaration of universal harmony be true, is naturally followed by another, "Is this what it says?" Here is indeed the promise of peace, but offered like any gift of God on a definite condition: "On earth peace to men of good will." In this light, the Christmas message is more than a prediction of a blessing postponed but sometime to be realized. It is an accomplished fact as is every word that shines out from the Gospel. ¶ The Christian religion is not a fabric of men's aspirations nor the distant vision of God's purposes disclosed to men. Rather is it the fulfilment of all these in a life born at Bethlehem on Christmas Day. It is the means by which men may attain to every ideal which that life reveals. The truth of God is known to those whose minds are opened by faith in Christ; the moral law is shared by those who turn from the contemplation of their own virtues to reflect the splendor of Christ's holiness. ¶ So perfect peace is found in the midst of a discordant world among men whose wills are in harmony with God's will. In this spirit and hopefully I wish to the whole Church a Blessed Christmastide.

JAMES DEWOLF PERRY.

### The True Light

**H**ISTORY tells us that the world today is in the condition the ancient world was in when Jesus was born in Bethlehem of Judæa in the days of Herod the king. That world was falling to pieces, and the people who lived in it were afraid. Not only the future but also the actual present was dark. The people did not know what to do; moreover, they could not see to do anything. More than all else they needed light. Christ came; He was the True Light. By that Light the men of old time rebuilt their world.

And we can rebuild our world. Christ is in the world of today just as certainly as He was in the ancient one. That true light shines in our darkness just as steadily and as brightly as it shone in the darkness of the earlier day. Yet we grope our way and stumble, as nations and as individuals. It is not that we have put up shutters to keep the light out of the world. Rather it is that we have not taken them down and let the light shine in. We have not even looked out, much less gone out into the light. We have been afraid.

Every thoughtful man or woman is well aware of the paralyzing effect of this fear. It has hindered the finding of the light. The nations are afraid of one another, and they are afraid of themselves. It is so dark! And it is so dangerous to move in darkness. But the light is here; the world need only let it in and walk in it. The prophets of our time bid us believe that the world of this present time will do this, as the ancient world did. Our salvation, *ours*, draweth nigh. A vast number of Christian men and women do believe this. And they are no longer afraid. They expect the world to be flooded with that true light which is Christ, and they expect it now.

To those of us who hold this faith Christmas means more this year than it has ever meant before. The Holy Night is the Festival of the Coming of the True Light. The darkness of our world is overcome. How can we be fearful or sorrow-

ful? Rather do we remember with a special vividness the invocation of that one of the Christmas collects which says: "O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ . . ."

Yet a great many persons—devout Christians, too—are confiding to one another that they find it hard to celebrate Christmas this year. The sorrows of the world, the terrible sufferings of the people of the world, press heavily upon the hearts and the minds of all those who care for their fellow men. "Who could say 'Merry Christmas' this year?" They put this question; and they even put another question: "Who could be glad that Christmas is coming?"

But, in the last analysis, there is nothing else to be so glad about as that. As for merriment, one of the most persistent traditions of the Primitive Church is that its members were "gay of soul." Like St. Francis and his followers they were Larks of God, singing in a tragic world. But their song was of the salvation that drew nigh. The glad tidings of great joy were living realities to them.

It is one of the most profoundly interesting facts of human biography that those men and women who have believed in and rejoiced in and walked by the light of the Incarnate God have been the men and women who have been the effectual servants of their fellow men. In great ways they have served mankind; in little, humble ways they have helped their next-door neighbors. Someone has said of the Christian religion that it is a religion of escape—escape from bondage into freedom, escape from fear into confidence, escape from self into service. The joy of Christmas is the means of serving mankind, for that joy is in the shining of the true light.

**A**NOTHER THING we have heard people—good Christian people, too—say as this Christmas approached: "I can do so little for others this year, and they need so much. How can I speak to them of the joy of Christmas?" We venture to think that they can. Among the small

material gifts that may be all that can be offered this year, there can be placed this great and costly gift. People are shy about speaking of their religion. Men and women who would share their worldly goods to the uttermost often do not think of sharing their spiritual treasures. There may not be much bread, in the earthly sense, to share; but that little will not become less because the giver speaks of the Bread of Heaven. We direct the needy to many houses where they may find help for their material needs. And we should do this. And we should deny ourselves to the very last limit to maintain those centers of helpfulness. But let us not forget to direct the needy to Bethlehem, the House of Bread. They need, as we all need, both kinds of food and shelter.

The Shepherds of the ancient world said one to another: "Let us now go even unto Bethlehem, and see this thing which has come to pass." And they did go. When they had seen the Holy Child which was that true Light, which lighteth every man that cometh into the world, they made it known abroad. It seems so very simple. And it *is* simple. They went themselves to the place God had revealed to them. They found the salvation of the world, of everyone that should come into the world. And they told their fellow men.

History tells us that our world today is like that world of the Shepherds. We know what the Shepherds did on the first Christmas morning. Let us do it this Christmas morning.

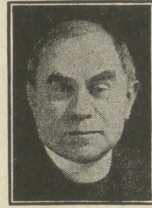
**N**OT in the brilliant light of day, but "while shepherds watched their flocks by night" was God's priceless gift received by Man. To those humble nomads engaged in their prosaic pastoral duties the angelic tidings of great joy were brought, and they did not wait for dawn to hasten into Bethlehem and kneel in worship before their infant King. In like manner Churchmen in increasing numbers are learning to love the Christmas Midnight Mass, at which we, too, can welcome the Feast of the Nativity at the earliest possible moment, and like the shepherds can kneel in worship at the shrine of our King as He is born again in the starry silence of the night.

#### The Midnight Mass

But in our eagerness to welcome our Lord at our first opportunity on Christmas, it is important to remember that we can do so worthily only after careful preparation. The Midnight Mass must not be allowed to become the final weary act of a Christmas Eve spent in merrymaking. The unusual hour of the Eucharist must not be construed as a dispensation from the self-examination and prayerful preparation that precede every act of Holy Communion. The Catholic who observes the ancient practice of fasting Communion will naturally refrain from eating and drinking for at least four or five hours preceding midnight, instead of considering himself technically fasting when in fact he is not. Perhaps in this year when the repeal of prohibition suggests an overemphasis on the "merry" part of Merry Christmas, it may not be amiss to observe that a jovial alcoholic conviviality is not the appropriate mood for attending the midnight Eucharist, and certainly not for the reception of the Blessed Sacrament. Feasting and drinking, if not carried to excess, have their place in the joyous festival of Christmas, but that place is after, not before, the Christmas Communion.

Then, too, we must not forget the children. If they cannot attend the midnight service with us, we should provide a time for them to take part in the worship of the Christ Child on Christmas Day.

May you all enjoy a happy and blessed Christmas!



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### Heaven

READ St. John 3: 1-13.

**W**HAT MAY HEAVEN BE LIKE? The first answer must be "Eye hath not seen, nor ear heard"—"No man hath ascended up to heaven"—"If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

Our physical limitations, our failure even to understand as yet the world in which we live, bid us to be very humble when it comes to knowing heaven and its secrets.

Yet Advent and Christmas bring to us the transcendent teaching of the coming of One who "is in heaven" and yet for our sakes came down from heaven and dwelt among us. He knows what heaven is like, and has given us not a picture of it but certain key truths upon which faith can rest.

Foremost among these is the truth that heaven is where God is; it is essentially the presence of "our Father, who art in heaven." Wherever He is, if we are in touch with Him, we are in touch with heaven. The heavenly host which hailed the advent of the Son of Man symbolized this fact. Heaven was near in the Bethlehem stable, and on the Mount of the Beatitudes, in Gethsemane, and on Calvary, and in Joseph's garden on Easter morning. Heaven is near for the faithful soul at the altar, as he cries out "Holy, Holy, Holy" or as he reaches up eager hands to receive the Body of the Lord. There is no other way to know nor to enter heaven save through Jesus Christ, to whom all power is given in heaven and on earth. He is the Way.

Our Lord has insisted on the fact that there is an established and definite connection between earthly things and heavenly things. He told Nicodemus that to be "born from above . . . of water and the Spirit," gave one already a place in the heavenly order. Earth and heaven are joined by His act and we are able through Him to know the peace and joy of the second even amid the changes and chances of the first. So he commands us to "lay up treasure in heaven"; to "rejoice because your names are written in heaven"; and says of the Church, "whatsoever ye bind on earth shall be bound in heaven." He has taught us that the heavenly nature imparted to us at our baptism is nourished and brought to maturity by "the true bread from heaven."

These truths, upon which we may meditate long before we have exhausted them, are all preparatory. Heaven itself, in all the full meaning of it, is still far beyond us. The simple, believing Christian who conceives of heaven as a place beautiful beyond imagination is right, of course, for it is by such concrete thinking that we ally ourselves with the men of faith who "desire a better country, that is an heavenly." The Christian philosopher who reminds us that we cannot bind the infinite within time and space is right, of course, for heaven is inconceivably more than either our thoughts or our visions can compass. The theologian who bids us not to confuse heaven with the intermediate state, is right, of course, for there are many abiding places in the Home which is prepared for us. But heaven is real. It is glorious with the glory of God. Our Lord is there. Love is its law and so close is the tie that binds our life with the life of heaven that there is joy in the hearts of those who dwell there "over one sinner that repenteth."

Our Father in heaven, we thank Thee that from Thy unapproachable glory Thou hast sent Thy blessed Son to visit us on earth, and to open a way from earth to heaven. Pardon us, guide us, sustain us, and bring us home to Thee, through Jesus Christ our Lord. Amen.

FAITH reaches out beyond reason into the nature of things unseen and eternal.  
—The Dean of Salisbury.

## The German Church Situation

### A Summary of Recent Changes

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council  
for Life and Work

**S**WIFT CHANGE is the order of the day in the German Church situation, but every recent change has been of a character to reassure those who believe in the divine mission of the Church and who have had confidence that no amount of political manipulation or intimidation would ultimately succeed in quenching the freedom of the spirit.

The most significant events have been the resignation from the Reichsbishop's cabinet of Bishop-elect Hossenfelder of Brandenburg; the dissolution of the party known as *Deutsche Christen* and the resignation of the Reichsbishop as the patron of the "storm-troop" Church organization which had been formed by the *Deutsche Christen*; the refusal of a number of bishops to take part in the consecration of the Reichsbishop which had been fixed for the third of December, and the consequent postponement of that ceremony; the formal announcement of the abrogation of the Aryan paragraph which would have removed from the ministry more than three hundred ministers of Jewish descent or with Jewish wives and by which in future all of similar "non-Aryan" heritage or connection would be excluded from the ministry of the German Evangelical Church; and the convening of a little group of the leaders of the opposition with the Reichsbishop and his cabinet for the purpose of settling by reason and consultation rather than by force or executive order some of the questions under dispute.

The pastors who have been in opposition all along to the racializing and nationalizing of religion are now united in an Emergency Federation and have shown their independence in several ways: notably by refusing to use a prescribed militaristic text and hymn on the third of December. Their leader, Dr. Martin Niemoeller, declared that he would not be "dragooned into having a text prescribed."

Community of interest between the Protestants and Catholics has been repeatedly emphasized of late in a way unprecedented in Germany heretofore, and the initiative in this has been taken by the official Catholic press as well as by leading Churchmen in southern Germany. Cardinal Faulhaber in Munich has particularly stressed the importance of the Old Testament for both Catholic and Protestant. He appealed directly to Protestants for concerted defense of the Old Testament stating that for the latter it is even more important than for the Roman Church.

The direct announcement of the Chancellor that all political methods of coercion in the Church were to cease, is probably to be interpreted as indicating his conviction that the opposition in the Church is not made up of disloyal Germans; and that the settlement of the outstanding issue in the Church will never be permanent unless it is the result of religious rather than worldly methods. Since it is well known that the Chancellor himself favored the original organization of the *Deutsche Christen* and himself selected the name which they have used, it is extraordinarily significant that he now openly concurs in the abandonment of the methods which they have employed for the transformation of the Church.

Not so encouraging are the efforts of the frankly pagan groups to secure recognition as a third major religious group recognized by the State and accorded privileges as a part of the spiritual life of the land. Some thirty-five such organizations, inspired by General Ludendorf and Paul Rosenberg, have sprung up all over Germany. They are favored by Baldur von Schirach, the official leader of "Hitler Youth"; and he has continued his efforts to dissolve the Christian youth organizations and have them absorbed in his new pagan group of super-patriots and Aryanizing crusaders. The fact that such a change was not forced earlier in the revolutionary period is remarkable and every day that it is put off strengthens the chance that it will not take place.

Even so, the Hitler youth organizations have great strength and will be able to win away from the Christian bodies—both Protestant and Catholic. Indeed, in some parts of Germany it is reported that Roman Catholic youth are being permitted by Church authorities to join the Hitler youth movement because otherwise they find it almost impossible to secure employment.

## The Duty of the Catholic Church

By the Rt. Rev. John D. Wing, D.D.

Bishop of South Florida

**F**AITH IN CHRIST AS LORD, the world's only Redeemer, mankind's only Saviour, and the duty of making Him known as such to all men, everywhere, has ever been the sufficient and compelling cause and motive of the missionary work of the Catholic Church—as it should be also of the individual who calls himself a Catholic. For, regardless of what more the Catholic may hold, he must believe this: that Jesus Christ our Lord is God Incarnate, and that not only is He the Saviour of the world, but that He is the world's only Saviour. So the Catholic Church teaches and so we believe. There are not wanting indications in this age of increasing vagueness in theological thought that the time may be approaching when this will be the chief distinguishing mark of the Catholic Christian. This faith must not only be guarded, but propagated.

It is a high privilege to rest secure in confident faith, but here as always privilege entails responsibility. If the Catholic faith alone can be depended upon to continue to supply the urge sufficient to maintain missionary enthusiasm, and to call forth that measure of sacrifice necessary to perpetuate missionary endeavor, how weighty is the responsibility that rests upon us as upon every individual who holds the Catholic faith! Verily, here is the test of our conviction, here the touchstone whereby our profession must be tried. The true Catholic in the very nature of his profession must believe in and support missions; the genuine Catholic parish, in very proof of the value of its Catholic doctrine and its Catholic devotion, must be a missionary parish.

The duty of the Catholic Church remains clear: to give the Gospel that has been committed to her keeping to the world. And what a Gospel she has to give! How rich, how full! No variable-ness, no shadow of turning. A clear, definite assurance of the being of God as free, personal Spirit, who, in His infinite love for His children has revealed Himself as Father, Son, and Holy Ghost; a calm confidence in the redeeming power of a crucified, risen, and ever-living Lord; a never failing witness to the truth in the Holy Spirit working in and through His visible and Holy Church, with its life-giving and life-sustaining sacraments, and its lawfully ordered ministry; in whose communion and fellowship all are made heirs, through hope, of God's everlasting kingdom. By this Gospel only will ever the world be converted; to proclaim it is the compulsion laid by her Lord upon His Church.



### The Gift

**G**OD'S overflowing love, one silent night  
Broke through the starry skies  
And to a waiting world was born  
His Son, in human guise—

Oh wonderful!—the mystery  
That floods the Christmas-tide,  
And through the ages still flows on  
To bless, and keep, and guide.

MARY FULLER HULL.



### Religious Best Sellers

Morehouse Publishing Co.

November, 1933.

#### General Books

1. Ryan, *A Child's Story of Jesus.*
2. Atwater, *The Episcopal Church.*
3. Bell, *The Life Abundant.*
4. Palmer, *Youth and the Church.*
5. Knox & Vidler, *Development of Modern Catholicism.*

#### Devotional Manuals

1. Gilman, *In God's Presence.*
2. *God's Board.*
3. Knowles, *Practice of Religion.*



# Even Unto Bethlehem

By the Rev. B. Z. Stambaugh

Rector of the Church of Our Saviour, Akron, Ohio

**W**HAT THIS COUNTRY NEEDS," said Joram, the chief shepherd—and as Joram raised his voice the others left off their loud disputings, and listened respectfully—"What this country needs is a leader, who will stand up on his feet, like a true son of David, and show these Roman dogs that Israel cannot be kept in bondage, a king who can rally the men of Judah under his banner, who will snatch the sceptre from the hands of that cringeing, boot-licking Herod, and will make an end of all this tax-gathering and paying tribute to Cæsar!"

There was a general murmur of approval from the other shepherds about the camp-fire.

"Here we sit," continued Joram—although by this time, he was on his feet, gesticulating forcibly, like a soap-box orator—

"Here we sit complaining about hard times and unemployment—worrying about the low price of wool and the drop in the sheep market, anxious about what our landlords will do when we cannot pay the rent, wondering how we can feed and clothe our families, enraged over this new poll tax which the Emperor is to levy upon all the world tomorrow. On all the hills of Judea, where shepherds have gathered their flocks this night, the stars look down on hot disputes among men who are bitterly denouncing the empire—men who hate Herod and Cyrenius and Cæsar. In every city of the land the soldiers are at their wits' end to keep order, and the publicans dare not show themselves in the streets. Over the hills yonder, in Bethlehem, are gathered more than a thousand of the descendants of King David who have come back to the city of their birth,

in accordance with the edict, for the taxing. But in Jerusalem the eagles of Rome are still set up in the Temple of Jehovah, and the high priest and the scribes do the bidding of the governor."

"I tell you," he shouted, "we need only a leader, a Prince of the House of David, who shall set up the standard of revolt in Bethlehem this night, and will cry, 'To your tents, O Israel!' And if such a king should come all men would rally to his banner. The might of Rome would be broken. The world would be set free. The house of Jehovah would be established on the top of the mountains, and all the kingdoms of the world would flow unto it!"

There was a moment of silence. The men glanced furtively about. They had been listening to dangerous words, and did not wholly trust one another.

Presently Nathan, the Bethlehemite, spoke. "The prophets," he said, "tell plainly of the coming Messiah. They say that He shall come from Bethlehem. The words are very clear, as I remember them from the lips of the rabbi, 'And thou Bethlehem, in the land of Judah, art not the least among the princes of

Judah: for out of thee shall come a Governor, that shall rule my people Israel.'"

"And know ye not," interrupted Simeon from where he crouched beside the fire, "how many astrologers and soothsayers have been speaking secretly of the portents? It is noised abroad in Jerusalem, and I have it from an Alexandrian merchant, that all signs point to the coming of a great king to Israel in these days." Then he added piously, "May Jehovah grant it!"

There was an immediate uproar among the shepherds, for all had heard bits of this gossip from time to time. Some were certain that Mattathias, a descendant of Judas Maccabeus, whose mother traced her ancestry back to King David, had all the qualities necessary for the Messiahship. Others were equally

convinced that Abiud, son of Jotham, was the only plausible candidate.

"But your long-legged Mattathias," objected one, "was born in Cæsarea, instead of Bethlehem."

"Yes," protested another, "and your wine-soaked Abiud has an ancestor missing in the 11th generation, and nobody knows whether he is really of the lineage of David."



THE "PRINCE OF THE HOUSE OF DAVID"  
Madonna and Child, exhibited in New Gallery in 1906 by Dame Catherine Weeks.

**I**N THE MIDST of the confusion, they were suddenly aware of the presence of a stranger—tall, majestic, clad in lustrous robes of rich, unfamiliar fabrics. For a moment they were all terribly frightened. Their spines chilled with the thought that it might be some official, or even royal personage. Possibly it was Herod himself or the Roman Cyrenius, who had overheard their unguarded conversation.

He was holding up his hand for silence when they first saw him, and they hushed their voices, waiting breathlessly for what he would do. The dog that had been sleeping at their feet bristled, growled, and then crawled whimpering away from the fire-light. A burning stick sagged and crackled with startling effect in the stillness.

Then the stranger opened his mouth and spoke in a voice that was strangely deep and melodious.

"Fear not," said he, "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Then it seemed to the shepherds that they could hear other voices, faintly at first, and then with gathering volume, until all the air above them and about them resounded with unearthly music. Vast shapes of misty light began to sweep in joyous procession among the stars, singing—singing until they could even remember the words: "Glory to God in the highest, and on earth peace, good will toward men."

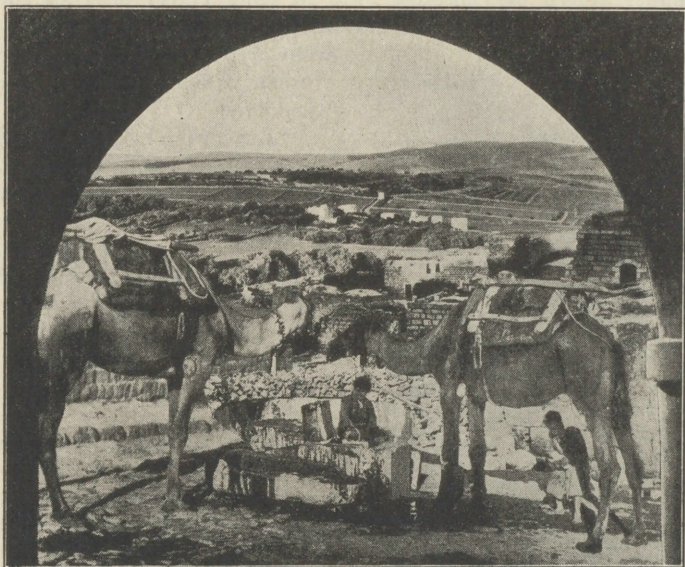
Like men coming out of a trance, they realized that the

stranger was gone. The sky was clear. The stars sparkled sharply in the frost-laden air. The shepherds looked at one another in amazement.

At length Joram, with a great gulp, found his voice: "Heard ye what he said? The king is come! He is in Bethlehem this night!"

There was an excited clamor of voices at that. They all shouted with the relief of finding themselves in a familiar world again. Then another voice broke through the din: "Nay, heard ye not his words? 'The king is *born* this day in Bethlehem.' Can we be led by an uncircumcised babe against the legions of Rome? 'Twas but a wandering minstrel who overheard our wild talk and hath made a mock of us. We have allowed Joram's oratory to inflame us until we are ready to see and believe anything. Come, let us get our sleep. The hour is late and the morrow comes apace, and with it much toil, for the pasture is meager, and the sheep are lean and unruly."

"Thou speakest good sense," said Simeon. "We can do nothing



Adelbert Bartlett Photo.

#### FIELD OF THE SHEPHERDS

The revered Fields of the Shepherds, today the home of modern Bethlehemites who till wheat fields and olive groves, lay brown and yellow with the harvest under the mellow light of evening when this scene was glimpsed through the arched-over entrance to a stable before which camels stand satisfied after having had their fill of water at a well on the rocky hillside just below the Church of the Holy Nativity. According to the Bible Story, shepherds tending their flocks by night in these very Fields beheld the Star which heralded His coming.

in Bethlehem this night. Let us have our rest, and be ready for the tasks of the morrow. I know a valley toward the south, claimed by the herdsmen of Gath, where the grass is good and the water flows quietly. They have not yet brought their flocks thither, and methinks we can hold it against them if we but reach it before them."

Another spoke, "I am for sleep, too. I am to meet a Midianite tomorrow morning on yonder knoll. He hath gold, and his caravan will be on its way toward Egypt. The priests who own my flock will never know that the wolves were two-legged, who made off with some of my sheep."

Joram stood up again. "I am of a mind to report thee to our masters!" he exclaimed. "I am held responsible for these sheep that disappear so easily—when no one hath seen a wolf for many weeks."

"Nay," drawled the other, "thou wilt not report me. I have only to tell our masters a little of thy wild and whirling words this night and they will have no ears for thy tale-bearing."

Nathan rose quietly, and looked about him. The sheep were all asleep in the hollow, where they were quite protected from the wind. The dogs were also sleeping, but he knew that they

were perfectly reliable sentinels. Joram was standing uncertainly in the firelight, and the others were looking at him.

Nathan said, "There is none among the princes and nobles of Israel that can be our Deliverer. Ye have named only men of vaulting ambition, who would scourge Israel with scorpions where Rome scourgeth us with whips. We need not new laws and changed taxes, but a new heart, a new hope, a new fellowship, a new purpose. And this day is born a new King, who shall rule in righteousness, rather than in the force of law—a King of Love, rather than a king of armies and banners. Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

\* \* \*

And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.



#### Upon the Solemn Midnight Hour

**U**PON the solemn midnight hour,  
When earth is wrapped in sleep  
While shepherds watching o'er their flocks,  
Their silent vigil keep  
A band of angels, clothed in white,  
Proclaim with joyful song  
The advent of the Son of Man,  
The mighty and the strong.

#### REFRAIN

Merrily, merrily ring the bells,  
The joyous Christmas bells;  
A message of peace, and a story divine  
Their silvery chiming tell.  
All Hail! they cry, with accents clear,  
A message new we bring,  
The scepters of the world must bend  
Before the new-born King.  
The Lord of Men this day is born  
Within a manger stall;  
Come now with us to Bethlehem  
And see the Lord of all.

A brilliant star with flaming ray,  
Bright censer of the night,  
Above the new-born Prince appears,  
To aid the Magi's flight.  
From far and near, as gift of love,  
The wise and lowly bring  
Their Holy offerings to their Lord;  
Hark! how the angels sing.

All peace on earth, and joy abound;  
On high let glory ring,  
'Tis Christmas Day for all the earth,  
The birthday of the King;  
Forevermore on this bright day  
Let gladsome joy and mirth  
Enkindle young and old alike  
To keep the Saviour's birth.

JAMES E. FREEMAN,  
Bishop of Washington.



#### A Christmas Card

**I**T IS no easy matter to be happy to order, and there are, alas, too many hearts in which there is sorrow for us ever to expect the perfect Christmas Day. And yet I confess that there is for me no day half so lovely as the day on which Jesus Christ was born—and that not only because we see the power of God most compellingly held before us in the weakness of a little child, but because it is the one day in the year on which the shrill cries of harshness die down and the world makes merry.

—Very Rev. H. R. L. Sheppard.

# Two Carols of Christmas

*From the Fifteenth Century*

By Grace Louise Robinson

## There Is No Rose

**I**N A COMPILATION of manuscripts of medieval verse this one of great charm is found. Nobody can be sure who wrote it; but everyone is glad to know the set of lyrical couplets with their suggestive refrain. The poem is found in the Trinity College Collection at Cambridge, England. See how alluring is the figure of the Divine Infant as a Rose.

"There is no rose of swich vertu  
As is the rose that bare Jhesu.  
*Alleluia.*

"For in this rose contened was  
Hevene and erthe in litel space,  
*Res miranda.*

"Be that rose we may weel see  
There be o God in persones three,  
*Pares forma.*

"The aungeles sungen the schepherdes to  
*Gloria in excelsis Deo.*  
*Gaudeamus.*

"Leve we all this werdly merthe,  
And folwe we this joyful berthe.  
*Transeamus."*

Many were the poets and artists of the Middle Ages who thought of God or of heaven in terms of the rose. The flower of love typified to them Him who was love itself. Dante in the *Paradiso* had one of his most sublime moments of inspiration when he wrote of the Rose of Heaven. The great white blossom whose center was the Divine One. Saints of all ages and angels were ringed, as petals, about the living Rose whose heart He was.

But this bit of poetry from an unknown minstrel, perhaps from many, for it may have been a slow growth through centuries, or a folksong, comes nearer to the pulse of life. The chanson does not say, but we imagine that this rose must be none other than a blood-red flower. For only that sort must have been in the eager mind of the poet or transcriber. Just think of the fullness of the concept:

"For in this rose contened was  
Hevene and erthe in litel space."

There's theology in a nutshell. And a poetic and musical nutshell at that. For these words sing themselves, yet they have a meaning broad and high as heaven itself.

The same mystic and philosophical figure charms us in:

"Be that rose we may weel see  
There be o God in persones three."

Could ever lecturer in Divine Science (and this is in no way a disparagement of that most vital study) say in an hour, with all ecclesiastical terminology, what the forgotten bard's vision caught in 14 words? Written in medieval times, it carries its clear import to the hearts of the spirit-minded in this day of the 20th century. The 500 year old vision expresses more clearly than scholarly terms could ever do, no matter how modern, the eternal mystery of the Deity.

The song of the angels, a song that never wearies the mind, that is at one with the shepherds, is given special beauty:

"The aungeles sungen the schepherdes to  
*Gloria in excelsis Deo.*"

Last of all the impassioned lyric suggests, without preaching:

"Leve we all this werdly merthe,  
And folwe we this joyful berthe."

The Latin refrain is appealing. Each of these lines sums up the stanza which it ends. It is a synopsis of the poem, as this table shows:

"Alleluia" (Thanksgiving)  
"Res miranda" (Thing of wonder, miracle)  
"Pares forma" (Equality—Deity)  
"Gloria in excelsis Deo" (Glory to God in the Highest)  
"Transeamus" (Let us follow Him)

From this outline, a thoughtful person could build up the structure of the lyric. Maybe it was not intentional, but it is true that this very summing up in terse Latin ran through the mind of the medieval author and leaps to meet the thought of the reader.

How natural it seems. Perhaps the magic of the chanson is enhanced by the old setting of the words, with their mingled Anglo-Saxon and Norman-English forms, their English of today in the making. Very likely that age and the words with which it clothed its images were better material for carols than anything our sophisticated, highly specialized civilization can offer. The 15th century was nearer the romantic, the poetical vision of life. Isn't that why a fragment of verse such as this has lasted?

The last thought is, as was intended by the old poet or transcriber, the best with which to close this study of *There Is No Rose*:

"Folwe we all this joyful berthe."

## Mayden-Song

**I**N THE SLOANE COLLECTION is the ballad-like song of Blessed Mary, which has an enticing power, a beguilement of charm.

"I syng of a Mayden  
That is makeless;  
Kyng of all kynges  
To her Sone che ches.

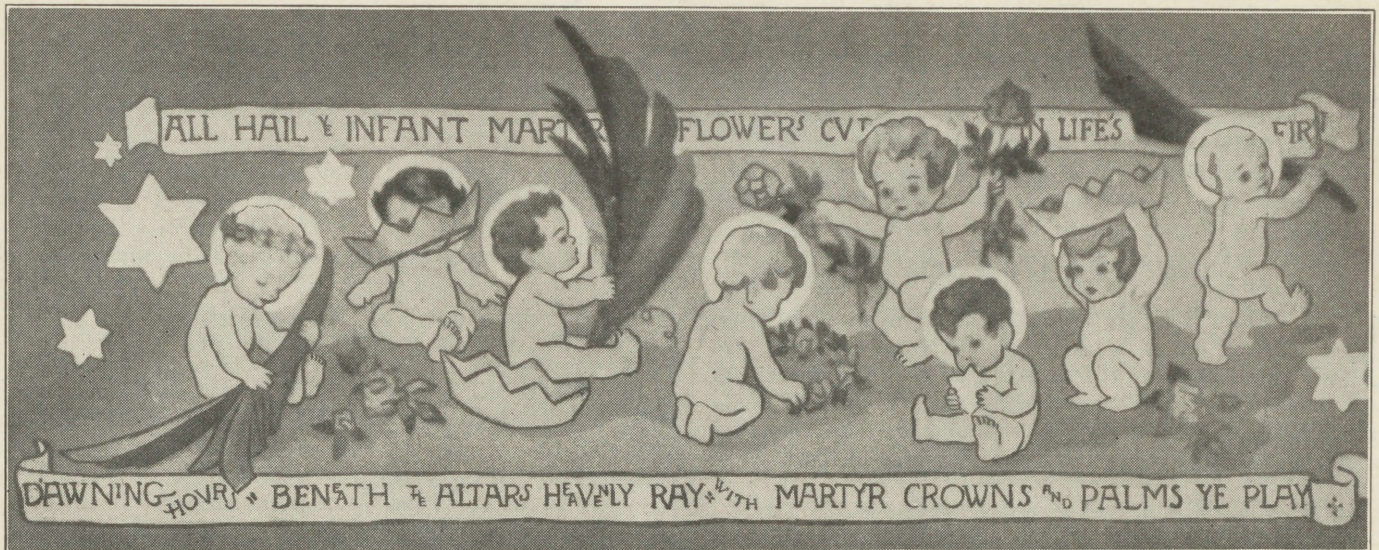
"He cam al so stulle  
Where his moder was,  
As dewe in Aprylle  
That fallyt on the gras.

"He cam al so stulle  
To his moder's bowr,  
As dewe in Aprylle  
That fallyt on the flour.

"He cam al so stulle  
Where his moder lay,  
As dewe in Aprylle  
That fallyt on the spray.

"Moder and mayden  
Was never non but che;  
Well may swich a lady  
Godes moder be."

Was ever a more convincing tale told, except in the accounts of St. Matthew and St. Luke, of the Mayden who has caught and held the fancy of the human race for 1900 years? Yet with



THE HOLY INNOCENTS

A modernistic mural drawn by Sister Janet Elizabeth, C.S.M., and recently dedicated at St. Katharine's School, Davenport, Ia.

that emphasis on the spotless mother, who has related so spiritually the coming of the "Kyng of kynges"?

The mystery of His Advent is repeated over and over:

"He cam al so styll  
Where his moder was.

\* \* \*

"He cam al so styll  
To his moder's bowr.

\* \* \*

"He cam al so styll  
Where his moder lay."

Could a finer picture be glimpsed of the hushed reverence of the Divine Birth? With what simplicity, with what sense of adoration all is, as it were, whispered to the soul! In what quaint little Anglo-Saxon words does the roundelay give the sense of silence, of ineffable awe, of calm majesty, all with sweetness of thought!

"He cam al so styll  
\* \* \*

As dewe in Aprylle  
That fallyt on the gras.

\* \* \*

"As dewe in Aprylle  
That fallyt on the flour.

\* \* \*

"As dewe in Aprylle  
That fallyt on the spray."

Remember last April, all the Aprils that have come their gentle way into your life. Is anything as still as dew in April falling on grass and flower and spray? The unknown poet of the 15th century had this sublime picture. Sublime because it was simple. Hushed and quiet as morning and dew and the Nativity.

Yet the lyric, with its reverent stressing of the birth of Christ, keeps its point of view, the thought of the Mayden. It closes with this tender, understanding image of Holy Mary:

"Wel may swich a lady  
Godes moder be."



AN EDUCATION which marvelously increases man's mastery over nature without increasing his goodwill is a source of danger and obstruction.

—Rev. Edward Shillito.

## Reverie

**D**EAR LITTLE BABE of Bethlehem,  
Asleep on the Virgin's knee,  
Did dreams outline the future years

Proclaiming Thy destiny?

Dear little Child in grotto dim,

Where the Magi humbly kneel,

Did dusky features hidden there

The face of Simon reveal?

Dear little Lad on lonely flight,

To land beyond the Red Sea,

Did exiled months of solitude

Foreshadow Gethsemane?

Dear ardent Youth, with eager voice,

Questioning Doctor and Seers,

Did the scene bring forward Caiaphas

And Pilate, of later years?

Dear Mary's Son at Cana's feast,

Where water turned into wine,

Did phantom-soldier dip the sponge

And press to Thy lips divine?

Dear Teacher at Capernaum,

By the Lake of Galilee,

Came distant sounds of mocking throng

Setting Barabbas free?

Dear Master, borne on lowly beast,

Entering Jerusalem,

Did sweet Hosanna pierce Thy heart

Ringing out Thy Requiem?

Dear Saviour of a sinful world,

Hanging on Calvary's Tree,

As Thou forgave the dying thief

Please, dear Jesu, forgive me.

ANN WENTWORTH SMART.

# Freedom and Authority in the Catholic Tradition

By the Rev. M. Bowyer Stewart, D.D.

Professor of Dogmatic Theology, General Theological Seminary

AS BETWEEN freedom and authority, in the Catholic tradition, one should be prepared to expect no even balance, with just as much urging of the one as of the other. Our Lord's earthly life was short, the Apostles could not stay long together in Jerusalem but were soon scattered about over a very miscellaneous lot of civilizations, gained converts rapidly from a very miscellaneous lot of religions, and in their writings left no fixed system of theological beliefs or code of ethics. The chances were all in favor of freedom from the start, a freedom that would diverge from the type (the type being so slightly set and established) until "Christianity" might mean almost anything. Already in the New Testament there are signs of anxiety over perversions of the Gospel, things going by the name of Christianity but not true to type. Gnosticism was a very early heresy, and it was extremely free from any disposition to conform to type; it was called a heresy then, but we should probably not call it Christianity at all now.

So an anxiety to keep the Gospel straight shows itself in St. Paul and St. John, for instance. And although St. John gives us the great phrase about the truth—"and the truth shall make you free"—he shows plainly enough that he does not mean that the truth shall make us free to call anything the truth that happens to strike our fancy. From then on, the anxiety and urgency is to keep the Christian message true to type, true to the Gospel. Liberty of interpretation is not generally urged; it is left to take care of itself after the Gospel has been safeguarded. Urging freedom, shouting the battle cry of freedom, is a comparatively modern thing. Freedom in regard to practice, liberty as against legalism, certainly is a Pauline battle cry, but not so much freedom in regard to belief. And so it has been generally: freedom of practice has been justified earlier than freedom in belief. "Liberal Catholic" is a name first given to political, not doctrinal, liberals.

In that great age of the Church, the later second and early third century, when so many of the secondary characters of the Church were established, the age of St. Irenaeus, Tertullian, Victor, St. Clement of Alexandria, and Origen, the assertion of authority for the maintenance of the Gospel in its genuineness became most definite. The authority urged as the test of the rightness of anything taught or done in the Church was the authority of the *Apostles*, more and more firmly expressed in the threefold standard—the apostolic canon of the New Testament, the apostolic "rule of faith" (Apostles' Creed), and the apostolic succession of bishops in the local churches founded by Apostles. All three of these were at that time approaching a permanent form.

*Apostolicity*, then, was the great authority word. Perhaps its force may be best appreciated if we reflect that unless we can trust the Apostles to have transmitted our Lord's Gospel substantially as He intended it, we have no means of recovering that Gospel, and it is lost forever.

Apostolicity is the standard faithfully to be maintained. But this carries with it, it would seem, the implication that we are free to go on from where the Apostles left off, provided our goings on do not conflict with the apostolic nucleus from which we have started. This is an implication, not often clearly expressed. But it was expressed by Origen, at any rate. First he says, "That alone is to be accepted as truth which differs in no

*THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.*

respect from ecclesiastical and apostolic tradition." But at once (all in the Preface to his *De Principiis*) he goes on to say that the Apostles, who spoke with the utmost clearness on some things, on others "merely stated the fact that things were so, keeping silence as to the manner or origin of their existence, clearly in order that the more zealous of their successors, who should be lovers of wisdom, might have a subject of exercise on

which to display the fruit of their talents." And Origen, who stated the "rule of faith" more explicitly than any other of his age, yet used to the full the liberty he claimed to "display" his speculative genius on matters not concluded in the authoritative creed. Such, then, is Apostolicity, faithful adherence to the faith originally set forth by the original disciples of our Lord.

As the Church grew, another great form of authority became more prominent, *viz.*, *Catholicity*, which meant at first, of course, the world-wide, as opposed to the local, then that which was in *union* with the world wide, as opposed to the schismatical, and then what was in *agreement* with the world wide, as opposed to the heretical. Catholicity we have certainly as a great idea of the Councils; in St. Vincent it takes the form "what is believed everywhere, and by all or almost all." St. Augustine bespeaks it when he says, "The whole world is a reliable judge." In the medieval scholastic works the authority of what is Catholic in this sense is always recognized, and even beyond what is dogmatically laid down there is grave respect for the "common opinion."

Yet, as in the case of Apostolicity, the criterion of Catholicity implies a liberty of opinion where the whole Church has not defined. A medieval scholastic theologian often dissented from the "common opinion." His successors have made much use of the "pious opinion," which is not certainly revealed but is harmonious with what is revealed and has otherwise something to say for itself. And the same sort of freedom appears in their idea of different "senses" or meanings of the revealed faith (chiefly Scripture); the strictly historical meaning is revealed and may not be denied, but over and above this literal meaning one may find various "spiritual" senses. The Schoolmen made considerable use of this liberty, and still do, even in a Church that has regularly been most anxious, strict, rigorous, even panicky in its rigorousness, for authority and uniformity.

Now if we take these two ideas, Apostolicity and Catholicity, as the main forms in which the Church (in the "Catholic tradition") has stated its criteria of what was genuine Christianity, I think we can find, upon analysis of them, that they represent the two great aspects of all Church authority in matters of faith, if not of all authority whatsoever.

**A**UTHORITY in belief, *i.e.*, of course not power to coerce (which has nothing to do with belief but only with profession of belief), but a high presumption of *credibility*, is either (1) the authority of the expert over the unlearned, or (2) the authority of the whole over the part.

(1) The expert has an aristocratic authority. He knows better than most, because he either has studied his subject thoroughly, or has better brains than most people, or has had (perhaps by mere chance) a better opportunity to know the matter in question; he was an eye-witness, or in some way was

in an exceptionally favorable position for knowing. In the Church, this sort of thing is found in the great Christian thinkers and writers, the saints, in their measure the bishops, but most especially the Apostles. Apostolicity is one form of the authority of the expert over the less learned. If anyone is a prophet, is inspired, he has the same general kind of credibility—he has been put into a position to know more about the matter than others do. If Christ has promised and given special guidance to His Church, to lead it into all truth, that is similar.

(2) But experts notoriously do not take an all round view of things: some do so more than others, but no one man really can "see it whole." The expert sees his specialty out of all proportion to the rest of the universe. It is a dreadful thing when a large body of people is ruled by specialists. So there is a counter authority, quite indispensable for matters of vital concern, in the great body of people who have to live as sanely as they can together, and take what account they can of the various departmental expert guidances at hand, so as to fit them together into a whole. Over against the aristocratic authority of the expert rises the democratic authority of the whole. The expert must consider "what Jones will swallow," when Jones means Everyman. The witnesses must convince the jury. The partial must be reconciled to other partials in the whole scheme of things. The "so we preach" even in St. Paul's case, must be complemented by the "so ye believed."

What corresponds in the Church to this authority (credibility) of the whole (receiving, hearing, weighing, judging) over the part (even a very expert part) is the principle of Catholicity. The word "Catholic" has the word "whole" in it. An Ecumenical Council is one that represents the whole Church, and is accepted by the whole Church as representing it. Historicity, the principle that the essentials of Christianity are the things found in its history as a whole—not the merely temporary phases of belief and practice, not the merely biblical, nor the merely medieval, etc., but the great patterns that run through the whole stretch of Church history so far—historicity so understood is an aspect mainly of Catholicity, though the ascertaining of what is true history is, of course, the work of experts. Even revelation, though "special" revelation falls mostly under the form of aristocratic expert authority, has in "general" revelation the notion of what is evident unto all men who observe the general course of nature, and so has an aspect of Catholicity. Apostolicity discovers, Catholicity reads the papers and weighs and judges of the general bearing of the discoveries. Apostolicity puts forth theses, Catholicity synthesizes. Apostolicity is inspired; Catholicity "tries the spirits." And so on.

**I**T WILL APPEAR from the above that these are contrary the one to the other. But not contradictory. There is a tension, and always will be until we all have the Beatific Vision, a tension between different kinds of authority (credibility), each of which is deeply, steadily, sound and right. When there is such a tension between authorities, freedom has its chance, in the form of a choosing between authorities, even if it be a choosing *both*, in the best adjustment one can make. That is freedom in the better sense, not freedom *against* authority, but freedom *between* authorities. For freedom against authority (*i.e.*, credibility) would mean believing against all the credibilities. The individual against authority, if at all reasonable, must examine himself whether, in the matter in question, he be himself so very credible to himself: *i.e.*, he must consider himself as another authority, and you come back to a tension between authorities, and freedom to decide between them.

In the Catholic tradition, as in any other tradition, there is freedom of the whole Church to modify the findings of its experts in the interests of wholeness, and there is freedom of the expert to find new aspects of the truth in modification of what is commonly accepted.

The latter is the more familiar to us, *i.e.*, the freedom of the gifted individual to strike out in new paths not recognized by

the whole body. This romantic figure of the lone explorer after truth has been sufficiently held up to our notice. Here is, we think, the essence of Apostolicity, the witness of the expert, asserting itself somewhat at the expense of Catholicity, the acceptance of the laity.

But we do not so easily notice the other freedom (*i.e.*, the choice of the other authority), that of the Church as a whole to deal with the new paths of the experts according to the general scheme of life as the whole people have to live it. The principle may be illustrated by something non-theological. Our modern civilization is beset with prescriptions of the medical profession, platforms of the political profession, programs of the psychological and educational profession, expert advice from dentists, insurance agents, beauty specialists, etc., any one of which, if taken with entire seriousness, would use up just about all our time, energy, and money. But we, the people, do not so take them. We obey so far and no further, because "life is too short." In some such way the Catholic body responds with a sort of whole sanity, not very consciously and still less logically, but very really and wholesomely, to new propaganda in belief and conduct. It is an assertion of freedom, surely, to do so; only it is not the freedom of the individual against the community, but a sort of corporate freedom of the community against the individual. It may not forcibly suppress him, but it does not follow him all the way.

The freedom of the modern as against the ancient, or rather the freedom to *be* modern instead of ancient in beliefs and practices, may be an assertion of the authority of the expert, of the latter day saints, as it were, over the general body. But when the modern age is taken as *an* age in a historic whole, the liberty to assert modernness is tempered by the liberty to assert wholeness—at least a greater approximation to wholeness in virtue of a greater continuance of the history—against book-of-the-month-ism. In either case, the liberty consists essentially in choosing between authorities, *i.e.*, credibilities. But we must not go further in a matter with which a paper on Modernism would probably be concerned to speak more at length.

This paper is concerned with the classifying of the various forms of authority claimed in the Catholic tradition as falling under two great principles, the superior credibility of the expert, and the superior credibility of the whole community; and it is hoped that the naturalness of both modes of authority, their likeness to the kinds of authority rightly claimed in spheres other than that of religious knowledge, will be apparent. Each authority asserts its liberty in some measure to go counter to the other, and there is liberty in the interplay of the two.

They are in the fullest sense organically united, despite tensions. Both are ultimately based upon the conviction that the truth makes an absolute demand to be believed: the truth is absolutely credible and authoritative. But on the other hand nothing could be more free than the assent one gives to what one knows is true. (Assent here is considered as concerned with belief, whatever be the emotional reluctance and distaste accompanying it. When we cry out, "I won't believe it!" we are not really maintaining freedom of belief.) It would surely be a travesty upon freedom to make it consist of calling anything I may happen to believe at the moment "the truth for me."

In regard to freedom and authority for matters of conduct, the same principles are as valid as for matters of belief. Surely no action could be more free than doing what one most wants to do, seeking the object that one most desires. And right here the Catholic tradition speaks of God as just that Object, if we only knew it—God the supremely desirable, the infinitely satisfying end of human activity. So that God is the absolute authority for our conduct, and the goal of our most perfectly free "pursuit of happiness," both, because He is Absolute Goodness.

It is true that in the Catholic tradition there is a stronger tendency always to insist that such and such is the truth, and you will be most free, your mind will go straight to its home, when you believe this; it is not so apt to encourage you to experiment

about, hoping that you will hit upon the truth, your mind's home, some day, without prejudging what that truth will turn out to be. Likewise it tends to say that such and such conduct is divinely commanded, and you will find your greatest happiness in obeying; it is not so apt to encourage you to experiment with your desires; hoping that you will hit upon the Supremely Desirable some day, without prejudging what that Supremely Desirable will turn out to be. Thus the freedom and naturalness of truth and right are veiled under authoritative statements of what is true and right, and, so veiled, seem distant abstractions. But in spite of this, the true (if transcendental!) liberty is there. It begins with authority but it ends in freedom; it trains you by authority, but it trains you for freedom, *the freedom to believe and to act according to your true nature.* The Catholic tradition may be mistaken in some points, it cannot be omniscient on any point, about your true nature and the true nature of the universe and God; but there is no mistaking what it means, and that is that one who believes what is really true is the most free of all free thinkers, and that one who does what is most desirable is the most free agent alive.




**Christmas at St. Luke's Mission, Manila**

**J**UST BEFORE CHRISTMAS the kindergarten presented a charming program and the training school for nurses gave a well-balanced and delightful evening's entertainment. And then the many gifts from the Church school of the Cathedral of the Incarnation of Long Island had to be sorted ready for distribution to the members of our Church school. The *belen* was made ready and set up in a building covered with rice straw. A festival arch made of split bamboo was put in place between the front door of the church and the street. More than three score colored electric light bulbs were strung around the grounds. So many details were carefully planned and executed by so many willing heads and hands that by the time for the Solemn Vespers and Procession on Christmas Eve, all was in readiness. Each time we see the almost romantic candlelight procession of children and nurses and friends, and hear the soft sweet music of the old Christmas carols, we have to exclaim with a joyous and hearty appreciation and thank God for such a beautiful expression of religious fervor and ardor. After the service, the Employes' Association held a program for several hours. This included the telling of the Christmas story in many different dialects, so that all might "hear in their own tongues the wonderful works of God." At the vesper service, Fr. Mattocks assisted and at the Midnight Mass the Bishop pontificated and sang the gospel, and Fr. Ward sang the epistle and assisted in the administration of the Communion. There is something gloriously triumphant about the midnight service which inspires us with tremendous devotion to the Almighty God—to the Babe of Bethlehem. Christmas morning there was a celebration of the Holy Communion at 8 o'clock for the Church school and afterwards a varied program of songs and recitations translated the story of Christmas Love, which for several weeks was being portrayed and told and illustrated by all the groups on the compound. The children were delighted with the gifts from the children on Long Island and opened them with glee after the service. As a school we wanted to make a gift at Christmas and we made the gift of our offering to the hospital to be used for something for the children's ward. Of course we had crowds of persons at all the services. And the crowds of persons came to worship with reverent love and adoration.

—Rev. J. C. W. Linsley.





## Churchwomen Today

Ada Loaring-Clark, Editor

**T**O EACH of you, my readers, I wish a very happy Christmas. A Christmas made real and joyous through the birth of the Christ Child, "the Word become Flesh." What an outpouring of joy and gladness this season brings! "While all things were in quiet silence, and night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy Royal Throne." The Christ has come bringing glory to God and on earth peace. May He reign in our hearts and rule our lives as our Lord, our Saviour, and our King!

**Happy  
Christmas**

**"AND GLORY SHONE AROUND"**

What are worries but shadowy things  
When light shines on and a small child sings  
"This is the way at Christmas time,"  
"Jingle Bells" and nursery rhyme.

Radiance reflected a circle of faces,  
Wiped away sorrow, its lines and its traces.

For Christ was in a small boy's eyes,  
Infinite, tender, joyful and wise!  
"This is the way at Christmas time,"  
"Jingle Bells" and nursery rhyme.

—SARA NICHOLS GUILD.

**O**NE of the most notable and unusual pieces of work carried on under the auspices of the Church is that at Brent House, Chicago, over which Mrs. George Biller, beloved of all Churchwomen who are privileged to know her, presides.

**Brent  
House**

It is especially fitting to write of this undertaking at Christmas time for Christmas is one of the special seasons when large groups of young students, mainly Orientals, assemble at Brent House for the holidays with the attendant joy of exchanging ideas on all things under the sun and the happy fellowship of youth, no matter what the nationality may be. Students will be at Brent House from Japan, China, India, Korea, the Philippines, and our own country. This contact of students of all races promotes a spirit of friendship, a spirit of understanding, and a desire to know and appreciate the best each one has to offer. One of our missionaries recently said: "I shall never forget my visit to Brent House, where I stayed with a 'made in Japan' missionary. The meeting together for music, serious conversation, and mere jollity was delightful. It is refreshing to visit Brent House, to meet some of the students, to become acquainted with Mrs. Biller. These three things are absolutely necessary to give one a complete picture of what Brent House actually is."

**Carols**

**I**WISH we could more generally continue some of the old customs at special seasons such as Christmas. One of them, which well fits in with the popular lighting of out of door Christmas trees, is that of singing carols in the open air. Years ago carollers and waits were very common. To sing some of the quaint old carols in community centers, outside the homes of our friends and neighbors, or in the wards of hospitals, brings the spirit of the Christ Child very near to both songsters and those they visit. I know a group of 16 young Church girls who are now busy learning carols, which they hope to sing, in harmony and à capella, on the afternoon of Christmas Eve in three hospitals. They will take the spirit of Christmas to the bedsides of those sick and diffuse joy and gladness when their young voices sing of His Nativity.

# By Heaven's Air Mail

By the Rt. Rev.

Robert Nelson Spencer, D.D.

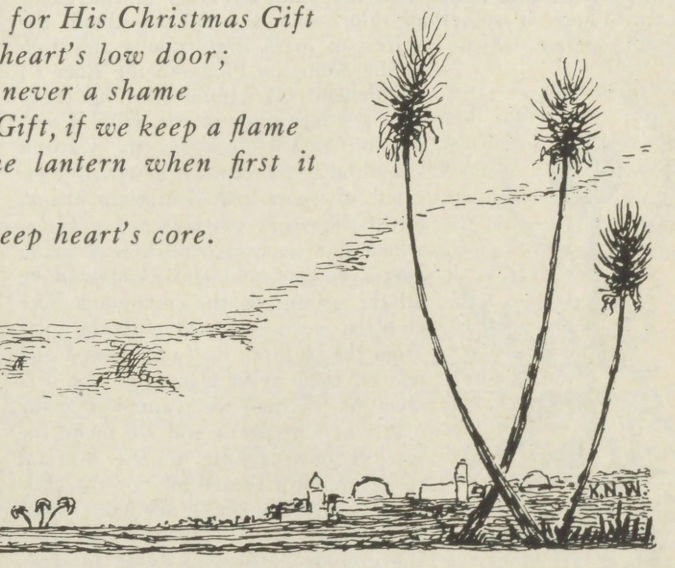
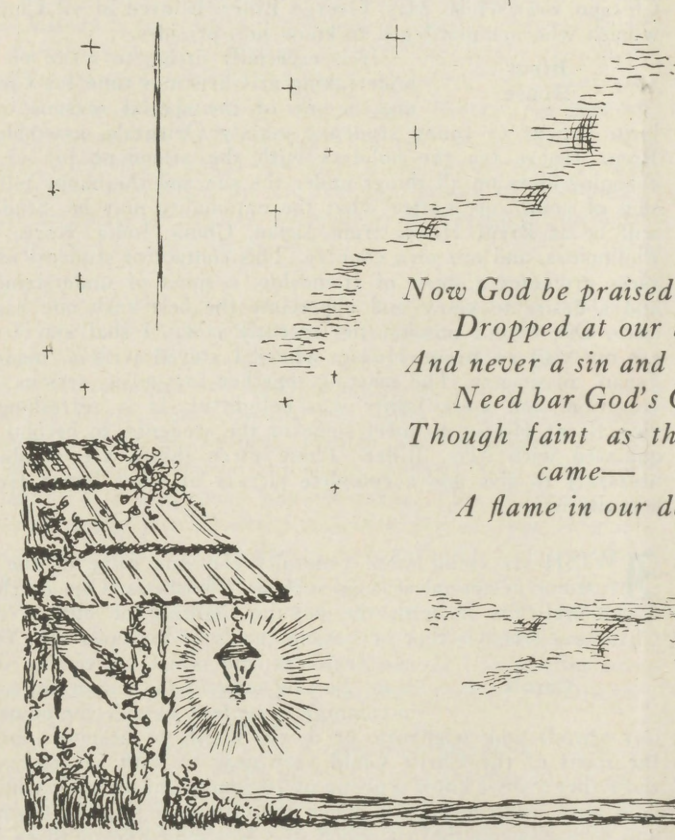
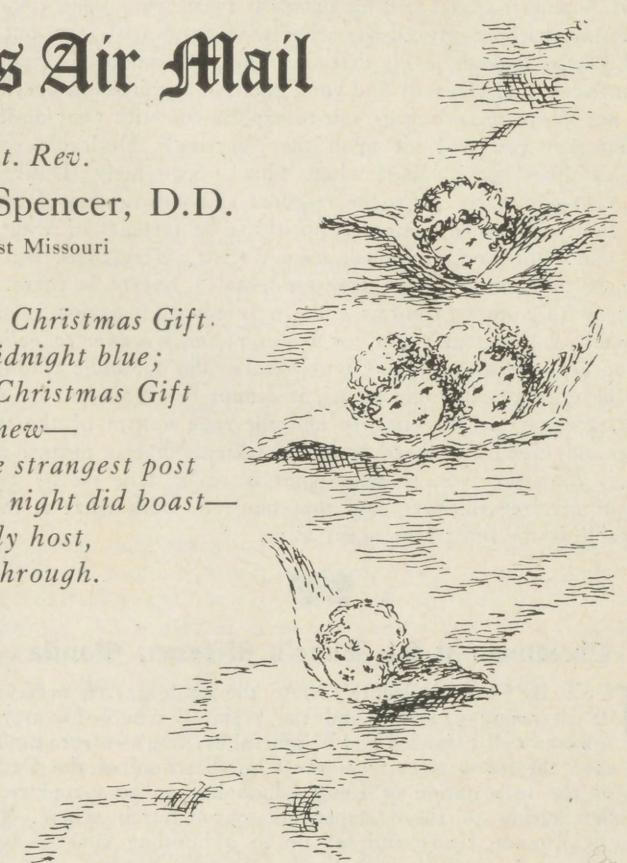
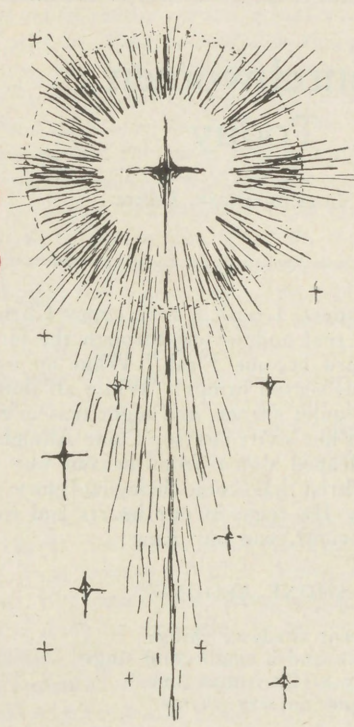
Bishop of West Missouri

**G**OD is wrapping His Christmas Gift  
In the softest midnight blue;  
God is sealing His Christmas Gift  
With a star incredibly new—  
And God is dispatching the strangest post  
That ever the roads of night did boast—  
A multitude of the heavenly host,  
Winging the heavens through.

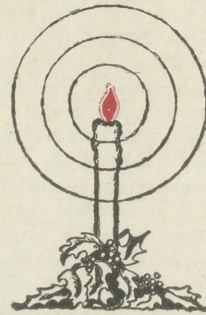
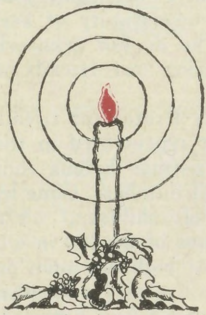
God's post is dropping His Christmas Gift  
At a crazy stable door—  
With never a number, and never a name,  
And never a light, save a lantern's flame,  
That guided her who heavily came  
Scarcely an hour before.

Time's trembling fingers unwrap the Gift  
Of the sealing star and the blue;  
Time's wondering eyes behold the Gift  
That the ages longed to view—  
The Gift that means that God in Man  
So tangled Himself that He never can  
But share the blessing and share the ban!  
This is the Gospel true.

Now God be praised for His Christmas Gift  
Dropped at our heart's low door;  
And never a sin and never a shame  
Need bar God's Gift, if we keep a flame  
Though faint as the lantern when first it  
came—  
A flame in our deep heart's core.







## The Coming of the Christ Child

**L**ISTEN CHILDREN, hear the story  
Told to shepherds in the night  
Angels from their homes in glory  
Float to earth in wave of light . . .  
Listen! Do you hear them sing:  
He is born, the Christ, the King!

See the flocks are left untended,  
Danger comes not near the fold,  
For the night of strife is ended  
With the dawning Age of Gold.  
Hear the message angels bring:  
Prince of Peace is Christ the King!

Follow with the Eastern sages,  
See, He lies in lowly stall  
Newly born, yet Lord of ages,  
Helpless child, yet Lord of all.  
Listen as the angels sing:  
Mary's Babe is Christ the King!

See the Virgin's arm enfolding  
Press the Infant to her breast;  
Toil-worn beasts the scene beholding  
Find in watching surest rest.  
And an angel's outspread wing  
Shields from harm the Infant King.

Children, learn the lesson given  
In that stable long ago.  
Love which ever lived in heaven  
Dwells henceforth on earth below.  
In our hearts the angels sing:  
Peace on earth, for Christ is King!

A. MONICA SPOER.

## Dawn at Bethlehem

**T**HE INN was silent; all the sleepers there  
Stayed in their beds; the keeper of the place  
Called out his morning summons up the stair  
And went his rounds with shadows on his face,  
While the town wakened and the padded fall  
Of camel feet was heard upon the stones  
From a near street, outside the village wall,  
As the new morning sent its overtones.

Too late! . . . Too late, oh, keeper of the inn,  
To bed the Saviour; now the caravan  
Approaches but your greeting cry goes thin—  
Your serfs are gone; your maid and serving man:  
Those who would house the Christ and slake His thirst  
Must have all ready when God asks them first.

JAY G. SIGMUND.



## The Shepherds Worship

**W**E MUST NOT GO," a ragged shepherd said,  
"Because our robes are soiled by sheepfold  
dust;"  
But one old shepherd, shook his grizzled head:  
"The angels bid," he said, "we must; we must!"  
So the strange group of men, who scarcely knew  
Why they were going, threaded down the trail,  
Led by a great star, burning in the blue;  
A star which flared and never seemed to pale.

How much the faith of worshippers like these  
Is needed now; plain herdsmen from the hills  
Sought out the manger and upon their knees  
They worshipped Christ before the stable sills:  
How poor the setting; simpler yet the shrine  
But trust that dwarfs your puny faith and mine.

JAY G. SIGMUND.

## The First Christmas at St. Peter's Mission Manila, P. I.

By the Rev. H. E. Studley

WE ARE VERY FEW even when we are all here, and last year some of the most useful and dependable members of our small family were away from home, but we have learned through many years of experience and observation that when it is a question of a celebration of an anniversary a small family can have just as good a time as a large family—oftentimes better because there is much less likely to be scrapping about just what they are going to do and how they are going to do it. Of course we were going to celebrate Christ's Mass together, and that feast was to be held, as it always has been by our Chinese Christians since they have had a priest who could speak any Chinese language, in the middle of the morning of the Day, and one of the two priests was to preach. But just a handful of us, and the treasurer's little book in the red, could we do anything more this year to celebrate the birthday of our Great Elder Brother or must we wait for our absent members' return, for some increase in the family, or for greater financial prosperity among the men of the family?

As we were all Chinese except two, the American members of the family said nothing—just waited for the Chinese members to express themselves, and in due time they did so through their Chinese priest. They wanted to have a program and some refreshments on Christmas Eve and they would have a Christmas tree if the American priest could provide one. Could he do that? Well, the Woman's Auxiliary of the Cathedral parish had sent him a generous gift to be used for St. Peter's at his discretion, and he had kept the check in his purse to be used for just such an emergency if it arose—he had his own reasons for not asking the Chinese members of the family for money to spend on a celebration. So he told them that he had money for the tree and would write to Baguio for it at once.

Fr. Wilner's boys secured a beautiful tree for us, just the right size for our small chapel too, and the American priest and his chauffeur took it to St. Peter's and left it at the entrance, expecting to go back with an Igorot Christian and put the tree up, and at the same time put some palms and other suitable potted plants from the American priest's garden around the room for additional decoration.

When they went back with some of the plants that they expected to use they found that the Chinese had put the tree up in a suitable place, had raised some funds by voluntary subscription, put lights and other decorations on the tree and the streamers of colored paper which the Chinese like so much all around the place except immediately around the altar. That they tacitly left to the American members of the family, and we found that the palms and poinsettia that he had taken were just enough to do our part of the decoration. With the *cadena* that we had saved in our garden for the purpose on the altar the little chapel was really beautiful. We expected to have about thirty of us present at the

Christmas Eve gathering, and were agreeably surprised to find that there were fifty: all the members of our own little group, except one man who lapsed several years ago under constant pressure of non-Christian parents, wife, and other relatives, and one woman who holds a position as *amah* in an American family in a distant part of town; Christ's other sheep, not of our Catholic fold, but of very different flocks in China, equally devoted to Him however, and grateful for the opportunity of keeping His holy day together with us; a few who do not acknowledge our Elder Brother as theirs but who being our friends wished to share our joy with us.

The addresses were by two of our Protestant friends, one of them a minister in a communion not represented in the Manila Chinese community; there were Christmas hymns sung by the whole congregation, and other musical numbers, some by Church

school children, others by groups of adults, in which were heard both our own people and our Protestant brethren; the Chinese priest presided over the first part of the program; then, when he had to go into the congregation to direct a number by a group of small children he asked his leading layman, George Lo, to preside. At the close the American priest went to the altar, said a few prayers and a Christmas collect, and gave the congregation his blessing.

A little later the Chinese in our party went to their respective homes, and the Americans went over to St. Luke's to enjoy their Feast with them, and to make their Communion at the hour that we hope another year our Chinese brethren of St. Peter's will make theirs too.

A little after 10 the next morning every Chinese communicant of St. Peter's who was in town, with the exception of the one lapsed man, was in his place, and their little ones were with them; there were also one or two families of our Protestant friends as well as some individual Protestants who habitually worship with us but are not yet ready for confirmation—fully thirty including the children.

At the desire of the Chinese priest the American priest preached the sermon while Fr. Sham said the Mass. The sermon was in English, but ably translated into Cantonese by George Lo; in addition to preaching the sermon the American priest assisted at the altar.

You will have noted that there was no distribution of gifts at the joint meeting of the congregation, also that the priest-in-charge would not ask them for any money to spend on themselves; he wanted to train them to give to others still more needy than themselves at Christmas time and so he asked them for a generous offering at the Mass, to be used for one of our Mountain Province stations, where most of the people are poorer than any of us. Some of you are going to say that St. Peter's ought to have paid their debt before undertaking to help others, but the priest-in-charge knew where he would secure the money for that very soon after January 1st, so he felt that the debt could wait, and that the opportunity of giving this bit of training in Christian sharing at Christmas time should not be lost.

We think that our Christmas services and festivities brought us a little closer to Him whose Day we celebrated; we know that they gave us a deeper sense of fellowship with our separated brethren.

## A Thanksgiving for Christmas

WE THANK THEE, O Christmas Christ, that Thy cradle was so low that shepherds, poorest and simplest of all earthly folk, could yet kneel beside it and look level-eyed into the face of God. ¶ We thank Thee that Thy cradle was so high that the Magi, kings of knowledge and of wealth, could yet come to it by a star's pathway, to hazard their wisdom's store into Thy baby hands. ¶ We thank Thee, that having grown in stature, and being a carpenter, Thou didst fashion a Christmas altar like unto Thy cradle, and which should be the possession of the ages. Like Thy cradle, Thy Christmas altar is as high and as low as human necessity: so that all knowledge, all simplicity, all wealth, all poverty, all joy, all sorrow, all righteousness, all penitence for sin, may find sanctuary there. ¶ Be this our Christmas haste, O Christmas Christ, to seek that altar, and, at this season of Thy birth, unafraid of the time's complaint, may we be found kneeling still. Amen.

Rt. Rev. Robert Nelson Spencer,  
Bishop of West Missouri.

## Books of the Day

Rev. William H. Dunphy  
Editor



THE HIDING GOD: DIVINITY IN MAN. By Robert Norwood. Scribners, 1933. Pp. 251. \$2.00.

THE MANY admirers of the late Robert Norwood will be glad that several of his most striking sermons have been assembled in this volume. The task of appraising them is not easy. Some of them contain a great deal of truth, others a great deal of nonsense, and all of them a great deal of beauty. Unhappily the uniqueness of Jesus Christ, as the only *eternal* Son of God (through whom we receive our adoption as sons), seems to be denied. Furthermore the distinction between God and His creatures—which is the very foundation of the Christian religion (indeed of all religion) is blurred. To the broadminded this will doubtless appear mere theological hair-splitting—to the clear-headed the question whether or not one is personally God Almighty, will not seem abstract and academic. However, the writer is a born poet—a very inspiring one—and if, as the ancients thought, in the presence of poets even savage beasts stand still and straightway become mild, possibly savage reviewers should do the same.

W. H. D.



THE BIBLE AND THE QUEST OF LIFE. By Bruce Curry. Oxford University Press, 1933. Pp. xi-316. \$1.75.

THIS BOOK contains a series of 52 Bible studies suitable for use by a Bible class or discussion group. The interest is not centered in the literary or historical study of biblical literature but returns to the more interesting and important question "what has the Bible to offer which is valid for the life of modern man?" The passages selected for discussion are those which deal vividly with the fundamental problems which have always given men a pain in the mind.

The author succeeds in indicating that the Bible is infinitely more than the record of ancient thinkers wrestling with dry and dusty problems; it is the word of God, the answer from on high to the questions which spring from the human heart and human experience.

D. C.



THE SLIGHTED GUEST; A STORY OF THE BETHLEHEM INN-KEEPER. By the Rev. Marion Gerard Gosselink. National Publishing Company, Philadelphia. \$1.00.

THIS LITTLE BOOK tells in a delightful manner the imaginary story of the Bethlehem Innkeeper, who had at first slighted the unknown Guest, but who through trial and suffering came to know Him more and more till after the Resurrection he finds and receives Him as the Guest who is to abide with him and in him forever. It is at once a moving story and a beautiful allegory of the soul's pilgrimage towards Him who is its goal.



A HISTORY OF THE CHRISTIAN CHURCH. By Lars P. Qualben. New York: Thomas Nelson and Sons, 1933. Pp. 614. \$2.50.

IN THIS well-printed volume Professor Qualben of St. Olaf's College, Northfield, Minn., presents a comprehensive Church history of great merit. The author purposely devotes a third of the work to Church life in America, as supplying a lack in the usual one-volume history.

As a Lutheran he writes with intimate knowledge of the many Lutheran synods, conferences, etc., in America, and describes recent successful efforts at federation or union. As a Lutheran, also, he uses the word Catholic uniformly as synonymous with Roman

Catholic (*e.g.*, p. 64). The Anglican will be surprised to read (p. 313) that "Apostolic succession (in the Church of England) was secured when the first Anglican bishop was consecrated in 1559." It is also stated (p. 383) that "the Anglo-Catholic revival gave rise to the High Church party," whereas the latter term had long been in use in both England and America.

However, the author has tried throughout to avoid prejudice, and the general presentation is never lacking in courtesy, and the style is vivid and pleasing.

One quotation will show something of the spirit of the author, and his appreciation of another communion.

"The rich Renaissance culture permeating English life during the Elizabethan period impressed itself strongly upon the Anglican Church, giving to its divine worship a wealth of forms and a fullness of ceremonial beauty far surpassing those ordinarily found in Lutheran or Reformed Churches."

Many charts and diagrams help to make plain the shifting status of the many groups and sects into which American Christianity has unfortunately been divided and subdivided. The reviewer knows of no statement in small compass so clear as this of the various bodies of Lutherans, Presbyterians, Methodists, Baptists, Evangelicals, etc., and the history of their divisions and amalgamations.

F. L. P.



THE PROPHETS OF ISRAEL. By S. Parkes Cadman. Pp. 195. Macmillan, 1933. \$3.25.

NOWHERE do the Old Testament prophets present men as ignorant of God's existence, nor do they tentatively approach the mystery of His Being through the indirect methods suggested by the visible universe. They lived, moved, breathed, and had their being as in His very Presence. Hence they did not ascend from the world to their thoughts of God, but rather drew down upon the world from their vision of God."

Writing from this point of view, Dr. Cadman has given a vivid portrayal of Israel's great prophets and their message. His exposition is thoroughly modern and critical, but not radical. It should have a very wide appeal, and do much to make the prophets live. The beautiful illustrations by Frank O. Salisbury, the well known English portrait painter, further enhance the value of the book.



LA CHIESA CALDEA NEL SECOLO DELL'UNIONE. *Orientalia Christiana*, Vol. XXIX, No. 83. By Mons. Giuseppe Beltrami. Pont. Institutum Orientalium Studiorum, Rome. Pp. 283. 45L.

THIS WORK will be welcomed by scholars interested in the Eastern Churches. It tells the story, and sets forth the documents, dealing with the events which led to the entrance of a large part of the Nestorian body into union with Rome in the 16th century.

The despotism and nepotism of the Bar-Mama family alienated many of the finest spirits, among them Simone Sulaqua di Daniele, who thereupon had recourse to the Roman see, with tremendous consequences to all concerned. The negotiations and activities upon which the papacy and its energetic agents immediately embarked had of course one end in view—"la *riduzione della Christianità di S. Tommaso* [and other Nestorians] *alla obediencia et ai riti della S. Chiesa Romana*"—(p. 101) a sentence not altogether free from ambiguity. It was not all clear sailing by any means. Intrigues and factions, rebellion against the Roman reforms and discipline, the incursion of *episcopi vagantes* (like some from the same region who have appeared among Anglicans in recent years, always sure of a warm welcome), the *romantica avventura di Mar Simone*, the squabbles of prelates and hierarchs, make entertaining, if not always edifying, reading. The "reduction of the Christianity of St. Thomas to obedience to Rome" was at length achieved, in large measure. Incidentally one notes that the Immaculate Conception B. V. M. is not listed among the "three principal feasts of blessed Mary," "*trium beatae Mariae principalium festivitatum*" (p. 215), which the Chaldeans were to observe.

W. H. D.

# A Page of Verse

## In Russia

"Unto the least of these—"

**A**CROSS a stony steppe,  
Against a small snow,  
A small man stumbled,  
Years ago.

The lean wind cut him,  
The dark struck him blind.  
A stranger overtook him,  
Coming from behind.

The two walked together,  
Biting the snow.  
The man said, "Stranger,  
How far must you go?"

"For night falls cold;  
The snow grows fat;  
You've got no coat,  
And you've got no hat."

"I must go to Djobrik,"  
The stranger said.  
"Djobrik, brother?  
You will reach there dead."

"Where's the use of Djobrik  
When you have died?" . . .  
"I must go to Djobrik,"  
The stranger replied.

The man took off his coat,  
Took the cap from his head;  
"I turn away here  
To my home," he said.

He gave up his cap;  
He wrapped the stranger round.  
The stranger's voice thanked him;  
His eyes were on the ground.

The stranger went forward,  
Fighting his fight.  
The peasant came cold  
To his hut that night.

A long time he waited,  
(The winter was black).  
The cap and the coat  
Never came back.

A long time he worked,  
(His rags 'gainst the snow)  
He got another coat,  
He watched the winter go.

He watched the winter come.  
He watched the years run by.  
The old peasant worked  
Till the time came to die.

Till he lay on the stove\*  
Where old people keep,

And his eyes saw things  
Though he lay as if asleep.

He saw the good Saviour  
Stoop over his bed,  
A flame round His shoulder,  
A light round His head.

A flame? A light?  
No, surely not that.  
"But, Lord," he muttered,  
"You've got my coat and hat."

The Lord stooped closer  
That dead eyes might see.  
"Why, yes," said the Stranger,  
"You gave them to Me."

Balbalasang, P. I.

DOROTHY LEE RICHARDSON.



## Christmas Peace

**H**, WEARY was Saint Joseph,  
That chill December night,  
And sad was Blessed Mary,  
And pitiful her plight,  
To find the Inn o'er crowded;  
There was no room at all,  
So in the darkness shrouded,  
They sheltered in a stall.

Oh, happy was Saint Joseph,  
On that first Christmas Day,  
For in a wooden manger  
The blessed Christ Child lay.  
And still He brings His message  
To weary hearts and sad.  
God's peace comes with the Holy Babe,  
Let sorrowing hearts be glad!

HELEN R. STETSON.



## A Christmas Hymn

(Tune 354, Church Hymnal)

**W**ONDROUS STORY, Saviour dear,  
Of Thy Birth and Mission here,  
Mysteries of God unsealed,  
To the sons of men revealed!

Though now veiled to mortal sight,  
Thou art still the "Light of Light,"  
Scattering beams of heavenly bliss  
On a world so lost as this!

With the angels let us sing  
Anthems to the new-born King,  
Prayer and praise to Him belong,  
Symphonies and sacred song!

God Incarnate, come again  
To the hearts and homes of men,  
Be our Guide in Church and State,  
Judge Supreme and Advocate!

MAY L. RESTARICK.

\* In the Russian peasant's hut, the top of the large brick oven, being the only really warm spot, is reserved for the aged and infirm.

# NEWS OF THE CHURCH

## Minnesota Choirs Form Diocesan Guild

Organization Result of Demand  
After Combined Festivals Past  
Year; Music Library Established

MINNEAPOLIS, MINN.—Organists and choirmasters of the 125 parishes in the diocese of Minnesota have organized themselves to be known as The Episcopal Choir Guild of the Diocese of Minnesota. Stanley R. Avery, Minneapolis, was elected president; G. H. Fairclough and Frank C. Owen, St. Paul, first and second vice presidents; and Miss Gwendolyn G. Thomas, a member of the diocesan office staff, secretary-treasurer.

In addition to these the executive committee will consist of one representative from each of the eight deaneries of the diocese. The Bishops of Minnesota, Bishop McElwain and Bishop Keeler, were named honorary presidents.

The demand for such an organization grew out of the successful combined choir festivals held throughout the diocese during the past year. Its object will be to promote one such service in each deanery each year; to combine the choirs of the diocese for at least two diocesan-wide services each year, with a missionary speaker; to make possible the use of more suitable music by the smaller choirs of the diocese; and to standardize the singing of the chants throughout the diocese. A diocesan library of music has already been established and will be enlarged through this organization. The first service to be sponsored by the organization will be held early in Lent.

## Massachusetts Episcopalian Club Hears Past Presidents

BOSTON—The Episcopalian Club of Massachusetts held a Past Presidents' Night December 11th. Subjects concerning parish organization and operation were presented and discussed by seven past presidents. The Rev. Dr. Phillips E. Osgood gave a special address.

## Team of Missionaries Received by President

WASHINGTON, D. C.—The team of missionary leaders touring the country under the auspices of the United Foreign Missionary Conference, was received at the White House December 12th by President Roosevelt.

Bishop Roots, of Hankow, one of the team, preached at the Church of the Epiphany and at All Saints' Church, Chevy Chase, and spoke at a luncheon attended by several hundred ministers and laymen.

## Figure of Christ Draws Attention to Omaha Church

OMAHA, NEB.—St. Paul's Church here attracts attention by the use of a finely painted life-size figure of Christ pointing to the page of a large Bible. The statue is illuminated at night. The words upon the page are changed each week. The entire design was constructed by the Rev. G. St. G. Tyner, rector.

## New Troy, Ala., Church Building is Consecrated

Senior Warden, Former Governor, Gave  
Large Share of Funds

TROY, ALA.—The new building of St. Mark's Church, Troy, was consecrated November 19th by Bishop McDowell, of Alabama.

The senior warden, former Governor Charles Henderson, who contributed largely to the building of the new church, presented to the Bishop the instruments of donation, which were read by the rector, the Rev. Thomas G. Mundy. The sentences of consecration were read by the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery.

The Rev. E. M. Parkman, rector of the Church of the Holy Comforter, Montgomery, extended felicitations on behalf of the executive committee of the diocese; and the Rev. Pierce N. McDonald, rector of the Church of the Ascension, Montgomery, represented the standing committee.

## "After the Fire a Still Small Voice," is Bishop's Text After Church Fire

OMAHA, NEB.—Bishop Shayler, of Nebraska, preached on a recent Sunday morning at All Saints' parish house, which remains intact after the disastrous fire in the church. The text was "After the fire a still small voice."

## Newspaper Aids Church Canvass By Publishing Series of Articles

PROVIDENCE, R. I.—The *Bulletin*, the evening edition of the *Providence Journal*, published a series of generously illustrated articles during the two weeks of the Every Member Canvass for the purpose of stimulating public interest in this campaign.

## Priest Heads School Board

YORK, PA.—The Rev. Canon Paul S. Atkins, rector of St. John's Church, York, has been elected president of the school board of the city of York. He has been a member of the board for some time.

## National Council Fills Two Offices

Bishop Cook First Vice-President  
and Bishop Bartlett Secretary of  
Domestic Missions Department

NEW YORK—Two important National Council offices, made vacant by the death of Bishop Burleson and the resignation of Bishop Creighton, were filled at the Council meeting December 13th and 14th.

Bishop Cook, of Delaware, who was recently appointed the Presiding Bishop's Assessor, is now appointed first vice president of the Council. In this office he is charged with the oversight of the departments of domestic and foreign missions, religious education, and social service.

## BISHOP BARTLETT MISSIONS SECRETARY

Bishop Bartlett, of North Dakota, becomes executive secretary of the Department of Domestic Missions, an office for which he is qualified not only as a missionary bishop but also as a former field department secretary whose service was almost entirely in western dioceses.

Bishop Bartlett and Bishop Cook will continue to reside in their jurisdictions, giving part of their time to the Council work. Bishop Bartlett continues on his salary of a missionary bishop, receiving in addition only a sufficient amount for expenses. This will effect a saving of \$2,800 a year in Council appropriations. A similar arrangement will be made for Bishop Cook's office.

## REV. R. F. LAU SUCCEEDS DR. EMHARDT

The Council accepted the resignation of the Rev. William C. Emhardt, S.T.D., as counselor of the Presiding Bishop's Advisory Commission on Ecclesiastical Relations. The Rev. Robert F. Lau, the present vice counselor, was appointed counselor, to continue the wide range of work, impor-

## Budget for Ensuing Triennium Recommended

NEW YORK—The National Council recommends to General Convention a budget for each year of the ensuing triennium. For this purpose, the following resolution was adopted: That the budget for 1935 shall be \$3,000,000; for 1936 not less than \$3,000,000, plus such sums as the National Council shall deem wise and justified not exceeding a total of \$3,250,000; for 1937 not less than \$3,000,000 plus such sums as the National Council shall deem wise and justified, not exceeding a total of \$3,500,000.

The budget for the last triennium, as adopted by General Convention, was \$4,225,000 annually.

tant but rarely of a public nature, carried on by this commission.

The Rev. Dr. Theodore O. Wedel, recently appointed secretary for College Work, was introduced to the Council. Miss Dorothy May Fischer of Houston, Texas, was appointed secretary for Young People's Work, in the Religious Education Department, to assume office in January, 1934. These appointments are provided for in the budget and do not involve additional appropriations.

Twenty-one of the 24 Council members were present and almost every one remained until the close of the session. The new member, Thomas Fleming, Jr., of Pasadena, took his seat in the Council. The Rev. Dr. Percy Silver of New York was absent on account of illness.

#### TREASURER REPORTS LESS INCOME

The treasurer stated that the income for the year 1933 from sources other than payments by dioceses on their quotas would be about \$300,000 less than the estimate made by the Council in February. This shrinkage is due to the fact that the response of the Church to the appeal for supplementary gifts of \$159,000 was short of this total by more than \$100,000; to an equal shortage in the sum estimated from legacies; to considerable delay in the receipt of interest on real estate mortgages, and a shrinkage in miscellaneous income. There is little promise of any extra saving in operating expenses. The fall in the value of the United States dollar has added to the cost of doing business in foreign lands.

Any failure of the dioceses to pay in full what they have told the Council to expect would add to this estimated deficit for 1933 of \$300,000.

#### CHINESE DIOCESE MAKES OFFER

The following undertaking, of marked significance in the devolution of work to the Chinese Church, was reported to the Council for approval.

Years of previous effort and study in the Chinese Church and the department of Foreign Missions have culminated, in part, in a communication received from the diocese of Kiangsu (Shanghai). In this missionary district there are about 30 Chinese clergy of whom three are supported by local parishes, the balance by the National Council. The total appropriation in 1933 was more than \$10,000 for the support of those men. The district now proposes that instead of appropriating for each individual man a certain sum, the appropriation be given in bulk, and the diocese distribute it to the clergy, working with each church served by one of these men to contribute what it can to a central fund out of which the whole will be paid.

Chinese contributions are to provide the fund necessary to relieve the Council as follows: 10 per cent already deducted by the Council; 3 per cent annually from 1935 to 1944; 4 per cent annually from 1945 to 1954; 5 per cent annually from 1955 to 1958. Thus, after 1958, the diocese of Kiangsu will expect no more help from the National Council for the support of its Chinese work. The Council expressed its deep gratification in receiving the above information.

#### GOVERNMENT WANTS SCHOOL

Cuttington College, near the town of Harper, Cape Palmas, Liberia, is one of the Church's older institutions in that country, named in 1888 for its chief donor, Robert Fulton Cutting of New York. It was closed a few years ago, pending the reorganization of the teaching staff. Bishop Campbell has now received and sent to the Council a request from the Liberian government, through its secretary, the Rev. Dr. G. W. Gibson, who is one of our clergy, asking for the use of the Cuttington buildings for a government school.

Inasmuch as the League of Nations is soon to appoint an adviser for Liberia, the Council's action on this matter took the following form:

RESOLVED: That Bishop Campbell be requested to discuss the situation of the Cuttington School with the Chief Adviser shortly to be sent to Liberia by the League of Nations, with the idea that if he approves and believes that the property would be used for useful educational work, said property, with all the buildings thereon, be loaned to the Liberian government without rent, under terms of an agreement to be approved by our counsel.

#### EMERGENCY APPOINTMENTS

To meet urgent emergencies only, the following appointments were made. These do not involve new appropriations for salaries as they are already in the budget.

The Rev. Lawrence Rose, now in charge of St. James' Mission, Deer Lodge, Montana, joins the teaching staff of the Central Theological College in Tokyo. This school serves the Anglican communion in all the dioceses of the Japanese Church.

Dr. John Perry Hubbard, M.D., now of the Children's Hospital, Boston, Mass., goes to St. Luke's Hospital, Tokyo.

Miss Roberta L. Lassiter, a graduate of Tuttle School, the training school at Raleigh for colored women, is appointed a U. T. O. worker at Fort Valley School, to relieve the emergency caused by the illness of Mrs. H. A. Hunt, the director's wife.

#### QUOTA PLAN CONTINUED

Regarding quotas, after considerable deliberation the National Council voted to continue the present plan of apportionment of quotas, except as minor modifications might be possible under the existing system. The canons call for equitable distribution of quotas, and to study questions that might arise under this heading, a special committee was appointed, consisting of Bishop Stewart, of Chicago, Dr. K. M. Block, and Mr. Kidde.

#### UNWILLING TO BEGIN NEW BUILDINGS

Money is in hand for the erection of several buildings in the mission field which are much needed, but the Council showed definite unwillingness to embark on any new building projects, even where the money is available, unless resources are also in hand for maintenance of such buildings when erected.

The work of evaluating the missionary work of the Church is continuing.

#### REDUCTION IN APPROPRIATIONS

The Bishop of California has asked for a reduction in the Council's appropriation

for Oriental work in that diocese, which expects to assume the whole cost after 1935. The diocese of Missouri is relinquishing the salary of a United Thank Offering worker and expects no further aid from the Council. Colorado has taken similar action.

#### FIRST INDIAN APPROPRIATION

The first appropriation by the National Council for work in India, recently begun by the Rev. and Mrs. George Shriver, was made for necessary repairs on the house provided for their residence.

#### CONVENTION ADVANTAGES LISTED

Bishop Matthews, of New Jersey, and Admiral Belknap who is general manager for General Convention spoke to the Council regarding the usual opportunities offered by the Convention for the observance of historical anniversaries in the life of the Church in the United States.

#### VISITORS AT MEETING

Among visitors was Miss Martha Boynton, returning to direct the hostel for Mexican girls now operated in the Hooker School buildings; also the Rev. Dr. George P. Mayo, head of the Blue Ridge Industrial School, Virginia; Miss Regina Lustgarten of Hankow, and Miss Evelyn Prophet, a well known leader of mission study groups in New York.

#### BISHOP ROOTS STRESSES OPPORTUNITY

The presence of Bishop Roots, of Hankow, enabled the Council to obtain not only first-hand information about Chinese mission affairs but also a most inspiring and hopeful statement regarding the whole opportunity of the Church in the Orient. In his address to the Council, Bishop Roots said in part:

"I believe that so far as China and Japan are concerned, although I cannot speak for Japan as I do for China, opportunities for our work at the present time are greater than they have been in all of my 37 years in China."

Bishop Roots concurred in the opinion of distinguished leaders of the Chinese people that "the need today is not for fewer missionaries but for more of them."

#### BISHOP BURLESON MEMORIAL

A memorial regarding Bishop Burleson was presented by a committee appointed at the previous Council meeting.

## New Milwaukee Parish Formed, Rector Called

MILWAUKEE—The congregation of Christ Church, Whitefish Bay, a suburb of Milwaukee, voted December 15th to incorporate as a parish. The church was begun two years ago as a diocesan mission, and a parish house was built at that time on property belonging to the diocese. The congregation has been self-supporting from the start. The Rev. Marshall M. Day, who was vicar of the mission, has been elected rector of the parish.

#### Chinese Church Synod in April

WUHU, CHINA—The next triennial General Synod of the Chinese Church (*Chung Hua Sheng Kung Hui*) meets April 21 to 29, 1934, in Wuhu.

## Orthodox-Anglican Service in Kansas City

Priests and Representatives of Eastern Churches Participate in Celebration at St. Mary's

KANSAS CITY, Mo.—Final service of St. Mary's Diamond Jubilee, held the afternoon of December 10th, was of great significance, not only locally, but to the Church at large, because it was the first union service of the Anglican Church with the Eastern Orthodox Churches in this section of the country.

The service consisted of Holy Confirmation, Solemn Evensong, Procession, and addresses by Bishop Spencer, of West Missouri, and the Greek Orthodox priest, the Rev. Fr. Eurotas.

### RUSSIAN CHOIR SINGS

The *Te Deum* and seven other anthems were sung by the Russian Orthodox choir—a most thrilling experience to people accustomed only to Western forms of devotion. A male choir composed of men from St. Mary's and St. Andrew's parishes sang the Office, the Veni Creator Spiritus, and St. Patrick's Breastplate, the last being the hymn of Solemn Procession; the Russian Orthodox priest and his choir took the station and responses.

As a part of the year's celebration St. Mary's has stressed the Centenary of the Oxford Movement, and since efforts for reunion with the Orthodox were initiated by the Tractarians, and have been pursued almost to a successful conclusion by the later adherents of the Movement, it seemed to the parish to be fitting and almost necessary to include the Orthodox in the observance of the Diamond Jubilee. The Rev. E. W. Merrill is rector.

Attending the Bishop were the Rev. Claude W. Sprouse and the Rev. James P. DeWolfe, rector of St. Andrew's. The Russian Church was represented by the Rev. Fr. Lototzky and the Serbian Church by the Rev. Fr. Momchilovich.

## Canadian Church Nears Goal in Funds Drive

TORONTO—The Church in Canada has accomplished what many people thought was impossible 10 months ago. The Restoration Fund to replace the vast endowments lost by the defalcation of the former chancellor of Rupert's Land is rapidly being subscribed.

With approximately \$800,000 promised out of a total objective of \$1,076,250, the Church is starting the second year of its 3-year campaign by going after the remaining \$300,000.

### Iowa Parish Observes 70th Anniversary

WAVERLY, IOWA—St. Andrew's parish December 3d and 4th observed its 70th anniversary. The celebration consisted chiefly of a choral Eucharist on December 3d and a dinner on the evening of December 4th. Bishop Longley, of Iowa, attended the celebration. The rector is the Rev. Giles H. Sharpley.

## Church's Cash Account Closes on January 22d

NEW YORK—The cash account of the National Council for 1933 will be closed with the close of business January 22, 1934, according to Charles A. Tompkins, assistant treasurer.

All receipts from dioceses, parishes, or individuals (except those marked specifically for 1934) will up to January 15th be included in the 1933 cash accounts.

After January 15th the only remittances included in 1933 accounts will be those received from diocesan offices.

Credit memoranda will be sent daily during December and January. Thus in the final payments the diocese will be able to establish the correct division of funds for the year 1933.

Supplementary remittances on account of 1933 will be received at any subsequent time and credited by memorandum to the 1933 account, but such remittances must be included in the 1934 cash account.

### Canon Peters Heads Washington Clericus

WASHINGTON, D. C.—The Rev. Canon G. Freeland Peters, D.D., of the National Cathedral staff, has been elected president of the Clericus of Washington. He succeeds the Rev. John J. Queally. The Rev. George F. Dudley, D.D., was reelected secretary and treasurer.

## Holy Family Homes Aids Homeless, Needy Children

Work Goes Farther Than Institutional Charity in Vision

LONDON—The work of the Holy Family Homes is already well known in the United States, but naturally it is desired to make the work still more widely known to the end that this very big effort for the children might be more fully appreciated. The echo of the great concourse of Anglo-Catholics at the Centenary celebrations at the Albert Hall, in London, is on the children, who are obviously the future of the Movement.

The Holy Family Homes might be rightly described as the biggest children's effort among Catholics, not so much in the nature of a guild, but as a charity which, going further than an institutional charity, has seen in the problem of the homeless and neglected child a vision founded upon the Home of Nazareth. Routine and red-tape have no part in this charity; the ideal is an English home with the all-consoling sustenance of the Catholic faith.

The children are housed in small cottages of about a dozen where they may experience all the intimacies, and all the self-expression of a real home. Their matron is a mother. There is no uniform. The appeal is a definite one to those who can see in the outcast child something of the image of the Creator.

## Lives of the Tractarians Series

**JOHN HENRY NEWMAN.** By the Rev. F. L. Cross. In this volume the author deals with *Newman* as a theologian and a philosopher. **\$2.40**

**JOHN KEBLE.** By Kenneth Ingram. Mr. Kenneth Ingram describes *Keble* and suggests the relevance of his mission to present-day problems. **\$2.40**

**EDWARD BOUVERIE PUSEY.** By the Rev. Leonard Prestige. The story of *Pusey*, his family life, and his work as leader of the Tractarians. **\$2.40**

**AFTER THE TRACTARIANS.** By the Rev. Marcus Donovan. From the Recollections of Mr. Athelstan Riley. The link between the earlier leaders and those who carried on the Anglo-Catholic revival through the nineteenth century is supplied by the author in this book. **\$2.40**

For Sale By

**MOREHOUSE PUBLISHING CO.**

1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.



## Brotherhood Hears Challenge to Aid

Archdeacon Ziegler Stresses Problem of Indifference to Church at 50th Anniversary Celebration

CHICAGO—A fiftieth anniversary challenge to the Brotherhood of St. Andrew was sounded by the Ven. Winfred H. Ziegler, archdeacon of Chicago, speaking before the semi-centennial of the Order at St. James' Church the evening of December 11th.

The challenge which Archdeacon Ziegler called upon the Brotherhood to meet is the problem of indifference in the Church. Indifference is rampant in the Church, said the archdeacon, terming it the most deadly enemy which the Church has to face at the present time.

For the first time, the story of the Brotherhood was presented in pageant form. The pageant was entitled Fifty Years of Brotherhood. It opened with a scene depicting the little group of young men sitting around a dingy room who composed James L. Houghteling's Bible class at St. James' and which group formed the first chapter of the organization. Interestingly, James L. Houghteling, Jr., impersonated his father as leader of the Class. The derelict was there, bringing at an unexpected moment the last spark of inspiration which was in him but which gave the group the suggestion for a new order.

Rex Wilkes, of Seabury-Western Seminary, ably took the part of the narrator in telling of the steady growth of the Brotherhood.

Nearly 200 men and boys from over the city were present to participate in the celebration. Paul Bruyere, vice-president of the Chicago senior assembly, presided, and devotional services were conducted by Dr. Duncan H. Browne, rector of St. James' and Brotherhood chaplain.

### Quiet Day Conducted for Clergy Of Bethlehem and Harrisburg

WILLIAMSPORT, PA.—The Rev. Leicester Crosby Lewis, Ph.D., rector of St. Martin-in-the-Field, Chestnut Hill, Philadelphia, conducted an Advent Quiet Day for the clergy of Bethlehem and Harrisburg, December 6th and 7th, in Trinity Church, Williamsport. The Ven. Charles Everett McCoy is rector.

### Pittsburgh Clergy on Committee

PITTSBURGH—The following clergy of the diocese of Pittsburgh have been invited to serve upon the General Committee in charge of the meetings of the American Catholic Historical Association to be held in the William Penn Hotel, Pittsburgh, December 28th and 29th: Bishop Mann; the Rev. Dr. H. Boyd Edwards, Church of the Ascension; the Rev. Dr. Homer A. Flint, executive secretary of the diocese; the Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, and the Rev. Dr. E. J. VanEtten, Calvary Church.

### Presbyterians, Lutherans Adopt Bishop's Pence Plan

CHICAGO—The Bishop's Pence plan has made its way into the Presbyterian Church. On invitation of the pastor of the Second Presbyterian Church of Evanston, Angus Hibbard, chairman of the Pence commission, addressed the congregation on the plan. Immediately action was taken to put the plan into effect in this church. An Oak Park Lutheran church has adopted the plan and the pastor reports most encouraging results.

### Savannah Churches Hear Of Japanese Church Work

SAVANNAH, GA.—Miss Sallie H. Rembert, who has recently returned as a missionary from St. Agnes' School for Girls in Kyoto, Japan, addressed the inter-parochial gathering of the Woman's Auxiliary at St. John's Church on the afternoon of December 8th. She talked of the work of the Church in Japan and exhibited a number of interesting articles. On December 9th she addressed the Young People's Service League of the four parishes and on December 10th she addressed members of Christ Church school, whose guest she was during her visit in Savannah.

### Church of St. Mary the Virgin, New York, Observes Anniversary

NEW YORK—The Church of St. Mary the Virgin kept the patronal festival December 8th. This was the 65th anniversary of the founding of the parish by the Rev. Thomas McKee Brown. The rector, the Rev. G. M. Williams, S.S.J.E., was the celebrant at the Solemn High Mass, the preacher being the Rev. Wallace J. Gardner, D.D., vicar of the Chapel of the Intercession in Trinity parish. Gounod's *Messe solennelle de Ste. Cécile* was rendered by the full choir and orchestra.

On the Sunday in the Octave of the festival, a beautiful banner of Our Lady, embroidered by the Sisters of Bethany, London, and given by F. Saxham Elwes Drury, a member of the parish, was borne in the procession.

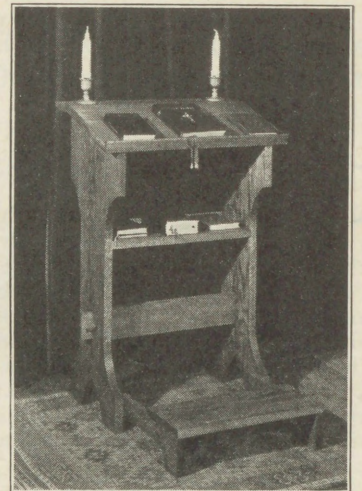
### Nebraska Rector's Wife Ill

OMAHA, NEB.—Mrs. William J. H. Petter, a worker in many departments of Church life, and the wife of one of the diocesan clergy, has been seriously ill since last June and has for the past nine weeks been a patient at Clarkson Memorial Hospital, Omaha.

### Church Club Honors Rector

NEW YORK—The Church Club of New York, of which the Hon. Philip J. McCook is president, gave a luncheon in honor of the Rev. Horace W. B. Donegan, rector of St. James' Church, December 7th. A reception in the club rooms followed the luncheon.

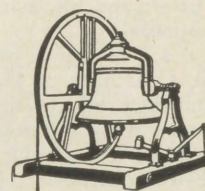
## Prie-dieu for Clergy



Appropriately simple and dignified. WORKMANSHIP: the best. THE TOP: sufficiently broad and correctly slanted for ease in using books and making notes for meditation. A SHELF: for books and papers. A KNEELER: folding type. Price: moderate.

AMMIDON & CO.

31 S. FREDERICK ST., BALTIMORE, MD.



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

## Edwin S. Gorham, Inc.

Publishers and Distributors of  
Church Literature and Art  
Vestments, Candles, Altar Linens,  
Communion Wafers, and Vessels  
Information on request.

Prices subject to change without notice.  
18 West 45 Street, New York

Charles J. Connick  
Designer and Worker  
in Stained Glass  
nine Hancock Street Boston

## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

### CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23d St. NEW YORK

## CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Wis. 2752



## G.F.S. Training Field Says New President

Miss Brent Addresses National Board of Directors and Executive Board of Woman's Auxiliary

NEW YORK—The national board of directors of the Girls' Friendly Society held December 6th and 7th its first meeting since the election of Miss Helen C. C. Brent as national president. In making her report, Miss Brent said: "There never was such a need and opportunity to study and try to apply Christ's standards and principles as there is today. I believe that Christ belongs to the modern world even more than He did to Palestine when He walked the Sea of Galilee."

### ADDRESSES WOMAN'S AUXILIARY BOARD

Speaking to the executive board of the Woman's Auxiliary the next day, as board member for the G. F. S., Miss Brent developed this theme. The task of the Church today is so vast and comprehensive, she said, that world-wide vision is necessary. We have limited and hurt the work of the Church by separating it into units. This has led to competition between organizations and to that lack of understanding which comes from working separately. The Girls' Friendly has suffered particularly from this kind of separation. It has not been rightly understood. While specialized work has been needed, work with individuals, the G. F. S. has an object that is world-wide, as set forth in the statement of that object: "To unite for the Glory of God, in one fellowship of prayer and service the women and girls of the nation to uphold the Christian standard of honor and morality."

Miss Brent described the G. F. S. as the training ground for the women of the Church, beginning with the little girls, the candidates. She urged that members of the Woman's Auxiliary qualify as leaders of the G. F. S. She mentioned that in the past eight or nine years members of the Girls' Friendly have contributed over \$77,000 to missions, from their comparatively small earnings or small allowances.

On the last evening of its meeting, the national board of directors gave a dinner, at which the Presiding Bishop and Mrs. Perry were the guests of honor.

## Minneapolis Settlement House Observes 25th Anniversary

MINNEAPOLIS, MINN.—The 25th anniversary of Wells Memorial House, the city's largest and most effective settlement house, was observed December 14th at the regular weekly Church Night in St. Mark's Church.

Speakers included the Rev. C. Edgar Haupt, D.D., vicar of St. Mark's in 1907, the first superintendent of Wells, and the one who prepared the plans for the original building, and Dwight M. Baldwin.

Bishop Keeler, acting rector of St. Mark's parish, presided.

## Dr. Mott Tells of Difficulties Experienced by Missions

WASHINGTON, D. C.—Dr. John R. Mott, internationally known Christian leader, was the speaker at the National Cathedral on the Second Sunday in Advent. He said the program of Christianity is "greatly hampered through the sinister ideas and indifference of certain nations" and that "uncertain influences of Western civilization are making the work of for-

eign missionaries difficult, especially in the Far East." The Bishop of Washington introduced Dr. Mott to a vast congregation which filled the Great Choir of the cathedral.

### Fr. Banner Conducts Mission

COLUMBIA, PA.—The Rev. E. K. Banner, S.S.J.E., conducted a preaching mission at St. Paul's Church December 3d to 10th. The Rev. W. Josselyn Reed is rector.

## Church Services

### California

#### Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays, 8, 10, 11 A.M., 8 P.M.  
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### Maryland

#### Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)  
CLERGY  
THE REV. ROBERT S. CHALMERS, D.D.  
G. B. WADHAMS, B. MCK. GARLICK  
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.  
Week-days: 8 A.M.; 5:30 P.M.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs., and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays and Holy Days.

### New York

#### Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.  
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

#### Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector  
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Friday, Holy Days, 9:30.

### New York—Continued

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday), 12:20.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Evensong, with Address and Benediction, 6.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### CHRISTMAS DAY

High Mass, with Sermon (Rector), 11 A.M.  
CHRISTMAS CAROL SERVICE  
Sunday, December 31, at 6 P.M.  
E. POWER BIGGS, English organist.  
Three recitals, January 10, 17, 24. Wednesday evenings at 8:30.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Evensong. Special Music.  
Church School Service, 9:30 & 11 A.M., 4 P.M.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN  
THE REV. JAMES V. KNAPP  
Sundays: 8 A.M., 11 A.M., 8 P.M.  
Wednesdays, Thursdays, and Holy Days, 12 M.  
Fridays, 5:15 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30, 9:30, and 11:00.  
CHRISTMAS. Carol Service and Solemn Mass beginning 11:30 P.M., December 24. Low Masses, 7:30 and 9:30 Christmas Day.

## Memorial Service For Phillips Brooks

Dr. Arthur B. Kinsolving Special  
Preacher at Annual Tribute in  
Trinity Church, Boston

**B**OSTON—The annual tribute to Phillips Brooks in Trinity Church, Boston, is an occasion for which many of the older parishioners come from a distance. The Sunday chosen, in this case December 10th, is always the one falling nearest Bishop Brooks' birthday. The Rev. Dr. Arthur B. Kinsolving, rector of old St. Paul's, Baltimore, and father of the present rector of Trinity, was the special preacher; and he brought to the task the enthusiastic memories of 1890 when he heard Dr. Brooks give a series of Lenten addresses in Trinity Church, New York.

In the tribute were words that applied to the problems of the present day, for, said Dr. Kinsolving, "No man in his time did more than Phillips Brooks to make men respect themselves. And that seems to be one of the deepest lacks of men today, when on every side human life is being treated as such a cheap and common thing."

Referring to the way in which Phillips Brooks fixed the minds of his hearers upon the deepest and most central interests of life, and upon the sacredness and possibilities of life itself with all the implications of friendship, honor, and character transcending death, Dr. Kinsolving added, "Had he lived until our day, he would have seen a civilization threatened and cracking, because the steadying power of right answers to such questions as these had not been more generally found."

## Chicago Church Groups Make Christmas Plans

**CHICAGO**—Plans for an extensive program of activity at Christmas time have been completed by various Church institutions in Chicago. Already the Christmas season has been ushered in, one of the most interesting of the projects being the singing of Christmas carols in industrial plants and factories on the southwest side of the city by children of the House of Happiness. Each afternoon the children go from place to place singing carols.

Canon David E. Gibson and his staff at the Cathedral Shelter are making arrangements for bringing the Christmas message to thousands. It is estimated that each year between 10,000 and 15,000 individuals are assisted in one way or another by the Shelter. Bishop Stewart will be at the Shelter for the festival service on Christmas day. The Bishop has established the custom of greeting the hundreds of unemployed at the Shelter on Christmas. Hundreds of families will look to the Shelter for their Christmas dinners and there will be special arrangements for feeding more than 1,000 men at the lunch counter.

Chase House is a center of preparation for the Christmas festivities. Christ-

mas baskets are given to neighborhood families. Clubs connected with the settlement share in this work. Each club and organization has its Christmas party. Clothing will be distributed to men and there will be special services.

St. Mary's Home has a quaint custom of awakening the children of the home just in time for the Midnight Mass. The singing of carols through the hallways is the signal for the children to arise from their beds and join in the procession to the chapel.

## Bishop Cross and Bishop McElwain Conduct Missions in North Dakota

**FARGO, N. D.**—Bishop Cross, of Spokane, conducted a preaching mission at Gethsemane Cathedral December 3d to 10th. Bishop McElwain, of Minnesota, conducted a preaching mission the same date at All Saints' Church, Minot. Bishop Bartlett, of North Dakota, and the local clergy are holding similar missions throughout January and February.

## Bishop of Arctic Consecrated

**WINNIPEG**—The Ven. A. L. Fleming was to be consecrated Bishop of the Arctic on St. Thomas' Day in St. John's Cathedral here. The consecrator will be the Archbishop of Rupert's Land, who will be assisted by the Bishops of Saskatoon, Moosonee, and Keewatin. Bishop Rowe of Alaska will read the litany.

## Mrs. Harper Sibley in Pulpit

**NEW YORK**—Mrs. F. Harper Sibley occupied the pulpit at St. George's Church the morning of December 10th. Mrs. Sibley spoke on the Incarnation, with special reference to internationalism.

## Legion Service in Pittsburgh Cathedral

**PITTSBURGH**—The annual Memorial Service of the American Legion of Allegheny County was held in Trinity Cathedral the evening of December 10th.

## JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

STAINED  
GLASS

Distributor:

PAUL S. BUCK

724 Fifth Ave., New York City



**R. GEISSLER, INC.**  
450 SIXTH AVE. NEAR 10th ST. NEW YORK  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

## KIMBALL ORGANS

Installed in Churches throughout the United States. Each instrument is an individual creation designed for the services desired.

Catalog and information on request.

**W. W. KIMBALL COMPANY**

Established 1857

215 Kimball Bldg. - - Chicago

## A. R. MOWBRAY & CO. LTD.

CHURCH VESTMENTS  
CHOIR OUTFITS

Cassocks · Surplices · Copes · Chasubles  
Stoles · Veils · Burses · Altar Linens

METAL WORK WOODWORK

28 Margaret St., LONDON, W. 1,  
and 9 High St., Oxford, England

**THE DASCENZO  
STUDIOS** 1604 7th  
SUMMER ST  
PHILADELPHIA · PA · 7  
STAINED · GLASS · MOSAICS · MURALS

## ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK  
Telephone: Eldorado 5-1058

## ALTAR BRASSES

of the highest quality, at reasonable prices, are supplied by the well known firm of

**W. & E. SCHMIDT CO.**

Est. 1850

Inc. 1899

626 W. Clybourn St., Milwaukee, Wis.

Dept. C-23

Write for catalog, advising your needs.

## KNIGHTS OF STS. JOHN

Let the boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading Bishops and Clergy. Ritual of Initiations \$1.

Headquarters

3012 WEST COULTER STREET,  
PHILADELPHIA, PA.

## † Necrology †

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

### ERNEST JUDSON CRAFT, PRIEST

BRIDGEPORT, CONN.—The Rev. Ernest Judson Craft, rector of Christ Church here, died suddenly in the parish house December 10th of a heart attack.

He was born in West Farmington, Ohio, 65 years ago, attended Ohio State College, and had been a Methodist and Congregational minister before his ordination in the Episcopal Church. He was ordained by Bishop Leonard. He was first rector of Grace Church, Cleveland, Ohio. He became rector of St. Andrew's Church, Elyria, Ohio, in 1902, later becoming rector of St. Timothy's Church, Massillon, Ohio, and leaving there to be rector of St. George's Church, Kansas City, Mo. He was twice rector of Christ Church, from 1906 to 1913, and again from 1923 until his death. He was a lecturer and was prominent in Masonry.

His widow, a son, Ernest J. Craft, Jr., a student in General Theological Seminary, and another son, Amos, who is in business in New York, survive him.

Bishop Budlong of Connecticut officiated at the funeral service.

### JAMES MOORE HICKSON

LONDON—James Moore Hickson, prominent English layman who strove for years to impress the Church with the importance of spiritual healing and who lived to see the fruits of his work, died November 14th.

He carried on personally the ministry of healing in almost every country, but his chief mission was to arouse the Church to her long-neglected duty. He felt that the modern indifference to religion would melt away as soon as the Church once more obeyed her Lord's double command, "Heal the sick and preach the Gospel."

Mr. Hickson taught that he had no power of himself, but that Christ used him, as He desires to use the Church, as an instrument through which the divine healing flows to all men, by prayer and faith.

### RICHARD HENRY DANA, JR.

NEW YORK—Richard Henry Dana, Jr., architect, died November 29th at his home, 340 East 72d street, of pneumonia, in his 55th year. Funeral services were held in Grace Church December 2d, the officiant being the Rev. Leslie Glenn, rector of Christ Church, Cambridge, Mass.

Mr. Dana was born in Cambridge September 1, 1879, the son of Richard Henry Dana and Edith Longfellow Dana. He was graduated from Harvard in 1901. Three years later he was graduated from the Columbia University Business School. From 1904 to 1906 he studied at the Ecole des Beaux Arts in Paris. From 1906 to 1921 he was partner in the firm of Murphy and Dana. Mr. Dana's specialty was Co-

lonial architecture. Among the fine buildings he designed are St. Margaret's School, Waterbury, Conn.; Loomis Institute, Windsor, Conn.; the Dalton School, New York; the building of the Colonial Dames of America, New York, and the Christian Science Church, Cambridge, Mass.

Mr. Dana married Miss Ethel Nathalie Smith of New York in 1911. Surviving him, besides Mrs. Dana, are a son, Richard Henry Dana, 4th, a senior in Harvard University, and a daughter, Miss Mary Pepperrell Dana. Mr. Dana's mother died in 1915 and his father in 1932. Three brothers and a sister survive him.

Interment was in Mount Auburn Cemetery, Cambridge.

### WILLIAM C. JOHNSON

WASHINGTON, D. C.—William Channing Johnson, 64, warden and treasurer of the Church of the Epiphany, and banker, died December 10th after a long illness.

Mr. Johnson is survived by his widow, who was Miss Sally Fauntleroy of Staunton, Va.

Funeral services were held at the Church of the Epiphany December 12th with the rector, the Rev. ZeBarney Phillips, D.D., and Bishop Freeman of Washington officiating. Burial was at Frederick, Md., his former home.

### ARTHUR LAND

YONKERS, N. Y.—Arthur Land, a director of the Westchester Trust Company and formerly secretary of the Alexander Smith & Sons Carpet Company of Yonkers, died November 21st of pneumonia at his home here, in his 65th year. Funeral services were held in St. Andrew's Church November 23d, the Rev. William C. Hicks, D.D., rector, officiating. Interment was in Oakland Cemetery.

Mr. Land was born in Dewsbury, England. His parents came to the United States when he was a year old. He received his education at the old Central High School and entered the carpet firm on his graduation. He is survived by his widow, and a son, Arthur Harold Land.

In addition to his many business interests, Mr. Land was widely known for his philanthropic and religious work. He was treasurer and junior warden of St. Andrew's Church and an active member of the Brotherhood of St. Andrew. He contributed generously to St. John's Hospital, St. Joseph's Hospital, the Y. M. C. A., the Charity Organization Society, and St. Andrew's Church of Yonkers, and the Cathedral of St. John the Divine.

### Girls' Friendly Elects Officers

CHICAGO—Mrs. John R. King of Emmanuel Church, LaGrange, was reelected president of the Chicago diocesan Girls' Friendly Society at the recent diocesan council meeting. Mrs. Robert B. Gregory was named honorary president. Other officers elected were: first vice-president, Miss Jane Barron; second vice-president, Mrs. Irving Cobb; secretary, Mrs. William McEvoy; treasurer, Mrs. Walter Belt.

## LONDON CALLING!

A particular appeal to our American friends on behalf of the destitute children.

### Peace on Earth

AMONGST your Christmas Joys in your home reunion, before the Christ-Child on His Altar Throne, remember the homeless mites—maybe out in the cold watching wistfully the revels within.

*"In little faces pinched  
with cold and hunger  
Look, lest ye miss Him."*

What would it mean to so many homeless mites?

**A REAL HOME!  
BRIGHT SURROUNDINGS!  
LOVING CARE!  
A LIVING FAITH!**

*Such can we give them, and that without the drawbacks of Institutions, if YOU will help us to extend our work. We refuse more than one application per day.*

## The Holy Family Homes

*with which are incorporated*

### The Lady Henry Somerset Homes Buxhurst

have for their single purpose the establishment of little Homes where children from no homes, poor homes, or otherwise destitute, rescued for Christ, may have all the joys and intimacies of Home Life, with none of the restrictions of an Institution.

*[They are all brought up to  
be practising Anglo-Catholics]*

Will you give an offering to the INFANT JESUS so that more of His little children may know the JOYS OF HOME which you prize so much?

*So surely will the  
BABE OF BETHLEHEM  
bring you blessing.*

Literature gladly sent and your donation gratefully acknowledged by the Secretary, Holy Family Homes, Church House, Dean's Yard, London S.W.1, England.

## Heaton, Butler & Bayne Stained Glass Artists

By appointment to the late  
**KING EDWARD VII**

**Stained Glass, Mosaics,  
Memorial Brasses, Etc.**

Designs and estimates on application to

**Heaton, Butler & Bayne**  
(New York) Limited

P.O. Box 195, Tottenville, New York

## Sewanee Women Oppose Lynchings

Findings Committee Highly Commends Work of Association With Membership of 12,000

MONTGOMERY, ALA.—The subject of race relations occupied the attention of the Sewanee provincial meeting of the Woman's Auxiliary. A findings committee, dealing with the question of lynching, commended the Association of Southern Women for the Prevention of Lynching and urged coöperation in its work. The association is now organized in 14 states, and 12,000 Southern women have signed its declaration and pledge. Information about it may be obtained from the committee members: Miss Nannie Hite Winston, of Louisville, Ky., or Mrs. Jeannie O. M. Cornell, Florida chairman of the association, 325 Market street, Jacksonville, Fla.

### REPORT OF FINDINGS COMMITTEE

The report of the findings committee said in part:

"Our Lord teaches us that under the Fatherhood of God all men are brothers and therefore race prejudice cannot exist in the Kingdom of God. In His great family all human beings have an equal right to attain the highest development for which God has fitted them.

"While these principles apply to a program between all racial groups, we women of the South feel an especial responsibility for our contacts with the 10,000,000 Negroes in our midst. . . . We believe in racial integrity for the good of both races, yet we are able to say with Booker T. Washington, 'In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress. . . .'

"We have an instrument at hand in the Commission on Interracial Coöperation, which has been endorsed by our national Executive Board and which will help us in any program we may outline. Our arguments for undertaking this work in a serious way are: 1. Selfish. For our own protection. Germs are no respecters of persons. 2. Patriotic. To stem the rise of Communism. Communists are active in the South and Negroes have abundant grounds for discontent. 3. Christian. All are children of a common Father, redeemed by a common Saviour.

"As Southern Christian women we ask you to face this responsibility. We therefore recommend that:

"1. You enquire if you have an Interracial Committee in your state and community. If so that you affiliate with it and work with it. If not, that you set about bringing one into being. The Atlanta office of the Commission (703 Standard Building) will give you all the help you need.

"2. You survey your own community with an eye to conditions in your Negro sections. Are there adequate street lights? Is the housing such as it should be for the sake of health and wholesome living? Is the removal of garbage as frequent as sanitation demands? Are there adequate school facilities for Negro youth? Is provision made for Public Play Grounds, Daily Vacation Bible Schools, etc.?

"3. Your Auxiliary Group appoint a sympathetic committee on Interracial Coöperation and that this committee be accorded prayerful and active support in its program."

## New York Priest Makes 15,894 Calls in Parish During Past 10 Years

MAMARONECK, N. Y.—During the 10 years the Rev. Frank Dean Gifford has been rector of St. Thomas' Church, 15,894 parish calls were made, the number of communicants increased from 437 to almost 800, and a total of \$513,163.50 was raised for various purposes in the parish. The vestry and members gave a reception in honor of the Rev. Mr. Gifford and Mrs. Gifford December 1st on his 10th anniversary as rector.

### Celebrates 110th Anniversary

NEW YORK—St. Mary's Church, of which the Rev. Charles B. Ackley, D.D., is rector, celebrated its 110th birthday on Thanksgiving Day. All the parish, including the children, attended the morning service.

## Bishop's Pence Plan Shows Strong Progress in Chicago

CHICAGO—With more than \$3,300 already reported from the first collection of the Bishop's Pence, the plan is declared by Bishop Stewart and those closely connected with the project to be a marked success. Reports continue to come in of late collections and the final amount is likely to run to \$4,000. The Pence banks were distributed about the middle of October and November 26th was designated as the first collection day.

### Dr. Easton to Conduct Bible Class

NEW YORK—The Rev. Burton Scott Easton, S.T.D., professor of the Literature and Interpretation of the New Testament in the General Theological Seminary, will conduct a class on the Life of Christ on Monday afternoons, January 8th, 15th, 22d, and 29th, from 3 to 4 P.M. in St. Bartholomew's Community House.

# HYMNALS AND PRAYER BOOKS For CHRISTMAS

The approach of Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of The Church Pension Fund, we solicit your order.

### HYMNALS

Standard Musical Edition at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

Special Choir Edition, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

Word Edition at 40 cents per copy.

### \* PRAYER BOOKS

Pew Edition, 3½ x 5½, in various colors, at 25 cents per copy.

Chancel Edition, 5 x 7½, in various colors and with larger type, at 50 cents per copy.

\* IMPORTANT ANNOUNCEMENT. The price of Prayer Books will be increased ten cents per copy after January 1st, 1934, the Pew Edition from 25 cents to 35 cents and the Chancel Edition from 50 cents to 60 cents. Orders received before January 1st will be filled at the lower prices.

*Circulars sent on request*

ORDER DIRECT FROM

# THE CHURCH HYMNAL CORPORATION

(a subsidiary of the Church Pension Fund)

20 EXCHANGE PLACE, NEW YORK

## Books Received

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

ABINGDON PRESS, New York City:

*I Follow the Road.* By Anne Byrd Payson. 210 pages, \$1.00.

*Christian Mass Movements in India.* By J. Wasikom Pickett. 382 pages, \$2.00.

BRUCE PUBLISHING CO., Milwaukee, Wis.:

*From Dante to Jeanne D'Arc.* Adventures in Medieval Life and Letters. By Katherine Brey. 138 pages, \$1.75.

CHARLES SCRIBNER'S SONS, New York City:

*God at Work.* A Study of the Supernatural. By William Adams Brown. 301 pages, \$2.50.

DOUBLEDAY, DORAN & CO., Garden City, N. Y.:

*Anne Sullivan Macy.* The Story Behind Helen Keller. By Nella Braddy. \$3.00.

HOLY CROSS PRESS, West Park, N. Y.:

*The School of the Eternal.* By James O. S. Huntington, O.H.C., and Karl Tiedemann, O.H.C. 208 pages, 75 cts.

LONGMANS, GREEN & CO. New York City:

*The Achievement of Nazareth.* By the Rev. C. D. Hoste. 251 pages. \$2.00.

THE MACAULAY CO., New York City:

*There Ought to Be a Law.* By William Seagle. \$1.25.

THE MACMILLAN CO., New York City:

*The League Year-Book, 1933.* Edited by Judith Jackson and Stephen King-Hall. \$4.50.

*Movies and Conduct.* By Herbert Blumer.

*Movies, Delinquency and Crime.* By Herbert Blumer and Philip M. Hauser.

*How to Appreciate Motion Pictures.* By Edgar Dale.

*Motion Pictures and Youth. Children's Sleep.* By Samuel Renshaw, Vernon L. Miller, and Dorothy P. Marquis.

*The Emotional Responses of Children to the Motion Picture Situation.* By Wendell S. Dysinger and Christian A. Ruckmick.

*Motion Pictures and the Social Attitudes of Children.* By Ruth C. Peterson and L. L. Thurstone.

MEADOR PUBLISHING CO., Boston, Mass.:

*A Diary of the Holy Spirit.* By Glory In Him. 128 pages, \$1.25.

OXFORD UNIVERSITY PRESS, New York City:

*What Is the Oxford Group?* By the Layman With a Notebook. 132 pages, \$1.25.

THE STRATFORD CO., Boston, Mass.:

*This World and the Next.* By Ellery H. Clark. 245 pages, \$2.00.

UNITED LUTHERAN PUBLICATION HOUSE, Philadelphia, Pa.:

*The Day's Worship.* Edited by Charles H. Foelch. 385 pages, 75 cts.

*The Mystery of Jordan Green.* By Margaret R. Seebach. 222 pages, \$1.00.

*Epistle Messages.* Sermons on the Epistles, Advent to Trinity Sunday. Edited by Hermann F. Miller. 252 pages, \$1.50.

## PAPER-COVERED BOOKS

JOSEPH F. WAGNER, INC., New York City:

*Franciscan Studies. The Ludwig-Missionsverein and the Church in the United States (1838-1918).* By Theodore Roemer.

RUSSIAN ORTHODOX THEOLOGICAL INSTITUTE, Paris:

*The Socialized Mind as Seen in a Soviet Collective Farm.* Pamphlet series No. 5, 1933.

## Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

## ANNOUNCEMENTS

### Memorial

KARL SCHWARTZ

In loving and grateful memory of KARL SCHWARTZ, priest and doctor, who departed this life in the peace of the Lord, December 8, 1924. "Of your charity pray for the repose of his soul."

### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

## BOARDING

### General

EDGELAND ACRES, LOXLEY, ALA. Wanted paying guests—comfortable house, good cooking, fine library. Plenty of hunting and fishing.

FLORIDA—Prospect Inn, Daytona Beach, Fla. A lovely home hotel, with all comforts. Running water, private baths, well heated house. Splendid service. \$5.00 per day. American plan. Write for information. MRS. M. McA. MARTIN.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to THE SISTER IN CHARGE.

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

WASHINGTON, D. C. Near cathedral. Large double room (for couple), fireplace, home-like, delicious cooking, every comfort. Also single room reasonable. Miss CARROLL, 3508 Lowell St.

### Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

### Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

## BOARDING—Continued

### Houses of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. 1748 Roosevelt Ave., Los Angeles, Calif.

SISTERS OF THE LOVE OF JESUS. ST. ANTHONY'S CONVENT, 949 27th Ave., W., Vancouver, B. C.

## CHRISTMAS SUGGESTION

CHRISTMAS BOOK: Loretta Ann Bliss' Meditations. Beautifully bound, blue cloth, silver stamping. Foreword by Bishop Gailor. Sixty pages. 75 cts. plus 10 cts. forwarding charges. P. B. WADDELL, Crosstown Station, Post Office Box 6308, Memphis, Tenn.

## LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

GOTHIC VESTMENTS, hand made, inexpensive, individually designed. Also stoles. Sent on approval. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

IRISH LINEN FOR THE CHURCH. Prices lower than in 1926. Buy now! Samples on request. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

## MISCELLANEOUS

\*FOR SALE IN WESTERN CANADA a good private school. Girls. Box A-979, THE LIVING CHURCH, Milwaukee, Wis.

SANCTUARY LAMP, antique Italian, silver plated, \$35. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

## NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth avenue, New York City.

## POSITIONS WANTED

### Clerical

SUCCESSFUL RECTOR desires change to parish offering opportunity for larger work. City preferred. Moderate Churchman, considered excellent extempore preacher, devoted pastor. Bishop's references. H-984, THE LIVING CHURCH, Milwaukee, Wis.

TWO PRIESTS, wishing to work together, seek parish which can be developed along Catholic lines. Both available at salary of one man with family. B-976, THE LIVING CHURCH, Milwaukee, Wis.

### Miscellaneous

CONCERT ORGANIST CHOIRMASTER, Conductor, now serving prominent cathedral, wants change. Recitals always ready. Excellent organizer. Large modern organ, good choir and opportunities to work are necessary. Address, ORGANIST-CONDUCTOR, THE LIVING CHURCH, Milwaukee, Wis.

## TRAVEL

LOOK! Comprehensive tour of the Levant, Italy, France, Central Europe. Free trip for securing members for select party. DR. MILTON BROWN, American Express, Cincinnati, Ohio.

## Canadian Church Union is Organized

New Society is Affiliated With Anglo-Catholic Congress of England; Layman President

TORONTO—The general organization meeting of the new Canadian Church Union took place in Toronto December 4th. A Dominion-wide society of this nature has been much needed in Canada in order to further the Catholic cause and to create a pivot around which the Catholic mind can work.

Because of the tremendous success of the Oxford Centenary celebrations held in Toronto November 4th, the arrangements committee was given the necessary impetus to go ahead with the organization of a Canadian Society.

### AFFILIATED WITH CONGRESS

This new Union has officially affiliated with the Anglo-Catholic Congress of England and the results should be in the form of added strength to the endeavor. The Rev. Fr. H. N. V. Tonks, secretary of the Overseas Association of the Congress, was the guest speaker at the organization meeting and accepted the affiliation in the name of his society.

A unique feature of the constitution of the Union is the clause stipulating the presidency to be always held by a layman. This proposal had the unanimous approval of both clergy and laity. The Dominion officers elected are: J. O. Elton, president; the Rev. C. M. Serson, S.S.J.E., vice president; C. I. Scott secretary-general, and F. R. Dymond, treasurer-general. There is a Dominion Council of six members; two of which are priests, two are laywomen, and two laymen. The vice presidency must in every case be held by a person in holy orders.

It is the desire of the Union to form chapters or groups across Canada; each chapter embracing a number of parishes. This action will be gradual to begin with and will develop into intensive organization.

### Anglican and Presbyterian Delegates Meet in Edinburgh

EDINBURGH—The third meeting of the conference between representatives of the Anglican communion in England and Scotland and representatives of the Church of Scotland and the Presbyterian Church of England was held here recently.

After further consideration of the matters referred to it, the conference adjourned until February, when a meeting will be held in London for the purpose of drawing up a joint report.

In view of the hostility of the majority of the General Assembly last May, it is considered probable that the conferences will be suspended. Quite clearly, no real advance can be made in the atmosphere at present prevailing in official circles; but private conferences with Catholic-minded Presbyterians will no doubt continue, and bear fruit in due season.

### Presiding Bishop of Japan Officiates at Brotherhood Of St. Andrew Service

TOKYO—St. Andrew's Day, coinciding this year with the American Thanksgiving Day, was well observed by the Brotherhood of St. Andrew in Japan. The members everywhere made their corporate Communion in their parish churches, while those on the campus of St. Paul's University made theirs in the university chapel of All Saints'. In the evening, the annual rally and re-consecration service was held in St. Andrew's Church, Yokohama, in the diocese of South Tokyo, under Bishop Heaslett, successor to Bishop McKim as Presiding Bishop in Japan.

### University at Shanghai Receives Many Gifts

SHANGHAI—St. John's University, Shanghai, has received several notable gifts recently. At the June Commencement the class of 1913, in honor of its 20th anniversary, presented \$2,200 to the university library for the purchase of books on the Far East. The class of 1903, which consists of but four members, presented the university with \$3,000 in remembrance of its graduation 30 years ago.

Through an alumnus, Dr. T. V. Soong, who resigned recently as minister of finance of the government of China, the famous library of Chinese books collected by the late Sheng Kung-pao, premier to the Empress Dowager under the Tsing Dynasty, has been presented to the University. This is perhaps the most valuable privately-owned library in China.

### School of Missions Conducted

RICHMOND, CALIF.—A School of Missions, emphasizing various phases of missionary work, was conducted during Advent at St. Edmund's Church. The Rev. Enoch R. L. Jones, Jr., is priest in charge.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### California

### THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees.

Box 20, La Jolla, Calif.

#### New York

### WILLIAM SMITH COLLEGE

FOR WOMEN  
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address  
Faye Huntington Klyver, Ph.D., Dean

### COLLEGES AND SCHOOLS FOR GIRLS

Continued

#### New York

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

#### Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

#### Wisconsin

### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music. Art. Domestic Science. Outdoor and indoor sports. Elementary grades. Progressive methods used.

### SCHOOL FOR BOYS

#### New York

### CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

THE PRECENTOR, CATHEDRAL CHOIR SCHOOL,  
Cathedral Heights, New York City

### THEOLOGICAL SEMINARIES

#### Massachusetts

### Episcopal Theological School

Cambridge, Mass.

Affiliation with Harvard University offers opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For catalog address the Dean

#### New York

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

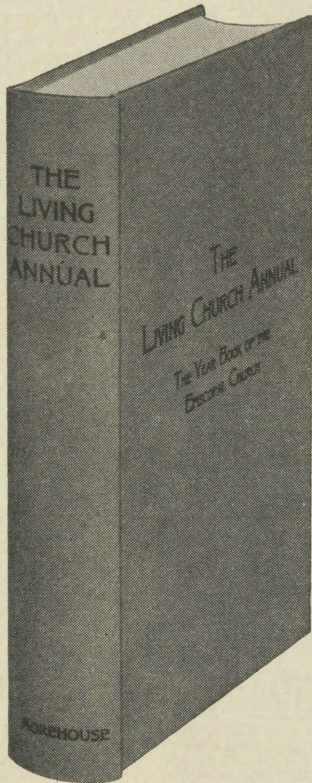
#### Virginia

### The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

# The 1934 Living Church Annual



**\$1.50**

The price has been lowered this year, but not in any way has the standard of the *Annual* been lowered. You will find the 1934 *Living Church Annual* as complete as the 1933 issue, which, as you will remember, contained many new features.

From January to January *The Living Church Annual* is a friend to Church workers. It is an indispensable book. Many times a day a busy Churchman will find need to refer to it for the valuable information the book contains.

Possibly the address of a distant clergyman is wanted, or certain statistical information on the general Church, or the number of communicants in a neighboring parish or diocese is needed, or, as many times is the case, the Church may wish to purchase a memorial of one kind or another. The leading merchants in ecclesiastical ware are advertisers in the *Annual*, because they know that the clergy and lay workers use it many times a day in their work.

*The Living Church Annual* is carefully compiled. It is a compendium of Churchly information—cyclopedic, statistical, institutional; and also a complete clerical directory. The editor spends a full year gathering, verifying, and correcting statistics and other material for this book. As the diocesan journals appear, information of all descriptions is carefully segregated, checked, and arranged for compilation in the Church's annual record book. During September and October diocesan secretaries and headquarters at The Church Missions House, New York, go over the compiled copy for final correction.

When the *Annual* appears in its familiar red cloth cover one knows that as far as it is humanly possible, the information in it is up to the minute—and a new friend replaces an old friend on the desks of Church workers.

## 1934 Church Kalendars

- THE DESK KALENDAR.** As in previous years, the 1934 Desk Kalendar contains the Lectionary pages reprinted from *The Living Church Annual*. . . . . **25 cts.**
- SCRIPTURE TEXT CALENDAR.** Illustrated in full colors with appropriate pictures from the life of Christ. Special prices in quantities. . . . . **30 cts.**
- THE CHURCHMAN'S CALENDAR OF DAILY BIBLE READINGS.** Very brief readings and meditations for every day of the year. . . . . **10 cts.**
- THE CHRISTIAN YEAR AND CHURCH KALENDAR.** Mounted on roller with ribbon for hanging in the home or sacristy. Used widely by altar guilds. . . . . **\$1.50**
- THE GIRL'S KALENDAR.** Twelve pages and cover. Contains days of the Church year, daily texts, etc. . . . . **35 cts.**
- THE ASHBY CHURCH KALENDAR.** A very useful Kalendar. Size of Kalendar back, 8 x 14 inches, with twelve Kalendar sheets, 8 x 9 inches. . . . . **35 cts.**

*Postage Additional*

**MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.**



# \$618,282

*To be collected by the Dioceses in  
December for the work of the  
general Church.*

Relying on pledges of members of the Church the dioceses notified the National Council to expect during 1933.....	\$1,490,269
Up to December 1st the dioceses had remitted	871,987
	<hr/>
<i>Balance to be collected in December.....</i>	<i>\$ 618,282</i>

THE NATIONAL COUNCIL HAS APPROPRIATED EVERY DOLLAR OF THIS MONEY AND CONFIDENTLY DEPENDS ON YOU, THE LOYAL MEMBERS OF THE CHURCH, TO MAKE GOOD ON YOUR PLEDGES.

WE RELY ON PARISH AND DIOCESAN TREASURERS TO REMIT PROMPTLY ALL MONEY DUE.

THE NATIONAL COUNCIL