

December 22, 1938
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THE WITNESS



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CLERGY NOTES

ALLING, ROGER, formerly of the Good Shepherd, Pawtucket, R. I., has accepted a call to Christ Church, Corning, New York.

CONDON, D. W., formerly rector of Christ Church, Jordan, Tennessee, has accepted the rectorship of All Saints, Fulton, N. Y.

DONAGHY, WILLIAM R., curate at St. Mary's, Ardmore, Pa., was ordained priest at St. Giles', Stonehurst, on December 21 by Bishop Taft.

GOSNELL, HAROLD C., formerly of All Saints, Fulton, N. Y., is now the rector of Holy Trinity, Lincoln, Nebraska. Address: 1222 J. Street.

LOFTER, CAMILLE INNOCENT, has been deposed from the ministry by Bishop Perry for reasons not affecting his moral character.

MASON, THOMAS N., vicar of St. Giles', Stonehurst, Pa., was ordained priest on December 21 by Bishop Taft.

MEADER, ROBERT O., formerly the rector of St. Andrew's, Providence, R. I., has taken charge of St. John's, Ashton, R. I.

TAYLOR, WILLIAM C., formerly of the Good Shepherd, Rosemont, Pa., has accepted a position as assistant at St. Stephen's, Providence, R. I. He will also assist at St. Dunstan's School.

UNDERWOOD, FREDERIC, formerly assistant at Calvary Church, Pittsburgh, Pa., has accepted appointment as associate minister in charge of religious education and the junior congregation at St. Bartholomew's, New York.

WADDICOR, JOHN, formerly of Christ Church, Providence, R. I., has accepted a position as assistant at Christ Church, Fitchburg, Mass.

WHITE, ROBB, has resigned as rector of St. Thomas' Church, Thomasville, Ga., with future plans uncertain.

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by

BISHOP JOHNSON

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THE WITNESS

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Associate Editors

FRANK E. WILSON

H. ROSS GREER

A. MANBY LLOYD

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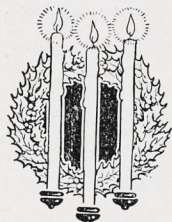
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The Christmas Spirit

By

BISHOP JOHNSON



*"Joy to the world! The Lord is come.
Let earth receive her King."*

A PROMINENT citizen of the United States recently said in a public speech that "the United States is thirty years behind the times," and I said when I heard it, "Thank God! That is why citizens of the United States are still able to smile." I was talking recently with a person who had traveled in central Europe and just returned who said that no one smiles in those countries. Occasionally they laugh, but they do not smile. There is no real joy such as you and I used to have at Christmas and still try to preserve.

The reason why there is no geniality in Europe is because men have lost their faith. It reminds me of what George Romanes said when he ceased to believe—that the joy had gone out of life.

When preparing young people for confirmation I have often wondered why such adorable children should in the large turn out to be such dull adults. It is because they have sold their birthright for a mess of pottage; they have sacrificed joyous faith for material ends.

So long as they were surrounded by a good home and enjoyed the worship of a good parish church they were full of merriment, but when they went to college and then entered business they became intellectually ambitious and secularly minded, with the result that the clubs of the prosperous became hopelessly dull, impervious to joyousness. Successful men take themselves so seriously that they are incapable of hilarity. When

Christmas comes they have a momentary relapse into the Christmas Spirit, but it is more of a memory than an experience. Once in awhile one meets someone who in spite of years has preserved his youthful enthusiasms.

This dullness is partly due to the fact that so much of religion has been solemn rather than reverent and tended to heaviness rather than lightness. After all, we owe the oases of life to the Christ who gave us Christmas and Easter, which in spirit are quite different from Washington's Birthday and the Fourth of July.



Of course, the world corrupts Christmas by making it a time for cocktail parties rather than adoration and for costly and useless presents given by the prosperous to the prosperous. If I were a dictator I think the first thing I would do would be to restrict Christmas presents to children and the poor. I am sure that society would not wake up with a headache when the bills came due on the first of January.

A friend of mine once said that he loved to walk along Tremont Street in Boston at Christmastide and see all the beautiful things in the windows which he did not want.

OF COURSE, when Christmas became commercialized so that business houses look forward to the Christmas holidays as the time when they can hope to augment the right side of their ledgers, then they perverted the true significance of the day and turned the birthday of Christ into Vanity Fair.

What would the shop-keepers do without

Christmas and the dressmakers without Easter Day?

It was in order to make a joyous social order that Christ said "Except ye become as little children ye cannot enter the Kingdom of Joyousness." It was His mission to leaven the three measures of meal which would seem to be Business, Education, and Politics, all of which become soggy bread without the leaven of love, joy and peace. They all seem to be impervious to the leaven without the spirit of kindness. The intellectuals appeal in vain to politicians without conscience and the statesmen mourn about China without any hesitation on the part of business to profit from Japan.

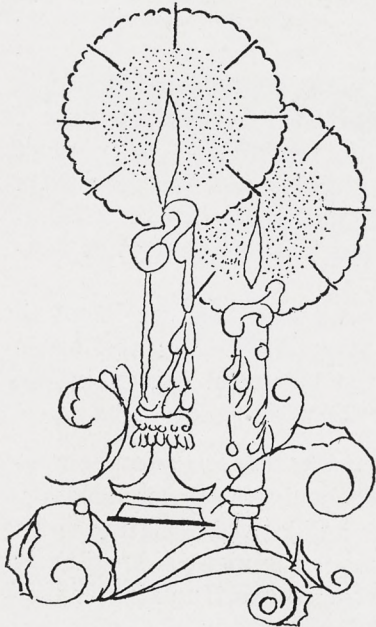
Thirty years ago I lived in a world that was kindlier than this. Class hatred, racial feuds and political greed had not turned society into chaos. The intellectuals have boasted that they are running the ship and if they continue in the direction that they are going, they will end in the wreckage of the boat.

At any rate, the Christmas Spirit was better then than now. Men had not substituted a morose Stalin or a snarling Hitler or a bumptious Mussolini for rulers who despite their profiteering were kindlier souls than those in the saddle now.

*"Joy to the world, the Lord is come,
Let earth receive her King.
Let every heart prepare Him room
And Heaven and Nature sing."*

What is there about the times which should cause anyone to boast? Dullness displaces hilarity; brutality is substituted for kindness; arrogance smothers justice and greed dissipates patriotism.

Let us therefore keep Christmas by adoring as children the King of love, joy and peace. Let us make Christmas first a day of worship and then a day of hilarity. Let us become as children in order that our children may have a right appreciation of the day and experience the joys which we used to have.



Christmas Carries On

By

BISHOP WILSON

USUALLY we cannot estimate the importance of any event until after it has happened and we can see what follows. Sometimes we think a great thing has been done but nothing comes out of it and we finally realize it was an unimportant occurrence. More often something happens which does not seem to us at the moment to carry any particular significance but subsequent events prove it to have been of the utmost importance. No event ever stands by itself. Every occurrence has certain consequences and by them the event itself is judged.

Back in the fourth century Christianity was struggling against recurrent persecutions, a great emperor declared himself a Christian. Plainly it was a notable declaration but nobody realized at the time that a new day had actually dawned for the whole world because of Constantine's action. When Columbus sailed his little ships across the ocean, everyone knew he was doing an adventurous thing but not until long afterward did anyone know that he had added a hemisphere to the world. When the printing press was invented it was not much more than an interesting novelty. It took a long time for people to understand that this invention had literally changed the very character of civilized society.

So it was on the first Christmas Day. Most people knew nothing about the birth of the Christ Child. To the villagers of Bethlehem another baby had been born into the world. Looking back upon it today through the vista of twenty centuries we mark it as the pinnacle of all human history. Out of that first Christmas came the life and ministry of our Blessed Lord—His Gospel, His Church, and all the manifold benefits of the Christian faith. Lives have been changed, evils have been eradicated, a new heart has been put into mankind because of what happened on that Christmas Day. A new spiritual power was introduced into human affairs which has been battling for supremacy ever since. The struggle has had its ups and downs. Great changes have befallen the world. Civilizations have come and gone. Kingdoms have risen and perished. Nothing today remains the same as it was two thousand years ago—except Christ. Through all the storms of changing life Christ has come on His way, gradually raising the world to a little higher level. In all the making and breaking of human institutions His Church alone has survived

and stands today as the visible expression of His continuous spiritual Presence.

Now the same Christ comes to us again on this Christmas Day, ready and able to do for us, and through us for our times, just as great things as He has already done for those who have gone before us. Is this just another Christmas or is it really an important event? The answer depends on us, not on Christ. He comes as always but the results of His coming depend on the welcome we give Him.

What will this Christmas bring? Is it merely a holiday when we lay aside our usual occupations—or is it an occasion for the power of God to gain renewed currency in our lives? The results may be large or small, notable or obscure, but as we really meet Christ at His coming those results are bound to be good. God is again doing His part. If He finds us ready and willing to do ours, Christ's Kingdom will be that much stronger in a world of great human weakness.

The Incarnation and Human Life

By

CLIFFORD L. STANLEY

TO MOST the word "Christmas" conjures up lighted trees with multicolored ornaments and presents, perhaps the pungent smell of spruce or pine. It brings to mind vivid memories of childhood, the nameless delights and awful anticipations of children. As long as I live, the crowing of a rooster will mean to me those early Christmas mornings, long before light, when sleep had fled and the doings of this world became so significant that earth ceased to be earth and was all but heaven. Among Anglo-Saxons Christmas is the most loved folk festival, even as Easter is with Russians. Around it cluster our loveliest songs and most interesting customs, a wealth of color and the most heightened of feelings. It is the one place where we break out of the confines of our own age and live familiarly in the world of Dickens and beyond that in the Middle Ages itself. Since it is a great peoples' time, it is a time when our relationships seem more evident, more transparent to the view, and indeed stronger than at other times. As we love the living more at such a time, so, too, we remember with particular tenderness those who no longer keep the feast with us. We draw closer to each other, to those that are gone, to the very universe at Christmas.

It cannot be denied that it is a far cry from this to the religious fact from which it all rose. Before it was a matter of Christmas trees, Christmas was the Incarnation. Before it was a human time, it was The Time of the Divine, the fullness of the times when God came in Christ.

I do not mean to play the religious heart of Christmas against the folk developments, nor the divine against the human. Rather it is the other way around. The human and homely tend to obscure the cosmic. If anything, the folk festival

is played against the immeasurable religious occurrence.

This is too bad, because the religious element of Christmas establishes the human element of Christmas. Not only does the Incarnation, the coming of God in Christ, establish Christmas and conserve this blessed time to the human race, it also establishes all truly human things. That is what I want to say—that the coming of God in Christ which we celebrate at Christmas is the charter which establishes the race in its humanity.

Let us see what this means. There is an old



"THERE WERE SHEPHERDS
ABIDING IN THE FIELDS."

question which goes back to the Greeks. Someone would ask, "What does the world stand on?" The answer was, "On the shoulders of Atlas." Then a second question would follow: "What does Atlas stand on?" To this the answer was, "On the back of an elephant." After that was a third question, "What does the elephant stand on?" To this question, the answer was made, "On the back of a tortoise." Now this can be kept up forever, but it never leads anywhere. What we are looking for is something like this: Suppose several acrobats are standing on each other. The top man stands on the shoulders of another, who in turn stands on the shoulders of a third. But this third man stands on *the ground*. So when we ask what the world stands on we are looking for the ground. We are not interested in Atlas, or the elephant, or the turtle; we are interested in the solid ground on which the last one stands. We think that if we ask enough questions we will come to the last one, the one that stands on solid ground. But there never is any last one. There never is any ground. If we stopped with the elephant and didn't add the tortoise what would we have? We would have empty space. So we quickly put the turtle there because we cannot stand the idea of empty space. But we have only evaded the problem. We can keep on adding turtles forever, that is, keep on evading the problem, or we can face the empty space.

BUT if you accept the empty space your troubles have really begun. You cannot stand on empty space. You can only fall in. So the tortoise really falls in. The elephant falls in too, and Atlas falls in. The world plunges in. All creation starts down on an everlasting fall. The elephant stands on the turtle but the elephant falls because the turtle is falling. But that is true of everything—it stands; it falls also. The fall worries us more than the standing satisfies us. The thing we don't know spoils the thing we do know.

The historical name for this "empty space" is the Abyss. The Abyss surrounds life on every side. Pursue the analysis of human life far enough in any direction and you come to the Abyss.

Take the problem of origin—where did we come from? You can name father, grandfather, great-grandfather and so on forever. But it is Atlas,



the elephant, the tortoise all over again. The more ancestors I line up, the more apparent it is that I am not looking for human ancestors. I am looking for an Ancestor of ancestors—the origin of humanity. To this other question the only answer is "empty space."

So, too, with the problem of death. When our dear ones die, they go into the Abyss and our relations break off even as the rope, which ties mountain climbers together, breaks when one of them falls into a crevasse. If all life disappears there in the end, then since the character of the end infects the whole, we may say that life is in the abyss of death from its very beginning. "In the midst of life we are in death."

Or take such a thing as morality. Human morality is a majestic thing like some great palace. What is the palace founded on, on what "ground" does it stand? Suppose you say the palace of morality stands in humanity itself. Let us say that the foundation stone of morality is laid in the ground of my will. Then morality is in bad case for two reasons. First, it is unstable, for what my will makes, it can unmake. Second, it is arbitrary. For if it comes from me, I cannot point outside of myself to any good reason which justifies it. It is so, because I will it to be so.

Try the other alternative then and say that morality comes to my will from beyond my will. But in order for morality to come to my will, that which lies beyond my will must be moral in nature. Why is this so? If that which lies beyond my will were morally colorless it would not command my will to be a moral will. If it were evil, it would not command my will to be a moral will—will Satan cast out Satan? The upshot is that human morality depends on there being a more-than-morality in the universe, which commands my will.

This is the real human situation. To be moral, I must know that the universe is moral: yet an abyss which I cannot know surrounds me and so hides the universe. Here then is a piece of knowledge I must have to be human but which I cannot attain. Thus humanity is at stake on account of the Abyss.

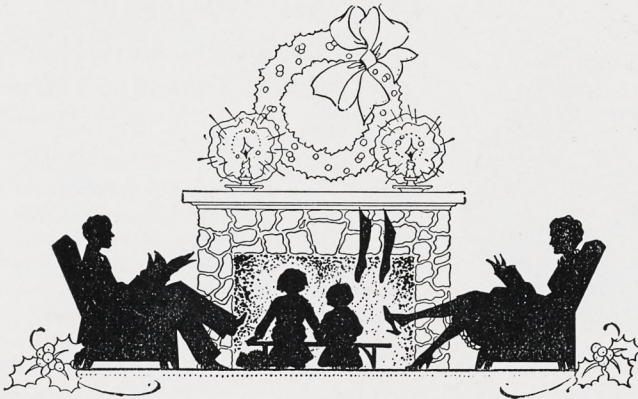
Here is where the Incarnation enters. We cannot cross the Abyss. Our only hope is that that which is on the other



Talking It Over

By

WILLIAM B. SPOFFORD



side may cross to us. In Jesus we believe that that is exactly what happened. We believe that in Him there came a crossing over of That which was beyond the Abyss. In Jesus the knowledge is given which we could never win. God, whom man could not find, might and did find man.

Now look at human life in the light of this revelation. Our life comes from our ancestors, and much more from this One. This is the creation. Our life goes to the grave and much more to this One. This is the resurrection from the dead and the life everlasting. So, too, events work their will with us, but much more are they His Will. This is Providence. Our morality is secure, for it stands on, *is grounded* on, Him who says, "Be ye holy, for I am holy." Our reason is based on that which is not less, but if anything, is more than reason, because "the Word . . . became flesh and dwelt among us." Or as we would say, "the reasonable principle of the universe became a human life and lived in our midst."

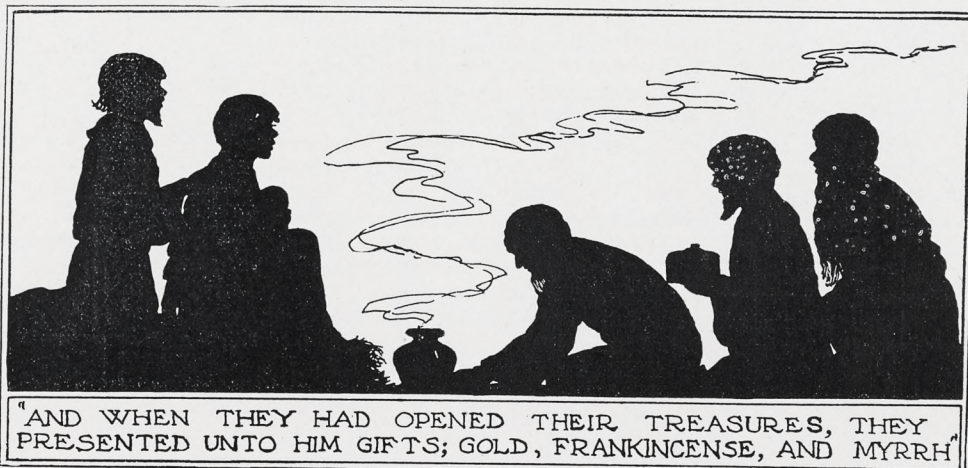
So you see why Christmas and every dear human thing is dependent on the loving kindness of our God. Everything human has *Ground* to stand on because out of the Abyss comes one "like unto a son of man." Bethlehem's poor manger becomes cradle for Him who is Himself cradle of all that is human.

SOME years ago we ran in this paper the briefest sort of an article called "A Brief Biography." Even now I am not certain who wrote it, though I have been told it was the great Phillips Brooks. This I do know, that never does a Christmas roll around that numbers of people do not ask that it be reprinted. So I send it forth once more as my Christmas greetings to you all:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through a mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have ever affected the life of man upon this earth as powerfully as has this one solitary life."



MORE ABOUT BOOKS THAT CHILDREN WILL LONG PRIZE

By GARDINER M. DAY

I cannot remember a Christmas season that was richer in beautiful religious books for children than is the present one. To give an adequate review of them would take an entire WITNESS. We can simply mention here a few that we believe to be particularly attractive. Harcourt, Brace and Company has brought out a singularly beautiful book entitled *The Great Story* (\$2). A thin volume of about a hundred pages, the story of the life of Christ is told in the language of the authorized version, with fifteen well-known scenes from the life of Christ. It is a most attractive book.

One book that never grows old is *The Christ Child*, which is the Christmas Story as retold by Matthew and Luke, beautifully illustrated by Maud and Miska Petersham (Doubleday, Doran \$2). Not only do the beauty of these colored sketches commend themselves, but their accuracy and faithfulness in the reproductions of the costumes of the First Century give the book a high place among Christmas books for children. While this volume was first published in 1931, if you have not seen it and can only buy one book this Christmas, I would put this ahead of all others. Incidentally, it is very helpful for the director of a Christmas pageant for making costumes for its characters.

Maud and Miska Petersham have put us further in their debt by another volume which has just come off the press, entitled *Stories from the Old Testament* (The John C. Winston Co. \$2.75). The stories of Joseph,

Moses, Ruth, and David are told with simplicity and beauty, and again the exquisite colored sketches are outstanding for their accuracy and faithfulness in the reproduction of the scenes and costumes of the times. The publishers may well be proud to present what they properly term "the most inspired work these two artists have ever produced." This would be our second choice



on the book list this Christmas. The publishers have also brought each of the four stories out in a separate volume for the price of \$.90.

Another story of the life of Christ which will be appreciated by older children is *Every Child's Story of Jesus* (A. R. Mowbray & Co. \$1). This is not a new volume this year but is a happy retelling of the Christmas story with pleasing reproductions of paintings and sketches.

Every Child's Story Book of Saints (Mowbray \$1), is a real addition to the religious books for this Christmas. There are two volumes called First and Second Series, each with eight colored illustrations by Dorothy Adamson and numerous line drawings. A brief story from the life of some thirty-two saints is contained in each of the two volumes. The line drawings and the colored illustrations are numerous and a real addition to the appeal of these volumes.

A Child's Grace, a book of thanksgivings in verse, by Mrs. Leatham and Dr. Claxton, illustrated by pictures from photographs by Harold Burdakin, (Dutton \$1.50). This makes a very different and useful Christmas present.

Let us close this brief mention of special Christmas books by calling attention to the number of remarkably good religious books that one can get for only 10c. When I say remarkable, I mean that it is remarkable that they are so good and at the same time so inexpensive. Three such books published by Rand, McNally & Co. and frequently sold in five and ten cent stores, are *The Story of Jesus*, by Gloria Diener, illustrated by Milo Winter; *Prayers for Little Children*, with the sub-title, "And Suggestions for Fathers and Mothers for Teaching Their Children to Pray," edited by Mary Alice Jones and illustrated by Lucia Patton; and *My Own Book of Prayers for Boys and Girls*, edited by Mary Alice Jones and illustrated by Mary Alice Stoddard. The loveliest of the three little books is *The Story of Jesus* because greater pains have been taken with the illustrations. The books of prayers are splendid and worth ten times the price.

MISSIONS HOUSE REORGANIZATION NEARS COMPLETION

Reported by W. B. SPOFFORD

Reorganization at the Church Missions House, New York, in the interest of efficiency rather than economy, was nearly completed when the National Council adjourned its December session on Thursday, the 15th. At the top of course is Presiding Bishop Tucker who announced that he would give special attention to missions, both foreign and domestic, and also to the newly created division of college work and youth. Under him comes 2nd vice-president Charles Sheerin, at a salary of \$6,375, who is the administrative officer to coordinate the work of the departments of Christian Education (renamed from Religious Education), Christian Social Relations (renamed from Christian Social Service), and the merged Field and Publicity Department, yet to be given a name. Joseph Boyle, publicity man of the diocese of Chicago, was appointed as executive head of the Field and Publicity Department at a salary of \$6,000 a year. No new secretary was announced to succeed the Rev. T. O. Wedel as director of college work but a committee was appointed to canvass the field and make recommendations to the Presiding Bishop. Mr. Spencer Miller Jr., part time consultant on industrial relations, who has been giving an estimated quarter-time to the work, had his salary increased from \$2,550 a year to \$2,975, with the hope expressed that he could devote more time to the task. Mr. James Whitney, assistant treasurer of the Council, received an increase in salary of \$600 bringing his annual wage to \$4,760.

Collections for 1938 are ahead of last year, the Presiding Bishop announced, but it was also stated that \$188,000 in addition to anything now in sight must be raised for 1939 to maintain the present work, and \$288,000 beyond present expectations would have to be found to operate on the budget for 1939 adopted at the October meeting of the Council. Vice-president Sheerin has been assigned the task of finding ways and means and reported on plans in an executive session, later to be made public. The National Council hit a new all-time low in money received from legacies this year, with but \$53,000 added to the funds from this source. A committee was appointed to deal with the situation.

Bishop Fred Bartlett, part time secretary of domestic missions, announced that he would resign, probably in February, in order to devote all his time to the district of Idaho.

A committee was appointed to recommend a successor, the new secretary to work on a full time basis.

Social and international questions were considered by the Council, with the program sponsored in Southern Ohio by Bishop Paul Jones for German Refugees (reported in the THE WITNESS, December 15th) recommended to all dioceses by the Council, with the Presiding Bishop appointing a committee of ten to further the plan.

Dean Paul Roberts of Denver, after stating that the Episcopal Church has a reputation of being a class Church, offered a resolution calling upon the department of social relations "to study the opportunity of the Church to be an effective force in the mutual understanding of different economic, social and racial groups" which received the approval of the Council.

Military training in schools run by the Church precipitated a lively discussion, with some insisting that it had no place in Church education while others maintained that it was beneficial in its effects. A committee of four was appointed to study the question and report.

The Council next meets February 14-16 when the chief business will be either cutting the work or increasing it, depending on how much of the \$288,000 not now in sight is raised by that time. If cuts are made it was stated that they would have to be almost wholly in missionary salaries, so that missionaries face the possibility of a further salary cut of approximately 7½% it was stated.

The Woman's Auxiliary, meeting December 9-12, passed a resolution deploring the persecution of Jews in Germany and called upon the women of the Church to aid them in every possible way and "to promote international government action for the relief of refugees and to work for a larger measure of justice and consideration for all Jews and other minority groups in our national life." The women also sent a message to Will Hays, motion picture czar, protesting against the proposed film, "Invasion," which they declare "would increase world tension and fear rather than serve as anti-war propaganda."

* * *

Pulpit Exchange in Wilkesburg

Fifteen years ago the Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa., initiated an exchange of pulpits one Sunday during the year by clergymen who were members of the Council of Churches. Twenty-four clergymen took part in the exchange on December 11th, representing several communions.



"The bond of fellowship has been greatly strengthened as a result," writes our correspondent.

* * *

Press Conference in Washington

Representatives of the press of the Episcopal Church met at the College of Preachers, Washington, December 12-13, and created a permanent organization to promote the wider reading of national and diocesan publications. The Rev. Howard Harper, editor of the diocesan paper in Georgia, was made chairman. He is the man, you will recall, who made the recent survey on diocesan publications. No space to deal with this adequately but we will have more on it next week.

* * *

Interfaith Conference on Democracy

An off-the-record conference on democracy and economic planning was held in Brooklyn, December 14-15, attended by a small but representative group of Roman Catholics, Episcopalians, Jews and Protestants. Federal officials, labor leaders both of the C. I. O. and A. F. of L., clergymen and heads of religious organizations were represented on the program. The Episcopal Church was represented by members of the Church League for Industrial Democracy.

* * *

Missionary Meeting in India

The breakdown of solemn agreements with resulting world disorders were deplored at the opening of the World Missionary Conference in the keynote address delivered by Dr. John R. Mott of New York at Madras, India, on December 12th.

The gathering is attended by 495 delegates from sixty-one countries, including Africa, India, China and Japan, by Jews and Arabs from Palestine, a delegation of the German Evangelical Church, one Archbishop and eleven Bishops.

The Episcopal Church is represented by the Rev. Artley Parson, assistant secretary of foreign missions of the National Council, who is the official delegate and by Bishop

Henry W. Hobson of Southern Ohio who is an observer.

The conference is noteworthy as the first in which the churches of the East and West have had equal representation.

Dr. Mott declared that the delegates were assembled in one of the most fateful moments in the life of mankind and referred to the widespread disintegration of moral ideas and authority that made it necessary to fight the battle for religious freedom over again.

* * *

Endorse Congress for Peace and Democracy

Large numbers of clergymen have endorsed the congress for peace and democracy which is to meet in Washington, D. C., January 6-8. Among them are Bishop Paddock of our Church; Methodist Bishop Francis J. McConnell; E. Stanley Jones, Methodist missionary; Guy Emery Shippler, editor of the Churchman; Norman Sibley, Presbyterian; William L. Imes, pastor of a Presbyterian church in Harlem; Shelton Bishop, rector of St. Phillip's, New York; John Paul Jones, Brooklyn Presbyterian; Reinhold Niebuhr, professor at Union Seminary; Worth M. Tippy, former secretary of the Federal Council of Churches and others. The first session is to be devoted to labor's part in building a world of peace and democracy and is to be presided over by A. F. Whitney, president of the Brotherhood of Railroad Trainmen. A young people's peace lobby, directed by William Hinckley, Episcopalian who directed the World Youth Congress, is to play an energetic part in the congress, lobbying among the delegates for the following program: "that the United States seek to determine how it can best serve world peace. The people of our democratic country want peace. A peace which is not created by fear or by the sword. The citizens of the U.S. desire a peace based on respect for international law, respect for the integrity of smaller nations and non-interference in the affairs of other countries.

"Resume normal unrestricted trade relations with democratic Spain, extension to Spain of commercial credits. "Feed the war



victims in Spain and China. Cooperate with all organizations who are doing this service, by making available to them surplus commodities which cannot be sold in this country. This action would also help to relieve the distress of the farmers.

"Stop the shipment of arms and other war materials to the war-making countries: Germany, Italy and Japan.

"Take the initiative in calling upon all democratic countries to open their doors to persons fleeing from religious and political persecution.

"Carry out the principles of the good-neighbor policy with Latin-America. Extend international cooperation in the Western Hemisphere through increasing trade, economic and social relations."

* * *

Fire Destroys Rectory

The rectory at Arrington, Nelson County, Virginia, was entirely destroyed by fire on November 29th. The town perhaps needs a fire department. The nearest one is at Amherst, twenty miles away. Rector William D. Pollock called up the boys but they told him that they had a fire of their own that was keeping them busy. So he called up Lynchburg, thirty-five miles away. They came, but it is a disgraceful fire that stalls around while trucks are driven that far. There was insurance and plans have already been made for a new residence.

* * *

Cardinal and Archbishop Share Platform

The Archbishop of York; Cardinal Hinsley, Archbishop of Westminster; the Rev. James Bond, the moderator of the Free Churches in England, and Joseph Hertz, chief rabbi of England, were the speakers at a huge mass meeting held in Albert Hall, London, December 1st, to protest against the persecutions of the Nazis. It is the first time in many years that the leaders of the largest faiths in England have spoken from the same platform. In addition representatives of the three largest political parties also spoke; the Conservative party, the Liberal party and the Labor party. On the same day Roman Catholic and Protestant leaders joined in a similar protest meeting in Paris.

* * *

School of Christian Living

A school for Christian living opens in Chicago on January 3rd, under the auspices of the diocesan department of religious education. Members of other communions have been invited, giving the enterprise an inter-denominational aspect, with one of the leaders the Rev. Norman E. Richardson of the Presbyterian The-



ological Seminary. The school is to meet for eight consecutive Monday evenings in the community house of St. James Church. Others to give courses are the Rev. Howard R. Brinker; the Rev. Irwin St. John Tucker; the Rev. John Scambler; the Rev. John R. Pickells; the Rev. Harold Holt; the Rev. Rex Wilkes and Miss Vera C. Gardner. The Rev. J. Warren Hutchens of St. Luke's pro-cathedral is the dean.

* * *

Young People Boycott Japan

The young people of St. Thomas's, Newark, New Jersey, where the Rev. John H. Keene is rector, voted at their meeting last Sunday evening to purchase nothing stamped "made in Japan" as a protest against Japanese aggression in China.

* * *

Canned Foods for the Needy

Members of Christ Church, Ottawa, Illinois, recently brought large quantities of canned foods to church, to be shipped to Chicago for use by settlements in feeding the city's needy this Christmas. The Church Club of the diocese entertained 1,000 children on the 18th . . . a real Christmas party with food in abundance and gifts.

* * *

Church's China Emergency Fund

The Church's China emergency fund, set by General Convention at \$300,000, had reached \$217,000 on December 12th. One of the most recent contributions came from the Auxiliary of St. John's Church, Cape Mount, Liberia.

* * *

Unemployed Clergy Asked to Write

At the recent meeting of the House of Bishops a committee consisting of Bishop Clinton S. Quin (5309 Mandell Avenue, Houston, Texas), Bishop Gribbin of Western North Carolina and Suffragan Bishop Ludlow of Newark, was appointed to deal with the question of unemployed clergy. A request now comes that unemployed

clergy write Bishop Quin as chairman, giving such information as might be helpful in considering their cases. Bishop Quin also writes that the committee will be glad to have communications from others having suggestions to offer as to a practical solution of the problem.

* * *

B. I. Bell Goes to England

The Rev. Bernard Iddings Bell is to spend Lent in England delivering lectures and sermons to the students of schools. He plans to return to the United States about the middle of May.

* * *

Laymen's League in Georgia

The Laymen's League was organized in Georgia on December 5th when 300 men met at the call of Bishop Barnwell. Warren Kearney, national president, and Bishop Barnwell were the speakers.

* * *

Circuit Rider in a Plane

A return of the famous circuit rider—only the modern one will drive a car, a plane or reach his flock over the radio—is advocated by Archdeacon Norman B. Quigg of Chicago. He is sure that interest in things spiritual is increasing in rural areas, and that the Church ought to be making a greater effort to reach these people. Strong community-centered churches with an active corps of clergy traveling among the people is his solution of the Church problem in country areas.

* * *

Laymen Meet in Virginia

The Laymen's League of the northern part of Virginia met at St. Mary's, Rixey, on December 8th, with Bishop Goodwin the headliner. The 175 men present also heard the story of present day China, presented by a missionary home on furlough.

* * *

Oppose Unity Through Compromise

A communication has been received from the committee on findings of a conference which met last summer in Nevada under the auspices of the American Church Union, deprecating the disposition of some to seek unity with other churches by compromise. The statement, signed by Bishop Jenkins of Nevada, the Rev. Charles P. Otis of the Cowley Fathers and the Rev. Paul B. James of Seattle, states: "We deprecate a tendency to treat the Church as a sect among sects, exemplified in the plea that she be ready to 'make any sacrifice' . . . that is, dilute her claim and slacken her adherence to Catholic order and Apostolic dis-

cipline . . . in order to achieve reunion or to save the world. As the Mystical Body of Christ the Church requires our allegiance. We may not sacrifice that which is ours only in trust. Our first duty is to transmit unimpaired what we have received. To surrender the Church's heritage for the sake of 'unity' is not laudable self-sacrifice but ecclesiastical suicide. Let us then love, exalt, obey the Church and so discover unity among ourselves, without which we cannot hope to unify Christendom."

* * *

Secretary for New York

Mr. George R. Bedinger, executive director of the public charities association of Pennsylvania, has been appointed to the new office of executive field secretary of the diocese of New York. Bishop Manning states that his primary work will be to aid in raising funds for the missionary work, carried on both within and outside the diocese.

* * *

Seek Funds for Oppressed Minorities

Bishop Bennett was the speaker at a mass meeting held in Providence, Rhode Island, which launched a drive for \$150,000 to aid the oppressed minorities in Germany. The Roman Church and the Jewish Synagogue were also represented by speakers.

* * *

Dean Ackerman at Washington Cathedral

Mass opinion is determining the course of current history and the fate of liberty is being decided in the market place, declared Dean Carl W. Ackerman of the Columbia University school of journalism, speaking December 11th at the evensong service at Washington Cathedral. He declared himself strongly for freedom in all areas of living, and maintained that religious liberty would be lost if the freedoms of press, assemblage and speech were lost. He paid tribute to the Church press as an agency of free opinion and deplored the fact that so few in the Episcopal Church were subscribers to any of the national papers.

* * *

Young People Meet in Detroit

Five hundred young people of the diocese of Michigan met at St. Paul's Cathedral, Detroit, on December 4th for a service, followed by a mass meeting. Dean Kirk O'Ferrall preached at the service and Bishops Page and Creighton spoke at the mass meeting. On December 15th a committee composed of representatives of the various parishes met with the Rev. S. T. Harbach, rector of St. Timothy's who is giving part time to diocesan young people's work,



and formulated a program for next year.

* * *

Reaching the Young People

They are going after the young people at St. Peter's, Narragansett, Rhode Island, where the Rev. Thom Williamson is rector. Three organizations have recently been started particularly for them, a girl's club, a young Churchman's club and a Laymen's League unit for the young men of the parish.

* * *

Unity Meeting in Newark

Pastors of eleven churches in Newark, N. J. recently spent a day conferring on Church unity, the first meeting of its kind to be held in the city. They met in a Baptist Church, and there were talks by Methodists, Baptists, Presbyterians and Episcopalians.

* * *

Training School Dean Visits Detroit

Miss Bertha Richards, dean of the Bishop Tuttle Training School, St. Augustine's College, Raleigh, N. C., was a visitor recently in Detroit, speaking at St. John's, St. Matthew's and St. Cyprian's. She stressed the need for more students in this training school for Negro Church workers and also the need for jobs after they completed their training.

* * *

Death Takes Detroit Layman

Clarence A. Lightner, former vestryman and chancellor of St. Paul's Cathedral, Detroit, died on December 7th at Tryon, North Carolina. He was in his 75th year.

* * *

Christianity Over All the Isms

Stanley Jones, Methodist missionary, in an address in Philadelphia before his return to India, declared that Christianity alone had the solution for the ills of the world.

Making a strong plea for all to unite in the cause of the Kingdom of God on earth, he declared: "There is no other solution. Nazism enlarges the area of cooperation, but stops

with the race. Fascism enlarges the area of cooperation, but stops with the state. Communism enlarges the area of cooperation, but stops with the class. In stopping, they lay foundations for future conflict. The Christian way is the natural way to live: love toward every man, everywhere. Our present society is unnatural and is going to pieces. Life will not work except God's way." "Finding opportunities in calamities," he added concerning the second great need, "turns troubles into triumphs, difficulties into doors, Calvaries into Easter mornings." In interpreting the need for a renewed character, he said: "As the church denies the fact of conversion, psychiatry takes it over."

* * *

More Suggestions for Children's Christmas

Here are more suggestions for things children might do during this Christmas season.

1. Erect a simple altar in the home. How about the mantle in the living room; or a special table near the place where the Christmas tree will be? Hang a Christmas picture above it. Put a candle at each end. Take turns lighting the candles each night. Sing a carol and say your evening prayers before the altar.

2. Sing some of the old Christmas carols. Carol singing is one of the loveliest of our Christmas customs, but unfortunately most of it is done outside the home. If you have a radio tune in on some of the programs of Christmas music. Better still, get

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your Hymnal and turn to the Christmas and Carol sections, letting the whole family join in the singing of such inspiring strains as:

- "O little town of Bethlehem,"
- "Once in Royal David's City,"
- "Silent Night,"
- "While shepherds watched,"
- "The first Noel."

Ten minutes for this after dinner each night will introduce the right note into your Christmas celebration.

3. Plan a gift. During this blessed season the world re-echoes the Master's words: "It is more blessed to give than to receive." Here is the secret of happiness. The people whose hearts and faces bubble over with joy at Christmas are those who have helped somebody poorer or weaker, with no motive except that they wanted to be kind. For happiness always comes when we get out of ourselves and try to make others happy.

4. On Christmas morning. As you gather round the Christmas tree listen to some member of the family read reverently the first Christmas story as given us in St. Luke's Gospel, chapter 2, verses 8 to 14. It will help to make this Christmas merry by reminding you that the dear Christ shares it with you. Hallow Christ's Birthday by going to church as a family to receive the Christmas blessing. While there make this your Christmas prayer:

"O Holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us
Our Lord Emmanuel."

* * *

Death Takes

Lucy Carlile Watson

Miss Lucy Carlile Watson, Church-woman of Utica, New York, who was once named on a list of the one hun-

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dred most prominent women of New York State, died at her home on December 12th in her 84th year. She has always been a leader in Church work, particularly in the work of the Girls' Friendly Society and the Church League for Industrial Democracy, and also served on many boards of charitable and civic organizations. She was a member of the Daughters of the American Revolution, the Colonial Dames and the Descendants of the Mayflower.

* * *

**Dorothy Canfield Fisher
Addresses CMH**

Mrs. Dorothy Canfield Fisher, novelist and an active Church Mission of Help worker in Vermont, was the speaker at the meeting of the organization held in Albany on December 12, which marked the 15th anniversary of its establishment in the diocese. There were about 200 persons present at the luncheon to honor Miss Agnes M. Penrose who has served as secretary since the founding of the organization. She was presented with a purse. The president, Miss Ethel Van Benthuyzen, also has served during the entire time.

* * *

**Observe Anniversary
of a Hymn**

Something new in the way of anniversaries was observed at the Church of the Covenant, Philadelphia, on December 11th, when a special service was held to mark the 80th anniversary of the hymn, "Stand up, Stand up for Jesus." Strangely enough the words of the hymn, which have stirred the hearts of Christians of all denominations for nearly a century, were born of tragedy. They were written by a

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Presbyterian clergyman of Philadelphia, the Rev. George Duffield, Jr., as a memorial to his friend, the Rev. Dudley Atkins Tyng, founder and first rector of the Church of the Covenant, and they were dedicated to



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the church at a memorial service not long after Dr. Tyng's death in 1858. The beginning of the Church of the Covenant actually dates from 1856 when Dr. Tyng was asked to resign as rector of the old Church of the Epiphany, which then stood at the Northwest corner of Fifteenth and Chestnut Streets, after he had preached a vigorous sermon against slavery.

* * *

**A True Story
About Christmas**

The new rector wanted to get to know the parish and all its ways. One of the things he discovered his first Christmas was that the boys and girls of the Church school looked forward eagerly to a Christmas tree and gifts for themselves in the Church, none of them needed. Was this helping these boys and girls sense any of the meaning of God's gift of His Son and why a Christian celebration of Christmas is an act of thanksgiving to Him and of outgoing love to others? The rector loved the boys and girls. He thought and he prayed about this.

The following fall while one group meeting on Thursday afternoon was working on costumes for a Christmas pageant and another group had packed and sent off the Christmas box, a visiting nurse came in to tell about her work—stories of children. She caught the imagination of the boys and girls; they wanted to do something. A conference with the rector followed. A plan unfolded—this was what was done:

1. 100 children from the visiting nurses' lists were invited to a Christmas dinner.

2. Members of the congregation gladly gave \$200 when the rector told them Sunday morning of the children's plan.

3. A list came in with the names, ages and sex of the expected visitors.

4. A committee of boys and girls went with the director of religious education to a wholesale house to buy each guest a joyful and useful gift.

5. A group of young people met to wrap each gift attractively and attach a Christmas tag with the name on it.

6. Another group of young people bought and trimmed the tree, arranged the gifts and organized games for after dinner.

7. Some of the older girls waited on the table.

8. Fathers were a motor corps for gathering up the children and taking them home. Most of them lived on the outskirts of the city and had never been in a car before.

9. Mothers of the church school children cooked the dinner—and such a dinner!

10. The dress rehearsal of Rosamond Kimball's "Nativity" was given in the church the last thing on the program. This was indeed the climax.

From the way they looked around when they went in, the boys and girls felt the beauty of the church deeply, with its evergreen and lights and soft organ music. We wondered if some of them had ever been in a church before. To the boys and girls giving the "Nativity" it was real sharing. A fellowship, a closeness

among us all seemed to come and a sense of God's presence.

* * *

**How to Be
Happily Married**

Bishop Davis of Western New York presented five dangers and five aids to marriage in speaking at the convention of the Federal Council of Churches in Buffalo. The dangers: search for pleasure and unworthy

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aims; lack of partnership in money matters; selfishness; brutishness; no children. Aids: common church interest; common outside interests; intellectual companionship; children; consideration for the other.

* * *

Urge Defense of Democracy

A manifesto signed by 1,284 American scientists, including three Nobel Prize winners, summoning their colleagues to participate actively in the defense of democracy as the sole means of preserving intellectual freedom, was released on December 11th. The spokesman for the group was Professor Franz Boas of Columbia University, former president of the American Association for the Advancement of Science.

"The present outrages in Germany," Professor Boas said, "have made it all the more necessary for American scientists to take a firm anti-Fascist stand. We are sure that the great majority of German scientists, and the German people as a whole, abhor Fascism. The thousands of teachers and scientists who have been exiled since Hitler came to power bear testimony to the incompatibility of Fascism and science."

"Our manifesto," he continued, "declares that we scientists have the moral obligation to educate the American people against all false and unscientific doctrines, such as the racial nonsense of the Nazis. The agents of Fascism in this country are becoming more and more active, and we must join with all men of good will in defending democracy today if

we are to avoid the fate of our colleagues in Germany, Austria, and Italy."

The three Nobel Prize winners to sign were Professor Harold C. Urey of Columbia University who received the Chemistry award in 1934, and who is a member of the sponsoring committee for this manifesto; Professor Robert A. Millikan of the California Institute of Technology, winner of the physics award in 1923;

and Dr. Irving Langmuir, associate director of the General Electric Research Laboratory in Schenectady, New York, recipient of the chemistry prize in 1932.

The 1,284 signatories represent 167 universities and research institutes in all sections of the country. The list includes 85 college presidents, deans, and directors of industrial laboratories and experiment stations.

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St. Bartholomew's, New York

Park Avenue and 51st Street

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

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & 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 & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

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: 8:30 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

Very Rev. Austin Pardue, Dean

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.; 4:30 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.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

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 Wednesdays and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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 2. To China, for work with orphaned children under the direction of Madame Sun Yat Sen. Donations sent through the China Aid Council.
 3. To German Refugees. Donations sent through the American Committee for German Refugees.
 4. The Harlan Miners and their families. Donations sent through the emergency committee of the Federal Council of Churches.
 5. The Delta Cooperative Farm. Donations sent direct by CLID.
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