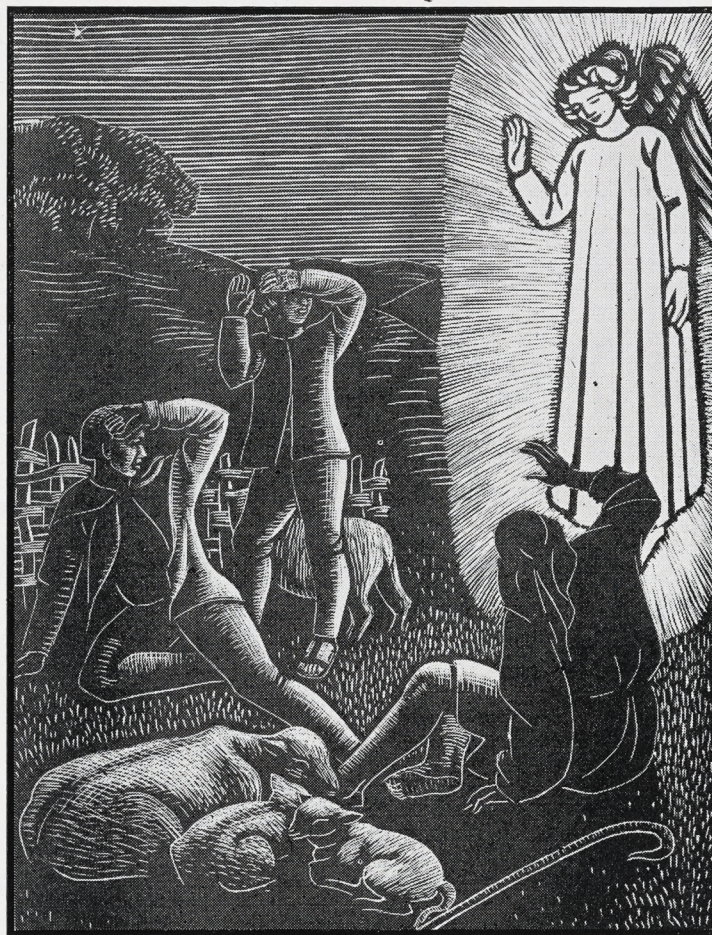


# *The* **WITNESS**

CHICAGO, ILL., DECEMBER 24, 1936



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## CLERGY NOTES

CAMPBELL, ALEXANDER, National City, Calif., was recently ordained priest by Bishop Stevens.

CRAINE, JOHN P., rector of St. Peter's, Cleveland, Ohio, has accepted a position as assistant at Trinity, Santa Barbara, California.

GERHART, KENNETH M., vicar of Christ Church, Berwick, Pa., has accepted the rectorship of Christ Church, Danville, Pa., with charge of St. James, Exchange, Pa., and Grace Church, Riverside, Pa., with residence at Danville.

GRAY, WALTER H., former dean at Bethlehem, Pa., is to be instituted dean of Christ Church Cathedral Hartford, Conn., on January 17th.

HEAGERTY, W. B., vicar of St. Stephen's, Gilroy, Calif., has accepted a position as assistant at St. Mark's, Pasadena, California.

HUNTINGTON, G. P., was ordained priest on December 16th at St. Stephen's, Providence, R. I.

PFEIFFER, ROBERT F., formerly a Congregationalist minister, was ordained deacon by Bishop Stevens of Los Angeles on December 2nd. He is an assistant at All Saints, Pasadena.

RANDALL, A. F., vicar of the Good Shepherd, Los Angeles and chaplain of the city mission staff, died on December 7th after a lingering illness.

ROHR, RALPH J., rector of Christ Church, Ontario, Calif., has accepted a position as headmaster and chaplain of the Voorhis School, San Dimas, California, succeeding the Hon. H. Jerry Voorhis, recently elected to Congress.

TATE, EDWARD, assistant at St. Stephen's, Pa., was ordained priest on December 13th by Bishop Starrett. Mr. Tate graduated from the Virginia Seminary in 1936.

## SECOND THOUGHTS

THE REV. J. WARREN ALBINSON, rector at Elkton, Maryland: Why do we have to stand for such things at the Church Unity Octave Council? I think such efforts are an insult to a Catholic or to any person of common sense or a modicum of scholarship. It is like a train on a track headed for the wrong station. If its purpose was to bring Protestant Rome into unity with the Holy Catholic Church I would be all for it but as it is I shall do all in my power to nullify its attempts. Why do our "spikes" insist on doing all they can to hinder the coming of Christ's Kingdom?

MRS. JOHN R. BAMFORD, Philadelphia, Pa.: May I voice my appreciation of the article "Title or Tittle" by John Elliott Kuhns. As a tither for many years an opportunity was given me a few weeks ago on the every member canvass to visit the families in the parish. Before distribution of the assigned Church literature I asked every member visited to read first a tithing tract, "What we owe and how to pay for it" and after reading it to sign the pledge card and return it by mail. All but one of the group that I visited returned signed pledge cards. Do you not think our church school children might well be taught to observe the motto on our currency, "In God we Trust" and render unto Him the first tenth of their honest earnings, however small they may be?

M. P. E. RUSSELL, New York City: The article on Social Trends in China by the wife of the Bishop of Anking was one of the most timely and interesting articles I have seen in many a month. It serves as a background for the news that we find on the front pages of our newspapers every day. I hope that we may have more articles from people in the mission fields that will give us first hand information of the various countries where our Church is at work, and articles dealing not only with Church activities as such but also with the social and political trends in these countries.

MRS. BUTLER BURROWS, Boston, Massachusetts: I read with a great deal of interest the letter in your December 10th issue by Mr. Paul U. Farley of New York in which he advocated the establishment of a see city and proposed giving the title of archbishop to our Presiding Bishop. It does seem to me that this whole question, and that of the reorganization of the National Council, should be thoroughly discussed between now and the meeting of General Convention

(Continued on page 14)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
JAMES P. DEWOLF  
ROBERT P. KREITLER

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## Christmas

*An Editorial by*

BISHOP JOHNSON

WHEN I look back to my childhood nothing could compare with the Christmas holidays in joyousness. As a father there was nothing lovelier in my experience than a merry Christmas in a happy home. As a pastor the most radiant memories are those of the early Christmas service with its glorious anthems and joyous hymns. It seemed as though Christmas was a time in which all men could sing, "Joy to the world the Lord is come, let earth receive her King."

If the Christmas day has brought nothing into the world but Christian homes rejoicing in Christ's birth it would have served a great purpose in teaching men that the joy of giving is greater than that of receiving and that there is an atmosphere of peace and good will which men can attain if they will develop the capacity.

After all the Christmas spirit is dependent upon two things, a people who give glory to God and who are men of good will, preferring peace to strife. Which is the truer measure of reality, men or children? In many countries of the world today there is a sadness about Christmas for there is no peace and there can be no real joy in contention. One is reminded of our Lord's prayer to His Father: "I thank thee O Father, Lord of Heaven and earth, because thou hast hid those things from the wise and prudent and hast revealed them unto babes, even so Father for so it seemed good in Thy sight."

In other words the instincts of children are a truer measure of values than the theories of philosophers. Christ avoided pedants and preached to the common man because He realized that character grows from the soil up and cannot be imposed from the top down. If righteousness could have come by the law then God would have sent a dictator to rule over us and not a babe to win our affections and a merciful Saviour to awaken our love.

It is but lost labor that intellectuals strive to provide a joyous world for selfish people. Christ chose the other method of providing a loveable group to permeate

a distracted and bewildered world. Having rejected Christ the kingdoms of this world have no other motive than that of self-seeking. Critics find fault with the Church and with capitalists and with communists, but the fault is in themselves.

Christmas appeals to the imagination. Science deals with the past and has no message for the future. Business deals with the present and is oblivious of life's purpose. Christ deals with the present as it effects the future. Consequently He appeals to the imagination which is a child's most valuable possession. A child without imagination is a dull creature and a man who has scrapped his imagination is a poor guide for men.

Imagination lies at the basis of the artist, the musician and the saint. Even the scientist must retain some imagination to go far in his research. Faith is a product of the imagination. It is looking ahead to the hidden treasures of God's universe.

If one rests merely on the imagination one becomes visionary. It is only when imagination develops into faith that one

can look confidently into the future. To the child Santa Claus is the figure that appeals to his imagination. As he grows older Christ takes the place of Santa Claus in his life. As he follows Christ devoutly he finds that it satisfies the equation. Faith is the joint product of the imagination and of experience. The man who stifles the substance of things hoped for is unable to appreciate the joy of Christmas, which is a season of hilarity, joy and merriment.

We are living in an age which measures everything by the yard-stick and destroys personality. Why be a Christian, says the man in the street? Well, why strive to be anything? Why should I sacrifice my leisure to science or to art? The answer is because it satisfies my desire. Is the desire to measure planets or to paint pictures any more reasonable than the desire to develop the love of God and man? "He that believeth in the Son of God hath the witness in himself", and to those who





accept Him as a Master, He reveals His doctrine.

And so all the world keeps Christmas day because it fills a need in human life. If there were no future life still I would feel that the man who follows Christ has the same justification as if he followed science or art which will end in futility.

But on the other hand Christ assures us that He is the way to a higher life in a new heavens and a new earth. Why should that be thought impossible? The real miracle is this world of human beings with their talents and their pursuits.

There are two things which Christ said which seem to me to be unanswerable. First, that He is a God of life and not death, and, second, that His creative power is not exhausted in that which we now observe.

What form that new life shall take is foreshadowed in the life of Christ but not revealed as to its particulars. Why not? Because of the fact that there is no language to describe that which has never been observed, and because the conditions of a future life are

more foreign to us than an essay on relativity would be to a savage. His whole argument is that we should trust our Creator, knowing that if we ask for bread He will not give us a stone. In other words He has never planted an aspiration in man without providing the satisfaction for that desire. As Papin has said, science has never had a need but there was something provided to satisfy that need.

After all Christmas appeals to man as the water-brooks appeal to the deer. I would rather have the capacity to enjoy the spirit of Christmas than to know the elements that compose the distant planets, but that capacity is dependent upon the goodwill within us rather than upon the ability to demonstrate the matter by a logical syllogism.

Man is a compound of imagination, reason and will. Each has its proper place in our lives and if we atrophy one of these elements we have become less of a man even though we may be more of a scholar or more of a financier. Your love for God is just as essential to the fullest development of your character as is the knowledge of the universe or the success of your business.

The mirth of Christmas has a religious background and no national festival can produce it. It is based on the assumption that if we are capable of love then the Creator of us all must be the essence of love and must have intended a creation in which love will prevail.



## The Secret of Christmas

By

G. A. STUDDERT-KENNEDY

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

Love does indeed begin at home, but it cannot end there if it be true love. There is something mean and selfish about the home that is merely a refuge. To be so happy at home that one has no care for the homeless is to make of home not heaven, but the ante-room to hell. I was asked once to

write down what I would do if I had a million pounds. I thought for a good while but nothing would come into my head but three strange verses of poetry:

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



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

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

There is a great truth in those last two lines. The



beautiful picture in the first two verses and a half is not a beautiful picture really, because it is an utterly selfish picture, and selfishness is not, and never can be, beautiful. There are a good many homes that look beautiful enough, but there is this narrow, rotten selfishness eating away at their hearts. I have been in such places. There is everything you could wish for in a fine, well-ordered house. They are jolly, and there is plenty of pleasure, laughter, and fun. And yet there is something hard and vulgar about the very air you breathe. They get on all right together, these people, because they have all they want and do not ask much of one another. But there is no depth in them. They have barred the sorrow and suffering of the world out of their hearts and out of their home. There is in their lives no place for sacrifice. They do not know what it means.

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

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

Without that hour of quiet communion Christmas would mean but little to me. Well, you can have that without going to church or chapel, you say. Maybe you can. But you cannot have it without thought and prayer. You cannot have Him unless you seek Him. And there is a certain preparation to be made, too. It is plain and simple, but it must be done. You must be sorry for any dirty thing you have said, or thought,



or done. You must be ready to forgive those who have done you wrong, and you must want to lead a white life. Those are the conditions, and there is no Christmas without them. You should also have sought out someone in need and done your best to help wisely and generously. Then take the one you love the best and seek the Christ that you may take Him home with you, and He

may make it home, sweet home.

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

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

## Christmas

By

H. ROSS GREER

**G**LORY to God in the heavens and on earth!  
Peace among men of good-will!

As the Our Father and the Creeds, so the song of the angelic choir begins in the heavens. The Christian religion is supremely devoted to glorifying God in heaven and on earth. The chief and highest end of man is to glorify and to enjoy Him forever.

Worship is man's highest form of activity. Through worship we learn God's will and as Dante said "In His will is our peace." Hence the second line of the song of the heavenly host might read:

Peace among men of God's will!

A Christian ministers to the poor, the sorrowful, the unhappy, the discouraged, the misunderstood and to all who need help, for the glory of God. It's fun to give. It's fun to





share. It's fun to serve others. But the Christian is not primarily interested in the kick he gets out of living for others, he lives rather for the greater glory of God. He worships in Church regularly every Lord's day, prays fervently every day, works diligently and gives liberally for the growth of the

knowledge of God and of His sovereignty, through the Church of the Living Christ.

Would that all men were such, for then surely the world and men's hearts would be at peace.

Glorify to God in the heavens and on earth!

Peace among men of good-will!

## Pip Goes to Bethlehem

*A Story for Children by*  
LEWIS DUTTON

PIP was just one of those obliging little chaps who are always ready to give a helping hand wherever needed; so when he was pressed into service to help decorate the church for Christmas, he responded so willingly that when the work was finished, his legs were quite tired with such a lot of running about at the bidding of the grown-up helpers, and he crept away to rest on one of the benches.

The spot that Pip had chosen was near the ancient tomb of a Knight Templar; and as he sat there idly watching the pale wintry sunbeams playing over the sculptured face of the young warrior, he noticed how the shifting flecks of light seemed to stir the carved features into life. But was it only the dancing sunbeams that moved? Pip leaned forward, and for a moment watched more intently, then he gave a gasp of amazement, for the recumbent figure had risen, and was now standing before him, clad in all the bravery of chain armour, half hidden under the voluminous white cloak that hung from the knight's stalwart shoulders; and what was more amazing still, he was actually speaking to Pip himself.

"Tell me your name, boy," he commanded.

"Anthony John Ferris," Pip replied; then added hurriedly, "but everybody calls me 'Pip'—and I'm a Cub." This last bit of information was given with justifiable pride, and the young knight smiled.

"And I was one of King Richard's bodyguard when he went to the Holy Land to fight the Saracen," he responded; then, unbuckling his long sword and laying it aside, he continued, "To-day is Christmas Eve, and again I am going to the Holy Land—this time not to fight, but to welcome the Christ Child. Will you come with me?"

"Yes, please!" cried Pip eagerly.

The knight opened a small door set deep in the thick wall of the church, then, flinging his cloak round the boy, he lifted him up, and Pip felt himself being carried through the keen frost air. They travelled so swiftly, however, that the wintry landscape was soon left behind, and when they finally stopped, the first thing that Pip noticed, as he pushed aside the enveloping folds of the cloak, was the strange costume of the people around him.

"Are we in Palestine?" he asked.

"Yes," replied the knight.

"But where is everybody going?" Pip stared with curiosity at the heavily-laden mules, and the hurrying throngs around him.

"They are obeying the decree of Caesar Augustus, who has commanded that all the people must return to their own cities in order to be taxed," the knight explained. "Suppose we join this little knot of travellers."

In the small group that the knight had chosen, were two figures who attracted Pip's instant attention—a big burly man, and a gentle sweet-faced woman.

"That is Joseph, and his wife Mary," said the knight, when Pip asked who they were. "They have come from Galilee."

After a time, however, Pip lost sight of these two, for other travellers, journeying in the same direction, joined up with them on the road, and when Bethlehem was finally reached, the small party had grown to quite a big crowd. And then what hurry and bustle there was to find lodging for them all—surely that little town had never before been so full!

"Oh, what a big crowd!" exclaimed Pip, as the knight brought him into the courtyard of an inn, and he saw the number of travellers who were eagerly asking for sleeping quarters. But the landlord shook his head in reply to their requests,

saying that not only was the inn itself now quite full, but even the stable was being used to provide shelter for two travellers who had come all the way from Galilee.

When Pip heard that, he looked quickly at the throng of people filling the courtyard. No—he couldn't see Joseph and Mary anywhere.

"Surely the landlord can't have given *them* only a stable to sleep in!" he exclaimed.

"Yes; only a stable," replied the knight, "but a stable that is now more honoured than the finest palace on earth, for it is the birthplace of the King of Kings—and this little town of Bethlehem is the most glorious spot in all God's creation!"

"Do you think we might just peep inside the stable?" Pip's tone was hesitating.

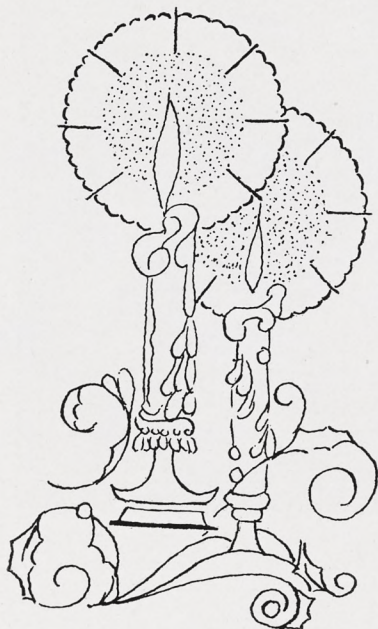
"Yes," replied the knight, leading the way, "the Christ Child has a welcome for all."

But when they reached the place, Pip stopped in





wonder, for instead of the darkness that he had pictured, the stable was now filled with a holy radiance; and there, bending over the manger, to touch with such



loving reverent hands the tiny Babe lying on the straw, was Mary — no longer only of a crowd journeying over the hill and plain in obedience to an Emperor's decree, but now the blessed Mother of the world's Redeemer. For a moment, Pip gazed in awestruck silence, then, noticing that his companion was kneeling in adoration of the wonderful vision, he quickly followed his example. And thus, the small

Cub and the stalwart Crusader knelt side by side, linked together by that one great cause to which they were both pledged—to fight for the Christ.

"Will you take me to Bethlehem again?" asked Pip, a little later when they were speeding back home again.

"Yes," replied the knight, "on the festival of The Epiphany."

"Why Epiphany?" asked Pip.

"Because . . ." but the knight's reply was lost in the sound of music; and looking back towards the hills, Pip saw the angelic messengers bringing the glad tidings to the shepherds. Louder and louder grew the melody, then Pip stirred restlessly, and opening his eyes, found that he had just fallen asleep in the church, and was now awakened by the singing of the choir, who had come in for a final practice before the Christmas Day service.

## Let's Know

By  
BISHOP WILSON  
JUBILEE

IT IS a little difficult to piece together with exactitude from the Old Testament records the provisions for the Sabbatical Year and the Jubilee Year. However, the general purport is somewhat as follows.

Every seventh year was a Sabbatical Year when the fields were to be left fallow—no sowing or reaping. Farmers were expected to lay in sufficient stores in the preceding years to carry them over. Whatever grew of its own accord in the seventh year was to be left for the poor to gather up for themselves. An interesting example of soil conservation in early days. Probably the arable land was divided up into sections, one portion being left unplowed each year. This, of course, is

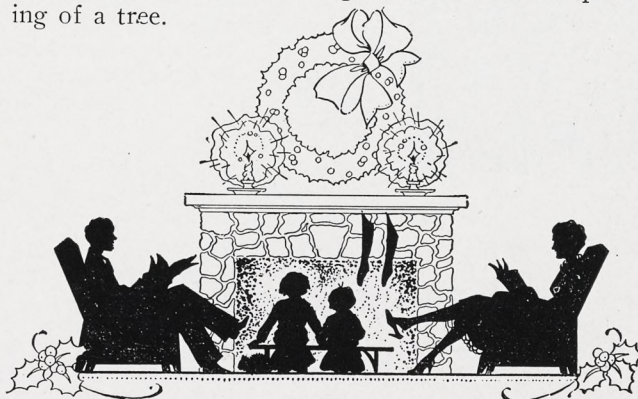
the origin of the Sabbatical holiday sometimes used in educational circles when a teacher at the end of six years takes a year off from his work in order to travel or study and refresh himself for the next six-year stretch.

In the Old Testament Law, when seven of these seven-year periods had passed, the fiftieth year was known as the Jubilee. Two special benefits occurred in that year. First, all slaves were given their freedom. Second, mortgages were cancelled and property which had been encumbered was returned to the original owners or to their heirs. Naturally it was a time of great rejoicing to such an extent that the word "jubilee" has come to mean almost any kind of joyous celebration.

About seventy-five years ago a curious manuscript was discovered, being an Ethiopian version of a book written in the middle of the first century entitled the Book of Jubilees. It is a paraphrase of the book of Genesis with the events carefully arranged in chronological order according to years, weeks of years (that is, seven-year periods) and jubilees. For instance, it tells in one place "and in the first week of the third Jubilee Cain slew Abel." Nobody knows why the book was written but it is an interesting reflection of the Jewish point of view in the first Christian century.

A new development of the Jubilee came to pass in the Middle Ages when Pope Boniface VIII in the year 1300 declared a plenary indulgence for all who made pilgrimages to Rome between Christmas and Christmas. A second such Jubilee was held fifty years later. From that time they have been held at different intervals. For some time they came every thirty-three years, in commemoration of the years in our Lord's human life, and then settled down to twenty-five year periods. After 1825 the custom was discontinued for seventy-five years but it was resumed again in 1900. On Christmas Eve the Pope takes a hammer and breaks open the "golden door" in St. Peter's which is bricked up during the other twenty-four years. It remains open for one year and during that time pilgrims keep coming from all over the world to make their devotions at the holy places about the city of Rome.

Obviously the original significance of the Jubilee has been submerged in the passage of many centuries but a good word has been added to the language and the idea of a joyful thanksgiving has become popular with us today when we love to commemorate the anniversary of everything from the founding of a diocese to the planting of a tree.



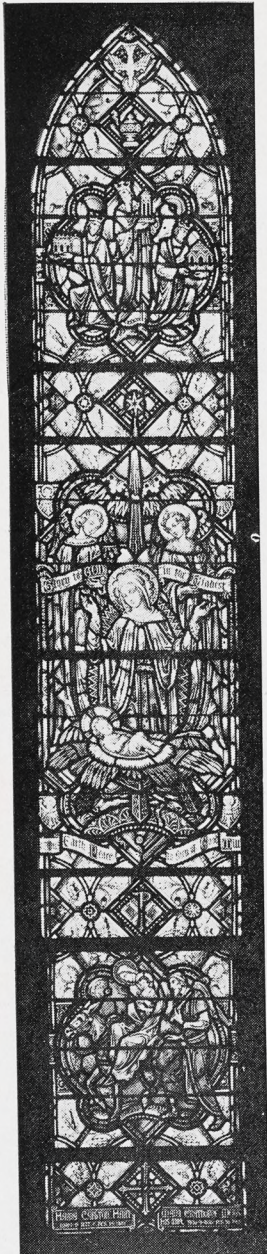


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The Cathedral of St. John the Divine, New York City.

The Washington Memorial Chapel, Valley Forge, Pa.

St. Andrew's P. E. Church, Wellesley, Mass.

Trinity Memorial Church, Binghamton, New York.

Christ Church, Cranbrook, Michigan.

St. John's Church, Cynwyd, Pa.

St. Paul's Church, Overbrook, Pa.

St. John's P. E. Church, Lansdowne, Pa.

## ✠ MURALS AND STAINED GLASS ✠

St. Stephen's P. E. Church, Westhampton, Va.

St. John's Church, Wilmington, Del.

Trinity P. E. Church, Easton, Pa.

## ✠ MOSAIC AND STAINED GLASS ✠

St. Paul's P. E. Church, Chester, Pa.

Visitors are welcome in the Studios at all times.



Portion of mosaic frieze, Cooper Street branch of the Free Public Library, Camden, N. J.

Subject, America receiving the gifts of the Nations. The entire mosaic is 72 feet long by 9 feet high and includes 38 life sized figures. To our knowledge it is the largest exterior mosaic in America and contains approximately one hundred thousand mosaic tesserae.



One of a series of figures in mural decoration for Trinity P.E. Church, Watertown, New York. These were done in oil color and gold leaf after the manner of the early Italian.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

First off, may I wish to each and every one of you the most joyous of Christmas days—one that will bring you closer to our Lord and Master and that will make you more determined than ever to do His will upon earth.

\* \* \*

### News From Abroad

A youth conference of the churches in Central Europe and the Balkans was held in Budapest in November at which there was displayed a common seeking for a united expression of Christian conviction and solidarity in the difficult political and economic situations that they find themselves today. . . . A conference of religious liberals is to be held at Oxford, England, August 3-8, to discuss "Our Religious Message"; "Our Social Message" and "The Future of Liberal Christianity". . . . The archbishop of Canterbury, the archbishop of Upsala, the moderator of the general assembly of the Church of Scotland, the moderator of the Evangelical Free Churches and the President of the Protestant Federation of France, have addressed a joint statement to the armies at war in Spain, demanding in the name of humanity that they spare the lives of prisoners and protect women and children. . . . The revised constitution of Colombia indicates that there will be a more liberal attitude toward the churches on the part of the state. It provides that no one shall be persecuted because of his religious opinions nor compelled to profess beliefs or observe practices contrary to his conscience. . . . There is increasing evidence of the persecution of Protestants in Spain at the hands of the Fascist rebels. Nofrontier News Service in a recent release gives a long list of Protestant churches that have been destroyed and the names of pastors killed. . . . Roman Catholic authorities at the Vatican have announced a vast anti-communist campaign, in which it is hoped Protestant churches may be enlisted through the Pro Deo League.

\* \* \*

### Parish Has Family Day

Some weeks ago we presented an article by the Rev. James DeWolfe in which he explained how Family Sunday had been inaugurated with success in his Houston parish. Since then we have received many news items from parishes that have instituted the custom. The latest comes from St. Michael and All Angels',

### STILL TIME

THERE APPEARS in this Christmas Number an article by the late G. A. Studdert-Kennedy which first appeared in our Christmas issue of 1929. Since that time there have been repeated requests for it. We are therefore omitting the article by the Archbishop of York to make room for it. The two concluding articles in his series on "Basic Christian Convictions" will appear in forthcoming numbers. May we take this opportunity to urge once more two things: first, there is still time for you to send in Christmas subscriptions for friends. Send your order at once to 6140 Cottage Grove Avenue, Chicago, and we will at once send cards announcing the subscriptions as gifts from you. Second, if you possibly can do so, send something to "The Witness Fund," thus making it possible for us to send the paper each week to institutions and individuals who otherwise would be without the paper.

Savannah, Ga., where the Rev. Joseph Burton omits the Church school the first Sunday of each month. Instead pupils and teachers—and many parents who seldom appear any other time—attend a celebration at 11:30. On the first Sunday of December the attendance was so great that part of the congregation was seated in the church porch.

\* \* \*

### Bishop Rowe Gets a Cake

Bishop Rowe of Alaska, a bishop for forty years, celebrated his 80th birthday last month. He happened to be in Boston at the time and Mrs. Henry Sherrill, wife of Massachusetts' bishop, had a great big birthday cake for him.

\* \* \*

### Pension Fund Has Thirty-two Million Assets

The Church Pension Fund, to celebrate its 20th anniversary on March 1, 1937, now has assets of \$32,000,000 with a market value of about \$3,000,000 in excess of that. Since the start of the Fund benefits totaling close to \$14,000,000 have been paid out, with annual payments now amounting to \$1,300,000. The average allowance is about \$1,000, compared with the old General Clergy Relief Fund which had an average allowance of but \$262. Mr. William Fellowes Morgan, president, who with Bishop Lawrence are the only surviving members of the original commission, stated at a meeting of the trustees on Decem-

ber 15th that one of their most serious problems today was the matter of investments. He didn't state, to me at least, just what he meant but from my profound knowledge of the stock market I presume he meant that it is tough these days to get a good yield.

As for the affiliated companies, they have done well too. The Church Life Insurance Company for instance has \$20,000,000 of life insurance in force, and if your policy isn't a part of that figure you are silly because you can't find a company as strong or at anything like their premium rates. They have assets of \$3,600,000 of which \$1,200,000 is surplus. The Church Properties Fire Insurance Company has insurance in force amounting to \$76,000,000 that covers about one third of the property of the Church.

Mr. Samuel Thorne, New York lawyer, was elected a trustee to succeed the late Honorable George Wickersham.

\* \* \*

### New York Choirs on the Air

Five boys' choirs of the New York area sang at a concert of the New York Philharmonic Orchestra on December 19th. It was broadcast over a national hook-up. The choirs were those of St. Thomas's, Grace Church, the Cathedral of St. John the Divine, St. Paul's, Englewood, and the Advent, Westbury, Long Island.

\* \* \*

### Bishop Francis Has a Jubilee

Bishop Francis of Indianapolis celebrated the fiftieth anniversary of his ordination to the priesthood on December 18th with a celebration of the Holy Communion at All Saints' Cathedral, Indianapolis. Priests and lay people from various parts of the diocese were on hand, with the women of the diocese presenting him with an appropriate gift. He was ordained priest on December 19th, 1886 and was consecrated bishop on September 21, 1889. On December 20th Bishop Francis was the celebrant and preacher at St. Luke's, Whitewater, Wisconsin, his first parish.

\* \* \*

### Sextons Have a Great Record

Emmanuel Church, Boston, celebrated the 75th anniversary of its first service on December 13th when attention was drawn to the fact that during the entire time the parish has been served by but two sextons, James Haynes and John O. Haynes, father and son.

James Haynes, always dignified and reverent, had a keen sense of humor which revealed itself in a glint of his eye and the suggestion of a smile. As was customary in



those days, a sign was attached to the door announcing that he was "Sexton and Undertaker". One morning the Rev. Dr. Huntington, rector, noticed that the sign was gone. "Haynes", he said, "your sign is gone." "Yes, Doctor." "Having it painted?" "No, Doctor." "Then why is it down?" "Well, Doctor, I have given up the business of undertaking; you see, Doctor, it is a business that you can't push."

Years later, Dr. Parks, the Rector, entered the robing room to prepare for the half past ten morning service. Those were days when there was a double quartet and no procession. Dr. Parks put on his surplice, and entered the chancel. Kneeling for silent prayer he felt an ominous silence in the church. On standing and looking at the congregation, he saw no one. The church was empty, Haynes only standing as was his custom with dignity at the foot of the main aisle. There had been severe criticism of Dr. Parks' unorthodox preaching and threats of disaffection on the part of a few parishioners. He was seized with a panic; could it be true that the whole congregation had struck and deserted him? He hurried out to the robing room and rang the bell for Haynes who came deliberately up the aisle and into the room. "Haynes", exclaimed Dr. Parks, "the Church is empty; there is no one there—why?" "Yes, Dr. Parks", was his reply, "it is half past nine; you are an hour early."

\* \* \*

#### Another Church Radio Program

Seven rectors of South Jersey are sponsoring a new radio program, broadcast over WPG, Atlantic City, each Sunday afternoon from 4:30 to 5. The first service was under the direction of the Rev. George L. Whitmeyer, rector of All Saints', Atlantic City, on December 13th.

\* \* \*

#### Clearing House for Leisure Hours

Grace Church, New York, has opened an office for people who wish to know what to do with their leisure. Trips to interesting places in the city are arranged; a few tickets are available for concerts and lectures; information on ways and means of studying the arts and crafts is provided, and people are even told how to get into practical politics. The office is in charge of the Rev. Felix Kroman, assistant minister.

\* \* \*

#### Students Have Fun

Students at Tulane University have organized the "Coalition of Red Hunters" and staged a demonstration last week. There were plac-

ards announcing that they were opposed to red neckties, red dresses, red tape, red ink, red fingernail polish and red Santa Clauses. The law student in charge declared that all the students were law abiding but that they stood "for a free press, free speech and the right of assembly, and we don't want any suppression of academic freedom."

\* \* \*

#### Condemn Expanding Army and Navy

The Federal Council of Churches, holding its biennial meeting at Asbury Park, December 9-11, unanimously passed resolutions looking toward international justice and peace, and condemning the mounting expenditures for a larger army and navy in the United States. The resolution called for an embargo on basic war materials to nations resorting to war; called for a further extension of the administration's program of trade agreements; condemned compulsory military training in schools and colleges.

\* \* \*

#### School of Methods in Albany

A School of Methods, preparatory to the Lenten diocesan preaching mission, is to be held in the diocese of Albany from December 28th to the 31st. Sixty of the clergy have signed up to be instructed by Father Palmer, superior of the Society of St. John the Evangelist in Ontario, and the Rev. Charles Jatho, Michigan rector who is an expert in conducting children's missions.

\* \* \*

#### Old Parishioners Return

Surviving members of the congregation of the old Church of the Ascension, Philadelphia, turned up on December 13th for a special service commemorating the 50th anniversary of the dedication of the second home of the church which in 1919 became the Pro-cathedral of St. Mary. In 1886 the parish moved to a new site at the corner of Broad and South, later becoming the Pro-cathedral during the episcopate of Bishop Rhinelander.

\* \* \*

#### Bishop's Daughter to Be Married

Stella Frances Brewster, daughter of Bishop Brewster of Maine, is to be married on December 26th at St. Luke's Cathedral, Portland, to Mr. Arthur Prince Spear Jr.

\* \* \*

#### Getting Ready for the Bishop

When Bishop Babcock of Massachusetts recently visited St. Stephen's Church, Fall River, to confirm a class presented by the rector, the Rev. D. Robert Bailey, he found that the east window had blown in,

as it had been ill adjusted, so that the wall swayed, and that laymen of the parish had worked all night, propping and bricking up the space, to save the wall of the church. This was a time when the parish was fortunate in having church pillars to give such practical support.

\* \* \*

#### Bishop Barnwell Still in Hospital

Bishop Barnwell of Georgia is much improved but is still in a Savannah hospital suffering from rheumatic fever.

\* \* \*

#### Preventive Service of the CMH

A direct invitation to young people themselves to take advantage of the "preventive" service of Church Mission of Help is being sent out in the form of attractively printed cards for posting, according to Miss Marguerite Marsh, executive secretary in the diocese of New York. Youth consultation service is the title chosen for this department as a result of conferences with young groups. CMH for years has emphasized the importance of preventive work, but at no time in the history of the society has it been more crucially important than since the depression. "There are so many young women," says Miss Marsh, "who have never done any of those things which would class them as delinquents, but their environment is such that their feet must be set upon a sure road to health and decent employment—that is, if they are to become constructive members of society."

\* \* \*

#### Graduate School of Theology

The University of the South, Sewanee, has established a graduate summer school in theology which is to meet July 26 to August 30, 1937. Lecturers are to be Dean Wells of the Sewanee seminary; the Rev. James Montgomery of the University of Pennsylvania; the Rev. Burton S. Easton of the General Seminary and the Rev. R. K. Yerkes of the Sewanee Seminary.

\* \* \*

#### Diocesan Services at Trenton Cathedral

A series of monthly diocesan services was inaugurated at Trinity Cathedral, Trenton, N. J., on December 13th, when the Rev. Robert Williams of Princeton conducted the four o'clock service and the Rev. William B. Rogers of St. James, Trenton, preached. The music was by the choir of Trinity Church, Princeton. During the winter months, the clergy and choir of churches in vicinities nearest the Cathedral will have charge of the special service and during the spring and summer, those farther removed from the Cathedral



will have their turn. It is the hope of Bishop Matthews that groups of parishes will organize pilgrimages to the Cathedral for these services.

\* \* \*

#### **Wilkesburg Rector Council Head**

The Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa., has for the fourth time been elected president of the Wilkesburg Council of Churches. The Council consists of twenty-three churches, some of them being the largest in the state.

\* \* \*

#### **New Bishop Given Send Off**

The clergy of Chicago, one hundred strong, gathered on December 7th to pay tribute to Archdeacon Zeigler before he left to take up his new work as bishop of Wyoming. They presented him with a bishop's ring. On December 8th he was the guest of the Church Club of Chicago and they presented him with a peccoral cross.

\* \* \*

#### **Leadership Training Courses**

There were 250 men and women enrolled in the leadership training school of the diocese of Chicago which ended a ten week session on December 7th. There were forty-eight parishes represented.

\* \* \*

#### **To Lecture in School of Religion**

The Rev. Richard Preston, rector of All Saints', Worcester, Mass., is to give the lecture on "The practical application of the Christian Conception of God" at the school of religion being held at Grace Church, Providence. He is substituting for the Rev. W. A. Lawrence who is soon to go to Western Massachusetts as bishop.

\* \* \*

#### **Retreat in Rhode Island Parish**

The Rev. Bernard Iddings Bell conducted a retreat last week at the Ascension, Auburn, Rhode Island. His subject was "The needs of man and the gifts of God."

\* \* \*

#### **Lay Readers Have Their School**

Thirty-five laymen of the diocese of Michigan met once a week this fall for a school, listening to lecturers on various subjects having to do with the conduct of services. They closed with a banquet the other evening at which Bishop Page gave the chief address.

\* \* \*

#### **Woman Speaks From the Pulpit**

Mrs. Helen G. Hogue, advisor to the department of religious education of the diocese of Michigan, went into the pulpit of Trinity Church,

Bay City, on December 6th and, in place of the rector's sermon, told the folks what it was all about. And made a good job of it too, I understand. She was there with Miss Elizabeth S. Thomas, director of religious education in the diocese to help promote a parish program of education.

\* \* \*

#### **Church Army Has Anniversary**

The ninth anniversary of the establishment of Church Army in the United States was observed on December 13th with a special service at St. Bartholomew's, New York. Bishop Washburn of Newark preached.

\* \* \*

#### **The Test of Civilization**

Preaching at Columbia University, New York, Chaplain Raymond C. Knox declared that the test of any civilization is not in mechanical inventions, military might or far-flung dominion, but to the extent to which every human life is given protection and justice and full opportunity to grow and live.

\* \* \*

#### **A Church Builder in Alabama**

During the nine years that he has been a missionary in Escambia County, Alabama, the Rev. E. V. Edwards has built three churches with the help of free local labor. . . . At Faunds-dale, Alabama, an attempt is being made to rebuild the church destroyed some years ago by a tornado. . . . St. Mary's, Jasper, Alabama, has built a new church, with Bishop McDowell there recently to hold the first service. . . . The clergy of Alabama are to hold a pre-lenten conference at St. John's, Montgomery, January 26-28, with the Rev. T. O. Wedel of New York as the leader.

\* \* \*

#### **Church Grows in Michigan**

The missionary field expands in the diocese of Michigan by leaps and bounds. Some weeks ago the defunct parish of Emmanuel Church, St. Louis, was reopened, and indications seem to be that the gains will be permanent. More recently a new mission has been opened in the Redford district, a growing and thriving community in the northwestern section of Detroit. Repeated requests for Episcopal services in that neighborhood led the Ven. Leonard P. Hagger, archdeacon, to have a survey made, and as a result of the survey a meeting was held in October to which were invited all persons interested in the establishment of an Episcopal Church. The meeting was well attended by an enthusiastic group, and plans were immediately made to provide for serv-

ices. The second floor of the Redford Masonic Temple was rented, and on a recent Sunday the first service was held with Archdeacon Hagger as preacher. Also during November, services were resumed in the long-dormant parish of Christ Church, Croswell, by the Rev. E. Thomas Rodda, missionary-in-charge of St. John's, Sandusky, and the Church of the Good Shepherd, Lexington.

\* \* \*

#### **Are You Interested in Birds?**

If you are interested in birds here are a few questions for you to take a shot at. How many can you answer?

1. On the wings of what bird did David long to be carried away from his troubles?
2. What bird provided food for the children of Israel in the wilderness?
3. What two birds once made their nests in the House of the Lord?
4. What bird does not understand how to take care of its eggs or its young?
5. What bird did the ships of Tarshish bring to Solomon's court?
6. What bird is used as a way to express God's care for the children of Israel?
7. What bird makes its house in the fir tree?
8. To what bird did David compare himself when he was being pursued by King Saul?
9. A certain prophet was fed by what birds?
10. What two birds do we know Noah took into the ark?
11. What bird did Jesus tell his disciples to consider as an example of God's care?
12. Of what bird was Jesus thinking when He grieved because Jerusalem would not accept his comfort?
13. In what chapter of the Bible are twenty varieties of birds mentioned?

\* \* \*

#### **Churchmen Appeal for Exiled Germans**

A large number of Christian leaders have issued an appeal in behalf of the oppressed Christians who have fled from Nazi Germany, calling particular attention to the terrible discrimination against "non-Aryan" children, both Jewish and Christian, in the German schools, thus forcing many families to leave their homeland. Among those signing the appeal are the Rev. W. Russell Bowie, rector of Grace Church, New York; the Rev. H. W. B. Donegan, rector of St. James, New York; Dean Gates of the New York Cathedral; Bishop Manning, Bishop Oldham, Rev. Howard C. Robbins, Bishop Sherrill, Bishop Stewart, the Rev. Lyman



Powell, Bishop Hobson, Bishop Huston and the Rev. Alexander C. Zabriskie, professor of the Virginia Seminary.

\* \* \*

#### Issue Manifesto on Peace

More than 150 prominent leaders in English religious, political, social reform, scientific and literary circles recently signed a manifesto demanding the end of the war system, disarmament, and a world conference on economic and territorial grievances. Among the signers were the Rev. Henry Carter, Canon Charles E. Raven, the Rev. Leyton Richards, Canon H. R. L. Sheppard, Lord Ponsonby, George Lansbury, Brigadier General Crozier, Sir Arthur Eddington, Laurence Housman, Aldous Huxley, Rose Macaulay, and many others. These leaders declare that the "method of war can never insure lasting peace and security." Therefore, they say, "we protest against the present policy of increased armaments which . . . threatens to provoke an infinitely worse catastrophe than that of 1914-1918. The League of Nations should be made an effective instrument for promoting peace, while its powers for reconciliation, treaty revision and territorial change should be increased. We proclaim the need for the immediate summoning of a World Conference to examine, discuss and settle . . . the economic and territorial grievances which lie at the root of most international enmities today."

\* \* \*

#### Another Fellow to Look Out For

There is a gentleman travelling about under various names (Hutchinson is the one most frequently used) who has a swell idea for putting on a show for your parish. He supplies the grand movie, the camera, sells all the tickets—does the whole job. He makes a lot of money, most of which goes to the parish. All you have to do is to put up \$20 to bind the contract—you know, not really important but after all it is the business-like way of doing things, and we want to be business-like about this, don't we? Boy, and the number he has taken over the hurdles with that proposition. He has been caught up with several times and

made to refund the \$20—just a mistake, just a mistake, sorry; here's your check for \$20. The check bounds back. The way to handle him is to call the police. And don't be fooled by elaborate printed material under the heading of the Sterling Motion Picture Service.

\* \* \*

#### Willie Gets His Telegram

In the series of historical articles which for months have appeared in the *Providence Journal*, there is this week an interesting sketch of the late bishop, the Rt. Rev. W. N. McVickar, the predecessor of Bishop Perry. Mr. J. Earl Clauson portrays the near-giant Bishop McVickar in attractive terms. According to the article, Bishop McVickar's outstanding characteristics were simplicity and good will, combined with intellectual powers of a high order. In physical stature he was six feet five inches, and "built accordin'." It is admitted, however, that in weight he was out-

classed by the late Dr. James MacSparron, another famous Rhode Islander, who weighed upward of three hundred pounds. Bishop McVickar

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came to Rhode Island as bishop after more than twenty years as rector of Holy Trinity, Philadelphia, whose late rector, Dr. Floyd Tomins, senior, was also at one time a Rhode Islander. Bishop McVickar's home life was as simple as his own nature. The article ends with the never-forgotten story of the messenger boy, the bishop's sister, and "Willie." The messenger boy insisted, it would seem, on giving his message direct to the addressee, whom he had never seen. So the bishop's sister called up the stairs, "Willie!" And in response, instead of the diminutive figure suggested by the name, down came the giant bishop. "Good gracious!" exclaimed the boy; "is THAT Willie?"

\* \* \*

#### We Can Learn from the Swedes

Preaching his last sermon at St. Ambrose Italian Mission, New York, the Rev. Elliott Darlington, now to practice law, declared that we have much to learn in this country from the Scandinavians. Among the practices which he hoped to see copied in the United States was that of labor unions sending groups for summer courses to privately-endowed universities, and the development of social solidarity by encouraging land and home ownership.

"The opposition to co-operative industrial schools and colleges by labor unions and others I hope will be overcome," he said. "Through thorough co-ordination and integration of industrial employers and industrial educators and labor with its unions this will be possible, God willing."

\* \* \*

#### Sunday Schools to Work for Peace

The World's Sunday School Association, meeting at Oslo, Norway, in its 12th quadrennial convention, pledged itself to work for interracial understanding, international concord, and the abolition of war. The convention represented 48 national and international associations devoted to Christian education, with a membership of over 38,000,000 adults, young people and children.

Recognizing that "education and statesmanship cannot dispel the fears or quell the passions that menace the future of mankind," the convention called for a "deeper,

truer and more complete faith in Jesus Christ and a more resolute acceptance of His way of life."

\* \* \*

#### Organ Built Out of Two Old Ones

On November 29th, at St. Mark's church, at one time Washington's pro-cathedral, a remarkable new organ was dedicated by the rector, Rev. Wm. R. Moody. This organ is unique in that it combines parts of two historic instruments, Trinity's old organ and St. Mark's old organ, with additions which make it one of the most distinctive pipe organs in Washington. Music was furnished by St. Mark's famed vested choir of men and boys, which has done continuous service as an organization for over fifty years.

\* \* \*

#### High Rating for Church School

Each year the committee on admission of Harvard University makes out a confidential list of the work done by all the schools who have sent in that year five or more boys to Harvard. This year there were nearly forty schools in this classification including many of the outstanding boarding and day schools of the eastern United States. Only the name of the leading school in this group, the Episcopal Academy, at Overbrook, Pa., was made public. There were six members of the Academy, class of 1936, who entered Harvard University this fall. They achieved a higher general average in the last June college board examinations than the candidates from any other school which sent five or more students to Harvard. This bespeaks the highest praise for the intellectual

preparation which the boys receive at our Church School.

#### SECOND THOUGHTS

(Continued from page 2)

next October. We have always prided ourselves on being a democratic Church in which laymen had a voice and some of us feel that this heritage should be preserved at all costs, particularly in these days when the trend of events is away from democracy. Cannot THE WITNESS present articles by authorities on these important matters, giving us the points of view of various people?

Managing Editor's Note: It is our plan, immediately after Easter, to present a series of articles along the lines suggested. There will be feature articles during Lent, soon to be announced, and these will be followed by articles on important matters to come before General Convention.

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