

The **WITNESS**

CHICAGO, ILL., DECEMBER 21, 1933



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THE WITNESS

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THE GOODWIN PLAN, about which we informed you in our issue of December 7th, has reached the resigning stage. Eminent religious leaders who have endorsed the plan, possibly realizing that they have been a bit taken in by high pressure salesmen, are beginning to withdraw as gracefully as possible. Thus Dr. Ernest Tittle, distinguished Methodist pastor of Evanston, has informed the Goodwin Corporation that they are no longer to use his name in their promotional campaign, while Bishop McConnell of the Methodist Church, whose name has been used in such a way as to imply that he is a sponsor of the idea, informs us that he knows little about the scheme and certainly never has endorsed it. He merely informed them that he would serve as an arbitrator in case manufacturers on the Goodwin list were charged with not employing their workers under proper working conditions. He expressed indignation when told that his name was being used to help put over the scheme, and indicated that he proposed to do something about it. We believe there will be further resignations when Church dignitaries who have allowed themselves to be used by the Goodwin Corporation become more familiar with its workings.

SUCH SENTIMENTS as "Here's How", with pictures of little cherubs tooting irreverent horns, dominate the counters of dealers in Christmas cards this year. The designers apparently feel that Americans wish to celebrate the repeal of the 18th amendment rather than the Birth of Christ. A reader writes us: "In going the rounds of stores handling Christmas cards in New York I notice that this year obscene cards are on display, many of them pretty raw. It seems to be increasingly difficult to secure really Christian cards." The Church Book Shops of course have them: Jacobs in Philadelphia, Morehouse in Mil-

waukee, Gorhams in New York and other Church shops scattered about the country.

THE COMPANY that supplies electricity to the resident of Penn Yan, New York, municipally owned, has recently reduced rates to a point where they are the lowest in the country. It has also been the custom of this company, owned by the people themselves through their city government, to send their customs a receipted December bill each year as a Christmas present. That is something to ponder over while you are making out your check to your privately owned company.



SOMETHING WORTH remembering as you read the attacks on the NRA in your favorite newspaper these mornings: Katherine M. Cook, educational expert, stated recently that the abolition of child labor through codes promulgated by the NRA will send 100,000 back to school. Certainly that is worth something.

IN THINKING OF OTHERS this Christmas keep in mind those in leper hospitals around the world to which the American Mission to Lepers, 156 Fifth Avenue, New York, cooperating with every denomination, has sent some grant each year. There have been drastic reductions in gifts and equally disastrous cuts in government grants, so that the missionaries in charge of these colonies are really wondering how long they can carry on. Every letter from the leper stations last Christmas told of the struggle to make the limited supplies go as far as possible. This year the lepers are asking, "Will there be any Christmas?" The answer to this question will be determined by the response we made to the appeal of the American Mission to Lepers.

THE EDITORS, one and all, extend to you, our readers, the greetings of this Christmas season.

Christmas

By

BISHOP JOHNSON

"Unto us a child is born."

"Thou shalt call His name Jesus and He shall save His people from their sins."

"Glory to God in the highest and peace on earth to men of good will."

"When the fulness of time was come God sent forth His Son made of a woman, made under the law—that we might receive the adoption of sons."

"The world itself keeps Christmas Day."

THESE sentences were uttered by different persons separated from one another by centuries of time, yet they record the most significant sequence of events in human history. If we find it difficult to believe the circumstances in which they were uttered years ago, how much more incredulous would it have seemed, if we could have stood at the other end of the horoscope and from the viewpoint of Isaiah or St. Paul have seen what happened as the result of these prophecies. It is not a series of isolated utterances but an orderly sequence of statements which have had their justification in the events that followed. Let us take our stand with Isaiah and the Shepherds and St. Paul, and I am sure that we would have realized the significance of the words, "a voice crying in the wilderness."

Let us consider the environment of Isaiah. Jerusalem was at the height of its prosperity before its fall. It was facing three long captivities of Babylon, Macedonia and Rome. What prospect, humanly speaking, was there that the Jew would be a potent factor in the world's civilization? Moreover, consider the apathy of the contemporaneous Jew to Isaiah's message. "If it had not been for a small remnant Jerusalem would have been as Sodom and Gomorrha." Why should He put His trust in Jehovah and prophesy that the Gentiles should come to the light of Israel? Isaiah had no following and yet he could say of Jehovah that "thou wilt keep him in perfect peace whose mind is stamped on thee." It is difficult to accept the prophecies of Isaiah now; how much more difficult to have accepted them then.

If we come down some centuries we find another voice crying in the wilderness. It was the time of Herod and Nero and Caligula. Few Romans, Greeks or Hebrews cared for the Babe of Bethlehem or the utterances of St. Paul. And yet in the light of subsequent history, St. Paul was by far the most potent personality in the Roman Empire at that time. Again you could not evaluate the consequence of these utterances from the contemporaneous atmosphere. In spite of the contempt

with which these prophecies were received in the day when they were uttered, it is true that "all the world keeps Christmas Day"; in fact it is the only festival in the years of which this can be truly said.

Curious, isn't it? That these statements should have been so generally discredited then and now?

WHY do I believe them? In the first place because I believe that God is the source of science, art, and religion, and not an insensate being. I am persuaded that He never deceives man's intelligence nor betrays his love, nor mocks his artistic sense. I do not accept the assumption that man has witnessed the end of God's creative genius, nor do I believe that it ends in a cemetery or an ashpit. To me the continuous order of Old Testament prophesy, the Gospel narrative and its subsequent effect upon the world, wherever it has been accepted constitute the most reasonable and artistic sequence of events in history and call forth the finest love that the world has ever known. I realize that you can pick it to pieces and assert that the prophets did not prophesy and the angels did not sing and Christ did not rise from the dead, if you base your declarations upon that science which is confined to human observation. So you could ruin a drama, a poem or a picture if you were to hand it over to a professor of syntax or a mixer of paints.

I cannot prove that the individual events ever happened nor that these specific words were ever uttered by the persons specified, but I can appreciate art and I can find God's providence in history, not in its minute particulars but in its composite effect. I do not have to analyze a beautiful sunset in order to appreciate it, even if the professor tells me that it is an illusion of fog. It is there to be admired, just as certain people are here to be loved, even if they are composed of the same chemical elements as other people.

I am not so interested in the historicity of Hamlet as in the play. Perhaps he never was a Prince of Denmark. There are words in the language that have a tremendous value to me, even though the laboratory might be dumb upon the subject. Friendship, love, worship and geniality are attributes of Christmas that if we are to enjoy them they must not be resolved into their chemical elements.

You may tell me that the Bible is a work of fiction. Then I accept it as a drama, possibly because God wishes to teach us in that way, but nevertheless I take off my hat to the author of the fiction for he is a greater miracle man than the Christ.

YOU have known people who will not give anything without collateral. As a rule such people have plenty of money and few real friends. You have known people who will not trust anybody. I have found them uninteresting and not companionable.



You have known people who will accept nothing which they cannot prove. I have found them egotistical and dull. I would rather associate with a good actor who spent his life in picturing things that were not so as though they were true, than to camp out with a literalist who had no imagination.

So I accept Isaiah and the Christ and St. Paul and the hard battles against human selfishness that have been more often lost than won, because they make God to be real and not an hypothetical being with no sense of the true, the beautiful and the good. Deliver me from a people to whom Christmas means nothing, for there is nothing in them by which to appreciate its significance.

I am afraid we are living in a world in which science and business and politics have had their own way and wisdom and beauty and righteousness have suffered. In fact I think that this hyper-scientific world is the dullest and stuffiest that the sun has ever shone upon. And I believe that it will continue to be so until Christ can make these dry bones really live.

I'd hate to be born a man and die a mere scientist. So I shall on Christmas Day enter into the spirit of the Angelic saying "Glory be to God on high and on earth peace, good will to men," and I believe I could do so even more heartily if the whole thing were fiction, because I would be living in a wonderful drama and not in a statistical laboratory.

A Christmas Meditation

By

CANON R. J. CAMPBELL

SOME YEARS ago I paid a visit to Palestine in the early Spring, and, avoiding all tourist agencies, spent some time at each of the principal places traditionally associated with the earthly life of our Lord. The Anglican Bishop in Jerusalem, Dr. McInnes, proved very helpful to me in this connection, for he gave me some notes of his own investigations at various points of special interest. For instance, he had satisfied himself that the Roman paving in the foundations of the Church of the Ecce Homo must have been that trodden by the sacred feet of Jesus as He went forth from Pilate's judgment hall bearing His cross to Calvary. The Bishop had asked a number of dwellers in the existing street called the Via Dolorosa to allow him to inspect their foundations, and wherever this was possible he came upon the same Roman paving. I mention this to illustrate the fact that tradition has often been vindicated in regard to the location of scenes recorded in the Gospels.

Sir Ronald Storrs, the then Governor of Jerusalem, drew my attention to another discovery of similar tenor. He had given permission for excavations to be made on the reputed site of the Garden of Gethsemane for the purpose of erecting a church thereon—that is to say, on the so-called Latin site: the Greek is a little higher up the slope of the hill. At some depth the diggers came upon the remains of the crypt of a Byzantine church of very early date. The apse was cut out of the solid rock, and the floor around where the altar must originally have stood was also of the native rock, untouched by human workmanship. The flooring adjacent was of mosaic, and the reason for leaving the original rock bare could hardly be other than that the builders of this long-forgotten early Christian church believed it to be the spot on which our Saviour knelt when He prayed in His agony that the cup of His passion might pass from Him. It is not unlikely that the

Greek and Latin sites of Gethsemane may both be authentic.

THEN is that of the manger at Bethlehem authentic? Why not? When I passed within the ancient walls of the Church of the Nativity and descended into the grotto which is believed to have been the stable wherein the holy family found shelter on the night when Jesus was born, I could not but feel impressed. Here is the oldest church in Christendom. Here Roman Catholics and members of the several branches of the Apostolic Church of the East worship side by side. There in the grotto at your feet is the star that marks the spot hallowed—so the devotion of the greater part of nineteen centuries has affirmed—as that whereon the maiden mother brought forth the Divine Child; and there is a niche in the rocky wall hung with votive lamps—Roman Catholic, Greek, Armenian—which is said to be the veritable manger wherein the holy babe lay wrapped in swaddling clothes.

Many millions of pilgrims have knelt at this shrine since the watching shepherds first paid their homage to the incarnate Lord; millions of lips have kissed these stones; millions of prayers have been whispered within this venerated vault. Is it incredible that the spiritual mystery that has elicited all this devotion was consummated here? I think not. We know that rock caves of this kind were and still are used in the neighborhood of Bethlehem for the housing of domestic animals. With the lapse of time and the gradual raising of the level of inhabited areas this one would pass underground. Had it not done so its identity might more reasonably be called in question than in viewing it as it is now.

As I offered my own little tribute of worship at the hard cradle which once may have held the tender body of the world's Redeemer—and if it did not, He had no

better—I thought with reverent thanksgiving of the wondrous difference that lowly birth has made to the world. It is said that Christ discovered child life, and in a beautiful sense it is true. It was He that alone among the teachers of the ancient world stressed the worth of the child and the child-like spirit. Yet the tale of the sufferings of childhood even in the history of Christendom has been harrowing beyond imagination, and down to our own day has been a reproach to the Church that calls itself by His name. It is only now that we are beginning to understand fully what He meant when He bade us learn of the child. The new education is warning us not to impose our own limitations upon the little ones, but rather to regard the soul of a little child as a new revelation of God, a divinely endued creative centre wherein God has enfolded something of Himself wherewith to bless mankind by and by. Alas, that life should still be so hard upon the weak, that the world should still be so slow to see and respond to the message that broke from the skies on the night when Mary's child was born.

IF WE only had faith enough in the divineness that inheres in the human soul as it comes fresh from the hand of God there would be no tangled problem of our time, national or international, that we could not speedily solve. The late Benjamin Kidd reminded us in his *Science of Power* that the whole mentality of Germany was changed in two generations by the policy of Bismarck. The minds of the children in the schools were drilled and moulded on a new pattern, the militaristic, the belief in the supremacy of the mailed fist and the kind of patriotism that pursues material advantage at the expense of others. He blames this on Darwinism and the almost universal acceptance of the dismal doctrine of the struggle for existence and the survival of the fittest. Germany was not alone in being inoculated with the virus, whether Darwinism were the source of it or not; we are all suffering from it still, as the failure of the Allied Powers to keep the solemn promise made in the Versailles Treaty to disarm after Germany was disarmed sufficiently demonstrates.

But what was done in two generations in one way can as surely be done in another. A friend just returned from Moscow tells me that in one of the churches there which has been secularised she saw a full-sized statue of Christ with sticking plaster zig-zagged across the face. This was meant as a symbolic suggestion to the rising generation that Christ and all He stood for was finished with. Infinite pains are being taken to train the children in Soviet schools in the principles of Karl Marx and Lenin. Michael Borodin, Soviet emissary in China, said to an English missionary "You think to regenerate the world by love; we intend to do it by force."

No new doctrine this, and its root is fear. But if the faith of those who love and follow Jesus be but pure and strong enough, the bells will ring their most triumphant peal next Christmas over a world delivered

from the black shadow of hatred and strife between nation and nation, class and class, man and man. "A little child shall lead them."

Casual Comment

By

BERNARD IDDINGS BELL

THIS morning I arose with difficulty. Even after offering the Holy Sacrifice, and then eating an excellent breakfast, I felt none too well. "The trouble with you", I told myself, "is that you are no longer young. You have slight but certain twinges of gout this minute. You, who once could dance all night, could now hardly hop about for half an hour. You have your hair cut short, but still it shows the gray". Such thoughts as these bathed me in a sad but sweet self-pity, and up the stairs I plodded, a little bent and middle-aged in manner, to my mail. And in the very first envelope I find a whacking attack on the Philadelphia Catholic Congress by a clerical gentleman named Long, who is, it seems, secretary of some society or other which seeks to evangelize the world by way of deprecating too much religious devotion. I am reading languidly, and am about to lay the communication down half-scanned, when lo! I see these words: "Dr. Iddings Bell played the part of *l'enfant terrible*." O frabjous day! Callooh Callay, I chortle in my joy. I rush to the hall and gaze into the mirror. I kiss my wife, and throw pennies to the organ-grinder in the street below. O noble brother Long, would that I were near thee! Would that I might present to thee a good, five-cent cigar! I stretch forth to thee my arm in the Fascist salute. Long may thou prosper! Thou hast lifted from my heart the weight of twenty years.

Quite seriously, the late forties are a delightful part of life. By that time one has seen enough to expect not very much. When I was twenty-seven I talked about the conversion of the world in my generation; I called on Bishops to be leaders into a swift and easily achieved millenium; I believed in American education; I had a confidence in the average man so great that an appeal to the ballot-box seemed the same thing as an appeal to Heaven; I saw most of man's problems as easily man-solvable. Now I believe in man much less than in those days, but I love men and women a great deal more; and, whereas God was a name in those young times, He is now so real that I tremble at the thought of Him, so kind that I am humbled into adoration. Quite a lot the years do teach. It is more fun to be forty-seven than to be in one's twenties. For one thing, one understands and likes young people. They never understand or like one another. Mine are happy years.

Still, there are vexations. People help me on with my coat. Young men say "Sir" to me, help me light my pipe, tuck the robe around me in the car. Young ladies never cast a speculative eye in my direction. Therefore, to be called again *l'enfant terrible* does me a lot of good somehow. Do it again, good brother Long. In gratitude, I shall remember you at the altar.

BISHOP COOK OF DELAWARE IS NEW COUNCIL OFFICER

Bishop Cook of Delaware, recently appointed Assessor to the Presiding Bishop, was appointed first vice-president of the National Council at the meeting here in New York on December 13-14. He is to have oversight of the departments of domestic and foreign missions, religious education and social service. Also Bishop Bartlett of North Dakota, formerly a field secretary of the Council, becomes the new executive secretary of the department of domestic missions. Both of these bishops will continue to reside in their dioceses, giving but part time to Council work. Bishop Bartlett is to continue on his salary as a missionary bishop, receiving in addition only enough for expenses. This will effect a saving of \$2,800 a year in Council appropriations. A similar arrangement will be made with Bishop Cook.

The Rev. William C. Emhardt resigned as councilor on ecclesiastical relations and the Rev. Robert F. Lau, of that department, was elevated to that position. Miss Dorothy Fischer of Texas was appointed secretary for young people's work in the department of religious education.

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

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

In the missionary district of Shanghai there are thirty Chinese clergy of whom three are supported by their parishes, the others by the National Council. It is now proposed to give the district a lump sum of cash, allowing them to distribute it as they see fit, with the further understanding that the amount will be decreased annually so that by 1959 the district will become entirely self-supporting. There was rejoicing over this.

The Liberian Government wants to borrow our Cuttington College in that country for the purpose of running a government school (it has been closed as a Church institution for the past few years). The Council thought well of the idea and the building will be loaned if it all meets with the approval of the Adviser of the League of Nations who is soon to go to Liberia.

The National Council recommends to General Convention a budget for each year of the ensuing triennium. For this purpose, the following resolution was adopted:

RESOLVED: That the Budget for 1935 shall be \$3,000,000.00; for 1936 not less than \$3,000,000.00 plus such sums as the National Council shall deem wise and justified not exceeding a total of \$3,250,000.00; for 1937 not less than \$3,000,000.00 plus such sums as the National Council shall deem wise and justified, not exceeding a total of \$3,500,000.00.

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

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

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

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

Bishop Matthews and Admiral Belknap addressed the Council on the forthcoming General Convention, to meet at Atlantic City. Bishop Roots was present and presented a picture of the Church in China which was inspiring. The Council approved a recommendation of the department of social service to set up a series of regional conferences on the application of Christian principles to the

social and industrial problems of the day. Two will be held early next year; one, probably in Charlotte, N. C., and the other in St. Louis.

There was a report on the Church's job now that the 18th amendment is no longer, by Dean Robbins, chairman of a committee. Education for temperance, formulation of a sound public opinion, influencing legislation of liquor control were the three points stressed.

The executive board of the Auxiliary, meeting at the same time, was chiefly concerned with arrangements for their meeting at General Convention. However plans are not far enough advanced to make any announcements at this time. Bishop Perry delivered an address, and helpful statements regarding the current situation were made by Officers McGregor, Franklin and Reinheimer.

An interesting report on the subject of race relations was presented by a committee of the province of Sewanee. Space prevents us from printing it here but we will give it to you next week.

The subject of race relations occupied the attention of the Sewanee provincial meeting of the Woman's Auxiliary. Their findings committee, Mrs. Jeannie O. M. Cornell and Miss Nannie Hite Winston, brought in a report which said in part:

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

While these principles apply to a program between all racial groups, we women of the South feel an especial responsibility for our contacts with the ten million Negroes in our midst. . . . We believe in racial integrity for the good of both races, yet we are able to say with Booker T. Washington, "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

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

FINE BOOK BY AN ACTIVE LEADER IN SOCIAL GOSPEL

By GARDINER M. DAY

The Rev. Oliver Hart tells me of a unique cooperative book shelf which is maintained by the ministers of the city of Chattanooga. These ministers place upon a shelf which is reserved for the purpose in the public library any religious books which any one of them has found particularly worth while in order that the other members of the group may have the opportunity of reading them. In these days when the amount of money a minister can spend on books is naturally exceedingly small this example of Christian educational cooperation might well be followed in many another city or town.

If it is not already on it, I hereby nominate for the shelf *The Protestant Churches and the Industrial Crisis*. (Macmillan \$2). In this volume, Dr. Edmund B. Chaffee, the very able Director of Labor Temple in New York City has done an admirable job and rendered a real service in attempting an analysis of the social change which the churches are facing today and in showing with great clarity and remarkable definiteness the way in which he believes the churches can best meet its problems. In the opening chapter Dr. Chaffee states the general problem for which the book endeavors to give an answer: "The Church has an impossible task as society is now constituted. The industrial order founded and organized upon selfishness so holds us in its grip that the preaching and teaching of our churches can scarcely make a dent upon our conduct. It must be obvious that the church can make little progress in transforming the lives of men from lives of greed to lives of service unless it can modify those influences which now surround them most of their conscious hours. This means that an attack must be made upon the economic conditions that today breed selfishness and despair. Our churches must realize, and that right soon, that religion must come into all aspects of life or it will soon be crowded out of every part of it."

In a chapter outstanding for its combination of realism and beauty of interpretation Dr. Chaffee sketches Jesus' idea of His Kingdom. In the light of Jesus' ideals the author then reviews our modern industrial situation with its unemployment and exploitation. This naturally leads into the inevitable result of our cut-throat industrial strife, war, and Dr. Chaffee's brief chapter of fifteen pages on "The Economic Roots of War" is the simplest, clearest and most convincing essay showing how war arises

directly and unavoidably out of our present capitalist system, that I have read anywhere. In the final analysis *the cause* of unemployment, exploitation and war proves to be "The Drag of the Profit Motive" which the author believes man can dislodge from its present place of supremacy in his mind and if he wills to do so, and further only if and when he decides to do so will he set foot on the road to any permanent recovery.

Dr. Chaffee traces the rise of man from slavery through serfdom to comparative freedom, but points out that the steepest part of the ascent has yet to be scaled, namely the ascent to economic "substantial equality." The necessity for scaling this latter height has not been realized by the Church in former generations, but if the Church is not in the forefront of this modern battle of the masses, the Church in America may fall by the way side as it has done already in Russia, Spain and other countries. Following a chapter intercepting the role of the machine in modern civilization, the remainder of the book is planned to aid the layman or minister in understanding the nature of the present crisis and in showing him what he can and ought to do as a Christian and a Churchman. As an aid in understanding, the author with that conciseness and clarity which marks the entire volume gives a sketch and an interpretation of Karl Marx and a history to date of the American radical movements. Labor Temple's Director is convinced that the duty of the churches today is to help people to understand the present industrial system; to be sensitive to and critical of specific evils in it, such as child labor, even though it may not see a remedial lamb in the bushes; to state clearly the economic goals toward which we should strive such as security, healthful working conditions, liberty and equality; to supply a technique of social change which will not be as costly as violence; to create the will to find a way out; and finally to keep making the individual ever more and more socially minded.

Obviously this is a large order and a peculiarly excellent feature of Dr. Chaffee's writing is revealed by the fact that after thus stating the task of the Church in the very next chapter he tells concretely what one church is doing, namely Labor Temple, and in concluding chapters he tells what the individual layman can do and how the minister can most effectively work for the consummation of His Kingdom here on earth as it is in heaven.

I cannot recommend the book too highly. It is admirably suited to both layman and minister. It will show

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Studying the problems of 1,000 girls in Memphis, Miss Mary S. Brisley, executive secretary of the national Church Mission of Help, found conditions typical of those met by girls in other cities. An interview with her, appearing in a Memphis newspaper, summarized the situation:

What have girls been doing in these turbulent times?

"We have found them restless, reckless, discouraged, cynical," Miss Brisley said, "caught in a trap, seeing no future for themselves. We have found mental troubles, suicide—at least many of them are considering suicide. They are picking up dates on the street, and in dance halls; running away, hoboing like men. One girl, 18 years old, has been on the road two years, making a living with men, going from one to another, and from place to place.

"We found among the 1,000 cases, 95 girls in 1932 were illegitimate mothers. There is no tragedy as desperate as illegitimate motherhood. Girls don't go out for such unhappiness. They have been trapped by their hopelessness, the desire for excitement and pleasure. They have no money, no clothes, no dates, no future, they believe. The boys they care for are unable to support them. The serious difficulty of 50 per cent of these occurred within a period not exceeding two years after they left school. Some during the school period.

"We found that from 75 to 85 per cent of the girls who steal or who run away from home or resort to prostitution are members of broken homes, where the parental ties have been broken by divorce, separation or death.

"Clergymen, teachers, and all who are interested in the welfare of girls, should recognize that the girl from the broken home needs especially sympathetic understanding and guidance."

Miss Brisley discovered the largest number in any one salary group earned between \$9 and \$10 a week. Many of these had earned from \$80 to \$125 some months back. One girl, a college graduate, who had earned \$175, is now working as a waitress, for \$7 a week, tips included. A graduate of State Teachers College is earning \$3 a week and trying to live on it.

The largest number of the 1,000 was a group between 17 and 21, and practically every girl was supporting not only herself but someone else.

In many instances the girl was the only working member of the family.

* * *

Death of Clergyman in Connecticut

The Rev. Ernest J. Craft, rector of Christ Church, Bridgeport, Conn., died suddenly in his parish house on December 11th of a heart attack. He was in his sixty-fifth year.

* * *

Urge Cut in Church Tax Exemption

There is an indication that tax exemption privileges enjoyed by New York churches will be looked into by the next state assembly. At least three distinguished New York religious leaders, John Haynes Holmes of the Community Church, Rabbi Stephen Wise, and Bishop McConnell of the Methodist Church, have given out a statement, which was played up by the press, asking the legislature to enact legislation to "reduce the excessive privileges of tax exemption now granted to churches, synagogues and other welfare organizations." They urge taxation of land increment, payment of water charges, taxation of land now held out of use which is tax exempt, and the exclusion from the tax exempt rolls of land acquired in the future, except by special act of the legislature. They state that there is now approximately \$4,689,803,389 of property exempt from taxation in New York City. The wealthiest church, according to their figures, is Trinity, with property valued at \$25,000,000; St. Paul's Chapel, a part of Trinity parish, is next with \$6,600,000; St. Bartholomew's is third with \$5,400,000 and then St. Thomas' with \$5,000,000. No comments were made by the rectors when they were called upon by the reporters, all saying that it was a matter for their vestries to deal with. Mr. Lawson Purdy, controller of Trinity, said merely, "The proposals do not affect any property owned by Trinity Church."

* * *

Clergy Hear of Approaching Disaster

A feeling that Europe and probably the United States is gradually approaching the brink of disaster while their people are incapable, through the paralysis of fear, of taking the necessary steps to prevent it, chilled the members of the clerical club of Rhode Island at their December meeting addressed by Prof. Theodore Collier, head of the history department of Brown University. His subject was "Some dangerous currents in world politics." It was not his intention, he said, to suggest inevitable disaster, but merely to give warnings that unless these currents are diverted from their present course the result

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will be cataclysmic. The currents he described were: (1) Economic Nationalism, (2) the failure of the Disarmament Conference, (3) growing distrust of peace machinery and (4) Fascism.

International goodwill and cooperation, he said, had lost, rather than gained ground since the 1927 World Conference of business leaders. And this in spite of the fact that President Roosevelt, early in his administration and during his campaign for election gave promise of breaking down barriers that divide the nations. The London Conference which he did so much to promote ceased to function when he suddenly sent his famous telegram from the Coast of Maine, rejecting plans for the stabilization of the dollar. Whatever our intention may be, we now have economic war with the cheapening of currency as the weapon. International rivalries are growing keener, induced further by the abandonment of the tariff truce, the decision of the British Empire to stand by itself and the policy of autocracy adopted by nations of the World both large and small.

A British statesman, President Henderson, of the Disarmament Conference, has said that we must choose between, disarmament and despair. "Isn't it possible," asked Prof. Collier, "that we have chosen, and that we have chosen despair?"

After our fleet held its maneuvers in the Pacific, Japan's ruler publicly reviewed the largest fleet ever

gathered to do honor to a Japanese Emperor. More arms and munitions are being sold now than for many years. The increase in sales is speeding up. And these weapons are not bought to put in museums. They are bought to use. In Tokyo and Warsaw the entire populace have recently been called out to simulate defense against poison gas. In England newly ordered battleships have to be constructed in private yards. The Government yards are occupied. Japan is fortifying her mandates. France may fortify hers.

Professor Collier condemned Fascism as the most dangerous of all currents in present day politics. The evil in it is the confession that liberalism is a failure, that democracy is folly "all talk and no action." This spirit is extending from Italy and Germany to warn countries, even to the United States. But the speaker encouraged his hearers by declaring that despotism isn't doing so well itself. Germany and Italy haven't solved their financial and social problems any more than have the democracies.

The chief evil of the day is the despair that has spread over an entire World—despair of peace, despair of social justice, despair of liberal thought and institutions. These current have not yet reached the brink, the professor concluded by way of hope and slender comfort, but unless something intervenes they will, sooner or later.

* * *

Ordinations in Philadelphia

Robert M. Webster and Noel L. Murray are being ordained today, December 21, at St. Peter's, Philadelphia. The following day, at All Saints, the Rev. George C. Anderson, the Rev. Francis W. Lickfield, Jr., and the Rev. Charles S. Martin are to be advanced to the priesthood. The preacher at the first service is to be the Rev. Stewart P. Keeling, rector emeritus of St. Peter's, and at the other service the Rev. Leicester C. Lewis of St. Martin's is to preach.

* * *

Rhode Island Y.P.F. Opens Office

The Young People's Fellowship of the diocese of Rhode Island have opened an office at the diocesan headquarters, open on Saturday mornings. There sit the diocesan officers for consultations on programs and parochial activities generally. They also maintain a lending library.

* * *

Mobile Women Ready to Carry On

The annual meeting of all the women of Christ Church, Mobile, Alabama, was held on December

11th. Officers and department chairmen, and ten circle captains were elected, and all accepted and are ready to go. Also the budget for the work to be done in 1934, which includes the financing of a free day kindergarten for forty downtown neighborhood children, has been raised and the cash is now in the bank. Imagine having the cash in December to pay for the entire job for the following year.

This parish, over which the Rev. R. A. Kirchhoffer presides, does a real community job. They have just wound up a series of lectures on current problems, delivered by experts, that not only got out crowds but received the finest sort of press notices. Then just the other day Mr. Kirchhoffer was elected chairman of the community chest of the city.

* * *

Rabbi Addresses Chattanooga Churchmen

Rabbi Julius Mark of Nashville was the speaker at a meeting of the Men's Service Club of St. Paul's, Chattanooga, Tennessee, the other evening. In making the announcement of the speaker the Rev. Oliver Hart said that it was vital for Christians to do everything possible to counteract the anti-Jewish drive that is gaining headway in this country. He spoke of the organization called the Silver Shirts, which

is carrying on a campaign against the Jews and the Negroes, and claims to have many thousands in its ranks, and to have fifty Congressmen lined up with it. This organization, in case you are interested, has headquarters in Asheville, N. C., and is headed by a gentleman by the name of William Dudley Pelley, who went to that city originally to found a college that would be based upon what he called "the foundation of Christian economics." The school never got going however so he started a correspondence college, and also a magazine that is devoted to propaganda against Jews and to psychic research. The object of the Silver Shirts, according to Mr. Pelley, is to establish a "Christ government" in the United States, in which Jews would be allowed citizenship only after they accepted the tenets of the new government. It is Hitlerism at work in the United States. It is reported that a committee of Congress is now investigating the organization.

* * *

Further Recognition for St. Augustine's

At the recent annual meeting of the Southern Association of Colleges held in Nashville, Tennessee, the college work at St. Augustine's, Raleigh, N. C., was voted recognition so that its graduates will be ap-

proved for graduate study in universities and professional schools throughout the country. While the college has still steps to take in order to meet in full the highest standards of the Association and thus receive an "A" rating, this recognition is most gratifying to those who are interested in the progress of our only Church College for Negro Youth. The College has been accredited by the North Carolina State Department of Education since it began granting degrees in 1931. A member of the graduating class of that year has already completed his work for the Master of Arts Degree at Columbia.

* * *

Women Hear Missionary from Japan

Miss Sallie H. Rembert, who recently returned as a missionary from St. Agnes School for Girls, Kyoto, Japan, addressed the interparochial meeting of the Auxiliary of Savannah, Ga., on December 8th on the work of the Church in Japan. The following day she spoke to the Y. P. S. L. of the four Savannah parishes on the same subject.

* * *

Young People's Worker in Knoxville Parish

Miss Thelma Anderson has joined the staff of St. John's parish, Knoxville, Tennessee, to assist in the

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work among university students and to take charge of the young people's work in the parish. Miss Anderson received her early training in the Appleton Church Home at Macon, Ga., after which she graduated from Peabody College, Nashville, and did graduate work at Columbia University. The career upon which she has entered is a glowing tribute to the splendid training received at the Church institution in Georgia.

* * *

Christmas Play at St. Thomas Chapel

Christus Natus Est, a Nativity mystery, has been given for the last three years at St. Thomas Chapel, New York City, and will again be presented this Christmastide on Friday, December 29th, at 8:00 P. M. This play is one of unusual spiritual force, and visual beauty. It is done in a modified mediaeval style, by experienced players of the drama guild of St. Thomas Chapel under expert direction. The music is sung by the full chapel choir. All who have seen this play have been greatly impressed, some expressing the opinion that they have never seen a better, here or abroad. Next to the Christmas Eucharist, they make this their great act of witness to the faith of Our Lord's Incarnation. All are invited to join in the presentation. No tickets are required.

* * *

Detroit Rector is Ill

The Rev. Samuel S. Marquis, rector of Christ Church, Cranbrook, Michigan, is ill, his physicians having forbidden him to do any preaching or to enter upon any public activity for some time.

* * *

Churchmen Still Battle for Disarmament

The world disarmament conference stands adjourned until mid-January. Meanwhile many are saying that the conference is dead. The churches however, at least some of them, are more determined than ever to press the issue. A delegation from the Federal Council of Churches called on the state department on December 7th and presented a memorandum on the situation to Under Secretary William Phillips. They said:

"The Federal Council of the Churches is deeply concerned over the delays that have thus far obstructed the progress of the World Disarmament Conference. The apparent unwillingness of the great military powers to negotiate a disarmament treaty is a matter of profound disappointment to the Christian thinking people of our own and we believe of other lands.

"The churches of Christ in America are practically unanimous in their

determination to work for a drastic reduction of the world's armaments. The spending of four and one-half billion dollars annually upon military establishments at a time when poverty, hunger and economic destitution are widespread is nothing short of an economic scandal. The churches cannot remain silent in the presence of this pagan misappropriation of the world's wealth upon the

implements of human destruction.

"We strongly urge our government to do everything within its power to assure the success of the World Disarmament Conference.

"We believe that for the sake of world justice and peace the nations which defined weapons of aggression when disarming Germany should accept for themselves the implications of that decision. They should agree



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to put an end to their armaments for aggression and reduce their respective military forces to the status of a police force. Such an agreement, we believe, would insure the success of the Disarmament Conference, bring about enormous economies, and instantly promote confidence and goodwill among the nations.

"We urge our government to continue the efforts to secure the negotiation of a disarmament treaty. To this end we suggest (1) that our representatives be returned to the seat of the Disarmament Conference at an early date, (2) that the so-called 'aggressive weapons' including the air weapon, be wholly abolished, (3) that armament expenditures be drastically reduced and that provisions be made for the limitation in the future of the military budgets of all nations, (4) that a permanent organization be created to exercise a strict supervision of existing armaments, including their manufacture and sale.

"We believe that if an agreement can be reached along these lines there will be little difficulty in framing a treaty."

* * *

The Work of the Girls' Friendly Society

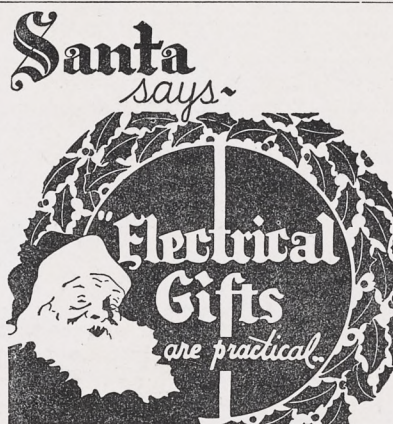
Commenting on the past year's work of the Girls' Friendly Society at the national board of directors meeting of that organization, December 6th and 7th in New York, Dr. Adelaide T. Case, professor of religious education at Teachers College, Columbia University and a member of the board stressed the fact that we are in a time of social crisis. "Those of us who are interested in the Church are on a spiritual frontier just now," she said. "The leadership which The Girls' Friendly Society gives now must be a courageous leadership which combines two efforts. First we must try to go further in our enterprise and vision than the secular world; second we must look on all problems on the frontier of this new world as primarily religious and spiritual." Miss Case went on to point out ways in

which the G. F. S. is doing this by giving girls leadership in helping them to solve modern issues. She particularly commended its work along the following lines: (1) inter-racial problems; (2) personality development; (3) personal affirmations of religion, such as appeared in *The Record*, the magazine of the society for March, 1933. Miss Case then pointed out the difficulty of knowing how to approach economic problems on spiritual lines, for there is a danger of thinking in superficial terms.

On Wednesday evening, December 6th, Presiding Bishop Perry and Mrs. Perry were the guests of honor at a dinner given by the board at the Gramercy Park Hotel. Bishop Perry talked on his trip to St. Barnabas Mission for Lepers, Kusatsu, Japan, to which the G. F. S. has pledged \$2,000 this year. After Bishop Perry's talk, moving pictures showing the work of the G. F. S. in Kusatsu and in Kyoto were shown. These pictures form part of a lending exhibit which the G. F. S. has prepared to arouse interest in this year's study of Japan.

This was the first Board meeting since the election of Miss Helen C. C. Brent as national president. In making her report, Miss Brent said: "There never was such a need and opportunity to study and try to apply Christ's standards and principles as there is today. I believe that Christ belongs to this modern world even more than He did to Palestine when He walked the Sea of Galilee."

The National vice-presidents from seven of the eight provinces were present at this meeting, Mrs. S. Arthur Huston, of Seattle, Washington, coming the farthest distance.



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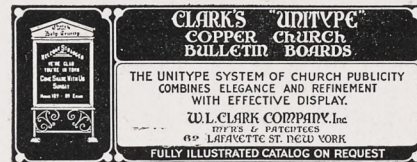
Electric  Shops

From all sections of the country, fresh enthusiasm and progress in the work were reported. Seventy new branches of The Girls' Friendly Society have been formed this past year.

* * *

Institute Rector at Grand Rapids

The Rev. Herbert R. Higgins was instituted rector of St. Mark's, Grand Rapids, Michigan, on December 6th by Bishop McCormick. Following



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the service there was a reception, attended by about 400 persons, including the ministers of most of the downtown churches.

Quiet Day for Harrisburg Clergy

The Rev. Leicester C. Lewis of Philadelphia conducted a quiet day for the clergy of Bethlehem and Harrisburg on December 6th and 7th in Trinity, Williamsport, Pa.

Large Classes in Newark Parish

Confirmation classes of 36 and 24 persons each have been presented this year at Christ Church, Newton, N. J., the Rev. Oscar Meyer, rector. This is the second largest number to be presented this year in the diocese of Newark. Fourteen of those confirmed were adults.

Ordination in Oklahoma

The Rev. Quentin Ferguson, curate at Trinity, Tulsa, Oklahoma, was ordained priest on Advent Sunday by Bishop Casady. That evening Bishop Casady confirmed a class of 17 adults at the church, bringing the number confirmed at Trinity during the year to seventy-three. The Rev. E. H. Eckel Jr. is the rector.

Rector is School Board President

The Rev. Paul S. Atkins of St. John's, York, Pa., long a member of the school board of the city, was elected its president recently.

Rector's Wife Goes into Business

Mrs. Kenneth O. Miller, wife of the rector at Pompton Lakes, New Jersey, is cashing in on the Christmas season by conducting a store, the goods on sale being donated by the parishioners. Ninety per cent of the profits go to the parish; ten per cent to the unemployed of the community.

My, My, an Increase in Pledges

A report comes from St. Clement's, Hawthorne, N. J., where the Rev. F. J. Warnecke is rector, that pledges for 1934 have increased one third over last year, with 87 new pledges being made.

Missionary Conference at Kansas City

Thousands in Kansas City attended the meetings of the United Missionary Conference over a recent week-end. As you probably know by this time, this was but one of twenty-nine similar conferences held in various cities throughout the country, sponsored by various denominations. In Kansas City there

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were 12,000 people out to hear E. Stanley Jones, the head of the group at a mass meeting on Sunday night. As for our own Church meetings, there was a luncheon for Bishop Roots of China, with the Rev. Percy Houghton of the national field department also speaking, both urging more interest, consecration and zeal in the missionary cause.

* * *

Gardiner C. Tucker Has Anniversary

The Rev. Gardiner C. Tucker, rector of St. John's, Mobile, Alabama, celebrated the 49th year of his priesthood on the first Sunday in Advent. He had expected to celebrate this jubilee simply but his friends arranged otherwise. So to his great surprise the church was a bower of flowers, the newspapers broke out in editorials, and congratulations came in from the Jewish Temple, the Baptist Church, the Knights of Columbus and others. It was all very grand. Dr. Tucker, eighty-two, and as vigorous and active as ever, is the father of Gardiner L. Tucker, who is the head man of the department of religious education for the province of Sewanee; Irwin St. John Tucker, who is certainly known to you, and of Royal K. Tucker, rector at Brunswick, Ga.

* * *

Rabbi Honored in Cathedral

Bishop Mann and Dean High Moor of Pittsburgh have completed arrangements for a special civic service at Trinity Cathedral on December 31st in honor of Dr. S. H. Golden-son, a distinguished rabbi of the city. Representatives of all religious and civic organizations have been invited to attend.

* * *

Lay Evangelism in Borneo

A boy who had been trained in an English mission in Borneo and had returned to his distant country home, later reappeared at the mission with five friends whom he had prepared for baptism and who had come with him the three-days' walk to the mission. The boy said simply, "I am trying to do something for God Who has done so much for me."

* * *

Presbyterians Adopt Pence Plan

The Bishop's Pence Plan of Chicago has made its way into the Presbyterian Church. Recently the chairman of our committee, Mr. Angus Hibbard, was asked to address the Second Presbyterian Church of Evanston on the idea, and they immediately adopted it. An Oak Park Lutheran Church has also adopted it. In our diocese well over \$3,000 came in as a result of the first collection.

The average amount in each box was a bit over \$1. The largest amount was \$18.

* * *

Presiding Bishop is to Broadcast

Presiding Bishop Perry is to broadcast a Christmas Message at ten o'clock, E. S. T., on December 24th, over the Columbia network. Forty stations will participate. This is one of a series of broadcasts arranged by the publicity department of the National Council.

With the exception of the Presiding Bishop, the series of broadcasts is being made by laymen and laywomen of the Church delivering messages which fix the responsibility of the Church in the social and economic crisis. The next speaker following Bishop Perry will be Mrs. John M. Glenn, president of the family welfare society of America, and president of the national council of the Church Mission of Help. Mrs. Glenn will broadcast on Sunday morning, January 26th, from

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.

Sunday Masses, 7, 8, 9, 10, 11.

Evensong and Benediction, 6 P. M.

Week-day Masses: 7, 8 and 9:30.

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.

The Heavenly Rest and Beloved

Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion, 8 a. m.

Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.

Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays: 8, 10 and 11 a. m., 4 p. m.

Daily: 12:20.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A. M., Holy Communion.

11 A. M., Morning Service and Sermon.

4 P. M., Evensong. Special Music.

Church School Service, 9:30 and 11 A. M., 4 P. M.

Holy Communion Thursday and Saints' Days, 10:30 A. M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.

Weekdays, Thursdays and Holy Days:

12 M. Fridays, 5:15 p. m.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 6.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

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Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

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The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

Grace and St. Peter's Church

Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.,

Thursdays and Fridays 7 a. m., Holy

Days 7 and 10 a. m.

Church of St. John the

Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m.,

also.

Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

Station WABC, New York City, at ten A. M. It is expected that a similar series will shortly be inaugurated as the Episcopal Church of the Air for the western half of the country, under the direction of Dean Beal of Los Angeles.

Cathedral Shelter to Feed Thousands

Canon David E. Gibson and his staff at the Cathedral Shelter, Chicago, is making the usual arrangements for Christmas. It is estimated that each year between 10,000 and 15,000 families are assisted in one way or another by the Shelter. This year Bishop Stewart will be present for the festival service of Christmas day, following his usual custom. Hundreds of families will be fed there with arrangements being made to feed an additional 1,000 men at the lunch counter. Chase House too is active preparing baskets for families.

Memorial Service for Mrs. Otto Wittpenn

A service in memory of Mrs. Otto Wittpenn, sponsored by the Hoboken Industrial Society which she founded, was held at Holy Innocents', Hoboken, N. J., on December 4th. Mrs. Murray Coggeshall of Morristown spoke.

First Service in Cathedral Chapel

The first service was held in the newly constructed St. Mary's Chapel of the Cathedral Church of Christ, Philadelphia, on December 8th. It was Evening Prayer, said by candle light by the Rev. James M. Niblo, rector of St. John's, Norristown.

Ordinations at Greenwich

Albert R. H. Miller was ordained deacon and the Rev. Harold R. Keen and the Rev. Nelson R. Pearson priests at Christ Church, Greenwich, Connecticut on December 15th. Dean Colladay of Christ Church Cathedral, Hartford, preached.

Children Sing Carols in Factories

Here is a new one; in Chicago there is a diocesan institution for children called The House of Happi-

ness. This year for weeks before Christmas the children have been going to industrial plants and factories on the southwest side of the city to sing Christmas carols. Good idea.

Canon Bell Visits Baltimore

For the past three years Grace and St. Peter's, Baltimore, has had a class of a hundred adult lay people meet every night the first week in Advent for lectures on theology. Previously the Rev. Spence Burton, superior of the Cowley Fathers has done the lecturing. This year however he is in Hawaii so Canon Bell of Providence went to bat for him. He lectured on the sacraments. Most of the class are men.

Nice Way to Wake Up

St. Mary's Home, Chicago, has a quaint custom of awakening the children in time for the midnight service on Christmas Eve. The singing of carols in the hallways is a signal for the children to arise and join the procession to the chapel.

Ordination in East Carolina

The Rev. E. F. Moseley was advanced to the priesthood by Bishop Darst on December 4th in the Advent, Williamston, diocese of East Carolina. He remains in charge of the Advent and of St. Martin's, Hamilton.

New Bishop for Chinese Church

On Christmas Eve in Shanghai a new bishop is to be consecrated for the Church in China. He is the

Rev. Percy Stevens, late of London but with twelve years' experience as a missionary in the diocese of Kwangsi-Hunan, which is Bishop Roots' neighbor on the southern border of Hankow.

Building for Medical Work at Sagada

The new building for medical work at Sagada, Philippines, is actually done—at least half of it which was all that could be built with present resources—and Dr. Jenkins has moved his patients in and everyone is happy. This is one of the buildings toward which an appropriation was made by the last United Thank Offering. Think of doctors and nurses breaking their backs to tend patients who lay on the floor because there was no place for them in the dark and ill-smelling old building and you have an idea why there is rejoicing.

FINE BOOK BY AN ACTIVE LEADER IN SOCIAL GOSPEL

(Continued from page 8)
the former what the social implications of the Christian gospel mean in concrete terms and how these implications inevitable derive from Christ's ideal of God's Kingdom while it will give the latter much valuable information and many helpful suggestions for more effective work.

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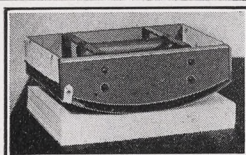
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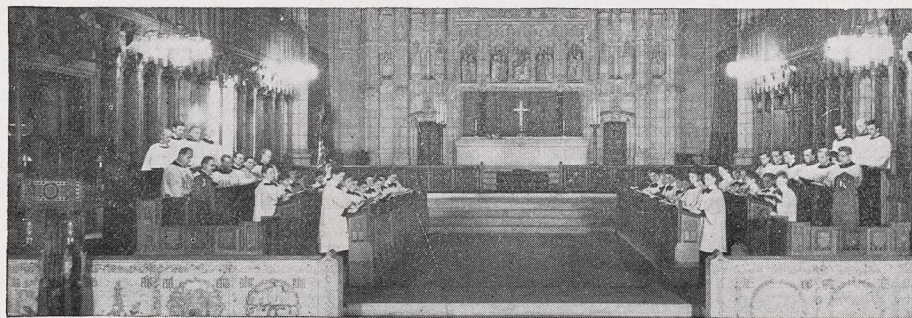
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*Important Announcement. The price of Prayer Books will be increased 10 cents per copy after January 1st, 1934, the Pew Edition from 25 cents to 35 cents and the Chancel Edition from 50 cents to 60 cents. Orders received before January 1st will be filled at the lower prices.

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