

The **WITNESS**

CHICAGO, ILL., JANUARY 8, 1931

BE THANKFUL

by

Charles Kingsley

THANK God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

MESSAGE OF THE WEEK

A TWO HUNDRED AND FIFTIETH ANNIVERSARY THE WHITEFRIARS GLASSWORKS

"Of late years the Whitefriars works have relied more on designers attached to their 'glass house,' and they have found in Mr. J. H. Hogan, one of their directors, a designer who, being closely associated with the works, understands the possibilities of the craft. He is developing a method of design, which, though based essentially on thirteenth-century practice, is not a pure imitation of old work. His huge window for St. Thomas' Church in New York is without question one of the finest pieces of stained glass in the Gothic style that has been done in our days. It embraces five lights and tracery, and is 30 ft. high by 15 ft. wide, each light measuring 2 ft. 6 in. in width. It sparkles like that of the Sainte Chappelle in Paris, though it includes a lesser number of colors. The illustrations can, of course, give no idea of its quality but the general view and the detail will, nevertheless, explain its design to some extent.

"To give one more proof of the esteem in which these works are held even abroad, it is worth mentioning that in the Paris Exhibition of Decorative Arts, Messrs. Powell were the only English firm honoured with an award at all, and that was a gold medal. There is little doubt that they owe their eminence to the fact that their glass is still exclusively a product of true *manufacture*."

Extract from "Apollo"
A Journal of the Arts, Nov. 1930

WINDOW IN ST. THOMAS' CHURCH, FIFTH AVENUE NEW YORK

By Messrs. James Powell
and Sons (Whitefriars), Ltd.

Mayers, Murray and Phillip
architects



THE WITNESS

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PROPER USE OF CANDLES

By

IRWIN ST. JOHN TUCKER

THE science of worship owes a great deal to the phenomenon of light. The first words God uttered were "Let there be light," so far as the Bible records. Jesus said, "I am the light of the world,—ye are the light of the world." The Psalms, prophets and epistles are full of references to light as symbol of the perception of God by the soul of man.

Originally church lights were lamps, fed by oil. The seven branched "candlestick" of the Old Covenant was a cluster of little oil lamps. Candle are a comparatively late invention.

They are placed on the altar, if at all, primarily to give light, and secondarily because of their symbolism of the gospel and its effect on the believer. Lights may be studied according to number,—one, two, three, four, five, six and seven lights, and combinations of all these numbers, being used. The following is a rough outline.

ONE: from Easter to Ascension a single large candlestick standing on the Gospel side of the altar, on the floor of the sanctuary, symbolizes the Resurrection Body. In the Roman baptismal office a single lighted candle is given to the godparent of the person baptized. A single lighted blessed candle is lit at the bedside of a sick person during the pastoral visit of the priest, whether for confession, anointing or communion. A single lighted candle is delivered by a bishop to the preacher at certain solemn high ceremonies. And of course, in votive processions, each person carries a single candle, representing himself as a light-bearer.

TWO: Two candles are sacramental in their significance, denoting the outward and visible sign and the inward spiritual grace. They are lit upon the altar at celebrations of the Holy Communion, and may be carried from the altar to the font at baptisms.

At confirmation, matrimony and ordinations, the sacramental candles also may be lighted.

The epistle candle should be lit first, then that for the Gospel. In extinguishing, the reverse order should

be used. There is a reason for this. The epistle is read first, then the Gospel. First the natural, then the spiritual. First works, then faith. First the Old Covenant of the Law, then the new Covenant of Grace. This is the oldest of all the rules on candles—and the most widely and flagrantly disregarded.

The teaching of the two candles is sometimes given as "Christ the light of the natural world and also of the spiritual." But this means the same thing, as any one will see who works the idea out.

THREE: Two groups of three candles are frequently used, the significance being "Father, Son and Holy Spirit; body, mind and soul." They represent also the threefold baptismal vow and gift,—"member of Christ, child of God, inheritor of heaven." "I renounce evil, believe the faith, obey the law." The trinity of heaven and earth is represented when these two groups of threes are used.

FOUR: In the English Church, groups of four are frequently used, the significance commonly being given as representing the four Gospels.

FIVE: Groups of five represent the five wounds of Christ—hands, feet and side—and also the five senses, as symbolizing the glorified humanity.

SIX: Two interpretations are given of the six large candles that commonly stand along the back ridge of the altar. One is the six hours, from nine to three during which Christ hung upon the cross. The other is that the cross makes the seventh, and that the six candles with the cross represent the seven gifts of the spirit and the seven spirits of God.

SEVEN: The two seven-branched candlesticks which sometimes stand on either side of the cross represent the two covenants. In Hebrew, the word seven also means oath. The seven branched candlestick in the temple represents the Old Testament, and the seven branched candlestick in which Christ appeared to John represents the new. Also there is a

great deal about the seven lamps burning before the throne of God in the book of the Revelation.

In all of this use of candles, however, it should be remembered that Christ came not to save candles, but souls. It is better to have a church which never saw a candle, and is full of fellowship, than a church with forty-nine candles on the altar and malice in the pews.

Marks of a Christian

By

BISHOP JOHNSON

IN SEARCHING for a message to the clergy and laity as we get a new year under way, I know of nothing finer than this excerpt from the pen of Bishop Paget, who was my teacher at Oxford, and one whom I revered and esteemed as a Christian gentleman. I know of no words which will so repay close study, meditation and self-testing as this searching analysis of Christian conduct which goes to the very foundation of good workmanship in the House of God.

"Among the first and greatest conditions of good work are these:

A high standard of accuracy.

A chivalrous loyalty to exact truth.

Generosity to fellow workers.

Indifference to personal results.

Distrust of all that is showy.

Self-discipline and undiscouraged patience through all difficulties.

These are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the work of bygone days."

When I think of the many crude statements that I have made from the pulpit and in conversation I am humbled by the fact that only long and hard study will ensure accuracy, and also that the truth should be proclaimed even though it be not popular. The Master Himself indicated as much, for He said that because He told the truth men would not believe Him. This demands careful statement and chivalrous loyalty to the truth whether men hear or whether they forebear.

It is easy to be a prophet if one espouses the popular side, but there is no heroism in the task.

Again, how difficult it is to subtract your own personal reactions from the proclaiming of truth. We Christians, and especially the clergy, are not here to justify ourselves, but, if need be, to suffer patiently and quietly if we are misrepresented or abused.

It is important that I bear witness to the truth: it is not important if I suffer persecution because of my loyalty to Christ.

In this whole conflict of religious truth, which is so emotionally great because of its reality, men must train themselves to be generous to others and indifferent to applause or censure.

And this leads us to the two other counsels. To be

distrustful of showy gifts and to have patience for results. When one remembers that so many heroic souls have suffered death without a murmur for the truth's sake, how pitifully inadequate we become when we are unable to have our feelings hurt without complaining and resent the suffering. Certainly none of these things ought to distress us if we but remember what we owe to the saints who have practiced all of these virtues pointed out by Bishop Paget.

Endowments

By

GEORGE PARKIN ATWATER

A LIFE PURPOSE

THE A-A method of endowment gives to every person a life purpose of real importance.

In making it possible for its members, as individuals, to create permanent endowments, the Church wishes to plant in the heart of every person a great Life-Purpose, to which he can aspire, and for which he can strive throughout life.

There are countless persons who would regard as a worthy life ambition the founding of a hospital, the endowing of a chair of learning, or the creating of a social agency for general good. But such privileges require so great a measure of worldly success that they are enjoyed only by the few.

The Church would try to impress upon you that a smaller goal, and aim, may have for you all the interest and fascination of the larger one. The Church would propose to you a Life-Purpose, of such moderate dimensions that you may hope fully to achieve it. And it would most emphatically urge that a Life-Purpose achieved, no matter how moderate in size, is worth more for the progress of our spiritual civilization than magnificent but unrealized material hopes and dreams.

The sure results to be attained by the accumulated achievements of many participants are more to be depended upon than the expectancy of large contributions from the few.

The Church would give you a Life-Purpose that is deserving of your most sacrificing efforts. That Life-Purpose has two phases: (1) a constant service, and support of the immediate objects within the Church, and (2) an expression of your Life-Purpose in a permanent endowment in your name, for perpetuating the work which you are assisting to upbuild.

It is to this Life-Purpose that your attention now is directed. The Church asks you to determine definitely that you will make it a Life-Purpose to provide a certain sum of money which will become a permanent endowment in your name for your Church.

The person who fixes this purpose in his mind must realize that to attain the result requires a steadfastness of character, and a quality of mature judgment, which will persist in spite of other interests, or of

activities in other places. And as the years go by, and the Life-Purpose is nearer and nearer its culmination, each one will realize that this result is a symbol of many of life's achievements. A slow, persistent effort is the surest way to success.

In order that the Life-Purpose may have personal expression, and also that the progress toward its achievement may be constantly registered, the Church has provided that each person may begin now to found individual endowments for the security of the parish. The endowment will be in your own name, and it assures that for all time a stream of support shall steadily flow to the work of the Church in your name. It will be as worthy an expression of your concern to contribute to the world's welfare as the endowment of a Rockefeller, which has only its greater size to distinguish it.

You may begin to realize your Life-Purpose from the very moment in which you are enrolled. You do not have to wait until you have achieved material success, but in early childhood, or at any age, you may begin to fulfill your purpose. The record of your gifts is the constant register of your effort.

Every man or woman who is able to do so, should seriously consider the privilege of projecting his interest and concern for the Church into the future. When he earnestly considers the way his own life has been blessed, and the abundant opportunity for prosperity which the community has afforded him, he may well consider the privilege of making some adequate provision for the future work of the Church, as an evidence of his gratitude.

Your parish does not wish to have your association with the Church, be it life-long or brief, a casual one, that leaves no permanent and abiding memory, and no permanent and abiding contribution to the Church's life and work.

We should like to have every person, man, woman and child, represented for all time in a visible and fruitful endeavor to transmit the heritage of the past into the future, increased by the living contribution of every individual.

We should like to have every name so enrolled that as long as time shall last, it will be enshrined in the annals of the Church.

We should like to have every person contribute according to his means, to a permanent trust, that would permit his support to continue, generation after generation, century after century.

Would it not be a satisfaction to you to realize that amidst all the vast expenditures for things that perish, some portion of your possessions would be so preserved that year after year, for all time, it would permit the Church to do a better, more extensive, more beneficial work for the lives of children to whom it must minister in the centuries to come?

Would it not be a satisfaction to you to realize that amidst all the changes of life and throughout the ceaseless activities of countless generations there would be at least one spot, one hallowed place, where your name

would be enrolled and honored, and where the Church would keep you in its prayers and memory?

It is to achieve this end that we have established the cumulative method of individual endowments. The gifts of every individual to his endowment may be large or small, according to his interest and ability. Each gift will be dignified by its purpose, and conserved with scrupulous care by the Church. To every person is given the opportunity to build, for all time, some security into the advancing conquest of the Kingdom of God.

The End.

Let's Know

By

BISHOP WILSON

SEETHING THE KID

"THOU shalt not seethe a kid in his mother's milk."

Did you ever know that these words appear three times in the Bible? Not only that, but they are solemnly repeated in that portion of the Old Testament which contains the commandments by which the people of Israel were taught to live. You will find them in Exodus 23:19, Exodus 34:26, and also in Deuteronomy 14:21. Certainly it seems strange that such an injunction as this should be carefully reiterated in the successive lists of Israel's duties to God.

Who can tell just what it means? Some have said that it was merely a matter of instinctive delicacy; it scarcely seemed proper to the sensitive Israelites to boil up a young animal in the milk of its own mother. The trouble with this explanation is that there is no evidence to show that the people of Israel had any such sensitive feelings about dumb animals. In fact, the indications are rather to the contrary.

Robertson Smith has suggested that such a custom probably referred to certain magical practices which were forbidden to the Hebrew people. This is somewhat supported by a tale which comes from an unknown source, that "there was a custom among the ancient heathen, who, when they had gathered all the crops, used to boil a kid in its mother's milk, and then, as a magical rite, sprinkle the milk on trees, fields, gardens, and orchards, believing that in this way they would render them more fruitful the following year." Certain this is reasonable and it may be the correct answer.

Sir James G. Frazer offers still another idea. He has discovered that among primitive people of pastoral life there is a strong aversion to boiling the milk of cattle at all for fear that it will interfere with the source of supply. Milk is supposed by them to be so closely identified with the animal from which it comes, that to boil the milk will have the effect of drying up the milk-producing power of the animal in question by some process of sympathetic magic. For instance, he says that the Mohammedan natives of Sierra Leone

will never boil the milk for fear of causing the cow to become dry. Also he finds that many of these primitive tribes refuse to eat meat and drink milk at the same time because they think the mixture might subject the domesticated milk-animal to attacks of other beasts. The Hebrews, he argues, were originally a pastoral people and in some matters, like this one, perpetuated certain of their early prejudices.

Who can tell? In any case, it has small practical significance for us. We don't eat goat flesh very often and when we do, we are not likely to seethe it in any kind of milk. It is one of those academic questions which it is interesting for the research artist to play

with. But I can't help thinking of those curious people who still treat the Bible as a riddle book; who believe they can get an answer to any question which troubles them by opening the Bible at random and reading the first verse their eyes light upon. Suppose they turned to Exodus 23:19 and reverently read—"thou shalt not seethe a kid in its mother's milk". I would like to see them struggle to fit that answer to any question they may have propounded. Surely it is far more sensible to understand that this command had some religious meaning in those early days which has lost its significance in the upward march of religious progress.

THE BROTHERHOOD OF ST. ANDREW

By

WILLIAM N. PARKER

THE vocation of a clergyman is that of a fisher of men. His primary concern is to reach the unconverted, not only in his parish, but in the community, and lead them to Baptism and Confirmation; to awaken the indifferent and bring them back to the practice of religion; to train his people to appreciate and to make a faithful use of the means of grace provided by Christ and His Church; to instruct the people committed to his charge in the Scriptures. This he seeks to do both in his private and public ministrations. How difficult this work is, only God and the clergyman himself can ever know. The work is never finished. No parish priest is ever able to end the day with the satisfaction of knowing that he has completed all there was to be done. If some group of his people could realize what his duties are, and give of their time and effort to help him with some part of the work, what it would mean to him!

The Brotherhood of St. Andrew supplies at least part of this want, and because I know from my own experience that this is so, I believe in the Brotherhood with all my heart. There are in many parishes organizations for men and boys, like men's clubs and the scouts, that do an excellent work, but their aim is not primarily and solely spiritual. The Brotherhood of St. Andrew was founded as the corporate expression of the desire of a group of young men to do the kind of work for Christ which Andrew did. Its twofold purpose is personal work for Christ, and prayer for the spread of His Kingdom. It provides its members with a definite and practical plan for carrying out their Christian obligations.

The Brotherhood is strictly a Church organization; there are chapters in virtually every diocese and missionary jurisdiction; its members have the added inspiration in their work of knowing that thousands of other Church men and boys are pledged to the same vows and are doing the same work. There are frequent opportunities for corporate worship, discussion and fellowship.

I believe that there are many clergymen in charge of parishes and missions where there are no chapters of the Brotherhood of St. Andrew, who would welcome such help as the Brotherhood members can and will give them, but, knowing that it is a laymen's organization, they expect some of their men to come forward and ask for the formation of a chapter. My own experience has been that laymen seldom take this initiative in any Church work. Our Lord *sought* His disciples and they followed Him. Laymen, today, are usually ready to follow when their rector shows the way. Perhaps part of the diffidence of men to suggest to their rectors the organization of a chapter of the Brotherhood is due to the fact that no chapter can be formed without the knowledge and consent of the rector. This rule, though, is absolutely essential. There is hardly a mission or parish of any size where a junior or senior chapter cannot be formed if the clergyman wishes to avail himself of this assistance in his work, and is willing to take the initiative in starting it.

ANY clergyman who wishes to form a chapter in his mission or parish can, for the asking, secure from the national offices of the Brotherhood, brief and interesting pamphlets explaining how to proceed. It is important that he think of the proposed chapter not in terms of numbers, but in terms of earnestness of members. Far better is it to begin with three or four men or boys who are thoroughly interested, than to have a larger group without this interest. It is equally important that the chapter shall at the very beginning adopt a definite program for its members. You cannot long hold the interest of boys or men unless they see that something is being accomplished. There ought to be at chapter meetings a time set apart for Bible study, reports on work done and assignment of new work, and prayer, especially intercessory prayer for rector, parish, those whom the

chapter members are seeking to interest in the Church, etc.

When a clergyman shows a reluctance to organize a Brotherhood Chapter in his parish, he often has a reason, and not an excuse for his reluctance. He has seen a chapter that did nothing; that like the Church at Sardis, had a name that it lived, but was dead. There are such chapters, I am sorry to admit, but this is not peculiar to the Brotherhood of St. Andrew. Some classes in the Church School, and even some Schools themselves are in the same condition. There are sometimes other organizations in parishes more dead than alive. In such cases, if the rector is convinced that these societies have a real work to do, he usually does not disband them but reorganizes them. While there are Brotherhood Chapters that are moribund, there are many more than this number that are alive and active and doing a much needed work.

The problem of finding the right man to become the director of the chapter troubles many a clergyman, and it is a very important matter. Do we not though, sometimes, overlook the work of the Holy Spirit in fitting one for his task? Andrew was a young man without education or experience for his work, and with only an exceedingly slight knowledge of Christ, but with what he had received from Christ he was able to bring his brother to Him. A man to whom religion means something, who is faithful, who is willing to take up some definite and worthwhile work for Christ, can, with the help of the Holy Spirit, make a capable director, and there are few congregations where this kind of a man cannot be found.

WILL a Brotherhood Chapter add to a clergyman's duties? Yes, somewhat. Any organization does that. But what it adds is more than compensated by what the chapter does in the way of supplementing the ministrations of the clergyman. Let me give just two illustrations of how this has been done. A rector asked the members of the senior chapter in his parish if they would be entirely responsible for gathering in members for the Confirmation classes, young and old. They at once, and gladly, accepted the responsibility. They made between fifty and sixty visits. There were forty persons confirmed that year. Another year the director of the junior chapter in the same parish offered for himself and his boys to see every boy in the Church School who had not been confirmed, and invite them to attend the confirmation instructions. They did so, and there were some fifteen boys confirmed largely as a result of the Brotherhood's efforts. Neither of these chapters was large in numbers, nor would the directors or members claim for themselves extraordinary gifts, but their willingness to serve heartened the rector of this parish, enabled him to make other needed visits, and their efforts brought definite results.

To every clergyman who wants not merely to extend his own ministry through the service of men and

boys, but who is seeking to train those same boys and men to do Christian work, I very wholeheartedly commend the Brotherhood of St. Andrew.



Preacher, Pulpit and Pew

By
E. P. JOTS

Here is one from *Punch* that is reproduced with glee by the *Presbyterian Magazine*:

Customer: "I want some postcard reproductions of Old Masters—saints and martyrs sort of thing, you know, but they must be Episcopalian."

* * *

An agitator was addressing a band of strikers.

"Only \$12 a week!" he yelled. "How can a man be a Christian on \$12 a week?"

"How," yelled a voice, "can he afford to be anything else?"

* * *

Landlady: "Mr. Brown called about his account this morning, sir."

Lodger: "And you told him that I'd just left for California?"

Landlady: "Yes, sir, and that you wouldn't be back till late this evening."

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CARLETON TOURS

522 FIFTH AVENUE, NEW YORK CITY

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IT IS presumptuous certainly to fill a news column with personal pronouns and I doubt if there are more than a half dozen writers in the country who can get away with it. Yet there are times when even the most obscure journalist longs to bang out as vigorously as possible the most personal things.

I am in that mood at the moment, for letters arrive, some praising for frankness and others scolding a little for flippancy. Yet neither the praise nor the blame is entirely deserved. That I seem flippant is due entirely to a faulty style. Letters come, for instance, calling me for ending my remarks about the Manning-Lindsey rumpus with "a Merry Christmas to men of good will." Yet there was no intention of flippancy. I felt badly about that series of incidents which, it seemed to me, had put the Church in an exceedingly bad light on the front pages of newspapers throughout the country. What I wanted to say was, "For heaven's sake, let's not row. There is important work to be done. We are members of a Household the members of which are supposed to love one another. Let's smile, regain our perspective, and get back to the real job." I thought that "Merry Christmas to men of good will" meant just that. But it didn't get across. Instead, with some at least, it brought forth a still sterner countenance, with whisperings of "fresh guy" reaching my ears.

As for the praise, it is even less deserved. People do tell me occasionally that they like these notes because "they are so frank." Yet I am sure that the chief fault with religious journalism generally is a lack of frankness and downright honesty. I always enjoy joining the crowd in panning our vicious, dishonest and capitalistic newspapers. It is one of the great indoor sports played over the teacups in polite drawing rooms. Yet I am certain, as much as I hate to admit it, that the ethical standards of our metropolitan dailies are infinitely higher than those of religious journals. A reporter on any great newspaper is told to get the facts. These are put into cold type and given to the world, regardless of individuals or institutions. Not so with religious journals. We are cautioned to be discreet. We are urged to be "loyal." And our loyalty must be to institutions and authorities rather than to facts. We are not reporters. We are propagandists. And,



CHARLES B. ACKLEY
Rector of St. Mary's, New York

in spite of the occasional pat on the back and cheery word, I know, in my sober moments, that I am one of the worst of the bunch. So don't inflate my vanity with your "so delightfully frank." I might take it seriously and then there would be the deuce to pay.

The Brotherhood of St. Andrew reports that the Faith and Youth week, sponsored by that organization, was very generally observed. At the opening service at the cathedral in Detroit approximately six hundred boys were present.

A contract for \$1,300,000 to build the west front of the Cathedral of St. John the Divine up to the height of the nave was announced by Bishop William T. Manning in his annual address to the Women's Auxiliary of the diocese. The construction covered by the new contract will finish that part of the cathedral which is necessary to open the nave for worship.

In announcing the further work on the cathedral, Bishop Manning said:

"We are especially glad to be able to go forward with the work at this time when so many are unemployed, and as I have said more than once, practically all the money given for the building of the cathedral is expended for labor. The generous gifts which have enabled us to sign this new contract and go forward with the work on the west front are therefore giving employment to work-

men, and I want to say that I believe that never in any age of the world, or in the building of any cathedral anywhere, was a finer spirit shown, or a more real personal interest in their work, than by the contractors and builders and the workmen engaged in the building of our cathedral.

"The contract recently signed will carry the work on the west front from a point just above the five great portals almost to the height necessary to close in the end of the nave, and we hope and believe that gifts will continue to come in to carry the magnificent facade to its completion.

"The work is going forward, but, of course, it cannot be as rapid as if its construction were of steel with a stone covering. The cathedral is being built for the ages. It is built of solid granite from quarries in our own state, near Peekskill, and there never has been more massive or enduring construction in any building in the world. One of our great engineers was asked recently how long he thought the cathedral would stand and he replied that so far as he could see it should show very little deterioration at the end of 10,000 years."

The annual convocation of church workers among Colored people in the diocese of Atlanta was held at St. Elizabeth's mission, LaGrange. Bishop Mikell directed the affairs of the convocation, with Archdeacon Braithwaite presiding. The high light of the session was the presence of the Rev. W. B. Crittenden, general secretary of the field department of the National Council.

The first Negro to be ordained in the diocese of Minnesota was ordained on December 22nd by Bishop McElwain, when Edward A. Jones was advanced to the priesthood. He has been an assistant at St. Philip's, St. Paul, but is now in charge of St. Thomas', Minneapolis.

Two young men were ordained at St. Paul's, New Haven, Connecticut, on Dec. 21 by Bishop Acheson; William Wright, graduate of the General, was ordained priest, and Chester Hults, a senior at the Yale Divinity School, was ordained deacon. The former is an assistant at St. Paul's, while Mr. Hults has been helping at Christ Church, West Haven.

The Cathedral at Hartford, Connecticut, has opened its parish house for "white-collared" workers who are

unemployed. Cots have been set up and everything is done to make the men as comfortable as possible. They are careful to give their hospitality only to Hartford men.

* * *

If you are planning a trip to Europe this coming summer I would like to suggest that you write to Mr. Minor C. Hubbell in care of Carleton Tours, New York City at 522 Fifth Avenue, asking him for one of their attractive booklets. Incidentally there is an opportunity to earn a free tour for a few people, details of which may be had from him.

* * *

A memorial window of exceptional beauty was unveiled at St. John's, Wilmington, Delaware, at the service Christmas Day. The window, a memorial to Mr. and Mrs. Alexis du Pont, is made of the choicest imported antique glasses and fills the sanctuary with a glorious color symphony of blue, ruby and gold. It is designed and executed by Anne Lee Willet of Philadelphia, the artist of the windows in the chapel at West Point.

* * *

The Rev. Charles Ewell Craik, Jr., for the past year acting dean of Christ Church Cathedral, Lexington, Kentucky, has accepted an invitation from St. Mark's, Syracuse N. Y., to serve as locum tenens.

* * *

There are many on the outside who are as bad or worse than those on the inside according to Bishop Stires. In any case that is what he told seventy prisoners in the Nassau County jail at Mineola, N. Y., on Christmas Day. He also said, for their comfort, that he knew personally several prominent business men, including the president of a large corporation, who, like them, had sinned against society but who repented and made their mark in the world on being released.

* * *

Here is a new one. The Young People's Service League of Christ Church, Savannah, sold candles to any who would buy them. Then on Christmas night they went about as a group and sang carols to any who had one of these candles in a window.

* * *

Another Savannah item is important it seems to me; in one of the Church Schools there they have passed a rule that there shall be no exchange of Christmas gifts, beyond cards, between teachers and pupils.

* * *

The diocese of Long Island has just completed an arrangement with the Church Life Insurance Corporation whereby every clergyman canonically connected with the diocese and actively at work therein is protected to the amount of \$500.00 by a

CLERICAL SKETCHES

CHARLES BRECK ACKLEY

CHARLES BRECK ACKLEY was born in Wisconsin in 1878; graduated from Hobart in 1899 and from the General in 1903. He then became an assistant at Grace Chapel for a year after which he was on the staff of Grace Church, both of New York. From 1905 to 1908 he was vicar of St. Bartholomew's, New York, leaving in order to do work in the mission field where for the next three years he served in Cuba. He then returned to New York to be the pastor of St. Bartholomew's Chapel. He enlisted in 1918 and served during the war, most of his service being at Camp Grant where he was Chief Chaplain. Since 1919 he has been the rector of St. Mary's, New York, which he has served with distinction.

group life insurance policy. A circular letter from Bishop Stires announcing this important achievement, accompanied by a full explanation from the committee that negotiated the insurance, was delivered on Christmas Eve. All that is required of the clergy is that they sign and return a card giving their birth date and naming a beneficiary. The Bishop gives credit for the inception and completion of the unique plan to Mr. Raymond F. Barnes, treasurer of this diocese.

The circular gives the following details of the arrangement. The Trustees of the estate belonging to the diocese have created an endowment, the income of which will be used to pay annual premiums on the group policy. No medical examination of those insured is required. Each clergyman in the group will receive a certificate of participation, to be kept as evidence of his share in the benefit. Upon the death of any clergyman of the group, \$500 will be paid immediately to his beneficiary. Proof of death is only that which is required by the Church Pension Fund. If he leave this diocese, his individual share in the group insurance may be transferred and an adjustment of future premiums made, but the diocese of Long Island will, of course, be no longer responsible for payment of his premium. The insurance has no borrowing capacity and no dividend payment. Bishop Stires' letter says that the diocese "hopes to make the offering greater at no distant date."

Here is disclosed a splendid spirit of cooperation. A national church agency is able to assume the risk and issue the policy; a diocesan organiza-

tion acts in behalf of the clergy of the diocese as a group; and the individual clergymen must in the nature of things be stimulated to greater loyalty and solidarity by the sense of a protecting "parent" body, as well as in devotion to their work by an additional security to their dependents. It will be interesting to observe how this action is regarded elsewhere, and whether other dioceses follow this lead.

* * *

Rabbi A. Segel of York, Pa., was figuring on getting married on January 9th. But the poor man was in a bit of a jam since he had a service on that day. So he called up the Rev. Paul S. Atkins, rector of St. John's, told him the story and asked Mr. Atkins if he would not be willing to preach at the synagogue on the 9th. Of course Mr. York accepted gladly.

* * *

A conference of the clergy of the diocese of Western New York was held last week at the Lenox School, Lenox, Massachusetts. Bishop Davies was the chairman, the conference being attended by practically all the clergy of the diocese.

* * *

A building in Colonial style, containing thirty rooms, is to be built in Wethersfield, Conn., for the Church Home of Hartford, Inc. The object of the home is to care for the aged and infirm persons in the Episcopal churches of Hartford and vicinity.

* * *

At the midnight service on Christmas Eve of St. Paul's Church, Flatbush, Brooklyn, and before a congregation of about one thousand persons, Charles H. Fuller, the senior warden of the parish, presented to the rector, Rev. Wallace J. Gardner, the cancelled bond of the church of \$90,000, and stated that the mortgage upon the parish house given to secure the payment of this bond, had been fully paid and discharged of record.

The rector thereupon requested the senior warden to tear the bond in the presence of the congregation, which was done, and the rector thereupon took the torn bond and laid it upon the altar as a Christmas offering, and the congregation arose and sang the doxology.

The parish is the largest in the Diocese of Long Island and is now entirely free of debt, with property valued at over half a million dollars.

* * *

The Episcopal Church in Mexico has never bothered about politics or industry, but has one main ideal, that of "making Christ known and His ideals prevail," the Right Rev. Frank W. Creighton, Bishop of Mexico, said in a sermon at St. James's, New York City. The sermon was in refutation

of a message last week by Archbishop Pascual Diaz of the Roman Catholic Church of Mexico, in which it was asserted that the Protestant missions of the country were attempting to absorb Mexican ideals for political purposes.

Bishop Creighton said that no attempt had been made to change Mexican customs and added that it would be a "calamity to force upon Mexico Anglo-Saxon culture and the Anglo-Saxon point of view." He referred to the recent attempt of some Mexicans to adopt Santa Claus and said that that attempt was defeated because of the feeling that Mexico must have its own national culture.

The missions in Mexico were not put there for the purpose of proselytizing and neither were they established there to convert a heathen people, since the Mexicans have long been Christians, Bishop Creighton said. Their object, he declared, was to minister to the English speaking people of the country and to the 6,000,000 Indians who have never been Roman Catholics. Many of these are communicants of an evangelical group known as "Iglesia de Jesus" (Church of Jesus) and that group has expressly invited the Protestant Episcopal missions to administer to them, Bishop Creighton continued.

In discussing missionary work, the Bishop said that the church in Mexico was obeying Christ's command to preach to the world.

* * *

The rental and sale of "sophisticated sex books" to young children and adolescents by circulating libraries and book stores was assailed as a "menace to childish innocence" by the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine.

Dividing New Yorkers into two classes, the "sophisticates and the innocents," Dr. Gates said that the literary market literally was flooded with books for the sophisticates and that any boy or girl, regardless of age, could walk into a circulating library and for a few cents a day draw out "an evil book which would do irreparable injury to his morals."

Although Dr. Gates did not mention by name in the sermon any of the books for the "sophisticates," he said later that he had referred to the works of such writers as D. H. Lawrence, author of "Sons and Lovers"; Radclyffe Hall, author of "The Well of Loneliness," and the writings of Bertrand Russell and Havelock Ellis. French fiction, he added, could "scarcely be called Puritan." Reprints of the "worst of the ancient and the medieval classics," also were included.

By sophisticated books, Dr. Gates explained, he meant any book dealing

DID YOU KNOW—

THE churches of this country have a membership of 44,380,000 persons thirteen years of age or older? They are distributed among 212 denominations with 232,000 churches? In addition there are close to ten million child members? They hold buildings worth three billion, eight hundred million dollars, besides other property? The total expenditures for current needs is eight hundred and fifty-one millions of dollars annually? These facts are brought out in the January number of Current History in an article by Paul Douglass of the University of Chicago. Says Professor Douglass: "The total body of evidence shows that organized religion is growing considerably more rapidly than is the population."

with the "eternal triangle" and other adult problems beyond the scope of juvenile experience. Many books which were banned from this country could be obtained at the neighborhood rental library by any adolescent, he asserted.

"The publishers who print such books are panderters," declared Dr. Gates. "And every one knows that the panderer is the lowest of mankind."

"Some wise man has told boys and girls: 'Keep innocence, for there lies peace for the heart.' Every life must have an island, a refuge. Today the island of innocence is besieged by evil. We must protect that island and defend it, so that our souls may live in serenity. Not only is indecency accessible through such books but there are scores of indecent films."

* * *

The Rev. Charles E. McAllister, rector of St. Michael and All Angels' Baltimore, has been called to be the rector of St. Luke's, Evanston.

* * *

The Rev. John Ridout of Trinity Church, Shepherdstown, W. Va., died suddenly on December 23.

* * *

A very interesting meeting of the central committee on Christian Social Service of the Five Dioceses of the Church in Pennsylvania was held on December 18th at the Church House, Philadelphia. The Ven. Paul S. Atkins, Archdeacon of the Diocese, of Harrisburg, and Chairman of the Committee, presided. A stimulating report of the work in the Diocese of Pennsylvania was read by Mrs. J. Willis Martin, which was followed by a suggestion that steps be taken in each Diocese to organize similar work,

especially in connection with the isolated, the foreign born, the Juvenile Court, the jails, county homes and hospitals.

* * *

The Rev. Melville E. Johnson, student pastor at the University of Florida, has accepted a call to be the dean of St. Luke's Cathedral, Orlando, Florida.

* * *

"Reade's Rolling Wreck" is no more. That was the name of the car driven about Cincinnati by Canon Charles G. Reade for years. On Christmas eve Bishop Hobson made an unannounced visit to the parish, and assisted in the beautiful midnight service. The secret of the visit came out following the service when Bishop Hobson called an impromptu parish meeting, and on behalf of several friends of Canon Reade, presented him with a brand new sedan.

* * *

Missions were held in every parish and mission in the diocese of Mississippi during Advent.

* * *

The Bishop White memorial library and Sunday school building, which adjoins the Washington Memorial Chapel at Valley Forge, is now practically completed. This memorial was made possible by a bequest of \$250,000 made by the late Henry L. Peak.

* * *

The Rev. Dr. Francis M. Wetherill, who has been rector of the Church of St. John the Baptist, Germantown, for the past twelve years, has tendered his resignation to the vestry of that church, to become effective January 1st.

* * *

They ordained the night news editor of a Texarkana newspaper at Trinity Cathedral, Little Rock, Arkansas, the fourth Sunday in Advent. Smythe Lindsay is his name and he

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was ordained deacon by Bishop Winchester. He is doing general missionary work in Southwestern Arkansas in addition to his work on the newspaper.

* * *

Full college rating has been granted to St. Augustine's College, Raleigh, N. C. by the state college rating board. The president, the Rev. E. H. Goold, has announced that the first class to take the full four year course will graduate this coming May, former classes having been given a junior college course.

St. Augustine's has recently completed an extensive building program which has made possible the developments of College work. The new buildings include the New Benson Library, the gift of the Rev. Dr. A. B. Hunter, formerly Head of St. Augustine's; the Cheshire Building, containing the College Dining Hall, Domestic Science quarters and other features; the Delany Building, a dormitory for College girls, and the House for the Training School for Nurses at St. Agnes Hospital, which is connected with St. Augustine's College. Another unit of the work is the Bishop Tuttle School for Religious and Welfare Workers, which has recently been enlarged and developed, and is in close affiliation with the State Department of Public Welfare.

* * *

Couple of ordinations recently in Central New York: Rev. Harry B. Meyer was ordained priest in Calvary, Homer, by Bishop Fiske, being persented by the Rev. William Braithwaite of Cortland. Ernest K. Nicholson was ordained deacon in Trinity, Elmira, by Bishop Coley, the Rev. H. E. Hubbard presenting the candidate.

* * *

And an ordination too in Trinity Cathedral, Cleveland, when the bishop of the diocese, Dr. Rogers, advanced the Rev. Richard R. Yocum to the priesthood.

* * *

The Rev. Arthur D. Jones, formerly of Fergus Falls, Minnesota, has accepted the rectorship of St. Mary's, Tomah, Wisconsin.

* * *

Records of the number of pilgrims and worshipers welcomed at Washington Cathedral during 1930 indicate that the great edifice, rising on Mount Saint Alban now ranks consistently with the Capitol, the Washington Monument and the Lincoln Memorial as a center of serious tourist interest. With several days yet to be tabulated, the total number of visitors for the year is already in excess of 277,000. The count is made of persons entering the Bethlehem Chapel, the first portion of the Cathedral to be completed and the scene of daily services.

Since January 1, 1927 well over 1,000,000 worshipers and pilgrims have been recorded. It is estimated that an average of 1,000 persons visit the Cathedral hillside daily as the tabulation is confined to those who enter the crypt of the edifice. Many thousands are attracted to outdoor services held during the summer at the Peace Cross or in the great open-air amphitheatre. Others confine

their pilgrimages to inspections of the exterior of the edifice and its adjacent grounds and associated buildings. Citizens of every state and travelers from foreign countries are included in the pilgrim throngs.

* * *

Most interesting and challenging has been the Children's Mission, known as the Children's Crusade, held during the Advent Season in the

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diocese of Minnesota for children between the ages of 8 and 13. Modern churches were transformed into medieval chapels by the use of crosses, banners, shields, spears, torches, and pictures and figures of knights. The children showed their great interest and enthusiasm in the services by regular attendance, by their responses, and by bringing with them children who had no Church School affiliation. It is felt by many clergymen that the children received much benefit, and that many will be added to the schools as a result; also that Prayer Corners will be established in many homes. Some of the churches have already added a Prayer Corner for the Children, and others are planning to do so. The object of the Children's Crusade is to revitalize the Church School, by bringing in children who have no church contact; to deepen the child's devotional life, and to awaken leaders and parents to a realization of the child's spiritual rights.

* * *

The Rev. John E. Rowell, Oskaloosa, Iowa, has accepted a call to St. Andrew's, Ashland, Wisconsin.

* * *

The Rev. Albert Aune, assistant rector of the Church of the Good Shepherd, Germantown, Philadelphia, died suddenly on December 22nd from accidental poisoning. He has been in Germantown only a month, and had entered into his new work as assistant to the Rev. William Y. Edwards in high spirits.

* * *

On a recent Sunday in Trinity, Rock Island, diocese of Quincy, the Rev. Rodney F. Cobb baptised eight children from one family.

* * *

The general secretary of the Brotherhood of St. Andrew, Mr. Leon Palmer, is making a tour of the theological seminaries during January and February.

* * *

The Rev. Robert Holmes has resigned as the rector of Grace Church, Chicago, effective January first. He has been the rector of the parish and the chaplain of St. Luke's Hospital for five years.

* * *

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, and many other Philadelphia rectors are making appeals to their congregations for the support of the drive for \$5,000,000 by the Philadelphia Committee for Unemployment Relief. Ten thousand public school children are now being fed at the schools each day, and school authorities estimate that there will be 15,000 requiring free breakfasts in Philadelphia by February 1st. A

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temporary shelter lodges and feeds 1,500 men each night, and work is being planned by the Friends of the Wissahickon Association for the improvement of various sections of Fairmount Park, which will give work to several groups of men.

* * *

A missionary conference in which twelve of the Swedish speaking clergy of the Church took part, was held recently at St. Ansgarius, Chicago. At the conducting service Dean J. G. Hammarskold of Yonkers, N. Y., who had been ministering to his people for over forty years, was presented with a loving cup. He is to retire at the end of this year.

* * *

The Spingarn Medal is awarded each year "to an American of African descent for the most distinguished achievement in some honorable field of human endeavor." It was awarded in 1930 to Mr. H. A. Hunt, principal of Fort Valley School for Negroes, at Fort Valley, Georgia. The award was made "for twenty-five years of modest, faithful unselfish service." "In the face of great difficulties he has built up an excellent school, and has at all times advanced the cause of his race with tact and integrity." As some one wrote from the school, "It is gratifying to his friends that so modest a man has his work to speak so loudly for him."

Total enrollment at the Voorhees School for Negroes, Denmark, South Carolina, was 475 in October. A number who had filed applications had to withdraw for lack of money. Many come from homes dependent on farming. "We have a very eager, ambitious and energetic bunch of students," the school reports. "We do not recall a year when they have seemed more in earnest in securing an education."

* * *

Lindley House, named for the executive secretary of the Woman's Auxiliary, is a student center at 4535 Brooklyn Avenue, Seattle, for Church students at the University of Washington. It is the apartment where Miss Ruth Loaring-Clark, student secretary, and Deaconess Peppers live. Teas to get acquainted and discussion groups on serious matters are part of the program. There is also a mid-week corporate Communion at Christ Church, with a breakfast afterward. Men and women students meet at luncheons and hear talks from Church leaders. There are over seven hundred Episcopal Church students in the university.

* * *

The first Hungarian congregation

in the Episcopal Church was Trinity Mission, South Bend, in northern Indiana, organized about seventeen years ago. It has struggled through the years, at times not knowing whether it would survive, but is now on a sound foundation and on the way to self-support. Its object is to work among the unchurched of whom there are many in a population of at least 10,000 Hungarians. "They are a loyal and lovable people," says the Northern Indiana diocesan paper.

* * *

Pewee Golf has invaded the Church, at least the present craze has

been something of a benefit to one N. Y. city parish. In Binghamton, Christ Church had an unused piece of land back of the church building which was well located for a miniature golf course. A proposition was made for a five year lease at a very good annual rental. This was accepted, with restrictions as to hours of use.

* * *

In Sherburne, N. Y., realizing the need for recreational opportunity for the young people of the village, the parish has installed a course in the parish house, where, for a moderate

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sum, devotees of the art or sport, or whatever it is called, may enjoy themselves.

* * *

The Christian Youth Council of North America, made up of 156 youth delegates representing 68 agencies, met in Toronto. Two resolutions on war and disarmament were carried by unanimous votes. In the first they urged the youth of the world "to refuse to participate in any phase of military training activity and to give their energies to the furtherance of pacific methods for the settlement of international disputes." In the second they stated: "Because of our conviction that to do otherwise would be un-Christlike and impractical, we go on record as advocating total disarmament."

* * *

At Trinity Church, Seattle, Washington, the Rev. Charles Stanley Mook, rector, the church school and the morning service is held at the same time. The advantages are obvious since it enables parents and children to go to the church together. There is also held at this parish once a month a midnight service for the theatre people. Mr. Mook reports that they come in numbers, after the service enjoying a social hour in the parish house. Mr. Mook is a vice-president of the Actors' Guild.

* * *

Archbishop Nathan Soederblom, of Upsala, Primate of Sweden, who follows Mr. Kellogg as the winner of the Nobel Peace Prize, is well known and admired in England as well as in this country. It would be hard to find an international gathering in which the Christian Church is represented at which Dr. Soederblom is not present. He prefers to travel by airplane to his engagements, not because he is in a hurry, but because such means of locomotion enables him to think and take things easily. He has preached many times in Canterbury and Winchester cathedrals in fluent English. He was the prime mover in the Stockholm Life and Work Conference of 1925.

It was while he was in America forty years ago that he especially dedicated himself to the cause of church unity. "One night, during an international meeting in Northfield," he said, "I scribbled down a prayer in my diary that God might choose me as an instrument for promoting unity in the Christian Church."

* * *

Fifteen Anglican bishops and leaders of Free Churches in England have signed a protest against the holding of sweepstakes on behalf of hospitals. The question has become pressing owing to the recent holding of a sweepstake in Dublin. The manifesto of the churches declares that the as-

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sociation of a gamble with charity only makes it worse. "No need, however great, can justify resort to such means," it says. The bishops and their brethren call upon the churches to use their influence to secure a better state of feeling in the community in regard to the evils of betting in all its forms.

* * *

It is four hundred years since Cardinal Wolsey died in Leicester, England. The Bishop of Leicester, taking part in the historic commemoration in Leicester, said that Wolsey had left rather a warning to be heeded than an example to be copied. Another speaker at the same celebration found the secret of his downfall in his pursuit of personal power. "Not even the glamour of a quarter-century can save Wolsey from the judgment of history upon a man whose cardinal motive was ambition."

* * *

St. Faith's School for Girls, Yangchow, in the district of Shanghai, which has been closed in recent years, is probably to be reopened, at least in a small way. Miss M. Althea Bremer returned to Yangchow late in the summer, and reports that constant inquiries have been received with regard to the school, and the populace seem very friendly. Miss Bremer spent the last two years at St. Mary's, Shanghai. She writes from Yangchow, "Even the two very pleasant years at St. Mary's did not convince me that my place was anywhere but here, and now with the continuing need for Christian education in this city I as firmly believe the way will open by which we can reestablish our part in it." One of the first three students who came to the school, in 1914, now has a daughter enrolled there.

* * *

A factory is to be built in Fitchburg, Mass., which is to be entirely without windows, and of course is to be entirely without daylight, since there are to be no skylights either. The lighting is to be with hundreds of large electric lights, and there is a modern system of ventilation. The idea is, you see, so the workers in this factory won't waste any time looking out of windows. Just what they are to do for the ultra-violet rays that the doctors tell us are so essential is not stated. Well there is nothing like efficiency, even if it does make robots of human beings.

* * *

An important conference on unemployment is to be held in Washington, January 26-27, sponsored jointly by the Federal Council, the Conference of American Rabbis and the Catholic Welfare Conference. Among the speakers will be Professor John

R. Commons of the University of Wisconsin, John E. Edgerton, president of the National Association of Manufacturers, Senator Wagner of New York, Darwin Mererole, president of the National Unemployment League, Edward E. Hunt of the department

of commerce, Professor Harry F. Ward of the Union Seminary, Rabbi Israel of Baltimore and the Rev. John A. Ryan of Catholic University, Washington. Churches are being asked to send official delegates. The sessions are open to the public.

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Rev. John Mockridge
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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
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Rev. Ernest Risley
Sundays: 8, 9:45, 11 and 5.
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Sundays: 8, 11:00 and 7:45.
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St. Paul's, Chicago

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

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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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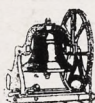
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