

The **WITNESS**

CHICAGO, ILL., DECEMBER 24, 1931



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The Spirit of Christmas

By

BISHOP GEORGE CRAIG STEWART

JESUS! That was a name written at first below every other name, at the very end of the list of the Roman officer charged with the duty of the census of the district about Bethlehem. All day long the tired pilgrims have filed before the desk. At last the wearying record is complete, and the officer sets himself to cast up the column. A shadow falls across the page; he turns impatiently to the doorway, to see the figure of a stalwart man outlined against the setting sun.

"I could not come earlier," says the man—"the child was born last night."

"You are at the inn?"

"No, we arrived too late, the babe was born in a manger!"

"Your name?"

"Joseph!"

"Of what tribe?"

"Of Benjamin, of the house of David. We are the descendants of kings!" The officer did not even look up. The world was full of descendants of former kings. And now there was no king but Caesar, whose name was above every name.

"Your wife's name?"

"Mary."

"And the child's name is to be?"

"JESUS!" The voice of the man fondles the syllables. "It means the Savior of His people!"

"Jesus, son of Joseph, of the tribe of Benjamin," wrote the officer, and closed the book. It was the last name on the list.

And so it goes,—some write His name after their ambitions and pleasures and selfishness, but "God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow" in Heaven, and every knee of principalities and powers, and thrones and dominions, and angels and arch-angels, and seraphim and cherubim, and martyrs and saints; and every soul in Paradise; and the very demons in hell; and over all the earth at Christmas weak knees bow and tongues confess anew on the Feast of the Nativity, that Jesus Christ is Lord, to the glory of God the Father. The whole world is in love with Him. As a baby creeps across the floor to bend and kiss a bar of sunlight falling into the room, so the whole world loves the sunshine of the love of God in the face, and life, and words of Jesus Christ.

IN CONNAUGHT, Ireland, white candles will burn in every house before the family altar and the door will be left open that Mary may know the door would not be closed, if she came again this Christmas with the Holy Child. In Lyons, France, at the Foundling Hospital, the first infant on Christmas day will be accorded a royal welcome, in His name. In Naples and Rome the pifferari will come down from the mountains to play in front of all the carpenters' shops in honor of Jesus. In Armenia each household will gather round while candles are lighted and father tells the story; as the candles burn out and the story closes, the feast will begin, while salutations will go joyfully round, "The Gracious Birth of Christ, blessed by His birth!"

And it is a Blessed Festival! Blessed in its simplicity. That is the first note of Christmas. On this day we shall not argue about the existence of God. I know how tremendous is the mystery. The simplest words are the hardest to define. Let me hear you define "I," or "You," or "He," or "Live," or "Love," or "Be," or "Is." Each attempt will lead you into profundities of metaphysical subtlety far beyond your depth. I know how theologians attempting to define God seem to cloud the vision at times. Big words are impressive, but they usually conceal rather than reveal. I heard of a certain speaker to children who addressed them thus: "It may be, children, that some of you do not know what an epitome is: well, children, an epitome is a compendium, and compendium is synonymous with synopsis." I heard a professor once in class, give his definition of chalk: "Chalk is a combination of carminated shells of a class of infusoria called phormanifera." So if some theologian told you that the incarnation involves the homoousion and not the homoiousion relation between the first and second Persons of the blessed Trinity, and that it means that the divine and human natures of our Lord were united in hypostatic union, you might justly claim that all this is a metaphysical hair-splitting beyond the reach of the average man or woman. Let me see then, if I can simplify the statement. Every thoughtful person when he says, "God," is conscious of a touch of reverence upon his mind. Is there a God? I cannot know God as personal, except as He is incarnate. Study—

Chapel in Rome, the visitor strains to see, but finally gives up in despair; then a guide lends him a mirror, and looking down into it, he finds all the marvelous design and color wonderfully reflected. For ages men strained their eyes to catch a glimpse of God, but the light was a half-light; they caught but unsatisfactory glimpses. Then God sent His Son, the express image of His person, and brightness of His Glory, and we beheld in Him the unspeakable glory of God, and beholding, are changed into the same image from glory unto glory even as by the Lord the Spirit.

THE second note in the Christmas spirit is Merriment. It is more than joy, it is merriment. That is the increasing wonder of this strange religion of ours. Christianity is so solemn, and yet it has such a ring and fling of merriment to it. We do not say, "A solemn Christmas to you"—though the thought of the Incarnation brings us to our knees in the creed. We do not say "A Happy Christmas to you," though we believe the secret of happiness is with Jesus; nor "A Peaceful Christmas to you,"—though we carol "peace on earth, good will to men;"—but a "Merry Christmas!" Not cheerful, but merry; for cheerfulness refers to an even and contented disposition; not "gay" Christmas, for gaiety is characteristically self-indulgent; not a "jovial" Christmas, for jovial has in it the paganism and sensuality of Jove, but "merry," a word that is full of the wholesome laughter of a company. No one can be merry alone. It requires a crowd. And "Merry Christmas" means that a whole community is fairly dancing like children at a party.

Behind all the history of children's games, and decking of Christmas trees, and laughter, and song and carol, and cookery; of colored globes and shop-windows decked, of mistletoe and holly,—behind it all, is the joy, the actual merriment over the birth of a poor little baby, who turns out after all to be God, merriment over a cross, that turns out to be a secret key to success, and a throne in disguise, merriment over a grave, that turns out to be a door into the heaven of heavens. Was there ever such cause for bells swinging, and feet dancing, and hearts leaping, and songs caroling, as the arrival of God among men? Take all the bells of all the towers in all the churches in Christendom and hang them in one belfry and set them all ringing at once on Christmas day, bobs and bobs-royal and triple bobs-majors to the extent of their compass, and full ring of their metal, and their chimes have just one meaning. "His name shall be called Wonderful," booms a bell, wonderful in truth, wonderful in life, wonderful in death, wonderful in resurrection, wonderful in the Church, wonderful in His disciples! And another bell turns over, "Counsellor!" and another, "The Mighty God!" And another, "The Everlasting Father!" And all of them, "The Prince of Peace!"

THE third note is Generosity. Everyone gives gifts at Christmastide. At the touch of the Christ, selfishness is ashamed. "God so loved the world that He gave His only begotten Son." Love means giving. In New York State, in the Catskills, there is a lake. Many little streams flow into it, and one big stream

flows out of it to water the thirsty city of New York. Every day of the year that little lake gives hundreds of thousands of gallons of water to the great city. It is give, give, give. Over in Palestine there is another lake. Plenty of streams flow into it but none flows out. It takes everything and gives nothing. Do you know the name of it? The Dead Sea!

There is a story of a man coming home one Christmas eve from work. He was thinking of his children and what a good time they would all have next day. All at once he saw a little boy in the street, ragged and hungry, and almost frozen. He stopped and asked where his home was, and the boy said he had no home. Then the man took him by the hand and led him to his home and gave him something to eat and tucked him in with the other children. When the house was quiet, the father and mother began to prepare Christmas gifts. But nothing had been provided for the stranger. They were very poor and had been saving money for weeks to buy a goose for Christmas dinner. Well, they talked it over, and decided to do without the goose, and to have just potatoes and porridge for dinner, so the little stranger might have a merry Christmas too. So when the children woke next day, there were warm clothing and shoes for all of them, including the boy they had found. And how happy he was! By and by, they sat down for family devotions, and each child was asked to give a verse. When it came the turn of the stranger, he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Then he was gone. It was, so the story says, our blessed Lord Himself.

Songs of the Shepherds

By EDWIN MARKHAM

HASTE, O people: all are bidden—
Haste from places, high or hidden:
In Mary's Child the Kingdom comes,
the heaven in beauty bends!
He has made all life completer:
He has made the Plain Way sweeter,
For the stall is His first shelter and
the cattle His first friends.

He has come! the skies are telling:
He has quit the glorious dwelling;
And first the tidings came to us,
the humble shepherd folk.
He has come to field and manger,
And no more is God a Stranger:
He comes as Common Man at home
with cart and crooked yoke.

As the shadow of a cedar
To a traveler in Gray Kedar
Will be the kingdom of His love,
the Kingdom without end.
Tongues and Ages may disclaim Him,
Yet the Heaven of heavens will name Him
Lord of peoples, Light of nations,
Old Father and a Friend.

The Joy of Christmas

By

BISHOP JOHNSON

AFTER three hundred years of persecution the Christian Church persuaded Constantine to give a weary world one day in the week for rest and worship. The motive behind this gift was to give glory to God and the result was to give peace on earth, good will to men.

After three hundred years of Puritan opposition the Church has given us the feast of Christmas, the most joyous season of the year. The motive behind this gift was that of "joy to the world the Lord is born, let earth receive her King." It is curious that the institution which gave us Christmas should be looked upon as a joy killer. In spite of skeptics and critics the Church has given us also Easter because "Christ was risen from the dead."

The world has accepted these gifts but has ignored the reasons for them. It has used Sunday for amusements, Christmas to promote trade and Easter to display millinery.

Russia has wiped these festivals off the map and substituted others to proclaim the memory of Lenine and the glories of the Soviet. They have gone back to the drab festivals of pagan Rome which degenerated into orgies when the populace had forgotten the motives that inspired them.

Time was when our national festivals of Washington's Birthday, Fourth of July and Thanksgiving Day evoked a response which was known as patriotism, but unfortunately patriotism seems to need a war to revive it. So far as general observance of these gala days is concerned they have little relation to the motives which produced them. In other words the strength of the motive determines the observance of the day, and when the motive cools the observance changes its character. If the spirit of Sunday, Christmas and Easter are to be maintained it must be done by Christians. "Ye are the salt of the earth," said Christ, speaking in the Sermon on the Mount, not to the multitudes but to His disciples. This means that a Christian is one whose duty it is to preserve society from decay, by inserting therein the enthusiasm which is essential to joy.

WHEN I was young a small number of Christians observed Christmas by attending church at eleven o'clock. Thirty years ago larger numbers arose early and attended the Eucharist. Today the emphasis is, to a still greater degree, upon the midnight service. No doubt this is due to the fact that modern Christians had rather sit up late than get up early. Unquestionably there is something about the midnight service which is more dramatic. There is a peculiar thrill when one comes in from the bright lights of Christmas Eve to the softer lights inside. Undoubtedly too there are greater numbers who attend, but possibly the quality is not so good. There are features of midnight services, especially in down-town churches,

which are not conducive to reverence. It reminds one of St. Paul's caution about those who have eaten and drunken beyond the limits of good taste. Yet it does carry out the spirit of Christmas and we, who are too old to learn new ways, have to bow to modern edicts even though we are convinced that modernism, like jazz music and cubist art, is making an unintelligent mess of things.

However the vital thing is that, if Christians are to be the salt of the earth, they must not lose their savor because if they do the beautiful things in life which Christ has sanctified will be trodden under the feet of men. Society as a whole is like a cow in a haymow. The cow will soon starve to death because it hasn't the intelligence to preserve the hay upon which her nourishment depends. It will trample down and mess up the source of its living.

So Sunday and Christmas and Easter will soon be trodden under the feet of men unless Christians have sufficient enthusiasm left in them to be the salt which preserves the life of these institutions.

DICKENS' "Christmas Story" well illustrates what little children and unimportant people can do to prevent the spirit of scrooge from usurping the spirit of Christmas. It seems to me that a Christian who wanted to enjoy Christmas would have a poor sense of gratitude if he did not feel constrained to do that which Christ asked him to do in remembrance of Him. So strongly has the Church felt about this that it has made it a rule that a Christian who failed to make his communions at Christmastide and Eastertide was not in good standing. Certainly if he was standing at all it would be with his back to his Master.

It is not that the Church would want to take away at all the joys of Christmas but rather that she would forcibly remind us of our obligation to do our part in preserving the motive of the festival, in order that the joys might not peter out because they had lost their inspiration.

It would seem therefore that each individual Christian has an obligation on Christmas to bear witness to his love for Christ, unless he too has rejected Him and gone over to the crowd.

At Christmas one must feel a deep sympathy for the man without a home, without a country or without a Church. Such men may be individually of good character, but, having refused to be incorporated into these households of faith and love, while they escape the obligations attending such covenant relationships, they also forfeit the privileges incident to them.

If you find at this Christmastide that you are without enthusiasm, be honest with yourself and confess that it is rather because you have failed in your obligations than it is because someone else has deprived you of a privilege. It is the way God has made human society, whether for better or for worse, that the divi-

dends which you receive are the result of the talents that you invest. If you have buried your talent in the ground you will naturally be surly about it, and are scarcely capable even of appreciating or comprehending the joys of Christmas. The man who keeps his financial savings in a stocking instead of in a bank is the same kind of a man who believes that God is a hard master and therefore wraps his talent in a napkin, instead of identifying himself with the solvent institution which represents the spiritual capital of the world.

Gifts

By

HOPE HENRY LUMPKIN

BETHLEHEM'S quiet streets had never seen a sight like this. Even in the brave old days, when David's armed rabble had moved to mow a Kingdom down, and set the Shepherd lad upon a throne, such an event had not been witnessed in the simple town.

Whispers of great things had gone about the lanes and by ways of the place. Strange doings were heralded abroad. Some who had been late in seeking their homes a few nights before, had told singular tales of an unearthly yet wondrous light which had for a few brief moments garmented the houses and the distant hills. Soft breezes, whispering over and around had seemed to bring a strain of music so profoundly sweet and searching, that those who heard lifted their eyes skyward, as half expecting some angelic chorus to sweep in ringing symphonies across the darkened azure of the midnight skies. Heaven seemed very near that night.

Then to a poor and humble stable, rock-hewn, cold and inhospitable, where lay a peasant's babe, swaddled in cast off clothing, had hastened certain shepherds from the distant hills, proclaiming that this Babe was King,—no other than the Messianic Hope of Israel's Dream.

Strange things to happen in a country village! Why not in Jerusalem's turret crowned hills, not so far away? Why not where white robed priestly ministrants might echo Angelic Minstrelsy, and from the marble lined courts of the costly Temple, might waft back exultant Hosannas, while wreathing clouds of incense floated upward to the resounding skies?

And now again! Pad-padding down the twisting streets of Bethlehem had come strange messengers, riding the camels of the distant lands. Garbed in resplendent robes, they bore the look of men who had travelled far, bronzed and darkened by their days and nights of hill and desert toil.

Telling the story of the leading of a Star, which gave them rich omen of a newborn King, they entered not into the homes of wealth and station, though here and there in such they might have found a son but lately come to birth. But they came into the rough-hewn stable, and kneeling all lowly before that tiny Babe, they open and present rich gifts of consequential worth. Gold and Frankincense and Myrrh. Gifts such as only

a King could merit, and only a King receive. There, with that stable as a Palace, and that Manger as a Throne, they offer before Him and to Him, gifts of great and glorious worth.

The story ever bids re-telling and re-thinking.

For have we no Gifts to offer to Him now? Because we cannot bring the rich offerings of the Eastern lands; because we cannot kneel,—or would we have knelt in a stable—and make our offerings to Him there, have we nought to give?

This Trilogy of Treasures calls to careful pondering.

Is there not love? A gift more precious than the Gold of Ind? The gift which binds up broken hearts, and sees in every face, however beaten, broken and defamed, the image of the Lord of Life.

Is there not Service? A gift which rivals the sweet odors of the East, and sends the perfume of its deeds of helpfulness and hope to mingle with the Prayers of Saints around the Throne of God. Which sends out its hands of help wherever human souls may need, and stays not on its errands of mercy until all be healed. Surely such a gift may find a place before the King.

Is there not Sacrifice? Myrrh in its bitter perfume, may bring to some a message of gloom impending, but willing sacrifice,—a life laid down for others, a gift given for other's sake, is surely richer far to offer to the King, than the costliest spices or perfume of Araby's far strand.

Love, Service, and Sacrifice. Rare trilogy these three. Worthy to bring and offer now, as once again we listen for the Angel's Song. As once again we see the Light supernal break on Bethlehem's hills. As once again we come to kneel and worship Him, The King of Kings and Lord of Lords.

And as we kneel, and as we worship, and as we make our offering, wafted down the years, true now as then, there seems to come to us a whispered promise of Reality. "In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Bethlehem's Babe

By

PHILLIPS BROOKS

A BABE was born in Bethlehem many years ago. His parents were poor and He had no unusual advantages. He raised no army, He conquered no kingdom, He owned no real estate, and He had no bank account. Neither did He write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and obedience to the doctrines He inculcated, and He has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject His authority, to be the noblest and purest that ever have been uttered, and no man has been able to pick a flaw in His character. What will you do with Jesus who is called Christ?

NEW YORK CITY MISSION SOCIETY HAS ANNIVERSARY

The New York City Mission Society is celebrating its 100th anniversary. On the first Sunday in Advent, 1831, the Society was chartered by the state and recognized by the diocesan convention as "the diocesan agency for missionary operations within the city." Poverty and degradation had, even at this early day, begun to challenge the city fathers. Missionaries were already at work in the notorious Five Points section, where life was found by Charles Dickens in 1840 to be a subject of horrors. Both its impulse toward progress and its problems of crime and destitution were the inevitable accompaniments of the sudden growth of New York after the close of the war of 1812 and the opening of the harbors. The New York to New Haven steamboats had opened in 1818; trans-Atlantic steam navigation was inaugurated in 1819 and in 1825 the Erie Canal was completed for use. Hence it was a complicated city, with over 200,000 inhabitants, where the little band of City Mission workers undertook their ministry.

They had many a crisis to meet. In 1832 the dread Asiatic cholera attacked the city. Anti-abolition riots broke out in 1834. The following year was the fire in the lower part of the city, burning over thirteen acres and destroying over 700 buildings. In '37 was a sweeping financial panic, with much poverty and distress, unrest and disorder. Added to this, unsanitary living and pauperization were overcrowding the city's almshouses and hospitals. As a result as early as 1831 city missionaries were sent to visit these institutions. In 1847 the Mission to Public Institutions was inaugurated to fill the need already demonstrated by the City Mission, and by 1864 this work, grown to large proportions, was again placed under the direction of the City Mission Society.

As time progressed, interpretation of the Church's ministry progressed also. Along with classes and services for the lowly and visitation to the sick and the discouraged, grew a realization of the physical and recreational needs of families. First among its auxiliary efforts in this direction was St. Barnabas' House, begun in 1864 as a temporary shelter for homeless women and children, then and now. During the episcopacy of Bishop Henry Codman Potter there was a rapid expansion of the work of the Society; the purchase of the present mission house on Bleeker Street; services for French and Spanish people; the Italian Church of San Salvatore; chapel at the City Home;

the chapel at Bellevue; God's Providence House; Fresh Air work in New Jersey and in Connecticut.

Today that little organization, born in 1831 with one missionary and a budget of \$1,000, is closing its 100th year with a staff of more than 175 workers and a yearly expenditure of over \$325,000. Yet many demands, created by the emergency of this year 1931, are still unmet. In 1831 the Society operated a church school of 100 pupils; today the Society's chaplains officiate in 42 hospitals and homes for the aged, and in 16 prisons and reformatories where they minister to a daily average of 11,000 people. They care for burials in Potter's Field for more than 8,000 forgotten ones. The Society maintains three chapels of its own, which had an aggregate attendance of 51,295 at services last year. St. Barnabas' House shelters a daily average of 150 women and children. Last year the fresh air work gave 43,093 days' care. There is the work at Ellis Island where service is given emigrants and immigrants. There are the Goodwill Industries and the social service department, where nearly three times as many people have been helped during the past month as in the same month in any previous year.

That the Society has been able to carry on through the years has been due to the thought and support of generations of its believers—clergy and laity—the memory of whose faith and generosity it seeks to perpetuate in a manner commensurate with traditions they evolved. Its future lies in our hands.

RURAL WORKERS

The Rural Workers Fellowship now has an executive committee with the following representatives from the eight provinces: I. Rev. George B. Gilbert, Middleton, Conn. II. Rev. C. S. Allison, Warsaw, New York. III. Rev. William McClelland, East New Market, Maryland. IV. Rev. R. F. Blackford, Leesburg, Florida. V. Rev. C. E. Edinger, East Tomah, Mich. VI. Ven. David Clark, Fort Thompson, South Dakota. VII. Rev. Paul E. Engle, Bay City, Texas. VIII. Ven. William Bulkley, Salt Lake, Utah. The president of the Fellowship is Dr. R. J. Colbert of the University of Wisconsin, Madison. The secretary is the Rev. Val. H. Sessions of Bolton, Miss.

* * *

The corner stone of the new Japanese mission of St. Mary's was laid recently by Bishop Gooden in Los Angeles. The building is made possible by a generous grant from the National Council, though the local congregation of Japanese raised over \$15,000.

BISHOP BUDLONG CONSECRATED AT HIS HOME PARISH

The Rev. Frederick Budlong was consecrated Bishop Coadjutor of Connecticut at Christ Church, Greenwich, a parish he has served for the past few years as rector, on Thursday of last week. The new bishop was consecrated by Bishop Perry, with a large number of bishops taking part in the service. The sermon was preached by Bishop Freeman of Washington. The general theme of his address dealt with the necessity for maintaining the rich heritage the Church possesses and for its clergy to be truly consecrated to the great work of the ministry without yielding place to customs whose only recommendation is that they are novel and modern. "Nothing has contributed more to the weakening of the Church's influence than the compromises it has made with the world, in its vain and fatuous endeavors to secure a certain kind of popularity."

That the Church needs to relate itself more directly to the practical and vital concerns of men in the face of present world conditions was stressed in the last part of the sermon.

* * *

For many years we have heard a great deal of discussion in the church of the need for relieving the bishop of some of his financial and administrative duties which are essentially matters of business. Some have thought that the ideal would be to have a layman who was executive head of the diocese to assist the bishop and take care of the business matters, but others have feared in such position the birth of a lay pope. The Massachusetts Diocesan Council on November 16 set in motion a new plan in the appointment of Mr. Philip S. Stafford as field secretary of the Council. Mr. Stafford is treasurer of the Church of the Holy Name in Swampscott and has had experience both in business and in church work. He has already started to study the possibilities of the new position. Having such assistance, Bishop Sherrill will be enabled to devote more time to the distinctly spiritual work of the bishopric and especially to some of the smaller parishes. The plan for a field secretary is one which the Bishop has been hoping to see instituted for a long time.

G. M. D.

The Rev. Goodrich R. Fenner has been elected secretary of rural work for the National Council. He will work under the social service secretary. At the moment he is the rector of Christ Church, Dallas. He has accepted the new job.

Christian People of Many Races Gather for



Christmas in Our Kindergarten
at Fukui, Japan



Aomori Children Give
at the Shinjo Leper



The Annunciation in
an old Mystery
Play Given at
St. Mark's Miss-
ion, Nenana,
Alaska



Nurses of St. Luke's Hospital, Tokyo,
Present a Satire on Conscriptio as
a Part of Their Christmas Party



Crèche, San José de Gracia, M.



for the Joyful Observance of Christmas



Children Give a Christmas Play
at Leper Hospital, Japan



Outdoor Service for Navajo Indians
on Christmas Day at
Carson's Trading Post, New Mexico



Children of Six Races Participate in
This Christmas Festival at
St. Mary's Mission, Honolulu

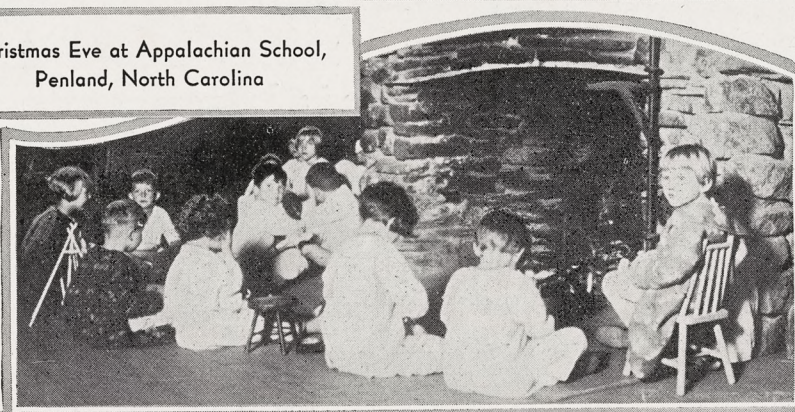


In Eastern Oregon Children of St. Andrew's
Church, Burns, Carry a Christmas Tree
and Other Gifts to a Needy Family



Children in Mexico City

Christmas Eve at Appalachian School,
Penland, North Carolina



NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Those who are honored by an audience with His Holiness, the Pope, are required to wear a hammer-tail coat and a boiled shirt even if it is ten o'clock in the morning. 'Tis said that the Pope was very anxious to see Mr. Gandhi as he passed through Rome on his way to India, but those homespun wraps proved too much of a stumbling block. Mr. Gandhi refuses to wear anything else; the Pope refuses to see anyone wearing anything but the court dress. So that ended the matter.

There are two people one simply cannot imagine dressed in formal attire; one is the Mahatma Gandhi and the other is Jesus Christ. The Pope of Rome has refused to allow one in his presence, and would, presumably, refuse to see the other for the same reason. A long way, that, from a stable in Bethlehem.

* * *

Speaking of the total of \$1,070,296 remaining outstanding on December 1st toward the budget of the National Council for 1931, Mr. Louis B. Franklin, treasurer, told the members of the National Council: "I call your attention to the fact that this whole sum is covered by pledges from the Church. The amount to be collected this year is not largely in excess of the amount due in the last months of other years, and the wonderful record of these other years gives assurance that the Church will once again demonstrate its loyalty and steadfastness. Please remember that this total is not a deficit, it is not a sum to be raised. Every penny of it is covered by pledges."

* * *

The Council voted an appropriation up to \$10,000 for restoring mission property in China, damaged by flood.

* * *

The Council deferred action on inaugurating work in India until the next meeting in February.

* * *

Mr. Burton Mansfield of Connecticut resigned as a member of the National Council. His resignation was unanimously refused and he has been asked to reconsider.

* * *

The Cathedral Shelter, Chicago, the Rev. David Gibson in charge, is one of the outstanding bits of social service work being done in this country. This week they are putting on the largest Christmas program in their history. More than 2000 baskets are being distributed and over a thousand will be fed on Christmas Day at the Shelter. At the county jail 1400 people will be remembered and at the city jail over 2000 will be brought

some Christmas remembrance. The Church Club of Chicago is also distributing relief, with five parties of children in different parts of the city, about 500 being entertained at each place — Chase House, the Cathedral Shelter, House of Happiness, the Atonement and Trinity Church. The Catholic Club of the diocese is also having a Christmas party for about 100 children on the 26th.

* * *

Mr. William Cooper Proctor, Glendale, Ohio, has been elected a member of the Council to fill the vacancy left by the death of Mr. Samuel Mather.

* * *

Great doings in Fargo, N. D., on the 16th when the Rev. Frederick B. Bartlett became the bishop of the missionary district of North Dakota. Six bishops participated: Burleson, representing the Presiding Bishop, Ingley of Colorado; Sanford of San Joaquin; Schmuck of Wyoming and Barnwell of Idaho, the last two having been associated with Bishop Bartlett in the field department of the National Council. The sermon was preached by Bishop Cross of Spokane.

* * *

Pennsylvania has just entered on its honor list of centenarians St. David's, Manayunk, Philadelphia, and Grace Church, Hulmeville. St. David's began its existence on November 26, 1831, when a notice was posted inviting the inhabitants of this village who were interested in establishing an Episcopal Church, to meet in the Academy at six o'clock on the evening of December 3rd, 1831. Fifteen persons appeared on the scene and de-

cided to proceed with the organization of a new church, to be called St. David's. This group grew steadily, and today this parish is one of the largest in Philadelphia. The present building was erected in 1880.

Grace Church, Hulmeville, was started with a Sunday School for families living on farms in this rural district in 1826, who were unable to get to St. James', Bristol, about four miles away, on account of the muddy roads in those days. Strangely enough, this first Sunday School was maintained by members of the Society of Friends, who furnished the money to start it, although it was considered a branch of the Episcopal Church in Bristol. The present church building was erected in 1830, and it became an independent parish in 1837. The Rev. Waldo D. Parker, of Langhorne, is the present rector, and the Rev. James C. Gilbert, recently ordained, is resident minister.

* * *

The Archdeaconry of Queens and Nassau, Long Island, at a recent meeting adopted some new rules regarding missionary clergy to be engaged henceforth. In the first place, they are to be regarded as missionaries of the archdeaconry rather than as settled incumbents of their several stations, and they may be moved about, or their work added to, by the archdeacon, under the approval, of course, of the bishop. Any new missionaries, also, are to be engaged on a monthly basis for at least a half-year before being accepted as missionaries of the archdeaconry. A schedule of salaries was also adopted

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for all missionaries, irrespective of the character of their stations, but it is not to be retro-active; a single man is to have \$1,700 and a married man \$2,000 and quarters; and an annual increase of \$100 is promised for five years. The maximum then reached is not to be exceeded while the clergyman continues in a missionary status. At the same meeting some drastic cuts in appropriations were made, reducing the budget of the present year, which was \$40,046, to \$31,107 for 1932.

* * *

Friends send me letters and even telegrams asking if THE WITNESS cannot afford a telephone. The answer to that is "No," but we have one nevertheless. So if you have any occasion to call me in New York ask the operator for "Beekman 3-9584," and when she insists, as she probably will, judging from reports that I receive, that THE WITNESS has no phone, you be just as insistent. And jot the number down please — "Beekman 3-9584" if you are apt to have any use for it, for we did not get into a new office in time to have it listed in the new phone book.

* * *

The quotas for 1932 for general and diocesan missions and related projects was recently meted out to the congregations of Long Island. The total is \$207,296. Two congregations are apportioned quotas in excess of \$10,000; seven more have between \$5,000 and \$10,000; forty-three more have from \$1,000 to \$5,000. The largest group, a hundred and six, have amounts from \$100 to \$1,000, and eighteen have less than \$100.

* * *

All of the domestic missionary fields are not in the far west. In the diocese of Lexington, for example, there is the Big Sandy Valley, two hundred miles long, with 37,000 people along the highway to say nothing of the many thousands in the mountains on either side. In this vast region there is but one priest, with two small buildings converted into chapels and one portable church for equipment.

* * *

Bishop Perry has appointed a committee to cooperate with the Brotherhood of St. Andrew consisting of Bishops Ferris, Darst, Cook, Stevens, Hobson, Stewart and Juhan.

* * *

Parishioners of Christ Church, Poughkeepsie, N. Y., turned out in great numbers on December 6th to honor their rector, the Rev. Alexander G. Cummins, who celebrated the 31st anniversary of his rectorship. He was presented with many gifts, including a Prayer Book, from the Oxford Press, which has recently been on exhibition in New York. A Prayer Book, mind, not a Missal. Two stained

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glass windows, memorials, were also unveiled.

* * *

The Rev. Herbert J. Dowling, recently ordained priest, has become the chaplain of the state sanatorium of Rhode Island, succeeding the Rev. Irving A. Evans, rector at Lonsdale, who has been chaplain for fifteen years. Because of the effective work done by Mr. Evans the hospital care of all non-Catholics has been turned over to the Episcopal chaplain.

* * *

Bishop Lemuel H. Wells, retired bishop of Spokane, celebrated his 90th birthday on December 3rd. Bishop Huston of Olympia was there, as were many clergymen. The story of his life is one of thrills. He came to Washington in 1871 to a land of virgin forests, full of savage Indians, bandits, bears, wolves and cougars. He became the Bishop of Spokane in 1892. The district had then six recorded communicants. When he resigned in 1915 there were 3,000 communicants, 20 clergy, six parishes and 54 missions, and a number of diocesan institutions. In the city of Tacoma, diocese of Olympia, practically all of the five churches now in use were built by this devoted missionary.

* * *

The Bishop of Washington and the clergy of the cathedral gathered with the cathedral workmen on December 9th for the funeral service of Alexander Mowatt, veteran stone-cutter. In 1912 Mr. Mowatt set the first stones in Bethlehem Chapel where his funeral service was held.

* * *

Miss Edith D. Johnston, director of the Every Member Canvass at St. John's, Savannah, Georgia, was presented with a loving cup at the annual parish supper on Dec. 4th. On the cup was inscribed, "They said it couldn't be done, so we went ahead and did it." The canvass in this parish, under Miss Johnston's direction, began in May with careful preparation which ran right through the summer. "The every member canvass," says Miss Johnston, is a process, not an event." The results in the parish bear her out.

* * *

Declaring that the Church has failed in large measure in her task with regard to religious education in the past, the Rev. Cyril Hudson, Britisher who is this year on the faculty of the Berkeley Divinity School, predicted a revolt against the "tyranny of mechanically-minded scientists" and revival of religion within the present generation. He said all this at the Western Seminary the other day where he delivered the Hale Sermon. "The days are long gone by in most places when teaching from a pulpit or from an episcopal throne is accepted as authoritative

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and true simply on grounds of its source. Every Christian teacher of today, at least outside the Roman Communion, must respect the intellectual freedom of his disciples; he must guide, not drive; educate, not dictate."

* * *

St. Luke's, Scranton, Pa., the Rev. Robert P. Kreitler, rector, in their Every Member Canvass, conducted the second Sunday in Advent, went over the top by several hundred dollars not only with their parish budget, but also with the diocesan and general Church program. It was the first report received by the authorities in the diocese of Bethlehem and naturally bucked them up a great deal.

* * *

The oldest church building in the diocese of Olympia, St. Luke's, Vancouver, built in the far off days of 1871, was destroyed by fire on December 6th. The tower, recently repaired, contained a bell which became detached from its beam. It came toppling to the ground, setting up a great shower of sparks which also set fire to the rectory, but it was put out before a great deal of damage was done.

* * *

The teaching mission on the great commission was held in the diocese of Lexington from December 6th through the 20th, with the attendance at all parishes and missions exceeding expectations. Reports came in also from this diocese that the every member canvass has been very satisfactory.

* * *

Romance developed in Smoke Hole—of all places. It is the name of a settlement in West Virginia where Captain Edward Hodgkinson of the Church Army has been at work among the mountain whites. Miss Adelaide Beatrice Moulson has been in training as a nurse in order to assist him in this work. They were married the other day in Massachusetts, and started immediately after the ceremony in an automobile for West Virginia.

* * *

A Brotherhood Chapter has been organized at St. John's University, Shanghai. It is expected that it will be the beginning of a national Brotherhood organization in China.

* * *

There seems to be considerable rivalry among bishops as to just which one has the "largest" diocese. The bishop of Huron, Canada, recently claimed it but he was set back by Bishop Fiske of Central New York, whose statement was published far and wide. Now along comes Bishop Abbott of Lexington who says that he can leave his see city and travel to Pisgah by way of Versailles, Paris,

Frankfort, London, Berlin, Corinth and Athens, with a side trip to Paradise.

* * *

The diocesan paper of Florida, *The Church Herald*, has been suspended due to lack of cash to carry it on.

* * *

Christ Church, Red Wing, Minnesota, celebrated its 60th anniversary on December 6th. It was consecrated by Bishop Whipple in 1871. Last Sunday in this parish they had the "White Gift" service, when every child and teacher in the Church School brought a gift of some stable food, wrapped in white paper, and placed it in the manger. The gifts were later given to the visiting nurse of the city for distribution to needy families.

* * *

Bishop Maxon, Tennessee, is enthusiastic in his praise of the mission on the great commission, now under way in the South. His is the only diocese so far where the entire field has been reached. In many other parts of the province the mission has been put over until Epiphany or Lent so as not to conflict with the every member canvass.

* * *

A young men's conference was held in the diocese of Chicago sponsored by the Brotherhood of St. Andrew. There were addresses by Bishop Stewart, who urged these young men to "expose their personalities to the Person of Christ as a means of attaining success"; by Mr. William Pelham, prominent layman of the diocese, and the Rev. George W. Ridgeway of River Forest, who urged them to devote themselves more actively to Church work. One of the most interesting addresses was by Mr. Charles H. Kingman, high school principal, who said that young people were thinking seriously these days.

As proof of his contention, Mr. Kingman cited results of a questionnaire which he recently submitted to 150 senior students at the Ottawa High School. He asked what they expected to receive from the school and community and what they expected to give. Among the answers to the first were: protection, a trained mind, training in character, politeness, control of temper, control of personal habits, humility, self-reliance. Answers to the second included: loyalty and appreciation, right conduct, the ability to judge between right and wrong, service, honesty.

So you see, if these youngsters were not merely handing their Mr. Kingman a line, there is evidence that young people are not marching on the road to ruin.

* * *

A letter from a senior warden in Vermont who wants to start a drive

S. O. S. CALL

Help save St. Philip's Junior College and Vocational Institute! The State Department has put a time limit on the payment of our deficit, which is January 1, 1932.

The school must raise (\$5000) by the first of the year, 1932, or lose its rating by the State Department of Education. Dr. F. D. Oppenheimer, a trustee, has pledged the first (\$500), provided we can get nine others to pledge like sums, or smaller ones. We have just secured two others who have pledged similar amounts.

We are making a general appeal to Churches, individuals and organizations to come to our assistance. This year, we have signed affidavits to the effect that the school would run on a cash basis or close.

St. Philip's Junior College is the only Church school West of the Mississippi, Class "A" school, rated by the State Department of Education, and the only Junior College in San Antonio for Negroes. It has the endorsements of the Mayor of the City, Chamber of Commerce and Bishop Capers of the Diocese of West Texas.

The enrollment has increased one hundred per cent this year. Gifts may be sent to our treasurer, Mr. Ned McIlhenny, Vice President of Frost National Bank or to Rt. Rev. W. T. Capers, 108 W. French Place, San Antonio, Texas.

Thanking you in advance for your consideration of us, I am

Faithfully yours,

A. BOWDEN,
President.

Miss Artemisia Bowden, President of St. Philip's Junior College, is striving to raise \$5,000, as the lowest sum possible by which she hopes to save the institution from losing its rating as a Class A, Junior College.

St. Philip's Junior College is at the highest peak of its success in every phase of its work. It has the strong endorsement of the State Department of Education, the enthusiastic applause of the Chamber of Commerce and of the City government and it also has the hearty cooperation of our public school system. Added to this, is the record of attendance, which is beyond any year of its history.

The college's present embarrassment is due to the terrible financial depression that is upon our whole country and for this reason the school has had a most difficult and trying experience in carrying on its current expenses. It would indeed seem a crime against the years of noble effort that Miss Bowden has made to bring this school up to this high point of efficiency, to allow it to lose its standing just for a comparatively few dollars. The friends of the Negro people should realize that St. Philip's Junior College is offering wonderful advantages to this race. No money could be better invested in behalf of the Negro people than to support Miss Bowden in her campaign to raise this \$5,000.

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for the relief from solicitation of senior wardens. His name, of course, is listed in the diocesan journal, handy for the innumerable people who are raising cash for one thing or another.

* * *

The young people of Chicago are bound, sooner or later, to have a Cathedral. The other day they presented some more cash to Bishop Stewart for that purpose—\$4,424, bringing the total to more than \$16,000. Seven hundred of them came to St. Luke's, Evanston, for a service of presentation.

* * *

Mrs. Stuart Burgess has become the secretary of the Church Mission of Help in Alabama.

* * *

The Chapel of the Resurrection, a rural mission in connection with Grace Church, Anniston, Alabama, has been torn down and moved three miles further out from town. The reason was to get nearer the center of the membership. This chapel ministers to a strictly rural population, none of whom were Episcopalians when the work was organized nine years ago. To date, there have been 201 baptisms and 67 confirmations, practically every one of whom were brought into the Church through the influence of the chapel. For the past six years, Grace Church has maintained a Sunday School bus, which has gathered the children who have no transportation and who live at a distance from the mission.

* * *

Record confirmation class for La Junta, Colorado, was presented to Bishop Ingley on the second Sunday in Advent when 18 were confirmed. They were presented by the Rev. H. N. Cooper, recent Nashotah graduate, whose missionary jurisdiction covers the entire Arkansas Valley, an area larger than a number of eastern states.

* * *

The Young People's Fellowship of the diocese of Quincy gathered at Trinity, Rock Island, Illinois, recently at the invitation of the rector, the Rev. Rodney F. Cobb. There was a business meeting on Saturday—and of course lots of fun too—and on Sunday a great service with Bishop McKim of Japan as the preacher.

* * *

Churches throughout the country are to set aside February 14th as Race Relations Sunday. The purpose of the day is to promote better racial relationships. The Federal Council of Churches is sponsoring it and is now sending out literature showing how best to observe the day.

* * *

The mission on the great commission got under way in Florida with a great day at Port St. Joe, though

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most of the parishes and missions of the diocese will not undertake it until this coming spring. The eleven o'clock service was held in the Methodist Church, with many of other communions joining us in worship. The celebrant and preacher was Bishop Juhan. After a picnic luncheon the program of the great commission was put on in the lobby of the local hotel, with addresses about the work locally, about the work in Florida, about the mission work of the Church, both at home and abroad. The speakers, in addition to Bishop Juhan, were Mrs. W. P. Cornell, executive secretary of the diocese, the Rev. J. L. Provost, once Archdeacon of the Yukon and now in charge at Panama City, Rev. Gladstone Rogers of Marianna, and Miss Margaret Weed, Mrs. John G. Ruge and Major A. Korst, who spoke for the laity of the diocese.

* * *

Imagine this: in the diocese of Texas there was a dinner the other evening for the vestrymen and clergy of the diocese, at which the clergy remained silent. Anyhow that is the report as we get it. Bishop Quin sent out word to the clergy in advance telling them that they were to let the laymen do the talking. There were 170 vestrymen present, some traveling three hundred miles to get there. Whether they all talked or not I was not informed.

* * *

St. Andrew's Chapter Guild, Providence, claims to be the oldest Churchmen's Club in continuous existence in the country. They observed their 36th anniversary this week. There are 584 members, drawing from a wide radius, including towns in Massachusetts. They have a country home which is put into operation in the summer. Then too they have a 22 piece orchestra. Quite a club, what?

* * *

The Rev. Charles Campbell, recently ordained by Bishop Ferris, has been instituted as rector of Trinity, Fredonia, N. Y.

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Mexican parish papers publish the names of godfathers and godmothers along with the names of those baptized.

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Hebrew, Indian, Chinese and Negro were among the candidates confirmed lately at All Saints, Henry Street, New York City.

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The Rev. David W. Howard has resigned as rector of St. Luke's, Norfolk, Virginia, after serving for 24 years.

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Bishop Davis of Western New York is to be enthroned as Bishop of Western New York at St. Paul's Cathedral, Buffalo, on January 15th. On the first of January the present

diocese of Western New York becomes two dioceses, with Bishop Davis presiding over one and Bishop Ferris over the other. Bishop Davis at the moment is Bishop Coadjutor.

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Here is another mission on the great commission, this time in North Carolina—on the whole well attended. We will have an article for you presently about this whole business written by the Rev. David Cavill, secretary of the National Council, who in large measure has been running it.

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An Indian woman confirmed by

Bishop Whipple fifty-three years ago—her Indian name is Good Bear Woman but she is known as Susan Windrow—is still one of the most interested Church workers in the diocese of Minnesota. At Prairie Island, where she lives, the Indian women have had a Woman's Auxiliary sewing society for more than thirty years.

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Japanese in the White River Valley, state of Washington, diocese of Olympia, since the death of their missionary, the Rev. Paul Ito, last spring, have been under the care of a

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York

"The Little Church Around the Corner"
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Sundays: 8 and 9 A. M. (Daily 7:30)
11 A. M. Missa Cantata and Sermon 4 P. M. Vespers and Adoration Thurs., Fri., and Saints' Days, 2d Mass at 10.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

young Japanese physician, Dr. Shigaya, a product of the mission and a keen Churchman, who combines his work of healing with the service of the Church. He was recently married. The latest news of him is that he now intends to study for the ministry.

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St. John's Mission, Spencer, central New York, has but seven communicants, and yet from that small group comes a future missionary, a young woman now in training.

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The new suffragan bishop of Mexico, the Right Rev. Efrain Salinas, on Sunday, October 25th, was inducted into office and confirmed his first class, five girls from Hooker School. The long service, all in Spanish, with Mexican flags in the procession, crowded the Church of San Jose de Gracia, in Mexico City. All the Mexican clergy were present, except one who was ill. Bishop Salinas has been assigned the oversight of all the Mexican missions.

* * *

A family in Calvary parish, Pittsburgh, Pa., ever since the days when their children were very small have hung an Advent Buzzard in their hallway during Advent. This is a strange ungainly creature made something like a scarecrow, very repellent. Every time a member of the family goes up or down stairs, he strikes the horrid creature a

vigorous blow and exclaims, "I cast away the works of darkness and put upon me the armor of light." The rector of Calvary last Lent had one of these hateful birds hung in the hall of the parish house and every one who passed it was bidden to strike it a blow and say the Advent motto.

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Dr. Hilary Clapp, an Igorot of Bontoc, known to numbers of Church people as one of the early products of the Philippine Islands mission, has been appointed representative in the

Philippine legislature, the first Igorot so honored. The Philippine Herald describes him as the recognized and trusted leader and spokesman of 300,000 mountain people. He is also public health officer for Bontoc province and director of Bontoc Hospital. An excellent maiden speech to the Legislature, printed on the front page of the Herald, pleads for good roads, village schools, and health education, that the mountain tribes may make their contribution to the progress of the country.

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