

December 30, 1937

5c a copy

THE WITNESS



ALMON PEPPER

Urges Observance of Social Service Sunday

THE HONOR ROLL FOR 1937

SCHOOLS

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specification.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D. D., Rector

St. Faith's School

Secretarial, Art, Music, French, Winter Sports. Regents Examination. Tuition \$550 yr. Protection, Care, Health. Some scholarships available.

Apply to
REV. DR. F. ALLEN SISCO, Principal
Saratoga Spa, N. Y.

CLERGY NOTES

BLYTHE, ARTHUR J., Milford, Pa., has accepted appointment as assistant at St. Paul's, Baltimore, Maryland.

BOYS, GEORGE, former CCC chaplain, is now the rector of Christ Church, Coudersport, Pa., and vicar of the Good Shepherd, Galeton, and All Saints, Brookland, diocese of Harrisburg.

BRENTON, CRANSTON, of the diocese of Long Island, died of a heart attack on December 21st.

BROCKLEBACK, C. A. W., formerly rector of Christ Church, Easton, Maryland, has accepted the rectorship of St. Mark's-in-the-Bouwerie, New York City.

DOYLE, WILLIS R., vicar of Christ Church, Berwick, Pa., was ordained priest by Bishop Brown on December 17th at St. John's, Carlisle, Pa.

DRAKE, FRANCIS Le B., was ordained priest on December 15th by Bishop Page at St. James', Cheboygan, Michigan, where he is in charge.

GRANGER, GEORGE L., formerly of the diocese of Western North Carolina, is now in charge of St. Luke and St. Peter, St. Cloud and St. John's, Kissemmee, diocese of South Florida. Residence is at St. Cloud.

HAMLIN, JULIAN, former rector of the Church of the Advent, Boston, died in London. No details are available.

HOPSON, SIDNEY M., formerly the assistant at Calvary Church, Summit, New Jersey, is now the rector of St. John's, Tampa, Florida.

SCHIFFER, CHARLES W., rector of the Holy Comforter, Drexel Hill, Pa., died recently after an illness of three years.

TREDEAR, RUDOLPH W., was ordained priest on December 17th at St. John's, Carlisle, Pa., by Bishop Brown. He is at the mission of the General Seminary at Hays, Kansas.

TRENBATH, ROBERT W., 59 years of age, rector of St. James, Upper Montclair, N. J., died of a heart attack on December 20th.

WALLACE, SIDNEY W., formerly rector of Trinity Church, Portland, Conn., is now canon of Christ Church Cathedral, Hartford. Address: 64 Imlay Street.

WILKINS, WILLIAM C., 35 years of age, rector of St. Mary's, Jersey City, N. J., died on December 19th.

The Christian Way Out

Essays on the Christian answer to the perplexing social, economic and international problems of the day.

An appendix offers a large number of questions, based on the essays, making the pamphlet ideal for use with discussion groups and young people's societies.

Contributors:

Archbishop of York
Nicholas Murray Butler
Vida D. Scudder
Harry W. Laidler
Mary Simkhovitch
V. Auguste Demant
Conrad Noel
William Green
Spencer Miller, Jr.
W. G. Peck
W. B. Spofford
Bishop Parsons
Reinhold Niebuhr
Daniel McGregor
Bernard Iddings Bell

50c a copy

\$4.00 for a dozen

THE WITNESS

6140 Cottage Grove Ave.
Chicago

SCHOOLS

KEMPER HALL

KENOSHA, WISCONSIN
Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY
Box W.T.

Kemper Hall Kenosha, Wisconsin

CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School. Cathedral Heights, New York City.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

The Meaning of the Real Presence

By

G. A. Studdert-Kennedy

5c a copy

\$1.00 for 25 copies

WITNESS BOOKS

6140 Cottage Grove Ave.
Chicago

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

Vol. XXII. No. 9.

DECEMBER 30, 1937

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

THE HONOR ROLL FOR 1937

AT THE CLOSE of each year the editors of THE WITNESS present those of the Church who, in their judgment, did outstanding work during the year. It is a composite job with the editor, the managing editor and the associate editors all having a hand in the nominations. In selecting the names of individuals we would preface the list by first making a bow to the unknown soldiers who, in remote places and under great difficulties are carrying on their witness unheralded. "The Lord Knoweth them that are His."

HENRY WISE HOBSON, Bishop of Southern Ohio, the gracious host of General Convention and the inspiring leader of the Forward Movement.

JAMES M. MAXON, Bishop of Tennessee, for his work as the chairman of the Program and Budget Commission.

DONALD ALDRICH, rector of the Ascension, New York, for revitalizing and extending the influence of the Church Congress.

EDWARD LAMBE PARSONS, Bishop of California, for his contribution toward Church Unity as chairman of a General Convention Commission; for his sermon at the opening of General Convention; for his championing of minority groups in public life.

WILLIAM THOMAS MANNING, Bishop of New York, for sponsoring the conference in New York on slum clearance.

MRS. E. M. BOYD of Denver who, in her work among the isolated of Colorado, has a congregation of three thousand people living in small towns and on ranches and a Sunday school of five hundred children whom she reaches by regular correspondence.

MRS. CHARLES GRIFFITH, educational secretary of the Woman's Auxiliary of the diocese of New-ark and chairman of the findings committee of the Auxiliary convention, for the splendid way in which she steered that committee to produce realistic and forward-looking pronouncements.

HENRY A. McNULTY, clergyman in China, together with other missionaries in that difficult field, for their "I plan to stay; we are wanted and needed" action.

BRADFORD B. LOCKE and the other executives of the Church Pension Fund and subsidiary corporations, for their skillful management of these Church agencies.

VIDA D. SCUDDER, Churchwoman of Massachusetts, for her inspiring book "On Journey" and for her life-long devotion to the ideals of the Kingdom of God.

GEORGIA HARKNESS for her volume "The Recovery of Ideals" which presents a lucid and persuasive Christian philosophy of life in modern terms.

HERBERT S. SANDS, layman of Denver, who in conjunction with others, prepared the survey of the Church's program in Denver, showing the large percentage of lapses in relation to the increment by confirmations, with definite recommendations to meet the situation.

J. S. PITTS, a retired school teacher of River Falls, Wisconsin, who held two parishes together while they were without a clergyman; organized and trained a choir; ran the Sunday schools; conducted services as lay readers; prepared and presented classes for confirmation.

MAUREY MAVERICK and H. JERRY VOORHIS, Churchmen and Congressmen, for the outstanding and courageous leadership they have given in the House of Representatives.

CHARLES C. BURLINGHAM, layman of New York, who perhaps more than any one person has headed the forces standing for clean government in New York City.

MARY K. SIMKHOVITCH, Churchwoman of New York, a leading citizen and as the head of Greenwich House an outstanding social worker.

ROBERT L. PADDOCK, retired bishop, who as a champion of social justice has won respect for the Church among the disinherited.

WILLIAM F. COCHRAN, layman of Baltimore, who decided early in life that his substance should be devoted to the building on earth of the Kingdom of God and who has stuck tenaciously to the task.

JAMES E. FREEMAN, Bishop of Washington, under whose leadership Washington Cathedral has become a great center of religious life.

ZEBOIM C. PATTEN, layman of Chattanooga, who in a most unobtrusive way has placed his life and substance at the service of the Master.

GEORGE CRAIG STEWART, Bishop of Chicago, for outstanding leadership in the national affairs of the Church.

THE EDITORS.

CLOSED MORALITY

An Editorial By

BISHOP JOHNSON

IN THE Anglican Theological Review for October, Dr. Taylor of Edinburgh University has an article in which he refers to the philosophy of morality which Bergson divides into two groups; those who practice "closed morality" as opposed to those who believe in "open morality". The "closed morality" is Bergson's name for the system of recognized rights and duties subsisting between members of one and the same temporal and secular community, citizens of the same city held together by common tradition and common ties whether of race, of language or of historical association. The more intensely the members of the "closed" society realize the ties which bind them into a unity among themselves, the more markedly do they tend also to feel themselves estranged from the lesser breeds without the law.

This is a very good description of what is happening in some of the European countries today—an exaggerated sense of national importance in place of advocating an era of international good-will. It is a gospel of force, favoritism and fear as contrasted with Christ's appeal for law, love and liberty in which there is to be neither Jew nor Greek but all one in Christ Jesus.

Bergson's endorsement of "open morality" coincides with the ideals of the Christian religion which because it cannot invoke force must depend upon suasion to attain its ends. Before the great war as Dr. Taylor says "men flattered themselves that for all our divisions we were steadily coming to have a clearer sense of our common duties to one another and that we were quietly becoming more international."

Instead of realizing this ideal the nations are biting and devouring one another, their people are being taught class and racial hatred and it looks as though we might all be consumed in a gigantic catastrophe in which Spain and Shanghai are fore-runners of the doom.

Seemingly all that the preacher can do is to blow the trumpet in Zion, in hopes that the walls of our militant Jericho will fall down, by substituting common sense for the engines of destruction. We pride ourselves that by reason of our scientific progress we have reached the apex of human knowledge only to discover that we have arrived at the nadir of human wisdom. We have invented so many things that it seems a pity that we should feel obliged to destroy them because we do not have wisdom enough to divide them.

It is a situation in which the individual feels that there is nothing that he can do about it. Well it is a significant fact that lions and tigers have almost disappeared whereas sheep and oxen have multiplied. Truly in the animal world the meek have inherited the earth. This has come about by human intervention. Man has killed the wild beasts and bred the tame. In

a very real sense man has acted as the higher power setting up one and putting down the other. Man is so defenseless, it is a wonder that the lions did not devour him. They did not because he had the wisdom necessary to control them and they had a closed morality. Now man in his turn is divided into two groups and the militant group is contemptuous of the idea that the meek shall inherit the earth. They are forgetful of the fact that nations which have drawn the sword have perished by the sword and that militant governments have invited their own destruction. From Napoleon on it has gone badly with dictators whether of royal or proletarian blood.

I believe that in the last analysis the Christian can say "Thanks be to God who giveth us the victory," just as the sheep and the oxen could have said "Thanks be to man who hath given us the victory." But in order to gain the victory we must win it and we cannot win it by inertia. God is waiting for our response to His promises in some adequate way that we may be able to comprehend His blessings and that response is not a verbal one but a sacrificial one.

WHAT can Christians do when they are confronted with such attacks as Russia and Germany made upon the Gospel? It is high tribute to Christ that neither Russia nor Germany will have anything of Him. It demonstrates that the Christian faith has no partnership with force, favoritism and fear, even if it has inspired mankind as nothing else has to a consideration for the under-privileged.

Having stolen from the Christ the idea of greater justice, they proceed to crucify the idealist and narrow the application to a selfish proprietorship. Christ died to make of one blood all nations of the earth; they are willing to shed the blood of all nations that Russians or Germans may be comfortable. It is one of those half truths that is far more vicious than whole lies.

One sees that Russians or Germans are more prosperous but forgets that it has been won by sacrificing liberty of conscience to the Moloch of national selfishness.

The complaint that the Church in these countries has failed to satisfy the needs of the people is no argument that the methods invoked to destroy the Church will more adequately supply that need. Christ foresaw that situation when He said "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted?" Certainly not from a closed morality. It is true that such salt will be trodden under the foot of men. But certainly if those who misrepresent Christ have failed, those who assume the role of Christ will not supply the savor.

This criticism should have one reaction upon us all

and that is lest we too fail to supply this need. It is certainly up to those who have enlisted under Christ's banner that they are proponents of an open morality rather than a restricted one.

I am sure that we will not improve the situation by allying ourselves with groups who have closed minds to any other benefits than those which will accrue to their own clique. Experience teaches us that those movements which despise Christ and yet plead for the aims to which He aspired have invariably ended up in an effort to appropriate some restricted blessing for themselves while rejecting it for those outside the pale. If Christians are to take the offensive, it can be done only by the instruments which Christ supplies. We cannot use force; we may not have some special interest; we may not work for a closed shop. What we can do is to make our religion more of a reality and less of a pretense. We can make our worship an obligation and not a matter of personal convenience. We can support the Church with offerings instead of tips. We can be missionary minded and give as Christ asked us to do for the spread of the Gospel. It is a curious fact about General Convention that if you want to create enthusiasm stir up an interest in missions. It fills the whole convention with a glow of ardor. Then we go home again and practice a closed morality. Christ must have lived and died to make us better Americans instead of making of one blood all nations. As Bishop Woodcock once said, "We are not inspired by the vision and we are unrelated to the task."

When we listen to our Lord's final appeal, "Be ye witnesses unto me" in Jerusalem (your own parish church), in Judea (your own diocese and its needs), in Samaria (the Negroes and the Indians), unto the uttermost parts of the earth (China and Japan) then and not until then will we realize that the salt has kept its savor and it will not be trodden under the foot of men.

Let us have an open morality as Bergson teaches which does not confine our morality to a nation, a race, or a group but which is felt to the uttermost parts of the earth. You are guilty; I am guilty; not someone else whom we select as a scapegoat. What are you doing for your fellow Christians in China today?

Talking It Over

By

WILLIAM B. SPOFFORD

THERE was a lot of dynamite packed into a small room the other day in New York when a group of people gathered to honor Bishop Robert L. Paddock on the thirtieth anniversary of his consecration. By dynamite I mean men and women with ideas and the courage to express them. Around that table were Reinhold Niebuhr, John Nevin Sayre, Norman Thomas, W. Russell Bowie, Mary K. Simkhovitch, Elmore McKee, Bishop Gilbert, to name but a few of the couple of

dozen present. They were there to give a pat on the back to a bishop who is devoting his life to the practical application to life of the many fearless words that the House of Bishops has sent forth in recent years on social and industrial problems.

"THE LEADERS of the C.I.O. are a lot of gangsters who kill, dynamite and totally disregard human and property rights." If this statement is true then these men should be arrested, brought to trial and sentenced to the punishments provided by law. Mayor (Stick-Out-His-Neck) Hague of Jersey City however believes otherwise and acts upon his conviction. In his city, where he boasts that "I am the law," he forbids the distribution of leaflets, will not permit meetings, and in a wholesale manner violates every guarantee of the Bill of Rights of the Constitution of the United States. The issue in Jersey City is not whether the C.I.O. is a good labor organization, but whether the liberties guaranteed to the American people mean anything. Hague says they do not. There are others who declare that if democracy and liberty are to be maintained in America then Hague must be made to deal with violators in the method provided by law—arrests, trials by jury and convictions when the cases are proved. And who are these people fighting for democracy and civil liberties in Jersey City? Morris Ernst, a distinguished attorney of New York and a Jew who, I presume, has little respect for the Christian religion; Roger Baldwin, the director of the American Civil Liberties Union; Corless Lamont, son of a partner of J. P. Morgan & Company, and an avowed atheist; Norman Thomas, socialist who, once a Presbyterian minister, gave up his pastorate because he became convinced that Christians do not mean what they profess; and a large number of Jersey City manufacturers who, I am told on the best of authority, have told Mayor Hague that they do not approve of his lawless methods in dealing with the C.I.O. Who on the other hand is encouraging Hague in his lawlessness? Again on the best of authority I learn that his secretary has placed on the mayor's desk a considerable number of letters from Christian ministers commending him for "your firm stand." All I can say is that, insofar as these ministers represent the mind of the Church, they are lining up Christianity on the side of Fascism which is more of a danger in our country than most of us realize. I met with a group of clergymen this week who are members of a club of clerics. The subject under discussion was "Democracy," and we listened to a very learned paper on the wisdom of Thomas Jefferson. When it came to the discussion I declared myself to be more interested in democracy today than in hearing about the democracy of our forefathers, and how about Hague in Jersey City. Whereupon I was told that Hague was a nice person, that he maintained a swell welfare work for boys, that he had driven out the prostitutes, that he has a fine hospital, that he is not a grafter personally and that he gives Christmas baskets to the poor. Sure. So does Hitler.

He also has his army of gangsters and his concentration camps where now reside a flock of German pastors, among other thousands.

OUR Church, through General Convention and through Pastorals of our Bishops, have repeatedly declared that we stand for the rights of a free press, freedom of assemblage and freedom of speech. We also have a prayer in our Prayer Book, used I presume on occasions by the clergymen of Jersey City who have written their little notes to Mayor Hague: "Almighty God who hast created man in thine own image; Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy Holy Name, through Jesus Christ our Lord." To make such statements and to use such a prayer and then do nothing whatever when our constitutional liberties are violated by a man who sets himself up to be the law is, on the face of it, to convict the Church of utter hypocrisy. There is something cockeyed somewhere when Christians do the praying and then allow the Jews, infidels and athiests to put into action the petitions we address to Almighty God.

William Temple

By

W. BERTRAND STEVENS

DELEGATES to the 1937 World Conferences, especially those who went to Edinburgh, were captivated by the charm and nimble mind of the Archbishop of York. At Lambeth in 1930 and during his American visit he seemed a man of extraordinary ability, but ever since then he has grown to new power and attractiveness. The Archbishop is one of those rare individuals who never seem to make mistakes or missteps. If he does the apparent error is revealed ultimately as a new kind of wisdom. Everything seems to "click" in his amazing career. Born at Exeter in 1881 when his father (later Archbishop of Canterbury) was bishop of that diocese he has gone far in his fifty-six years. He prepared at Rugby for Oxford where he took a "double first," served as President of the Oxford Union and gained a Fellowship at Queen's College. At the age of 29 he became the head of Repton School and four years later Rector of the influential parish of St. James', Piccadilly. For two years he was Canon of Westminster and in 1921 he was appointed to the see of Manchester where he remained until his translation to York in 1929.

The secret of his power seems to lie in the fertility of his mind, his uncanny powers of expression and his habits of industry. The clue to his charm is found in his buoyant humor and naturalness. His mind exudes ideas and his tongue clothes them in perfect English. Some of us at Edinburgh listened to see if we could

discover unconsidered or ill expressed phrases in his utterances as President of the Conference. There were none. His extempore speaking can be recorded without change. This gift will never be his undoing however, because his industrious mind keeps him constantly at work on accurate writing. He has some twenty books to his credit besides innumerable essays.

He is a delightful companion. On one of the evenings of the Edinburgh conference he with Mrs. Temple spent an evening with the delegates from the American Episcopal Church. He either likes American ways and American people, or is wonderfully adaptable to them. Perhaps it is his personal magnetism that has enabled him to retain the confidence of the English people in spite of his liberal views of social questions—that and his obvious sincerity.

One hopes the present Archbishop of Canterbury will remain in office a long time. If he should retire (as did his predecessor) would the Archbishop of York succeed him? Informed English churchmen say "yes." Until the translation of Archbishop Lang from York to Canterbury, there was some prejudice against the idea of transfer from one primatial see to the other.

Now that it has been done once it seems entirely reasonable that a man of such gifts as Archbishop Temple should be in line of succession.

Editor's Note: This is the first of a series of biographical sketches of outstanding Christian leaders by the Bishop of Los Angeles.

Let's Know

By

BISHOP WILSON

EPIPHANY GOSPEL

WE DON'T know much about these Wise Men. It has generally been supposed that there were three of them, probably because of the three gifts they presented to our Lord. The Gospel account does not specify any number. An old tradition tells us they were kings, though there is nothing in the Gospel to verify that either.

The Wise Men were known as Magi in Persia where they had exercised a powerful influence. They were students, scientists of their day, who were not only teachers but strong leaders in the affairs of their people.

They offer an interesting contrast to the shepherds who also came to pay their respects to the Christ Child. The Wise Men were important persons. The shepherds were simple folk. The Wise Men were strangers—foreigners—while the shepherds were Jews. So at the very outset it was made clear that our Lord came into the world for all kinds of people without regard for race or position.

Three gifts they offered to the Baby Jesus—gold, frankincense, and myrrh. The gold was symbolical of His regal character, King of kings and Lord of Lords.

The incense was in recognition of His divinity, the burning of incense being a symbol of prayer rising to God. The myrrh forecast the sacrificial side of His mission, the giving of Himself throughout His earthly life which found its climax on the cross of Calvary.

It was a long, hard journey for these Wise Men all the way from their home in the east to Bethlehem. Not only were there dangers of the road to be faced but they must have known Herod's reputation well enough to recognize the perilous atmosphere into which they were intruding themselves. They might have argued in their own minds that there was no need for them to take the risks, that they would be quite justified in staying comfortably at home where they could give thanks to God for the coming of the Messiah. Apparently they were not that kind of men. When their faith called them, they went—risk or no risk.

So they teach us a wholesome lesson. We too know that Christ has come, that He lives in His Church, and that He is to be found regularly at His altar. We are grateful for the knowledge of this and we know that we ought to go to Him and tell Him so. But it is very easy for us to argue that we can be thankful outside of Church as well as inside. The effort we need to make is little indeed compared to that of the Wise Men. They brought their gifts. We should also bring ours—gifts of our treasure, of our prayers, and of self-sacrificing lives.

Our Blessed Lord did not come into the world for what He could get but in order to give Himself. Neither do we go to His Church to get something but to give something. One of the most corrupting features of modern Christianity is the tendency among many men and women to look upon the Church as a spiritual bank where God has established a drawing account for them which they know they do not deserve but which they think they are privileged to use. So they go with their hands out and a "gimme" on their lips. It is true that we do receive spiritual benefits from the Church but only on the principle uttered by our Lord—"It is more blessed to give than to receive."

Here, then, is a good New Year's resolution. Like modern Wise Men we will go to Christ, present ourselves before Him, pay Him the respect which is due to Him, and offer to Him the best part of us. He makes an appointment with us every Sunday. We shall not be wise men, or women, if we fail to keep our engagements with Christ.

Keeping It From Little Emma

LITTLE EMMA was a happy little soul and everything in the world seemed so good to her that she always had a long list of things to thank the Lord for, when she said her prayers.

When Emma's father was arrested for taking money

from the bank where he was employed, it was a terrible thing for Mother to face, but she was brave and said that she would stick by Father, through thick and thin.

The hardest part would be keeping it from little Emma. So they studiously avoided all mention of the matter before her, even in the most guarded way, while Father was out on bail, and tried their best to act as if nothing unusual was going on. After the trial was over and Father was taken away, Mother came home with eyes red from weeping and told little Emma, "Daddy has gone away on a long journey and he says that he wants you to be a good little girl until he comes back and never forget him when you say your prayers."

That night, Emma had her usual list of "Thank Yous's," ending with, "And now, dear God, I thank you that Daddy was lucky and only got five years."

THE CHURCHMOUSE.

Too Much

By

H. ROSS GREER

BISHOP LLOYD once asked the rector of a very advanced parish, "Why does your parish do nothing for missions?" The reply was, "You see, Bishop, it costs so much to run a Catholic parish that we really have nothing left to give outside."

If it costs so much, it costs too much.

The rectors of some liberal parishes talk similarly. "We can't give anything for missions. We can barely meet our own obligations. Of course we have the best music in town with a paid choir. We have the best equipped church school, with paid teachers. It costs so much that there is nothing left for missions."

If it costs so much, it costs too much.

Bishop Mitchell of Arizona in a sermon in New York not long ago said the Church had two public enemies. "Public Enemy Number One in this Church of ours is that bishop or that clergyman, and we have some of both, who says, 'As far as I am concerned my whole interest is right here in this work for which I am responsible—the rest can go.' Public Enemy Number Two is that layman who has the blasphemous effrontery to say in effect, 'Of course I believe in our Lord, Jesus Christ; of course I hope to be saved through His mercy, but as to all these millions who are outside that salvation as far as I am concerned they can stay out.'"

Both of these types are hamstringing the missionary efforts of the Church. There is nothing the matter with the Episcopal Church—the trouble is with some of the clergy and the laity who are, in their lack of interest in missions, all too often just plain selfish and disloyal to the Head of the Church, our Lord, Jesus Christ.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A conference of those active in the Church Congress met at the College of Preachers, Washington, December 14-15, to analyze the present situation and to make plans for the future, including those for the first triennial Congress to be held April 18-21, 1939, on "What Is Christianity?" Meanwhile fifteen study groups are already meeting regularly in preparation for the Congress with seventeen others in process of formation. The guiding genius of this Church Congress revival is the Rev. Donald Aldrich, rector of the Ascension, New York, who was the chairman of the Washington conference the other day.

* * *

New Head for University of South

Alexander Guerry, president of the University of Chattanooga, has accepted the vice-chancellorship of the University of the South, Sewanee, Tennessee, according to an announcement made on December 17th by Bishop Bratton, chancellor. One of the distinguished alumni of Sewanee, Dr. Guerry is to take office on July 1, 1938. As the son of the late Bishop Guerry, for many years the chaplain of Sewanee, he spent his boyhood and young manhood on the campus of the college which he is now to head. He succeeds Benjamin F. Finney who on retirement next June will have completed fifteen years in the office.

* * *

Knitting Is Marvelous During Air Raids

Here is a letter from one of the younger missionaries of the Church in central China: "We have just survived our first real air-raid. We have often had the signals before but the planes have always been driven away. This afternoon the first signal blew about five. I was knitting and talking to B. when the windows began to rattle furiously. Soon there was a dull thud and everything shook. It was more a sensation than a noise. The bomb seemed fairly near but the servants say it was across the river. Everyone collected in the dining room and living room while things were near. Planes chased about low all over our heads for a while. The rumpus did not last long but the all clear signal didn't blow until six, twenty minutes ago . . .

"I was relieved to find that I was not the least bit nervous or upset. There was scarcely the vaguest possibility that anything would hit us, but if it did—it would—and that would be all. I managed to do a



DONALD ALDRICH
Revitalizes Church Congress

lot of knitting during the hour. Knitting is marvelous during air raids.

"I love life as we all do and don't appreciate the idea of slow or even sudden death for no purpose. But if it does any good—just showing the Chinese Christians that Christianity is real and that loyalty is a big part of it, then I guess it's worth it. No, I am sure it is. They are our friends, we are one in Christ—we cannot run away in the time of danger (I am just thinking as I go along). It is much clearer now that I have begun to write—of course the only thing to do is to stay."

* * *

Report of the Church Pension Fund

Pensions are being paid to retired Episcopal clergymen and their widows and minor orphans at the rate of \$1,304,000 annually, according to a statement just released by President William Fellowes Morgan. This is a considerable increase over 1936 and is more than twice what was paid ten years ago. The Fund today has 2,300 beneficiaries. The average annual age allowance has increased from \$725 in 1927 to slightly less than \$1,000 a year at the present time. Twenty years ago it was only \$262. The Fund's invested assets at market values of September 30th amounted to \$33,472,000.

It was also announced that the Church Life Insurance Corporation, a subsidiary of The Church Pension Fund, has written 16 per cent more insurance in the first eleven months of this year than in the corresponding period of 1936. This corporation, which issues low cost life insurance and annuities to the clergy and lay workers of the Episcopal Church, now has in force \$22,250,-

000 of insurance. In addition, outstanding annuity contracts call for the payment to annuitants of more than one-quarter million dollars a year. A plan for providing retirement allowances for lay employees of the Church is being developed and will be available early in 1938. The assets of the corporation amount to approximately four and one-half million dollars, which is more than one million dollars in excess of all liabilities. The Church Properties Fire Insurance Corporation, another affiliate of The Church Pension Fund, which insures properties of the Episcopal Church, now has more than \$80,000,000 of insurance in force covering nearly 3,000 churches and other ecclesiastical institutions.

* * *

The Night Before Christmas

The annual memorial service for Clement ("Twas the Night Before Christmas") Moore was held at St. Peter's, New York, last Sunday evening. He was a professor at the General Seminary and I presume died believing that trying to jam knowledge into the heads of seminarians was the only justification for his existence. Yet hardly anyone knows of him today as a professor but honor him as the author of that poem which has won the hearts of millions. On the same day members of the congregation of the Chapel of the Intercession marched by torchlight to the Trinity Parish cemetery across the street and there placed wreaths on the graves of Dr. Moore and Alfred Tenneyson Dickens, youngest son of Charles Dickens, author of "A Christmas Carol."

* * *

Forward Movement Commission Meets

A unified forward movement of the entire Church during the next triennium is the aim of the new Forward Movement Commission which recently met in Cincinnati to plan for the future. Bishop Tucker, the new Presiding Bishop, was elected chairman. The former chairman, Bishop Hobson, was asked to serve as chairman of the executive committee for one year until the new chairman and the new members of the commission become familiar with the program.

The findings of the Oxford and Edinburgh conferences of this past summer are to be emphasized at conferences and in literature, with an introductory study course to be prepared by the committee on unity in faith and work for use at summer conferences. Evangelism, considered as witnessing for Christ, recalling strayed and indifferent members and winning new ones, will be a large factor in the new program. Missionary education also is to be con-

tinued, with conferences, study courses and literature.

The financial deficit which the commission had to face made it necessary for them to announce that the former practice of charging less than cost for F. M. literature must give place to charging the exact cost. Greater use of the radio and of visual education was urged at this meeting of the commission. Work among young people was presented by Miss Hilda Shaul, advisor in education of the diocese of Southern Ohio, who made several recommendations such as the bringing out of literature produced by the young people themselves, the establishment of junior vestries, guilds and church schools.

The next meeting of the commission is to be held in May in Chattanooga when they will be the guests of Mr. Z. C. Patten.

* * *

Chicago Makes Pence Awards

Alfred T. Spence of Christ Church, Waukegan, and Robert W. Holmes of St. Edmund's, Chicago, were the winners of the first annual awards of Bishop's Pence in the diocese of Chicago. The awards, presented by Bishop Stewart, were instituted as a recognition for outstanding work during the year on the Bishop's Pence. There were more than 200 people at the meeting, which was preceded with a service at which the Rev. C. E. Buck, new rector of the Atonement, preached.

* * *

Letters from Spanish Children

Church people have been urged by the CLID to aid the children of Spain, through announcements that have appeared in these pages. Some of you will therefore be interested in a few letters that have been received from Spanish children. This is from ten year old Carmen Lachado: "Can Toni Gras is very pretty. We live in one of the prettiest towers that has many lovely, airy rooms and has heat for the winter. We are surrounded by mountains. We have very good "responsables" who love us very much and we love them, too. We eat very well and are very healthy. We have school classes, gym classes and recess hours. The teachers those who do not know how to read and write. They give us what we need and we are very happy. Naturally, we sometimes think of our parents. Salud, dear companions."

From twelve year old Pepita Garcia, who is at a children's colony at Las Planas: "We girls are very happy to see how well we eat and clean everything is. The "responsables" teach us how to sow, embroider, read, write, etc. One of them is a young lady from Madrid who is very

THE NEXT NUMBER

THE next number of THE WITNESS is to be that of January 13th, with the number for January 6th omitted to give the editors a breathing spell over the holidays. In this number will appear the first of a series of articles by Bishop Johnson on "What I Believe and Why" which will be continued over an extended period. We are confident that rectors will find it impossible to secure better material to place in the hands of their people. Therefore we urge them to have on hand a few copies each Sunday for distribution through the Bundle Plan. The details are to be found in the announcement that appears on page fifteen in this paper.

attractive and very kind. We all love her very much. The colony is very clean."

Then there is this letter from Nieves Ca-Ja, also twelve: "This ship arrived in Barcelona yesterday from France with food for us, the children of the Colonies. We watched the trucks drive in with much happiness, bringing groceries and fruits although the earth here provides us with potatoes and fruit. However, the foreigners sent us chocolate and many other things that we cannot get from Spain because of the war. We are very grateful to the foreigners for sending us the food and clothes. Although I should be very sad because the war has made me an orphan, I find that I am very happy because they treat us so well here and love us like our parents. It makes me happier to know that the foreigners care for the orphans. Our sincere gratefulness for their interest to all the foreign children, and we hope that they shall not have to go through a war such as we are having so they will not be separated from their parents even if they have teachers as kind as ours. It is the saddest thing in the world to be separated from your loved ones.

Ten dollars keeps one of these children for an entire month. If you wish to help your donation should be sent to the C. L. I. D., 155 Washington Street, New York City.

* * *

Maine Clergyman Declared Not Guilty

It isn't often that the Church has the excitement of an ecclesiastical trial. One was held recently in Maine where the Rev. Ezra F. Ferris Jr. was charged "with habitual neglect of the exercise of his ministerial office without cause." He was brought to trial before the ecclesiastical court of the diocese which now declares the accused not guilty of

any of the charges made in the presentment.

* * *

New Chapel for New York Parish

A new chapel at the Church of the Holy Nativity, New York City, the Bethlehem Chapel, was dedicated on December 19th by Bishop Gilbert, assisted by the rector of the parish, the Rev. Lawrence B. Larsen.

* * *

A Report from the Mid-West

Following an extended trip through the mining area of Kansas, Oklahoma and Missouri, Mr. Gifford A. Cochran, secretary of the National Committee for People's Rights, reports on working and living conditions he found there. Since the mining in the Tri-State area is of lead and zinc ore, which entails working in silica dust, the prevalence of lead poisoning, silicosis and tuberculosis is quite without equal. The homes of the workers are one-room tumble-down shacks, in many of which several families must live, and naturally in such overcrowded conditions contagious diseases spread rapidly. These shacks are located in areas where there are piles of chat heaps, from which the silica dust is blown into the air which is breathed by everyone, including the small children. Schools, as well as the homes, are built in the "valleys" between the chat piles. Besides this, the workers in the smelters suffer from lead poisoning because of the lack of preventive devices.

* * *

Memorial Dedicated at New York Cathedral

An altar and reredos, memorial to Dean William Mercer Grosvenor, first dean of the Cathedral of St. John the Divine, was dedicated on December 19th at the cathedral by Bishop Manning.

* * *

Urged to Observe Social Service Sunday

The third Sunday after Epiphany, January 23, is to be social service Sunday if the wishes of the national department are followed. Literature has been prepared containing suitable prayers, psalms, lessons and a statement from Bishop Parsons' convention sermon.

* * *

Our Confused World

If consistency is the hobgobbling of petty minds, as Emerson once said, then the leaders of the League of the Fighting Godless are brilliant. This League is an organization of the Soviet Union which in a recent number of their official publication declared that all branches of the Christian Church were the "worst enemy" of democracy. Yet they have now

announced themselves as the protector of the "persecuted Christians in Germany." The statement says: "We atheists are dependent on unrestricted freedom of conscience, freedom, that is, for every man to believe or not to believe, at his own discretion, in God. And for that reason we not only reject the persecution of the faith in Fascist Germany, but must fight with the faithful, who stand for our democracy, against Fascism, which is threatening the whole of culture. Men of progressive thought, independently of whether they are Catholic, Protestant or Atheistic, must resolutely combat Fascism. In its summons to the fight against Fascism, free thought addresses itself not only to likeminded atheists and free thinkers in all lands, but also to the faithful who are actively at work, including the Catholics which Fascist Germany is persecuting today. There is no question of the individual leaders of the Church, from the Romish Pope to the individual bishops, seeking to come to terms with Fascism. Practical people must oppose the slavery of Fascism with the strength of the people's front. In September, 1938 (according to a recent announcement in London), the Congress of International Free Thinkers will be held in Paris. The Central Committee of the League of the Fighting Godless has already written to the Executive of this International, asking for a protest to be made against the persecution of the active faithful in Germany. We expect that the International Atheist Association will express itself in like manner at that meeting, against the persecution of Catholics."

* * *

Chinese Educator to Visit Chicago

Francis C. M. Wei, president of Central China College, is to address a mass meeting of Chicago Church people on Sunday, January 2 at St. James Church, and is to preach that morning at St. Chrysostom's. On the 6th he is to speak to the Auxiliary and on the 7th preach at St. Mark's, Evanston. He is to speak on the present situation in the Orient.

* * *

Reformed Church Becomes One of Ours

The Hamilton Grange Reformed Church, New York City, has become an Episcopal Church. The large and substantial group of church buildings, formerly owned by the Collegiate Reformed Dutch Church, were erected at a cost of \$200,000. They have been purchased by the parish of the Crucifixion whose buildings have become inadequate. This is the third piece of Church property which has been acquired recently for the worship and work of Colored congrega-

tions in the diocese. In June of last year a Presbyterian Church was purchased for the congregation of St. Ambrose parish, and just recently a Methodist Church was purchased for the congregation of St. Luke's Mission. Bishop Manning preached on December 19th at the service which opened the new Church of the Crucifixion. It may not be generally known but the diocese of New York has more Negro communicants than any diocese of the Church, North or South.

* * *

The Church and the Jews

The Catholic Association for International Peace has just issued a pamphlet against anti-Semitism, entitled "The Church and the Jews." It is a collection of statements by European Catholic leaders, mostly clergymen, demonstrating that anti-Semitism does not accord with Catholic theology or practice. The various articles appeared first in a Catholic journal of Vienna. The tenor of the pamphlet may be understood by such statements as these: "As Christians we must exert ourselves to the utmost in order to dispel the prevalent poisonous atmosphere of falsehood and hate.

"It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical political side of the contemporary Jewish question."

* * *

Arizona Church for Japanese Boycott

At a union service held recently at Nogales, Arizona, at which the Rev. Louis A. Parker, vicar of St. Andrew's, was the preacher, petitions were circulated calling upon Christian people to boycott Japanese goods. The petition read: "Deploring the unprovoked, inhuman and merciless war being waged by Japan on the defenseless Chinese people and believing that a practical method of expressing our sympathies is an economic boycott, we, the undersigned, do hereby agree not to purchase any goods marked 'Made in Japan'. We reserve the right to withdraw our signatures to this agreement, should we see fit to change our attitude." Many signed following the service and each minister was given a list to present to his congregation on the following Sunday. The circulation of the petition brought down upon the ministers the wrath of the editor of the Tucson Star who declared that it made for war. Whereupon Rector Parker said that after watching the League of Nations waste its time and money "protesting" while Italy raped Ethiopia and Italy and Germany made war on the constituted government of Spain, it was

time for the self-respecting nations to do something more than "protest."

It might be pointed out, in commending this action on the part of church people of Nogales, that all Japanese goods are not marked "Made in Japan," notably silks which are a large part of their exports.

* * *

Lock Haven Church Is Re-opened

St. Paul's Church, Lock Haven, Pa., which was destroyed by fire at the height of the 1936 flood, has been restored and was re-opened on December 10th by Bishop Wyatt Brown.

* * *

New Type of Leadership Needed

A new type of leadership is needed in the Church because of changing social conditions said Dr. William S. Keller of Cincinnati in addressing the department of social service of the diocese of Chicago. "A vital religion should be a synthesis of world view ideals and a program which emerges from a life situation to which it offers guidance, challenge and hope," said Dr. Keller. "Religion of the future must be intelligent, logical and in harmony with known truths in all fields. The seminary graduate who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but small part of his time.

"He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing. The far greater number develop a mild melancholia and disappointment from which they may not emerge. Not a few good men lose heart and quite in an honest sense of futility.

"Some places should be found in the seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject but it can permeate all subjects and unify them."

Closing, Dr. Keller said: "Religion must convert inspiration, aspiration and self dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Re-

ligion is not an end but a means by which the clergy of the future must be trained to be social diagnosticians, social engineers and scientific as well as spiritual leaders of men."

* * *

Now Its the Fashion to Wear Cotton

The growing public demand for substitutes for silk as a result of the boycott on Japanese goods was reflected in a fashion show recently staged at the Waldorf Astoria Hotel, New York. Introduction of cotton lisle hosiery for high style wear and cotton petticoats and slips was the outstanding feature of the show. Miss Catharine Cleveland, fashion commentator and leading stylist, announced that lisle hosiery is now available in the latest colors and is in good demand for Spring. Retail executives attending the fashion show confirmed the far-reaching effects of the nation-wide boycott against commodities imported from Japan.

* * *

News Items of Diocese of Rochester

Bishop Rheinheimer dedicated a new organ recently at St. Simon's, Rochester, the gift of an anonymous donor. . . . A stained glass window, the gift of Miss Louise Fichtner, was dedicated on the Sunday before Christmas at St. Mark's and St. John's, Rochester. It is a memorial to Miss Katherine Fichtner, sister of the donor, who was the founder of the Rochester open air school. . . . At St. Stephen's, Rochester, a set of chimes were dedicated by Rector Jerome Kates at the Christmas midnight service. . . . Zion Church, Rochester, has received \$28,000 from the estate of the late Mary L. Baker.

* * *

Berkeley Choir Sings Carols

The choir of the Berkeley Divinity School, New Haven, presented to a capacity congregation in the beautiful school chapel a number of Christmas Carols during the holidays. The program included selections dating from the 11th century, carols from the Renaissance Piae Cantiones, a lute-book lullaby by W. Ballet and several traditional pieces.

* * *

Having Fun in England

Each 6th January the parishioners of Haxey, in North Lincolnshire, gather in their hundreds for a remarkable game known as Throwing the Hood. The sport is said locally to have originated with a certain Lady Mowbray who was riding through the village one day in the Middle Ages when her hood was blown off by a gust of wind. Twelve polite labourers rushed to capture it and, as a reward for their courtesy, the lady offered a piece of land wherewith to provide a

hood to be contested annually on "Old Christmas Day." That such an origin should have sufficed to keep the game alive throughout six hundred years seems very questionable. More probably Lady Mowbray was herself a spectator of a contest which was already age-old in her day.

By lunch time, the leading player, known as the "Lord," accompanied by his "Fool" and the twelve "Boggins," may be found at the village inn. The Lord is dressed in a scarlet tunic, with a Morris dancer's top hat adorned with flowers. The Fool has

a blackened face and wears sacking trousers gay with fluttering ribbons. The Boggins are distinguished by red jerseys which appear to have been borrowed with fine impartiality from the local football club or the Salvation Army.

Viewed over a pint pot and through the haze of tobacco smoke, the scene at the inn is one of the utmost conviviality. The whole village is represented—farmers and labourers, mistresses and maids, old and young—whilst the vicar looks on benignly from the doorway. Songs are sung

Insurance on Church Property

At the close of the year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,927 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640
1936	2,845
1937	2,927

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

The Church Properties Fire Insurance Corp.

20 Exchange Place

New York

DIRECTORS

Stephen Baker	Charles E. Mason	Everard C. Stokes
Robert S. Brewster	J. P. Morgan	Samuel Thorne
George W. Burleigh	Wm. Fellowes Morgan	Allen Wardwell
Jarvis Cromwell	Frank L. Polk	Joseph E. Widener
Bradford B. Locke	Origen S. Seymour	Charlton Yarnall

—John Barleycorn, The Lincolnshire Poacher and many more—sung with a gusto which more than compensates for any discrepancy of tune.

Meantime the crowd outside is itching to begin the fight. With a kiss all round for the women, the Lord and his men proceed into the street. Near the church, the Fool is hoisted on to a wall and makes a comic speech, concluding with an exhortation to the crowd to play upright and downstraight, not to kill themselves nor one another; it is to be hoose agin hoose, toon agin toon, if a man meet a man knock a man doon—but don't hurt him.

This part of the speech, which is traditional, is commonly cut short by some one lighting a sheet of newspaper immediately to the rear of the Fool's trousers. Upon this the players proceed to the top of the hill, above the village. Here in the midst of the open ploughed land from which the eye looks down upon a vast expanse of Fen country, the Lord places his Boggins in a hundred-yard circle. Then seizing a hood, which consists of a tightly-fastened roll of sacking, about two feet long, he chants the formula:—

Hoos agin hoos, Toon agin toon,
If a Man meet a man knock a Man doon
—But don't hurt him!
and hurls it into the air.

In a moment the crowd is on it, each man striving to capture the hood and escape with it off the field. This is not so easy, for the Boggins have been carefully placed and as soon as the hood is touched by one of them it has to be returned to the center and thrown up again.

In the meantime three or four other hoods are in play, and parties of men and boys may be seen tearing over the fields in all directions with the speed of greyhounds.

So the game goes on for an hour. Then comes the "sway." A special hood, made of leather, is thrown to the crowd, who gather over it in one gigantic scrum, composed of the men of the five rival hamlets which form the parish. Each tries with

might and main to push the scrum towards its own quarters. Sometimes a state of equilibrium will keep the players locked immovably for a quarter of an hour on end. As twilight deepens, the "sway" slowly but surely takes a definite line of direction; till finally the victor side, with songs and cheers, bears off the hood to its favorite inn, there to be rewarded with a dole of free beer.

* * *

The White Man's God

Not so long ago there was, among many sick people in a Liberia village visited by Dr. Junge from Cape Mount, a particularly miserable man. His feet were so far diseased that he could not walk, and the people had deserted him. For months he had crawled about uncared for and unfed while the disease was devouring him. Sometimes with a few stray grains of rice he could coax a chicken near enough to capture.

The doctor got him into the hospital and worked on him for weeks until finally one foot healed but the other was too far gone and had to be amputated, with part of his leg. During the weeks in hospital he had learned English rapidly, and when he was coming out from the anesthetic after the amputation, the nurse, Gladys Reed, was surprised to hear him saying, "I love the white man's God. He is good. You other fools, can't you see what He does?" He raved on, unconscious of his words.

He recovered steadily and a wooden leg was made for him. One of his first remarks was, "I can go to church when I get my leg," and the first Sunday after it arrived, he

EDWIN S. GORHAM, Inc.

Church Bookstore :: Established 1900
Books of all publishers, Church and Parish Requirements, Catalogues and Information supplied.

18 West 45 Street New York
Vanderbilt 3-7563



Church Furnishings

Brass goods, Paraments, Paintings, Tablets, Chancel Furniture and Pews. Everything needed for the Church. Designs with prices sent on request. Mention requirements.

THE KLAGSTAD STUDIOS
225 Fifth St. S.
Minneapolis, Minn.

MARY FAWCETT CO.

New Address
640 West State Street
Trenton, N. J.

Fine IRISH LINEN specially selected for CHURCH use. Samples on request

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume)

Pew Size

Apply to Rev. W. Arthur Warner, D.D.
Secretary, 1935 Chestnut St.
Philadelphia, Pa.

ALTAR BREADS—Orders promptly filled.
Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up. Surplices, \$8 up. Exquisite Altar Linens. Cope \$70 up, Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.



DeLong Furniture Co
MAKERS OF FINE CHURCH WOODWORK

50 E 42ND ST. NEW YORK
1505 RACE ST. PHILA. PA

Pews Chancel Furniture Fonts
THE FACTORY - AT TOPPER PA.

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

Respectfully refer you to their stained glass in

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

The Washington Memorial Chapel.
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

KNIGHTS OF STS. JOHN



has all the appeals of a College Frat — churchly, fraternal, educational, full of fun. Squires, age 10 to 14. Knights, age 14 to 18.

Ritual and Instructions \$1. 3012 West Coulter Street, Philadelphia, Pa.

was the first person in church.

Later on the doctor said, "Now you are well and strong. What would you like to do? What did you do before you were sick?" Well, he used to weave fine country cloth, but he needed his lost right foot to guide the thread. The doctor thought, why not have a wooden foot? He explained to the wood carver, and before long the foot was ready, carved, even to the toe nails, and painted to match the other foot. Great rejoicing all around.

Meanwhile the Rev. Alan Bragg had been sending a native teacher three times a week to give the patient religious instruction. As soon as he was able to work, he announced he was going back to his own country town where the people had refused to help him, and tell them how he found out about God. So he did. And now he helps the nurse at the dispensary there, washing out the soiled bandages from her patients and weaving country cloth with his new foot.

* * *

Bishop Strider Elected Dean of Alexandria

Bishop Strider of West Virginia has been elected dean of the Virginia Seminary, Alexandria, Va. If he accepts he is to take office July 1, 1939, since the trustees have asked Dean Rollins to continue in office for another year.

* * *

Thousands at Student Conference

Over two thousand students are attending the conference of college students, now in session at Oxford, Ohio. They come from all over the United States and from many foreign countries. The discussions taking place are about campus life, social and economic questions, and international problems.

* * *

Peace Room in Brooklyn Church

The Peace Council of Brooklyn, N. Y., has opened a peace room, located in the parish house of the Church of the Holy Trinity. The Rev. J. Howard Melish, rector of the parish who is back on the job after a long illness, was the speaker at the first meeting.

* * *

Death Takes Two Leaders

Yesterday I received two beautiful Christmas cards from dear friends. This morning I learned of their deaths. One was the Rev. Cranston Brenton of Long Island, who years ago was my professor of English at Trinity College—a fact which I am sure he tried very carefully to hide. He died on December 21st suddenly of a heart attack. Then too news came this morning of the death in London of the Rev. Ju-

lian Hamlin, formerly the rector of the Church of the Advent, Boston. It was but yesterday that I received from him a very beautiful card, dated December 14th in London,—a card that was a challenge to the forces of religion to be about their Master's business in this torn world. It was a year ago that I last saw him, passionately aflame for a new world as he recited to me poetry that he had written—bitter poetry—tragic poetry—but real poetry. It was in 1934 that Hamlin received nationwide publicity for declaring from his Advent pulpit that the steel corporations were "preparing for the next war, paying the Hitlers to organize movements to crucify Christ anew to his own people." Since that day Julian Hamlin travelled far and he travelled wide, in the opinion of the conventional people of the Church, but I know that he died possessing the soul of a great man.

* * *

A Former Fighter Tells of War

Still they come, those World War veterans, who see their war activity in a new light. The latest is Flying Officer Beau Shiel, formerly Kingford Smith's personal assistant, who declared in the New Zealand "Peace Record" that he was decorated in the last war for "plain murder."

"I didn't think about it," he said. "I just fought. When I did think about it, it made me sick. What made me a hero in the eyes of my country was the way I sprayed helpless German troops with my machine guns. There they were in the road, a

Ready Dec. 1, 1937

SOME MEMORIES

by Thomas Frank Gailor

Third Bishop of Tennessee

A book of reminiscences that Bishop Gailor was writing at the time of his death and containing some of his letters and extracts from his diaries.

Introduction by the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana. Conclusion by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

**Cloth binding, gold stamp,
illustrated.**

Price \$2.50 postpaid

Order from your bookseller or
the publishers

Southern Publishers, Inc.
Kingsport, Tennessee



**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Training for Church Work

A scholarship is available at the Chicago Church Training School for a young woman, who can play the piano well. For further particulars apply to Deaconess Fuller, 211 South Ashland Boulevard, Chicago, Illinois.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York
CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of Churches

Telephone El-dorado 5-1058

WANTED: REPRESENTATIVES to sell
Uncle Bill's New Religious Song Book. Words
and Music. W. H. White, 542 Fifth Ave.,
New York City.

Sunday School Literature

following the
INT. UNIFORM LESSON TOPICS

Samples on application

Address

UNION GOSPEL PRESS

Box 6059

Cleveland, Ohio

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N. Y. THE OLD MENEELY BELL FOUNDRY

Stained Glass Windows and Mosaics

**Franz Mayer of Munich,
Inc.**

1616 Woolworth Building
New York, N. Y.

Wilbur Herbert Burnham

*Designer and Master
Craftsman*

Stained and Leaded Glass

Studios 1126 Boylston Street

Boston, Massachusetts



R. GEISSLER, INC.
470 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE—BRASS—SILVER
FABRICS + WINDOWS

solid column of them. I couldn't miss. All I had to do was to dive on them, fly the length of the column, keep the Vickers going, and kill, kill, kill. Watch them falling, jumping, and crumpling. My bullets ripped into them, then I turned and flew back again—and massacre, massacre, massacre!"

* * *

Olympia School Is Flourishing

Some years ago the diocese of Olympia started a school under the Children's Educational Foundation. It was a venture of faith, but it is now operating at full capacity, and the trustees are seeking an endowment in order that its usefulness may be extended.

* * *

Parents Night in Minneapolis

"See St. Mark's Church School through your child's eyes," is the invitation that was sent to all parents of children enrolled in the church school of St. Mark's Church, Minneapolis, Minnesota, of which the Rev. Charles P. Deems is the rector and Miss Mary A. McKinlay the director of religious education. Special fliers and notices in the weekly mimeographed bulletin of the church school emphasized the invitation and kept the date before the parents. A committee of parents and teachers greeted the parents who came to the parish house at eight o'clock on Parents' Night and registered them for the classes in which their children are enrolled on Sunday. From 8:30 to 9:00 the parents met in the various class rooms with the teachers, learned from them what the class plans for the year included and discussed ways of cooperating with the church school. At 9:00 o'clock a brief assembly period was held and at 9:30 all adjourned for refreshments. An exhibit of work done by classes and a book table were centers of attraction.

Special annual events for cooperation between the home and school in this parish include:

1. Parent-Teacher Night.
2. Thanksgiving gifts of vegetables and fruits brought by the children on the Sunday before Thanksgiving.
3. The manger service on the Sunday before Christmas.
4. Lenten services and mite box saving.
5. The Easter festival service.
6. May festival service and breakfast on Whitsunday.

* * *

Students' Service At Swarthmore

The fifth annual students' service was held at Swarthmore, Pa., on December 12th, with over 200 of the undergraduates present. A college boy who is a lay reader read the

service, one lesson was read by another boy while the second was read by one of the co-eds, while a senior at the college gave an address. The whole service was managed by the students as it has been since it started five years ago at their request. The Rev. J. Jarden, Guenther, rector, in sending this bit of news writes: "My own experience and observation is that the Church is losing

its young people because it does so little to convince them that the Church has any care for them. In the eight years that I have been here there have probably been more than 500 Episcopal students at Swarthmore and in the local private schools. I know that I have not had more than fifty letters, if that many, from rectors telling me that their young people were coming."

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 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, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion.

9:30 A.M. Junior Congregation.

9:30 A.M. Church School. 11:30 A.M.

Church School, 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong

and Address.

Daily services in the Chapel.

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 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05,

11:00 a.m.; 5:30, 7:30 p.m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00

P. M.

Week Days—Holy Eucharist — Mon.,

Wed., Sat., 10:00 A. M. Tue., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30

A.M.

Thursdays: 7:30 A.M.

WHAT I BELIEVE and WHY



A SERIES of articles, to start in the next number of The Witness and continue over an extended period, in which the Bishop of Colorado will present in his graphic style the fundamentals of the Christian religion.

We urge that rectors make it possible for their people to secure these articles by having The Witness at the church each Sunday.

THE BUNDLE PLAN

Ten or more copies to one address, for which we bill quarterly at 3c a copy. The papers are to be sold at the church, or distributed by a Witness representative in the parish, at 5c a copy.

Merely send a postal stating the number desired and to whom the bundles should be sent.

THE WITNESS

6140 Cottage Grove Avenue

Chicago

NEW MACMILLAN BOOKS

Joseph
R. Sizoo

Make Life Worth Living A practical answer to the ageless longing of all men for God and the desire to believe. It will lead all readers to a clearer realization of the vital part religion may play in the solving of daily problems. A vital book for pastor and layman. **\$1.75**

Richard
C. Cabot

Christianity and Sex A study of sex and marriage by one who writes not only as a Christian leader but with the sympathetic authority of a physician. He considers such important matters as sex irregularities, the emphasis of the spiritual rather than the physical in sex relationships, the happiness of mutual affection, etc. **\$1.00**

Edgar J.
Goodspeed

New Chapters in New Testament Study A vivid presentation of the most recent thought on the New Testament by one of America's greatest scholars and writers. Indispensable to the minister, student, and general reader interested in this subject. **\$2.00**

Henry J.
Cadbury

The Peril of Modernizing Jesus A timely warning that the tendency toward modernization of Jesus' teachings ruins clear thinking and results in a distorted understanding of Christ's life and teachings. From a scientific and scholarly standpoint this study will go far to clarify the religious thinking of pastor and layman. **\$2.00**

Andrew W.
Blackwood

The Fine Art of Preaching Here the minister will receive help of the most pertinent kind on the mastery of preaching as an art as well as an inspiration. There are chapters on *The Biblical Texture of the Sermon*, *The Most Vital Part of the Sermon*, *The Joys of Preparing to Preach*, etc. **\$1.75**

Joseph
Fort
Newton

Altar Stairs An admirable little book which every minister and layman will find inspiring, useful, and valuable. It contains a prayer to meet each personal need and every occasion of corporate prayer. **\$1.00**

Roger
Lloyd

The Beloved Community What is the right relationship between the individual and State? Canon Lloyd, Canon of Winchester Cathedral, shows how man's need to express himself freely may be squared with the community's need to maintain itself. **\$2.25**

Baillie
and Martin,
Editors

Revelation In this important book of the times, revelation is discussed by T. S. Eliot, Gustav Aulen, Karl Barth, M. C. D'Arcy, W. M. Horton, William Temple, and other distinguished scholars. John Baillie and Hugh Martin are the editors. **\$2.50**

At all bookstores or from

THE MACMILLAN COMPANY
60 Fifth Avenue, New York