

The **WITNESS**

CHICAGO, ILL., DECEMBER 19, 1929




The Lord of the World

By

G. A. STUDDERT-KENNEDY

COME sail with me o'er the
golden sea
To the land where the rainbow
ends,
Where the rainbow ends,
And the great earth bends
To the weight of the starry sky,
Where the tempests die with a last
fierce cry,
And never a wind is wild.
There's a Mother mild, with a
little Child
Like a star set on her knee,
Then bow you down, give Him the
crown
'Tis the Lord of the world you see.

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THE SECRET OF CHRISTMAS

By

G. A. STUDDERT-KENNEDY

HOME, sweet home. I think for my part I could sum it up in those three words. They are short words with long meanings. Poets and masters of language have tried to express what they can mean and failed. They reach down beneath the powers of speech and find the silence of the soul. A home, A place into which I can come, shut to the door, draw the curtains, bar the world out, and find a refuge. But there is a danger in that. A home should be more than a refuge—a place to which I can go to get away from the world. Deep down within me there is something which does not want to get away from the world. I do not want to bar it out of my home, because I cannot bar it out of my heart. I love the world.

THE NARROWNESS OF SELF

Love does indeed begin at home, but it cannot end there if it be true love. There is something mean and selfish about the home that is merely a refuge. To be so happy at home that one has no care for the homeless is to make of home not heaven, but the ante-room to hell. I was asked once to write down what I would do if I had a million pounds. I thought for a good while but nothing would come into my head but three strange verses of poetry:

I would buy me a perfect island home,
Sweet set in a southern sea,
And there would I build me a paradise
For the heart of my love and me.

I would plant me a perfect garden there,
The one that my dream soul knows,
And the years would flow as the petals grow,
That flame to a perfect rose.

I would build me a perfect temple there,
A shrine where my Christ might dwell,
And then I would wake to behold my soul,
Damned deep in a perfect hell.



"FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOR, WHICH IS CHRIST THE LORD."

There is a great truth in those last two lines. The beautiful picture in the first two verses and a half is not a beautiful picture really, because it is an utterly selfish picture, and selfishness is not, and never can be, beautiful. There are a good many homes that look beautiful enough, but there is this narrow, rotten selfishness eating away at their hearts. I have been in such places. There is everything you could wish for in a fine, well-ordered house. They are jolly, and there is plenty of pleasure, laughter, and fun. And yet there is something hard and vulgar about the

very air you breathe. They get on all right together, these people, because they have all they want and do not ask much of one another. But there is no depth in them. They have barred the sorrow and suffering of the world out of their hearts and out of their home. There is in their lives no place for sacrifice. They do not know what it means.

HAPPINESS: SHALLOW—

However much I work and give, however hard I try, there is so very little that I can do in the face of what needs to be done. The world does not bear thinking about. I must forget it. I often feel like that, and yet it will not do. I cannot rest content with the happiness that forgets. That brings me to what Christmas means to me. The birth of Christ. There is in Him a new kind of happiness which remembers, always remembers, but is happy still. There are those two kinds of happiness in the world. The happiness that remembers and the happiness that forgets because it dare not remember. The happiness that forgets is the cheaper and more popular brand. There is a lot of it about at Christmas-time. There are millions who keep Christmas without Christ. I do not envy them. If Christmas only means Bank Holiday and a day of pleasuring, it is a poor thing.

—AND SINCERE

I am old-fashioned. I find the joy of Christmas in a church. There is a quiet hour early on Christmas morning, when mother and I kneel down to pray, and there is someone there to meet us. I am sure of that. I am as sure of His presence as I am of hers. Christ can be born again on Christmas Day, and we can say with quiet joy and certainty: "Unto us a child is born, unto us a Son is given, and His name shall be called Wonderful." That is the meaning of Christmas. Emmanuel. God with us.

Without that hour of quiet communion Christmas would mean but little to me. Well, you can have that without going to church or chapel, you say. Maybe you can. But you cannot have it without thought and prayer. You cannot have Him unless you seek Him. And there is a certain preparation to be made, too. It is plain and simple, but it must be done. You must be sorry for any dirty thing you have said, or thought, or done. You must be ready to forgive those who have done you wrong, and you must want to lead a white life. Those are the conditions, and there is no Christmas without them. You should also have sought out someone in need and done your best to help wisely and generously. Then take the one you love the best and seek the Christ that you may take Him home with you, and He may make it home, sweet home.

All this is very old-fashioned, but Christmas is old-fashioned. Love is old-fashioned. Goodness is old-fashioned. Prayer is old-fashioned. Such things do not change, thank God. The Christian religion is not really anything that can be said; it is Someone to be met, and loved, and worshipped. It is a peace that passes understanding, and that, therefore, passes speech. I do not believe in Christmas without the Christian religion; it is no good. The secret of Christmas is known only to those who want very much to be good and desire the help of Christ to make them so.

Only in Him can I find home to hide me,
Who on the cross was slain to rise again;
Only with Him my comrade God beside me
Can I go forth to war with sin and pain.

No Room at the Inn

A Christmas Story by
WILLIAM CASH, JR.

SO THIS is Bethlehem at last. What a crowd! To force a way for a camel is as difficult as threading a needle. It will be good to stretch tired limbs at the inn. For travellers and sojourners an inn spells a welcome as grateful as it must be for a man who has been rescued from footpads. After such a journey bodies feel beaten and bruised. How fortunate too that we sent letters in advance to reserve space for us at the caravanserai—it will be crowded out tonight; the village is quite small, but there are many hundreds who call themselves sons of David. Send the asses and the camels away to the stables, the inn is full already; what should we have done if they had not known we were coming!

Look! Already the landlord has had to turn those two away. He keeps on repeating "No room, no room." Poor girl, did you notice how her husband pleaded for her. Certainly in her condition it is very hard. Still there is undoubtedly no room and we can hardly be expected to turn out for them. Her child might be born this very night and the landlord cannot be blamed if he refuses to take such poor wayfarers into his inn at a time like this when he has so many guests of importance. At any other time it might be different. King David would be surprised at the present condition of some of his descendants—they have certainly come down in the world.

Well, they will find shelter somewhere else—a barn perhaps, or a cowshed. Anyhow, we shan't be disturbed in the middle of the night. After all is said many others must remain outside tonight. There are those poor shepherds whom we passed this evening as our camels bore us under the hillside, they will be out all night watching the ewes and guarding their flocks from the wolves. Good shepherds they are so the landlord says. We have heard many stories when we were children of the risks they will run to rescue one errant sheep, yet often nowadays they do not own their own sheep, but are hired for the task by landowners in the towns, and then they will go fast asleep and the wolves tear and scatter the sheep. At least, whether they are hirelings or no they have no imagination and never realize what they are missing in life.

Now let us take a glance at our companions for the night. Here is a group gathered round the fire discussing politics, the latest news from Rome, this iniquitous system of taxation, the question of the independence of Judea. Another smaller group in the corner are waxing hot over a religious controversy. One of the rabbis in Jerusalem, it appears, has had the audacity to challenge a well-recognized interpretation of the law of Moses. The man who is getting the worst of the argument rides off in triumph just as his antagonist was pluming himself on his dialectical skill, with the sententious remark, "Wait, when the Messiah comes He will tell us, and you will see that I am right, all phylacteries should be that breadth and no more."

By the doorway two lawyers are putting their heads together over an abstruse conflict of authorities on the problem of tithing herbs. There is no time to be lost, the case will be heard tomorrow and there is no quiet spot where they can talk without being disturbed. Even where they are now the landlord is continually brushing past them to turn away another late comer. There is no room—he is getting quite angry at the continual argument. It is time that people realized that every inn is packed to the doors tonight.

Meanwhile the largest group are discussing business—the price of corn in the Egyptian market, the rate of gold exchange with the East, the changing fashion in slaves for the Greek millionaires, the fluctuations in the demand for frankincense, myrrh and other spices, the difficulty in obtaining reliable labour for the vineyards, and the economic effects of the growth of population. The last topic reminded one speaker of the poor girl who had been turned away an hour ago. Of the artisan class obviously—and what a pitiable lack of foresight—no care for the morrow—that class of people never seemed to realize their responsibilities. Another interrupted with some cutting remark upon their growing lack of respect for their betters. Only last Sabbath he had found the best seats in the synagogue already filled by a village carpenter and his son. And nowadays their children so often did nothing to support their parents—it was the fashion to think themselves as clever as the wisest doctors in the law, when they were scarcely out of their teens, and then to dash off to the desert when they were a little older and join one of those revolutionary bands like the Zealots.

Well, at least with all our troubles and anxieties we can eat, drink and be merry—it is cozy inside. Bring more lights—if only someone knew of a light which would last for ever—the nights are getting colder—let us draw up to the table—this inn is famous for its cooking—this is better than a supper of bread with a single cup of wine—which is all those poor things outside will be able to afford, with a fig or two perhaps if the trees by the roadside are not all barren. Still even foxes have holes and birds have their nests, they will all find shelter of some sort. Let's go to bed.

* * *

What did that slave girl tell you when she woke you this morning? Only some queer tale of lights in the sky last night and a sound of singing over the hills—so she was told by some befuddled shepherd outside the door at dawn. Really these people will believe anything. We shall be told next that their sheep were saying their prayers on their knees. We have other things to attend to. Give us the parchment roll with Caesar's superscription—everyone's name must go down—have you all signed? If so, let us be off. They are going to take the roll round amongst those unfortunates who had to spend last night in the stables and outbuildings. Everyone must be entered, they say, even the last newborn child. It might well be called the World's Doomsday, only that sounds ominous on such a glorious morning. It was a splendid sunrise. How strange that sun must seem to the eyes of the babe born in the night who

sees it for the first time. Farewell, the inn is emptying fast. Look how that hen there is gathering her chickens out of the path of the camel's feet and sheltering them under her wings, and there you can see from this rise a splendid view over Jerusalem. What a fine city—rather different from that miserable village, Bethlehem; still the inn was comfortable and at least we can boast that we slept last night at a place which was once the Cradle of a King.

Christmas Customs

CHRISTMASTIDE, here, there and almost everywhere, is the children's season, when stockings are hung by the chimney with care, or little shoes carefully placed where Santa won't miss them. Even though he's called by a different name in every land—and takes many guises in his legendary travels on Christmas Eve—this jolly old saint is eagerly awaited by millions of children, tremendously good in preparation for his exciting visit.

And when children in foreign lands are not awaiting Santa or enthusing over the Christmas tree they may be out singing carols, just as they do in America.

Little French children, each one bearing a lighted taper, carry aloft a creche (a little manger) on Christmas Eve while they sing their carols through the villages of France.

While in Russia youngsters costumed to simulate the animals in Christ's manger venture forth on Christmas Eve with their lighted candles—a spectacular sight as they sing Christmas carols—Kolyada songs. In Russian tradition Kolyada, the spirit of Christmas, was personified by a white-robed maiden who was driven in a sledge from house to house. The young people who attended her sang carols and received presents in return.

TRADITION OF GIFT-GIVING

Christmastide has been a time of gift giving ever since the Roman Empire, when, at the January Kalends, "men gave honeyed things, that the year of the recipient might be full of sweetness; lamps that it might be full of light; copper and silver and gold that wealth might flow in amain."

These presents were a sort of charm for the New Year, based on the principle that as the beginning was so would the rest of the year be.

But for centuries the giving of gifts at the Yuletide has had its personification in a legendary character of infinite fascination for children.

Young hearts beat fast at the mention of his name—this jolly patron saint of Christmas, Santa Claus, St. Nicholas, Kris Kringle, Knecht Ruprecht, Pere Noel—called by a different name in every land, but always the same lovable, mythical character who brings presents to good children and a rod to naughty ones.

DUTCH BROUGHT SANTA TO AMERICA

In Holland, December 6 is St. Nicholas day, when the saint appears to warn little boys and girls to be

good if they expect any Christmas presents. These he delivers himself, travelling over the housetops on his horse, dropping gifts down the big, wide chimneys. And in the morning, little Dutch children find their shoes which they placed so carefully by the hearth filled with pleasant things.

Santa Claus and Kris Kringle are other Dutch names for St. Nicholas. The elfish old Santa we know so well was brought over to America by the Dutch settlers—and when he arrived Santa discarded his horse for a team of prancing reindeer.

In Germany Santa adopts several personalities. Knecht Ruprecht, a legendary personage dressed in a white robe, a mask and a flowing beard, appears on Weihnachtsabend (Christmas Eve). If the children have been good he rewards them with apples, nuts, gingerbreads and toys; if not he leaves a birch rod for punishment.

Sometimes this gift-bearer is called St. Nicholas. Sometimes he is called the Christ Child. In some parts of Germany the Christ Child alone is said to go from house to house leaving gifts. And in some regions St. Nicholas and the Christ Child make their rounds together.

From rural Austria came the custom of placing a lighted candle in the window Christmas Eve, so that the Christ Child would not stumble as he passed through the village.

The Christ Child, called Christkind in Germany, is a legendary version of the Christ—quite tall and fair, and clad in white. Sometimes Christkind is a girl with long blonde tresses in a flowing white robe.

EPIPHANY—THE LATIN SEASON

Epiphany Eve, the end of the Christmas season, is the present-giving time in Spain and Italy. Befana is the Italian Santa Claus who puts playthings and sweets in the stockings of good children and leaves a birch and coal for those who are naughty.

In Spain, tradition has it that the Three Holy Kings, en route to Bethlehem to adore the infant Jesus, visit children on the way, leaving sweets and toys for them if they have behaved well. On Epiphany Eve, Spanish children go early to bed, first putting their shoes on the window sill or balcony to be filled with presents by the Wise Men—and they leave a little straw for their horse, as well.

FRENCH HAVE PERE NOEL

Our American Santa Claus is quite a bit like the French children's much-beloved Pere Noel. From him come the little red coat and cap, the twinkling eyes and roly-poly fatness of the St. Nick who makes youngsters happy on this side of the ocean.

French children place their little sabots by the fireplace to receive Pere Noel's gifts of toys and sweetmeats. But if they misbehave, Pere Fouchette is liable to come instead, leaving a switch behind him.

TREE COMES FROM GERMANY

German children were the first to enjoy the Christmas tree all glamorous with candles and ornaments. There's a legend of how it originated. Martin Luther is said to have been walking one clear Christmas Eve,

under a sky of a thousand stars. When he returned home he cut down a fir tree for his children and decked it with countless candles, symbolic of the heaven from which Christ came.

But, quite aside from tradition, the first actual Christmas tree was heard of in 1605, when fir trees were set up in the parlors of Strasburg and hung with roses cut out of many colored paper, apples, wafers, gold-foil and sweets.

Not for two hundred years did the custom spread through Germany. And, as true today as it was two centuries ago, the giving of gifts centres around the Christmas tree, which is glamorous with lights and beautiful ornaments.

Much mystery surrounds the decorations of the tree in Germany. It is hidden in a closed room until Christmas Eve before supper, when the tree is lighted, the doors flung open, and the excited children receive their presents.

The Christmas tree did not arrive in Paris until 1840, when it was introduced there by Princess Helene of Mecklenburg. In England, Christmas trees were not in general use until 1846—after Queen Victoria and Prince Albert had made them fashionable.

The early German settlers brought the Christmas tree to American children. And what a brilliant affair it is—splendiferous with lights and colored baubles. So closely associated in juvenile minds with a merry, twinkling Santa Claus and his prancing reindeer!

Our Presiding Bishop

By

BISHOP JOHNSON

IN BISHOP ANDERSON we have, as the Presiding Bishop of the Church, a man who has a striking personality; one who has a sympathetic attitude toward the problem of mutual confidence within the Church as well as the problem of closer fellowship with other Christian bodies; a man who is not so committed to the mechanics of religion that he will be indifferent to its spiritual appeal; but a man who because of the short tenure of his office, cannot be expected to change the present system in any radical manner.

In the nature of the case he must act as an observer of the Church's activities in headquarters, rather than act as a helmsman.

He is very fortunate in having the assistance of Bishop Burleson whose long acquaintance with 281 Fourth Avenue and its various activities will enable the Bishop of Chicago to devote more time to the task of enthusing the whole Church in the prosecution of the work that it has undertaken.

As the Bishop of Albany well pointed out in the meeting of the House of Bishops, there is need for a dual personality at the head of the Church; one who is an expert mechanic for the work inside and one who is a brilliant spokesman to those outside.

It is rare to find one man who excels in both the administrative and the prophetic ministry.

The Church is particularly fortunate during this short interim, in having two men, each of whom is peculiarly qualified for the task which he will undoubtedly undertake.

Certainly the whole Church should rally to the support of this leadership, perceiving that criticism will only impede the process of having the work of the Church evaluated by these men to whom it has been entrusted.

They have no responsibility for the present set up; they have no opportunity to make any drastic changes; they have every opportunity to tell us in 1931, what is wrong and what is valuable in our present organization.

Surely every priest and layman of the Church should realize the situation and give their generous support to our present leadership.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

EVANGELISM

ONCE in a long time some genius arises who is able to create an impression of a religious revival because he is able to bring out crowds of people to hear him present religion.

But most of us are not able to do this, and we must resort to other methods.

A parish that wishes to increase its influence and membership in a community cannot do so by placing a sign in front of the Church announcing that Rev. John Chrysostom will hold a mission. I mean that such an effort alone will not achieve the result.

If the Episcopal Church is to grow in membership and service in our land it must develop a technique of personal approach and persuasion that will be available to the average parson working under average conditions.

We have tried "missions" and "evangelistic campaigns." My observation is that they draw the usual group of devoted people, the habitual sermon-tasters, a few curious outsiders, and the people who once lived in the same town as the missionary.

In spite of occasional exceptions, and of our unwillingness to admit the failure of what we believe to be the peculiar fascination and power of our presentations, in spite of our idealism about it all, local congregations generally grow in numbers because of certain attractions, not at all inherent in our formularies and public programs.

Do not misunderstand me. Unless sound religious teaching and practice reinforce our efforts of attraction, we are as sounding brass and tinkling cymbal, and are no better than a group of conspirators who halt at a street corner and gaze into the sky, thus attracting a crowd who gaze likewise but see nothing. That crowd soon disperses.

But if we have something substantial to give, then we are justified in attracting the persons for whom we have some religious benefit.

But vast numbers of people are either church-shy or church-weary. And no wonder. If the unchurched person responded to one-tenth of the appeals made to him in the name of religion, he would be like the man Stephen Leacock writes of, who "mounted his horse and rode off in every direction."

The Church-shy people do not wish to be hurried, and the Church-weary people do not wish to be harangued. Some of the latter were made Church-weary in their youth when they were compelled to attend too many Church services.

Within these two groups are very many worth-while people. But to secure their interest requires especial attention. They will not be caught by the usual bait. And we have high authority for this simile, as we have been made fishers of men. It is worth any fisherman's effort to spend half a day in getting a three-pound, small-mouthed, black bass, rather than scoop up a few minnows with a net. This does not mean that the plain people are to be neglected or undervalued. But it does mean that we should take more pains in our approach to those men and women who must be treated with personal concern for their individual requirements.

My appeal now is that parishes, under the leadership of their rector, make an effort to interest the man hard to reach; the one whose influence and work would be of very great help in reaching others; the man of leadership and brains, whose example means so much in a parish.

I know from experience that it has taken years of attention to attract such leaders to the Church, and to educate them in its affairs. But what giants in service they became.

The next article will give some idea of the method of approach.

Christmas Eucharist

CHRISTMAS comes the clouds dispersing,

The good News again rehearsing,
How, by Heaven's generous gift, the Day Spring came;
How the Child, in manger lying,
Saves mankind from sin and dying
By believing and adhering to His Name.

Set the Christmas bells a-ringing.
Bring the children, carols singing,
To God's House in eager, joyful, glad array.
Deck the Altar, wreath the berry,
Let the sober heart be merry,
On this glorious, happy, festal Christmas Day.

Come and kneel where candles shine
Let the mystic Bread and Wine
Give your Christmas, present meaning, present cheer.
Ours no Christ of long ago;
Summon Faith's believing glow,
Christ is with us; Christ is present; Christ is here!
—Carroll Lund Bates.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A VERY Merry Christmas to you all.

* * *

The National Council is in session as I write these notes but the news from their pow-wows will have to wait another week. Money, money, who's got the money, I suppose will be the chief topic. At least Mr. Franklin, treasurer, has sent out a communication to inform us that unless a million dollars come pouring in to the Missions House this month to pay up the pledges that we all made for the year 1929—well I don't know that he says just what will happen but I imagine it will be pretty dreadful.

* * *

The Rev. Albert Glenn Richards, of Athens, Ga., has accepted the position of Dean of the DuBose Memorial Church Training School, at Monteagle, Tenn., effective Feb. 1.

The Trustees of the School are deeply gratified in obtaining Dr. Richards, who has a high standing in the educational field. Under his leadership the Board is predicting a great era of progress for the School.

Dr. Richards is a native of Hancock County, Maryland, and is a man of southern ancestry and rearing. He received his collegiate education at Hobart College, where he took his bachelor of arts degree, summa cum laude, in 1896. He was elected to Phi Beta Kappa for scholarly attainments. Entering the General Theological Seminary, he took his bachelor of divinity degree in 1899. He was ordained both deacon and priest by the late Bishop Paret, of the diocese of Maryland in 1900.

His ministry of twenty-nine years has covered varied fields of work.

During the first four years after his ordination he had charges in the rural sections of Maryland, his native state. For a year he was associate rector of Trinity parish, Chicago, and for eight years was rector of the Church of the Holy Spirit, Lake Forest, Ill., a suburb of Chicago.

Feeling the call of his native south, he accepted the rectorship of Trinity Church, Mobile, Ala., and spent five years in this field.

On the removal of the late Bishop Troy Beatty from the rectorship of Emmanuel Church, Athens, Ga., to Tennessee, Dr. Richards was called to succeed him. Emmanuel church, Athens, is one of the best known parishes of the church in the south. Located at the seat of the state University of Georgia, it has on its communicant list, a large and distinguished group of the faculty and student body of that institution. To these people Dr. Richards has ministered most acceptably for the past ten years. As a mark of its appreciation and because of the distinction of his services, the University of Georgia conferred upon Dr. Richards the degree of doctor of divinity in 1920.

* * *

The Very Rev. Israel H. Noe, of St. Mary's Cathedral, Memphis, Tennessee, broadcasted a sermon on a recent Sunday over station WREC, which ought to go a long way in convincing people that there are parsons in the Church who have the courage of their convictions and are not dictated to by the man of wealth in the pew. Dean Noe branded the industrial warfare of the South as a "tragic episode in which money

comes before men and property rights take precedence over human rights." He stated that the Church officially recognizes the right of labor to organize—said that the human value is the supreme value and then made it clear to his listeners that the principle was hardly recognized in the business and industrial world.

* * *

And out in Detroit a parson resigned because the officials of the church would not allow two Negroes to become members. The church was the Bethel Evangelical Church, the pastor of which, until recently was the Rev. Reinhold Niebuhr, now a professor at Union Theological Seminary in New York. He was succeeded recently by the Rev. Adelbert J. Helm, who, in resigning, said:

"I doubt whether any church in the United States has a better background for the appreciation of the practical significance of the religion of Jesus Christ than has Bethel. The first premise of Christianity and its most perfect synonym is brotherhood. To refuse brotherhood to any Christian is the oldest and most heretical blasphemy conceivable.

"The Christian church has wasted precious time in mere oratory and a church unprepared to ignore the color line in its membership after having accepted the brotherhood principle of 2,000 years has questionable grounds for presuming itself to be founded on Christ as a corner-stone.

"American Christianity is so compromised and enmeshed with the crudest prejudices of the day that I have long since questioned the ca-

capacity of leadership of its institutions." * * *

The American Church Monthly, organ of the Anglo-Catholic party of the Episcopal Church, attacks editorially the Federal Council of Churches. The editorial says:

"We fear the erection of a great ecclesiastical machine which will endeavor to mould the opinions and control the actions of the members of the Protestant denominations. The matter of our affiliation is constantly growing more serious because of the council's increasing activities. More and more it undertakes to intervene in all manner of moral, economical and political questions and to advocate specific legislation under all these heads.

"It assumes to speak authoritatively for all the Protestant bodies, though there are several, notably the Lutherans, who have declined membership. Our own membership with the Federal Council is only partial, but it is precisely on the social side, where it is most active, that we are in closest touch. We believe that there is great danger that the church will be dragged, through this agency, into unfortunate commitments and we doubt the moral right of even the General Convention or the House of Bishops to put the members of the Church into such positions."

Yes, it is too bad to find a church organization that really means business, and proceeds to do something about it. People are concerned these days, about the family and the life in the home. So the Federal Council sets up conferences in various centres, led by experts, to which are invited the clergymen, social workers and teachers of the city. A very dangerous thing to do. The Federal Council, believing that Mr. Hoover's program for international peace and good will, is a desirable and a Christian one, does everything in its power to rally its forces behind him. The Federal Council, believing that two men are rotting in prison in California for a crime they did not commit, sends a secretary to plead with the governor of the state for their release. The Federal Council, learning of industrial warfare in North Carolina, sends a secretary there. He finds people starving so the Council organizes a relief agency. These are just a few of the things the Federal Council has done during the past two months. Meanwhile the Episcopal Church indulges in ecclesiastical and financial scraps.

* * *

Here is a bit of advice on Christmas giving which the Rev. Charles K. Gilbert, social service secretary of the diocese of New York, has sent to his constituency and which is particularly appropriate just now.

Christmas Gifts

CERTAINLY all of us will agree with the statement contained in the leading article in this number that to have a real joyous Christmas we should seek out someone in need and do our best to help wisely and generously. On the following page there are appeals from several Church agencies, all of whom are most worthy of your Christmas gifts. May your own Christmas be brighter by sending to at least one of these institutions a gift which will aid them in their work among those less fortunate than we are. On the back page there is the story of another need which we call to your attention. "Remember the words of our Lord, Jesus, who said that it was more blessed to give than to receive."

This is the season when Church workers are planning to bring Christmas cheer to the homes of the needy. That is a privilege which should be entrusted only to the wisest and gentlest hands. Poverty is not a crime. The most precious possession of the poor is their self-respect. Lady Bountiful may get a tremendous "kick" out of her giving, but sometimes she cruelly wounds the feelings of those who have to receive her gifts. Here are some essentially Christian pointers which we have lifted from statements about Christmas giving made by the hardboiled unemotional social agencies: "Christmas is essentially a family festival. The entrance of a stranger into the family circle, particularly when misfortune has overtaken it, may result in hurt pride and loss of self-respect. The giver who remains as far as possible in the background has the satisfaction of knowing that in respecting the privacy of the family his gift is thrice blessed." "Certain forms of public distribution of gifts and food are humiliating to the recipients and often becomes a degrading spectacle, particularly when children are told to present themselves at public places where they will receive toys. They ought not to be compelled to parade their poverty in order to qualify for gifts."

"Give what the recipient needs most, not what you like best."

"Give presents to children of the needy through their families or known friends rather than publicly through strangers."

"Give families the chance to open your packages in private; otherwise your generosity will be spoiled."

"Give with discrimination. Prevent duplication. Indiscriminate giving is worse than no giving because it tends to pauperize, embarrass or degrade the recipient."

* * *

The dean of Worcester Cathedral, England, dedicated a bronze tablet in memory of the late Rev. G. A. Studert-Kennedy the first Sunday in Advent. In the tablet he is described as "a poet, a prophet, an earnest seeker of the truth, an ardent advocate of Christian fellowship."

* * *

Rev. W. C. Knowles, oldest clergyman in Connecticut, 91, who retired two years ago as the rector of St. James', Ponsett, after 36 years of service there, was the guest preacher the other day at a special service held at the church.

* * *

Rev. Elwood Worcester, retired rector of Emmanuel, Boston, has been conducting a mental health clinic at Grace Church, Providence, upon the invitation of the rector, the Rev. W. Appleton Lawrence.

* * *

The state of Vermont is sponsoring a rural survey of church conditions. It is not as yet complete but certain facts have been given out. Vermont is 68.8% rural as compared to 48.6% for the country as a whole. However the rural sections are more thickly populated than the rural sections of most states. Vermont has a bit higher than the average church membership—42% as against 40% for the country as a whole. There are 759 churches in the state, 557 of them being in rural sections. The state spends about two million dollars a year for church work; \$13.72 for each member.

* * *

St. George's, Bridgeport, Conn., is erecting a new church at a cost of about \$130,000.

* * *

St. Matthew's, Wilton, Conn., has just received \$5000 by the will of the late F. J. Middlebrook of New York, a native of the town.

* * *

Grace Church, North Attleboro, Mass., was destroyed by fire recently. A new \$200,000 plant is to be built at once.

* * *

One of the grave troubles with American civilization is that its culture is built on the assumption that men and women stay young all their lives, the Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College of Columbia University, said in a sermon at the Cathedral of St. John, the Divine.

Most adult Americans were unhappy and restless because of this con-

dition, Dr. Bell said. He averred that the latter half of a "human life ought to be far the happier half, but cannot be if the only pleasures to which one has been introduced in his youth are those which turn into intolerable sources of boredom at the age of thirty-five."

"We seem to assume that the only pleasures really enjoyable are those which appeal to adolescence or, at the most, to people under thirty-five years old," Dr. Bell said. "Thanks to modern medicine, most of us live to be seventy or so. Under such conditions, most mature persons in this country are distraught and restless, a bore to themselves and a nuisance to other people."

"Man has been experimenting with the art of living for a long time. The ways to peace of soul and joy of life when once one's childhood is past are not hidden mysteries. Reverence for truth and the pursuit of it for its own sake, rather than for what income knowledge may bring, contemplation of beauty and the attempt ourselves to create it for the sheer joy of creation, pursuit of that reality which men call God and the attempt to live as master of one's life and not a slave either of convention or of circumstance, always have been and still are the ways to mature happiness."

"In respect to these things, we modern Americans are inept, as compared with citizens of other times. In things material, mechanical and amusing, we are highly skilled; but, in the things of the spirit, we are amateurs. Our arts daily become more and more utilitarian or imitative. Our literature tends more and more to become photographic or neurotic. Our education increasingly neglects everything that trains the mind in pure thinking and decent discrimination."

Dr. Bell said that the idea held in other countries was that America was young and would soon grow up and "find her soul after a while." "Sheer passage of time, mere inertia, however, will not save the soul of America," he added.

"The salvation of the country lies in finding rebels who refuse to conform to the social and mechanical pressures all about us, and to those who insist that manhood is more than youth and that the internal freedom of a man's soul is too valuable to sell, especially for the petty price offered by civilization at the moment."

* * *

Out in De Smet, South Dakota, last Sunday, they had a combination Prayer Book and Bible Sunday. They used the new Prayer Book for the first time. The lessons were read from an old Bible that is used regu-

larly and which was printed just a hundred years ago.

* * *

Dr. Henry Darlington, rector of the Church of the Heavenly Rest, New York, was the preacher at a special service held at that Church last Sunday under the auspices of the Episcopal Actors' Guild.

* * *

There are 540 students enrolled this year at St. John's College, Shanghai. The semi-centennial of the college was observed December 12 to 15 with a four day celebration.

* * *

Four new buildings, begun last

June, are nearing completion on the campus of St. Augustine's College, Raleigh, N. C. and will be occupied next month. There are about 400 students this year at this Church college for Negroes.

* * *

On December 4th the Rev. Alban Richey told the National Church Club for Women, New York, all about the historic churches of Delaware. On the 16th Captain Mountford spoke to the ladies, then on the 18th they had a Christmas party. During Lent each Wednesday afternoon they are to hear lectures on "The Jewish Antecedents of the

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For with such sacrifices God is well pleased.*

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We have not solicited aid for our work from without our borders and only take this opportunity of stating our need for the guidance of any who are interested in giving children a better chance. Our operating costs are at the lowest and our results in uplift have been considered very valuable. We are under a board of Trustees elected by the Dioceses in South Carolina and the senior Bishop is President.

Information will be gladly furnished those interested and any gift, large or small, may be sent in care of the Superintendent.

REV. THOMAS P. NOE,
York, S. C.

I refer, though without permission, to Rev. Harold Holt, of our own Christian Social Service Department and to Dr. C. C. Carstens, of the Child Welfare League of America. Both know our work.

Christian Sacraments" by the Rev. Professor Frank Gavin.

* * *

Not waiting for sunrise on Monday, December 2nd, according to Pennsylvania law, a small screech owl got into St. Paul's Church some time after the morning service December 1st. No gunners were out to get him till Tuesday, when Mr. John H. Walker of Kittanning brought him down from his high perch in the chancel with his second shot.

It was decided after the evening service by the Vestry that the only way to get him down was by a gun, so the janitor was allowed to get a good marksman to bring him down with a .22 rifle. The first shot missed and put a dent in the plaster. The second brought the owl down.

The hunting season in St. Paul's Church is now closed to all birds as well as hunters.

* * *

The Greek Orthodox Church of South Bend, Indiana, observed St. Andrew's Day, the patronal festival of their parish, in grand style. There was the service of course, with Bishop Philaretos, Greek bishop of Chicago, preaching, with Bishop Gray taking part in the service. This was followed with a banquet which was attended by Bishop Gray, a couple of our rectors in South Bend, the former president of Notre Dame University which is, I suppose you know, Roman Catholic, and several of the Protestant pastors of the city.

* * *

The Rev. Frederick Deis, field secretary of the National Council, recently visited the points farthest north in the diocese of Western Michigan, Petoskey and Charlevoix. He preached at both places and also spoke at a parish dinner at Petoskey.

* * *

Bishop Taitt of Pennsylvania, Dr. A. D. Parker, layman of Rosemont, Pa., and H. Lawrence Choate, president of the Brotherhood of St. Andrew were the speakers at a conference of the Brotherhood held in

Philadelphia recently. It was attended by over two hundred men.

* * *

Bishop Cheshire preached and confirmed at Trinity Church, Scotland Neck, N. C. Then the next morning the venerable bishop, eighty years of age, went turkey hunting and came back with a big gobbler.

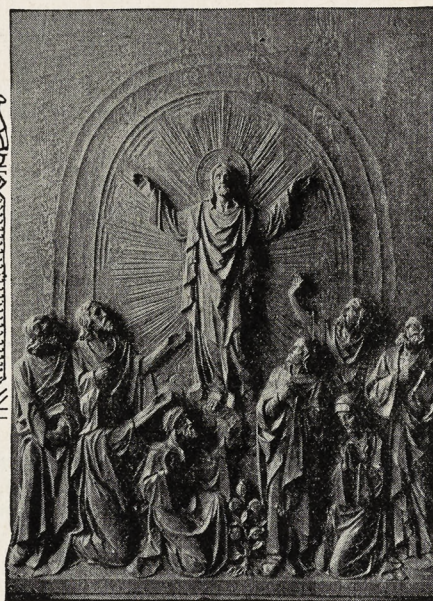
* * *

The new Presiding Bishop, the Rt. Rev. Dr. Anderson of Chicago, has signified his acceptance of the invitation of the Brotherhood of St. Andrew to become its Honorary

President, as was the late Bishop Murray before him. Bishop Anderson in his entire ministry has always been in sympathetic and helpful touch with the Brotherhood, and Brotherhood members everywhere are gratified at his cordial and ready acceptance.

* * *

Six members of the senior class at Seabury Divinity School were ordained recently in the Cathedral, Faribault, Minnesota, by Bishop McElwain. The sermon was preached by Dr. F. F. Kramer, warden of



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* * *

Dean Woodruff of Sioux Falls, South Dakota, was the speaker at the annual rally of the Church Extension Society of St. Paul, Minnesota, held at St. John's. The vested choirs of all the parishes in the city were present, with their rectors.

* * *

A noted churchwoman will be the presiding officer when the National Conference of Social Work meets in Boston next June—Dr. Miriam Van Waters, referee of the Los Angeles Juvenile Court.

* * *

The Rev. Charles T. Wright recently celebrated the 10th anniversary of his rectorship at Grace Church, Memphis, Tennessee. The other day he was invited to a dinner given by the altar guild of his parish. There was the bishop of the diocese to make a speech, and a little bag containing \$1000 which was handed to Dr. Wright as a gift. Nice.

* * *

The Harvard Alumni Bulletin comments favorably on the general examinations and the tutorial system now in operation at the Episcopal Theological School in Cambridge. "President Lowell's reform measures," says the writer, "have been adopted whole-heartedly in this sister institution, and it is evident that they are producing excellent results. The tutorial plan seems to have found its fullest trial on a professional level in the Episcopal Theological School." The aim of the system as applied to the senior students is to train them to coordinate what they study in courses, to master the main ideas that arise in theological study, and to apply what they learn in books to the practical problems of the Christian ministry.

* * *

In the series of lectures on Religion to be delivered at Phillips Brooks House, Harvard University, for the students in the Graduate Schools during the current academic year, two are to be given by mem-

bers of the faculty of the Episcopal Theological School—Professor Addison on "What Is Religion", and Professor Dun on "The Place of Christ in Modern Christianity."

* * *

Bishop McCormick of Western Michigan conducted a quiet day for the women of the diocese on December 5th in St. Mark's Pro-Cathedral.

* * *

The Rev. Charles N. Tyndell has resigned as rector of St. Luke's, Memphis, Tenn., to accept the rectorship of St. Stephen's, Terre Haute, Indiana.

* * *

Progress is being made in the rebuilding of Holy Trinity, Manistee, Michigan, which was nearly destroyed by fire some months ago. It is hoped that the church can be used Christmas.

* * *

Christ Church, Austin, Minnesota, celebrated its 50th anniversary with Bishop McElwain preaching.

* * *

Now here is a solution for a problem. Mr. G. A. Roberts, who is agricultural missionary in Southern Rhodesia, speaking at the annual dinner of the International Agricultural Missions Association in New York, told of the profound effect of introducing plows to the native farmers. Induce him to get a plow and he doesn't need so many wives to do his work. Seems to be a good idea all around.

* * *

A building haunted by the spirit of a suicide and standing empty for over two years has been secured at a very cheap rent for a new preaching hall in Zangzok, diocese of Shanghai. It was opened in October, with special services for three nights. Every night the hall was filled to

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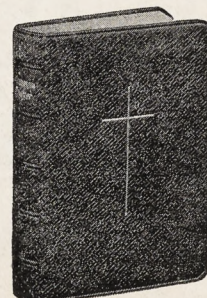
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the doors with people from the street, most of whom stayed to the end. A large number stood for the whole service each night. There were many women, unusual for this type of preaching service in this city.

The hall is on the main street in a very good location for preaching. Two services a week will be maintained there. Comfortable quarters are provided for the catechist and his family in rooms over the hall.

* * *

The Rev. Charles Knight Weller, archdeacon of Cairo, Illinois, has accepted the appointment of the Bishop Coadjutor of Tennessee to become Archdeacon of West Tennessee. During Archdeacon Weller's 20 years as a missionary he has been responsible for the building of twelve mission chapels and parish buildings.

* * *

In Hsiakwan, diocese of Shanghai, part of the Church's equipment is a kindergarten, with about thirty children, which is paid for by a Mohammedan, who has his own children in the school.

* * *

For a number of years the congregation of St. Mary's, Basswood Grove, Minnesota, which is one of our churches in the open country,

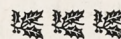
has been hoping to be able to build a community house in connection with their church. They have accomplished that this fall, and it was formally opened on the evening of November 8th. In connection with this opening, 300 people from the countryside and nearby villages sat down to dinner. It is hoped that this community house will take care not only of such social service work as the Church itself may carry on, but will also prove to be a real center for the life of the community round about. Most of the manual labor connected with this building was done by the members of the congregation. The priest in charge is the Rev. Arthur Chard, who takes care of the work in connection with his work at Hastings and Cannon Falls.

* * *

"Trinity Church, at the head of Wall Street," may no longer be used to designate only the famous New York parish. In an Oregon lumber town named Bend there is also a Trinity Church, at the head of Wall Street. The Rev. Phil E. Sturges, Jr., is in charge. The church was consecrated on the last Sunday in October. It is a simple little building, and yet "when one steps inside he finds that mystery and reverent

awe so often lacking in the usual rural church. It can be done," says Bishop Remington. "There is no virtue in ugliness." One of the gifts

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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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in the new church is a pair of candlesticks made in China and presented by a China missionary, Ellen Jarvis, a former member of Trinity Church, New York.

* * *

This is the time of year when reporters and editors struggle to make news out of various Christmas entertainments and plays. The standard form is: "A large congregation attended the performance, which went off very well, all the actors filling their parts very creditably." Some will prefer the account which came from an Indian mission in North Dakota: "At the beginning, one of the little angels stepped down from her place to kiss her father, who was one of the sleeping shepherds. Later one of the Wise Men sat down in the aisle and howled. The musician got mixed and played "We Three Kings," for the Shepherds, and when the Wise Men came, he played "While Shepherds Watched Their Flocks".

* * *

St. Michael's Church, Tunxis Hill, Bridgeport, Conn., a congregation of Italians, has produced its first candidate for Holy Orders. He has been attending high school at night and working as a full-fledged carpenter by day, for three years, and during that time has also been receiving special instruction from the priest, the Rev. Joseph A. Racioppi, who has just celebrated the eighth anniversary of his ordination. St. Michael's Church, during the first year of its existence, held its services in the basement of this young man's home. The congregation gathered in the parish hall on St. Matthew's Day, to extend their good wishes to him just before his departure for Nashotah. His name is Matthew, as it happens. And on Sunday morning his family made a corporate communion, seeking a blessing on his undertaking. And finally, the local newspaper made an admirable dignified half-column item of the whole story.

* * *

The Berkeley Divinity School, which moved from Middletown to New Haven a little over a year ago, recently gave, for the second time, a neighborhood party to which all the people residing in the immediate vicinity of the School were invited. So general was the response to the invitation extended by personal calls on the part of the students that the spacious deanery was crowded with guests. Dean Ladd presented the members of the faculty and the student body. A number of friendly speeches were made, both by members of the School and by neighbors. Among those to respond from the neighborhood was the well known

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It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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Principal

novelist Thornton Wilder. Musical numbers added to the entertainment of the evening. Mrs. Ladd sang a number of selections, and one of the students, Giichi Ohtani, from Japan, played a selection on the violin. The visitors were invited to inspect the buildings of the School. As a result of these social events a very pleasant relationship has come to exist between Berkeley and the neighborhood in which it is located. It seems very appropriate that men studying for the Ministry should be on friendly terms with their neighbors. The Berkeley students are active in the life of the community in other ways. A group of them are now doing family case work in co-operation with the Churches and social agencies of New Haven.

* * *

The rectory of St. Paul's, Columbia, Pa., was located at 516 Walnut Street, the number for "Onward Christian Soldiers" in the old hymnal. Then the new book came out. So as soon as he could get around to it the rector, the Rev. Guy F. Carthers, moved to 530, the number of "Onward Christian Soldiers" in the new hymnal.

* * *

"There are large numbers of churches in North London and East London which could be closed tonight and never be missed," said the Rev. E. L. Macassey, vicar of St. Andrew's, Stoke Newington, in a sermon at St. Paul's Cathedral. He demanded that the Church of England should shoulder its responsibilities.

"Half empty churches, with incomes in inverse ratio to their congregations, will necessarily be closed.

Clergy in comfortable sinecures must be uprooted, unless indeed our faith be fantasy and not a fact.

"Why must the Church of England always be just in time to be too late? How can any Anglican remain indifferent to this call of conscience when the official figures for 1924 reveal

that of the total of 296,416 marriages, no fewer than 70,604 were conducted in a register office? That means 23.8 per cent, a terrific indictment of Anglican laissez-faire, always waiting for something to turn up, without any trouble to ourselves, be it understood."

Services of Leading Churches

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 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
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

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

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 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.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

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.

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.

Trinity Cathedral, Cleveland

Dean, Francis S. White, D. D.

Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

St. Mark's, Berkeley, California

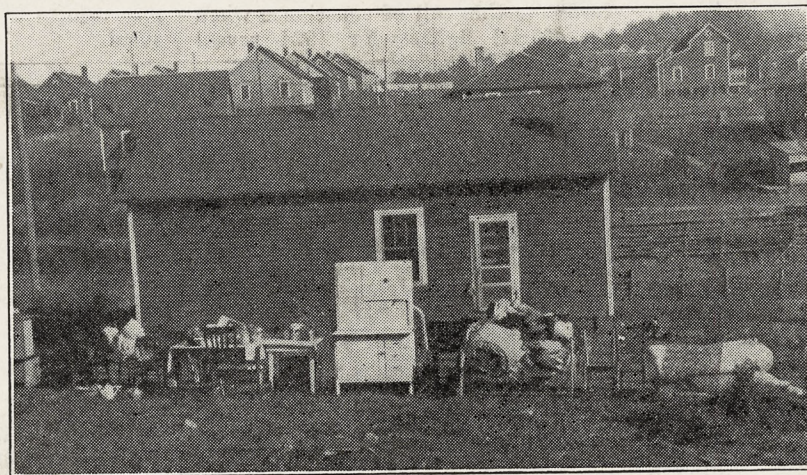
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
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with Gifts
of
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Christmas in Marion, North Carolina

ABOVE is pictured the "home" of George Stiles, from which he and his family have been evicted by the company for which he worked. He joined the American Federation of Labor. He went on strike to protest, in the only way open to workers to protest against intolerable conditions.

On Christmas Eve in Marion there will be several hundred families without food, many without places to sleep, all of them penniless. Some will be fatherless too—their fathers were killed by company-owned sheriffs.

The Federal Council of Churches, the American Friends (Quakers), Service Committee and the Church League for Industrial Democracy are cooperating in ministering to these people.

The children of these Anglo-Saxon workers will not even eat on Christmas unless you help them. The churches these people have attended for generations, mill-owned like the "homes", are not permitted to aid them.

Won't you help make Christmas a bit more bearable for them? Donations from a dollar up will be sent to responsible agencies in Marion if made payable and sent to the

Church League for Industrial Democracy

An organization of the Episcopal Church for the purpose of bringing together for prayer, study and action those who seek to apply the principles of Christ in industrial society.

RT. REV. EDWARD L. PARSONS, *President*

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