

December 21, 1939
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THE WITNESS



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CLERGY NOTES

BRETELL, R. E., retired rector of St. Paul's Church, Camden, New Jersey and who is at present taking voluntary services in St. Andrew's Mission in Camden, was run down by an automobile on December 4th. Mr. Brestell suffered a fracture of the right leg and is in the Cooper Hospital, Camden.

BROWN, J. H., rector of St. Augustine's parish, Savannah, Georgia, and Archdeacon for Colored Work in the diocese of Georgia, has just been appointed in charge of the work at the new Church Center at Fort Valley, Georgia, by the American Church Institute for Negroes.

CARSON, T. H., chaplain of the Western Penitentiary in the diocese of Pittsburgh, was elected as Archdeacon for a three year term, effective January 1st.

CLAYTON, R. L., was advanced to the priesthood by Bishop Gardner of New Jersey on December 16th in Trinity Cathedral, Trenton.

COWDERY, A. R., rector of St. Mark's Church, Malone, New York, will become rector of St. Thomas' Church, Rochester, New York, on December 30th.

GILFILLAN, PERRY M., formerly a city missionary in Minneapolis, Minnesota, became rector of St. Philip's and St. Stephen's Church, Detroit, Michigan, on December 15th.

HEAD, A. H., has taken up his duties as rector of St. Mark's Church, Penn Yan, New York, and in charge of St. Luke's, Branchport, N. Y., and St. John's, Dresden, N. Y. He has been the priest-in-charge of these parishes during 1939.

KIRSCH, R. O., in charge of the Church of the Redeemer, Addison, New York, was elevated to the priesthood on December 13th by Bishop Reinheimer of Rochester.

McCUTCHEON, CAMERON, in charge of St. Thomas' Church, Canonsburg, Pennsylvania, was advanced to the priesthood by Bishop Mann of Pittsburgh on December 9th.

MUELLER, HOWARD F., formerly rector of St. Luke's Church, Live Oak, Florida, has accepted a call to be rector of St. Michael and All Angels' Church, Savannah, Georgia, effective January 1st.

SHIELDS, PATRICK, long an Indian catechist, was ordained to the diaconate by Bishop Roberts of South Dakota on December 6th in Saint Thomas' Chapel on the Cheyenne Reservation.

SMITH, R. U., assistant minister in St. Paul's Church, Flint, Michigan, was ordained to the priesthood on December 13th by Bishop Creighton.

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THE WITNESS

A National Paper of the Episcopal Church

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GEORGE I. HILLER
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Light for the Way

By

WILLIAM B. SPOFFORD

AS a lad I recall hearing my mother say that the rector was always at his best in spirit at Christmas, but that he was always at his worst for words to express it. The great Festival means so much to us that we find difficulty in putting it into words. One of our greatest Bishops, the late Charles Williams of Michigan, as cheerful a man as I ever knew, never preached on Christmas — "Why gild refined gold," he said. So I preach no sermon on Christmas day; the high festival of the Christmas Eucharist; the beauty of the decorations; the carols and hymns—if these do not awaken the Christ spirit that is latent in us all then certainly no words from the pulpit can be expected to do so. But there is that day that follows, "The First Sunday After Christmas," when something must be said under more difficult circumstances. The greens already have turned a bit yellow; the congregation is small with stomachs upset from too much rejoicing—already a let-down which creates an atmosphere less conducive to a Christmas message.

LAST YEAR at Christmas time I went to see Dickens' *Christmas Carol* in the movies with about forty children from my New Jersey parish. We witnessed the transformation of Scrooge from a cynical skinflint into a benevolent Christian, giving hoarded money away in big chunks and spreading cheer and goodwill wherever he went. But it took a couple of very disagreeable

ghosts and an extremely attractive Hollywood fairy to do it. And it occurred to me that some person with less genius than Dickens could write an exciting story on "Scrooge the Sunday after Christmas." On Christmas day as he felt the warmth of Bob Crockett's fireside; as he thrilled at his own generosity he made solemn resolve so

to live each day. But habits of a lifetime are not easily changed, even with the aid of ghosts and attractive fairies. Scrooge's struggle was not alone in the changing but in the maintaining of high resolve. It is quite likely that on January 2nd, as he opened his morning mail and made a neat pile of the Christmas bills, that he again took up his old

cry, "It is all humbug."

His problem, like ours, was not in reforming but in staying reformed. Life makes its dents and puts wrinkles in our souls as well as in our faces. Christmas is called the Children's Festival, as indeed it is, but it is as much one for those of us who once had high standards which somehow we have allowed to be lowered—for those of us who once possessed an innocence which somehow the world has tarnished. So we, even more than children, should give thanks unto God for His unspeakable Gift. Every man feels the slow exhaustion of his powers. The aptitude for initiative wanes, the spirit of adventure grows lack-luster; the eye that once sought far horizons becomes dim and short-sighted. Then, in the darkest and short-



est day of the year, a cry is heard and once again the eye is lighted and the hand grasps the clutching fingers of the New Man.

SO AT CHRISTMAS we give thanks to God for His Child and for all children, for in Him and in them we find the renewal of our own lost visions. Theirs is the freshness which rebukes our faint-hearted endeavors and our broken promises for good. In them we find the reason for a fresh start. In the laughter as well as the helplessness of Tiny Tim—and the world is full of Tiny Tims—we take new courage, form new resolutions and throw back our shoulders like men and prepare to give battle to all that is drab and

sordid and unwholesome. The whirl and insanity of our acquisitive world shall not be the heritage of our children. Two thousand years ago there was no room for them in the inn. Today Mother and Child still find no room for growth, no freedom for vision, no quiet for the soul. Wise Men came bearing their gifts. Modern wise men bring to the Christ Child the gift of a happier, healthier life for all His children—brought not with a sudden burst of generosity, stimulated perhaps by a generous portion of egg-nog, but a sustained endeavor because at the altar on Christmas Day they grasp the hand of that Child who came into the world centuries ago to give us Light for the Way.

The Babe of Bethlehem

By

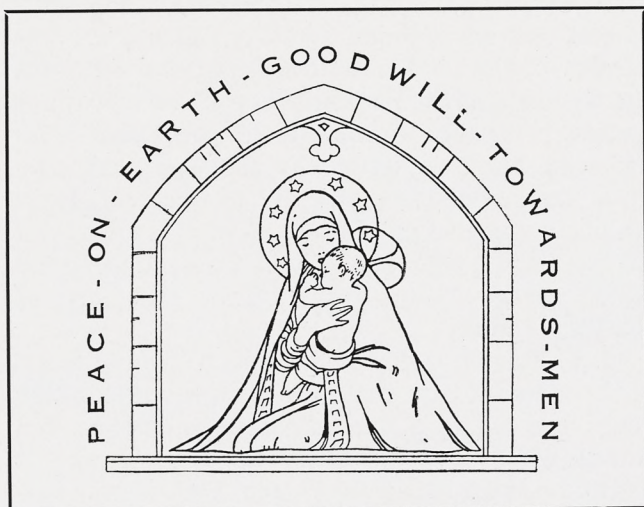
CLIFFORD STANLEY

I HAVE learned a number of things about the Babe of Bethlehem since we have had a baby at our house. There is the old problem: "I know not how that Bethlehem's Babe, could in the God-head be." Of course the Incarnation is a mystery. It cannot be understood. It is an offense to our reason and therefore demands the dethronement of reason. The great problem is: how could God become man? That is problem enough and it is insoluble. As if this were not enough, we say, how could God be in a Babe? This latter question I now see is no problem at all. My answer is, if He is in human life at all, He must be once a babe, for all life begins there. Except He were first Babe, He were not true man. It is a most human thing, a beautifully human thing, to be a baby. There is no shame in this. It is soon enough over, indeed all too soon. In fact much of the tenderness in our heart over the babe is due to the fleeting character of his infancy.

Nevertheless there is more to come and this is most important. If the infant were to remain an infant we should be affrighted as in the presence of a thing most unnatural. There is more to come. Here we follow Aristotle. We must think teleologically. We must interpret the part by the whole, we must interpret the whole process in terms of its End. In the present case that means that the child, before us is a *human* infant. He is a little *man*, a person in his earlier stages. The use of a separate word—baby—to describe the infant sometimes deceives us momentarily. It is as if we were dealing with another species. That is, it is almost as if there were "people" and "babies". Babies, however, are people and the future of the child is regnant over the present. I do not say, "if he speaks"; I say, "when he speaks." Also I am in the presence of *Homo Faber*. I anticipate in him a type of technical skill such as I seek in no animal. Eagerly do I watch for its first glimmerings. Already does our little boy show the presence of sociality. He does not, even at twelve weeks, live by bread alone. Here before me is a future friend for some lad, at this moment perhaps in someone else's cradle. So it goes. Without holding any rigid theories of Providence, it is plain to be seen that much of the future is already laid out and yearns creatively over this present.

So with that Babe. The heart of compassion which enfolded even "the least of these my brethren" was there. The tongue, of which it was said, "never man so spake" was already learning to perfect its measures in the heavenly music of the swaddled Child. The suffering was there. The shadow of the cross fell over the manger. In





the halo given by artists to the Christ there is always the hint of the cross. It is there even upon the head of the Child amidst the beasts of the stall. It is artistic truth for it to be there. On His eighth day He was "a sign which shall be spoken against." And to His Mother it is said, "Yea, a sword shall pierce through thy own soul also."

It is easy to be sentimental about a child, easy to falsify also. It must be admitted that there is a fragile loveliness about a child which we somewhat shopworn adults have lost. The most straight-forward blue of a noon-day heaven lacks the unearthly grace of the "frail pink sky" of sunrise. The child is closer to the holy hand of our creator. We have it on the highest authority that the kingdom of God is "of such." I do not know what that means exactly, but it is my warrant for thinking that my awe before even my own child is not simply sentimentality.

NEVERTHELESS he is my son and if he be mine indeed, then are the Portals of that Garden barred by the flaming angelic sword. I have called into being a new center of rebellion. If he be the work of God he is also my deed and I am a sinful man. Here again I do not say, "if he sins" but only "when". As I have filled up the measure of the iniquities of my fathers and brought the last judgment upon myself, so he will go beyond my transgressions and bring a still later judgment upon his head.

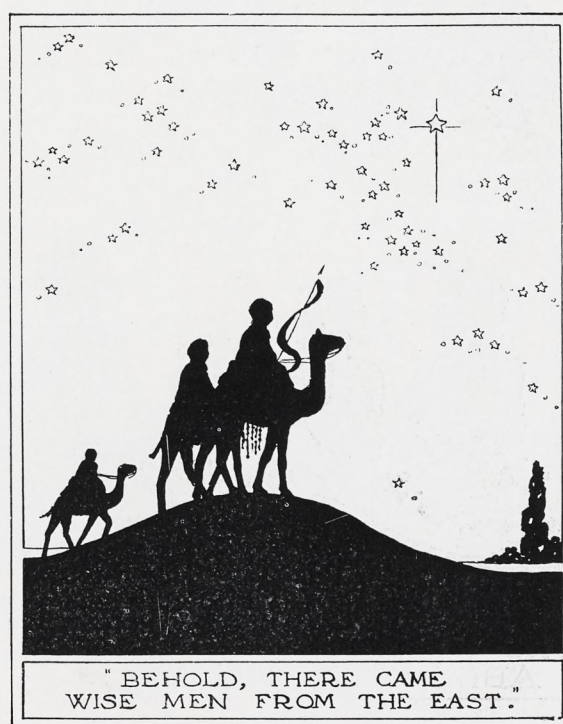
Here too I learn anew about that Babe of Bethlehem. His name is called Jesus, for He shall save His people from their sins. My babe needs this Babe. How could I dare to bring such a sinner into his awful responsibility and his more awful failure if that other Babe were not so great a savior? This begetting of a child is done in hope that He will in no wise cast us out. So humbly I take my child from his cradle and present him before that other Babe for His blessing. And per-

haps there will be some of the blessing left over for him who holds the child.

This is a glad world, never gladder than at Christmas. This is a sad world, never sadder than at Christmas. With the best will in the world I must prefer my child before other men's children. And if interests clash, I must prefer those of this flesh of my own flesh. Interests do clash and I am the enemy of the babies of other men. I am their enemy not because I have aught against those babies. In such a world as this I must choose, and so it comes about that I wrong those infants because I love my own. I try to drown the fact in Christmas cheer but it is so. My own son has codliver oil; those children do not have even essential food. Mine is intended for college; they for unrewarding toil. Meanwhile other men, for love of their sons, deprive mine of many things.

All the children are one in the Christ Child. May He help us to forgive those who for love of their young entrench upon the needs of mine. Much more may He help me not to disserve the needs of others while providing for my own offspring. This means a fairer and juster world. May I not shrink from the labors inseparable from this great end. O Holy Child of Bethlehem, bring us all home to our Father's house where there is bread enough and to spare!

So let us all keep Christmas. Laugh and be merry, and the Holy Babe the gayest of all. Rejoice and take heart, and the Holy Babe the savior of all. Be generous but also just, and in this manner let the Holy Babe guide your feet into the way of peace.



Let's Know

By

BISHOP WILSON

FAMOUS SHRINES

SOON the whole Christian world will be going in spirit to Bethlehem and will gather at the birthplace of the Christ Child. The traditional site of the rock-hewn manger in which the Holy Babe was laid is now surmounted by the Church of the Nativity.

The location of the cave which was used as a cattle-shed must have been known at a very early date. Hadrian, the Roman emperor who died in the year 138, showed his contempt for Christianity by erecting a temple to Adonis on this very spot. It must have been sacred to the Christians at that time. For two centuries the pagan temple stood over the birthplace of the Christ Child. Then Constantine destroyed it and replaced it with the Church of the Nativity. There this Christian Church has stood for sixteen centuries, subject to repairs and reconstruction but still retaining its original lines.

The architecture is that of the old Roman basilica, with pillars separating the nave and the aisles. The cave of the nativity lies beneath the high altar and is reached by two flights of narrow steps. It is an excavation in the solid rock about forty by twelve feet in size. Heavy tapestries cover the walls and the gloom is relieved by fifty-

three lamps hanging from the ceiling. Ornaments of gold and silver stand about in profusion. The custody of the cave is divided between the Latins, the Greeks and the Armenians, each of whom has certain privileges of worship. A policeman is always on hand to settle any disputes that may arise in connection with the exercise of these jealously guarded privileges. A star is embedded in the floor surrounded by a Latin inscription which reads—"Here Jesus Christ was born of the Virgin Mary".

H. V. Morton in his book entitled "In the Steps of the Master" says that "the removal of this star years ago led to a quarrel between France and Russia which blazed into the Crimean War". It might be more accurate to say that it was one of the contributing causes. Eighty-five years ago France protected the Latins in their share in the use of the Holy Places of Palestine and Russia was the protector of the Greeks. At that time the whole country was part of the Turkish empire. Russia had a treaty with Turkey regarding the treatment of Christians in the Holy Land which, it was claimed, the Turks had violated. One of the points in the dispute involved the use of the Church of the Nativity. It served as an excuse for a deeper reason which lay behind. Russia was evolving a plan to dismember the Turkish empire and seize Turkish territory. France objected and was supported by England. The outcome was the Crimean War with Turkey, France and England arrayed against Russia. Even so, it is a sad commentary on our Christian profession that the birth-place of the Prince of Peace should have been associated with a ghastly and destructive war.

Beneath the body of the Church is a series of chambers, one of which was the retreat of St. Jerome at the beginning of the fifth century where he translated the Holy Scriptures into the Latin language and gave to the Church the Vulgate version of the Bible which served western Christendom for a thousand years. Ornate services will be held on Christmas Day in the Church of the Nativity in Bethlehem.



"THERE WERE SHEPHERDS
ABIDING IN THE FIELDS."

Prayer Book Inter-Leaves

NEW LIGHT ON CHRISTIAN WORSHIP

THE Roman emperor Valerian was a cruel persecutor of Christians. Among his victims was Cyprian, Bishop of Carthage, who died by beheading on September 14, 258 A.D. Valerian was at that time carrying on a campaign against the Persians on the eastern frontier of his empire. He met with defeat, was captured, and put to death. One of the battles in this campaign raged

around Dura on the Euphrates. Its inhabitants, hard pressed by the Persians, built an emergency earthwork against their city wall. But the wall gave way, and the city fell, about the time, possibly on the very day, of Cyprian's death.

After its fall Dura was destroyed, deserted, submerged by desert sand, and all memory of it perished. Then, quite by accident, on Christmas day 1921 a detachment of British soldiers camping nearby uncovered some remarkable frescoes which led to further search and to the discovery of this hidden city. In the years 1928-1936 scientific excavations were carried on by Yale University with the financial backing of the Carnegie Foundation. Thus has it become possible for scholars to add a new and important chapter to the history of the ancient world. And to the history of the Christian Church—for this Yale expedition brought to light a Christian house of worship near the city wall, under the emergency earthwork.

We know from the New Testament that the early Christians often met in private houses. Note, e.g., the "upper room" in the Gospels and Acts, and "the church in thy house" in the Epistle to Philemon. Foundations of such houses dating from the third century have been unearthed in Rome. And scholars have surmized that the custom of using private houses for places of worship and church administration prevailed during the whole period of the persecutions until at the beginning of the third century, after the conversion of Constantine, the resources of the state became available for such great basilicas as those then built in Jerusalem, Bethlehem, Rome, and Aquilina. But we no longer need to surmise. Here at Dura was one of these houses.

Before the Yale excavation, when Dura was but a name, nothing was of course known of the presence there of a church. It now appears that the Dura Christians were Greeks, possibly they came originally from Antioch, sometime during the second century. Their meeting place was a small room—it seems to have been a converted kitchen—where they could worship secretly if persecution became too violent. As the community grew, they acquired the entire house. The Bishop may have lived on the second

story, another room was perhaps used for archives and for week-day instruction, a larger room was adapted to the Sunday congregation by tearing down a partition and the little kitchen was turned into a baptistry, with a large font suitable for immersion. All this took place before 232, as we know from a dated inscription.

It will be seen that this church was quite simple, and more like a parish house than a church. The most interesting room is the baptistry. Its walls are covered with frescoes—Adam and Eve, David and Goliath, the Good Shepherd, Our Lord curing the paralytic and saving Peter from the waves, the woman of Samaria, and a procession of light-bearing women which has been interpreted as the women at the Easter tomb, or a baptismal procession, or the wise and foolish virgins (appropriate to worshippers who expected a speedy end of the world). The interpretation of these frescoes divides scholars as much as does the interpretation of the catacomb frescoes. Probably all refer to baptism. The whole atmosphere of the room reflects oriental Christianity.

The Dura baptistry has been reconstructed, with the original frescoes on the walls, in the Yale Museum. If any WITNESS reader will come to New Haven I shall be glad to take him to see *the oldest Christian church in the world!*

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem St., New Haven, Connecticut, to whom questions and suggestions can be sent.

True Enough

WHEN the rest of the family returned from church, Grandmother Parsons, who was unable to go always asked little Billy to tell her the text. This time, Billy did not remember it and Grandmother suggested, "Well Billy, even if you have forgotten the text, perhaps you can tell me some of the things that the minister said?"

"I can't tell you the words," confessed Billy, "because they were such a lot of big ones, but I know what they meant."

"What did they mean?"

"They meant 'If we believe in God we should worry'." — THE CHURCHMOUSE



BISHOPS SAY:

Excellent; it is most desirable, especially in these critical days, to make the people of our Church thoroughly familiar with the activities of Churches other than our own. The Church press may do more to further the cause of Fellowship than any other agency at our command.—*James E. Freeman, Bishop of Washington.*

I am enthusiastic about the plan for widening the interests and the area of news to be reported in THE WITNESS. I am sure it will have a stimulating and helpful effect in lifting the vision of your readers.—*W. Appleton Lawrence of Western Massachusetts.*

Quite an advance in the policy of THE WITNESS and it appeals to me very much.—*Goodrich Fenner of Kansas.*

It seems to me that this sort of thing will help all of us understand each other somewhat better than we do.—*Charles Clingman of Kentucky.*

A timely thing for one of our Church papers to do.—*Alexander Mann of Pittsburgh.*

Devoting two pages once a month to a review of the news of all the Churches and the inclusion of an article by some non-Episcopalian will do a great deal of good, and I am heartily in favor of it.—*Robert E. L. Strider of West Virginia.*

The idea is worthwhile.—*Theodore R. Ludlow, Suffragan of Newark.*

The idea appeals to me as a further means of mutual understanding.—*David L. Ferris of Rochester.*

I like the idea.—*Frank Sterrett of Bethlehem.*

A good thing for our people to know something about what other people are doing; a good thing too for other people to know what we are doing.—*Paul Matthews of New Jersey.*

In line with the movement toward Church Unity.—*Arthur Moulton of Utah.*

Christian Unity will never come through canonical legislation by the official conventions and governing bodies of the Churches. Sympathy for

it must be built up through a more definite understanding of our mutual problems and interests. I am therefore entirely for your Review of the News of All the Churches.—*Stephen E. Keeler of Minnesota.*

I am entirely in accord with the new plan for THE WITNESS and wish you full success.—*William Mercer Green of Mississippi.*

It is a grand idea.—*Thomas C. Darst of East Carolina.*

I like the idea.—*Edwin A. Penick of North Carolina.*

Highly desirable.—*Herman Page of Michigan.*

Oh, fine.—*Peter Trimble Rowe of Alaska.*

A good idea.—*William A. Brown of Southern Virginia.*

I think this is an excellent plan.—*Robert B. Gooden, Suffragan of Los Angeles.*

I am all for it.—*Clinton S. Quin of Texas.*

Most welcome and timely when we are seeking a common Christian sympathy and understanding, without which our hope of Unity must be indefinitely postponed.—*Theodore D. Bratton of Mississippi.*

It has intrinsic merit.—*Frederick B. Howden of New Mexico.*

RECTORS SAY:

Fine.—*Frederick S. Fleming, Trinity Parish, New York.*

I am decidedly for it.—*Howard Chandler Robbins of the General Seminary.*

I'm all for it.—*John Crocker, student chaplain at Princeton.*

The idea is excellent in that we cannot but be stimulating by an accurate knowledge of the life and thought of contemporary Christian America.—*Henry H. Shires, Dean of the Divinity School of the Pacific.*

I'm one hundred per cent for it. The work of our own Church will be more interesting against such a background.—*Bradford Young, Grace Church, Manchester, N. H.*

ACCLA

We present herewith commencing Church on the new policy of THE WITNESS in one number each month a Review of the Churches, together with a special standing non-Episcopalian. THE WITNESS the features was the issue of THE WITNESS number containing these features. THE WITNESS January 11th. Arrangements for THE WITNESS whereby this number goes everywhere and sand leaders of other Churches.

Thus They Learn of Us

The plan is an excellent one.—*Oliver Shaw Newell, St. John's Church, Yonkers, N. Y.*

It offers great possibilities for understanding.—*Henry Darlington, Church of the Heavenly Rest, New York.*

It has worthwhile possibilities of increasing understanding.—*Walter H. Gray, Dean of Christ Church Cathedral, Hartford.*

I am one hundred per cent for the News Review of the Churches and the articles in these monthly issues by outstanding non-Episcopalians.—*Hamilton Kellogg, St. James', Danbury, Connecticut.*

Eminently worthwhile and extremely helpful to all of us.—*Albert J. M. Wilson, Christ Church, Greenwich, Connecticut.*

Fine.—*Edward R. Welles, Dean of All Saints' Cathedral, Albany.*

It is helpful for all of us to learn of the devoted work being done by the other Churches; such knowledge is a force for common understanding and good courage.—*Arthur Dumper, Dean of Trinity Cathedral, Newark.*

AIMED!

Comments from leaders of the
of THE WITNESS to present
a Review of the News of All
with a feature article by an out-
n. The first number carrying
e of December 14th; the next
features will be the issue of
ents have already been made
s each month to several thou-
churches.

... Thus We Learn of Them.

It is a grand plan.—*Horace W. B. Donegan, St. James' Church, New York.*

It is a great idea.—*Hubert A. Woolfall, St. Peter's Church, Saint Louis.*

A most excellent idea.—*Felix Klossman, Christ Church, Philadelphia.*

I like the idea.—*Charles H. Webb, Director of the Church Charity Foundation of Long Island.*

A real contribution to the movement for Christian Unity.—*Holmes Whitmore, St. Paul's Church, Milwaukee.*

The plan is good.—*Alfred G. Miller, Hardwick, Vermont.*

Fine.—*T. W. Bennett, Missoula, Montana.*

I'm all for it.—*Vesper O. Ward, Dean of Cathedral of Our Merciful Saviour, Faribault, Minnesota.*

A splendid idea. I heartily approve.—*John F. Scott, All Saints', Pasadena, California.*

A contribution toward that unity of Christian bodies that is so badly needed.—*James P. Burke, St. James' Church, Hendersonville, N. C.*

Serves a definite purpose.—*Lawson Willard, St. James' Church, Elmhurst, Long Island.*

A good plan.—*Samuel M. Dorance, St. Ann's Church, Brooklyn.*

This is one step toward Church unity and mutual understanding.—*S. Alston Wragg, Helmetta, New Jersey.*

LAYMEN SAY:

It is an excellent plan.—*Mrs. Henry Hill Pierce, member of the National Council.*

A step in the right direction. Anything that can educate the people toward understanding and working with one another seems to me most important.—*Mrs. Mortimer Matthews of Glendale, Ohio.*

It is a fine plan.—*Mr. C. F. Mackey of Franklin, Pennsylvania.*

I thoroughly approve of it.—*Mr. H. R. Mather of Cincinnati.*

Fine.—*Mr. E. V. D. Selden of Oil City, Pennsylvania.*

I am very much in favor of it.—*Miss Mary E. Johnston of Glendale, Ohio.*

I heartily approve.—*Mr. Samuel Thorne of New York.*

Good.—*Mr. Charles C. Burlingham of New York.*

The only kind of Church unity that is even desirable is tolerance of and interest in each other's forms of worship and the ability of different denominations to work together in the community for Christian ends. The presentation of the news and thought of the other Churches once a month is a very practical step toward that kind of unity.—*Mrs. T. R. Goethals of Brookline, Massachusetts.*

Nothing but good can come of the plan.—*Mrs. E. A. Carey of Berlin, Maryland.*

A very desirable plan.—*Charles Alfred Johnson of Denver.*

This Review of the News of All the Churches should prove interesting to the other religious bodies and also give us a greater appreciation of what they are trying to do.—*Mr. J. H. Daunt of Minneapolis.*

I think this featuring news from all the Churches once a month is a stroke of genius.—*Professor Vida D. Scudder of Wellesley.*

Very good. Now in this time of crisis such cooperation is badly needed.—*Mrs. Herman Hollerith of Washington, D. C.*

How refreshing. It will break down some of the misunderstandings on both sides.—*Dr. Frank W. Moore of Auburn, New York.*

A fine idea. I approve heartily.—*Miss Ruth Hubbard of Brooklyn.*

A very good plan.—*Mr. Robert I. Catlin of Hartford.*

What Do You Say?

If you agree with these comments you can best indicate it by acting on one or more of the following suggestions:

1. Send us the names of friends who are not Episcopalians so that they may receive this number each month. These subscriptions are entered for an entire year for but 50c.

2. See that THE WITNESS goes every week into every home in your parish. The subscription price is but \$2 a year for which you receive every week a sixteen page paper containing articles by Bishop Johnson, Bishop Wilson, Dean Ladd and others and all of the important news of the Episcopal Church. Thus you receive quality and brevity at the lowest possible price. Organizations canvassing for subscriptions are paid a commission of 50c on each subscription.

3. Have THE WITNESS on sale each Sunday at your church by adopting the Bundle Plan; ten or more copies to one address. We bill quarterly at three cents a copy.

4. Many rectors and vestries have adopted the Direct Mail Plan whereby the paper is mailed directly into the homes of parishioners—the price is the same: 3c a copy, payable quarterly. Simply send names and addresses.

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

On June 15th of this year the Hanna Coal Company ceased operating the Old Lytle colliery in Minersville, Pennsylvania. The residents of the community were faced with an untold unemployment problem and Minersville seemed to be doomed to become just another "Ghost Town." But fate reckoned without the Rev. Frederick Trafford, rector of St. Paul's Church. Mr. Trafford suggested the idea of a cooperative to the miners and they accepted the plan with enthusiasm. They agreed to donate their labor for two weeks and sell the coal they produced in that period to obtain capital. Mining supply companies and the Pennsylvania Power Company gave them credit, a lease was obtained from the Hanna Company for the equipment, mules, etc., and work got under way. Charles F. Grumm, who had been superintendent, volunteered to serve as general manager at a salary much less than other companies offered him. Evan J. Thomas, the paymaster, said he would stick, also. Setting themselves up as the Primrose Coal Company, with Mr. Trafford as president, Mr. Grumm as vice president and manager, Mr. Thomas as paymaster and secretary, and John Radziewich, a local merchant, as treasurer, the cooperative, with six miners appointed as directors, signed a contract with the United Mine Workers and set out to put the business on the black-ink side of the ledger. "Old Lytle" started up again on August 16th and for two weeks the original force of 430 men received stock certificates in place of wages. The coal was sold through cooperating Boston and New York agencies and capital was obtained.

The ball then began to roll. For the past three months, the Primrose Coal Company has met every payroll of \$60,000 a month for almost 500 miners, has operated daily except on week-ends and has produced 96,000 tons of anthracite. The miners have been receiving union-scale wages since Sept. 1st at the rate of one day's pay in stock and four days in cash. With orders coming in from all over the country, production has surpassed 1,200 tons a day. The company began paying off its debts by Sept. 1st, and today there are no obligations except the stock certificates. With 8,000,000 tons of accessible coal on its property, the cooperative is now beginning to take on a long-range production program. They say no wolf has been heard howling



LOUIS W. PITT
Accepts Grace Church, New York

in the community for the past three months.

* * *

Louis Pitt Goes to Grace Church

The Rev. Louis W. Pitt, for ten years rector of St. Mary's Church, Ardmore, Pennsylvania, announced to his congregation Sunday, December 10th, his acceptance of a call to the rectorship of Grace Church, New York City. Simultaneously Bishop Manning made a similar announcement in Grace Church, where Mr. Pitt will succeed the Rev. Walter Russell Bowie, widely known preacher and author. He will be the ninth rector of the 130 year old church. Mr. Pitt's resignation from St. Mary's becomes effective February 1st and he will assume his duties in New York immediately afterward.

* * *

Wyoming Churchmen Study Evangelism

A conference on evangelism was held for the clergy and laity of Wyoming at Thermopolis, on November 29th and 30th. Bishop Keeler, coadjutor of Minnesota, led the conference which took for its basis the task of evangelism, some of the hindrances in accomplishing it, and the methods to be used in doing it effectively. Evangelism was defined at the conference as the art of living the Christian life in such a fashion that it will compel the attention of other people. People must be made more interested in the Church and the Christian life, was the general opinion, and evangelists should work

with individuals and not large congregations. All persons should be given some work to do in the church and all should take part in the religious life of the community.

* * *

Oregon Church Celebrates 75th Year

The last celebration of the 75th anniversary year of Grace Church, Astoria, Oregon, was observed on the week-end of December 2nd and 3rd. At a special commemorative dinner the speakers were Mr. Ivan L. Hyland, chancellor of the diocese of Olympia and nephew of the first rector and founder of Grace Parish; the Rev. Wm. S. Short, a former rector for 22 years, and Bishop Dagwell of Olympia. The Sunday Service was a dedicatory one, with a confirmation and the dedication of a memorial window in honor of one of the original members of the vestry.

* * *

Woman's Auxiliary Executive Board Meets

The executive board of the Woman's Auxiliary, which held its annual meeting in New York on December 8-11th, voted to present the United Thank Offering at the Triennial Convention next October in recognition of the long service of Miss Grace Lindley, executive secretary of the Auxiliary, who is retiring from office at the end of 1940. At the meeting Mrs. T. K. Wade, national secretary for supply work, announced that she intends to retire at the end of 1940 as well. The first elections were reported of new members for the executive board of 1941-43; Miss Mary C. Buchan of Wellesley Hills, Mass., will represent the First Province and Miss Alpha Nash of Sarasota, Florida, will represent the Fourth Province. Plans were discussed for the Triennial Convention to be held in Kansas City.

* * *

Institute New Training Plan

A plan for more thorough training for women workers in colleges and universities will be inaugurated on January 1st, when Mary Campbell Powers begins work at Louisiana State University, where the Rev. Joseph S. Ditchburn is in charge of what is generally considered one of the outstanding examples of effective student work in the Church. Miss Powers' appointment by the National Council's division of college work and youth is made possible through the cooperation of the Church Society for College Work. She is the first of what it is hoped may be a number of trained and experienced women workers, who will be placed at stronger student centers for a training period, on temporary appointment. Miss Powers has for two

years acted as director of religious education at the Church of the Advent in Cincinnati.

* * *

Cooperative Paint Job

The vestry of St. Timothy's Church, Compton, California, finding that the cost of hiring a painter to paint the exterior of the church was more than the budget could afford, agreed to paint the church themselves, under the supervision of a painting contractor, who is a member of the congregation. It turned out to be a bang-up job with a professional appearance.

* * *

Here Is a Good Idea

A unique plan is to be tried in January at the Church of the Incarnation, Dallas, Texas. Rector L. Valentine Lee has arranged for twenty hostesses to throw open their houses for group meetings on twenty evenings of the month so that he and his assistant can discuss with the four hundred families of the parish the affairs of the parish and the Church throughout the world. As a part of the plan a packet of literature dealing with the Church is to be handed to each person. In the packet is a copy of THE WITNESS, with the rector urging each family to subscribe for a Church weekly. The sample copies of course have been supplied free of charge by THE WITNESS and naturally we will be glad indeed to do the same for any other parish.

* * *

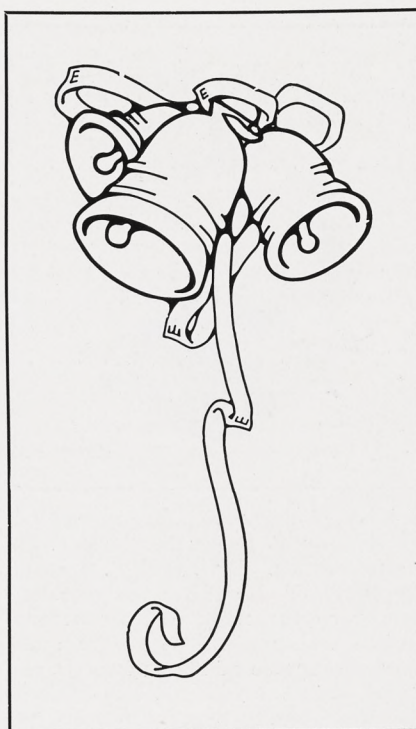
Fire Damages Long Island Church

A fire of undetermined origin destroyed the interior of All Saints' Church in Queens, New York, on the night of December 13th. The total loss was estimated to be \$50,000. The blaze was discovered by the Rev. Lewis C. Beissig, rector, who called the police and then rushed into the church to save the communion vessels and several gold crosses. Mr. Beissig, who had been rector of the church for the past seven and a half years, is to become rector of St. Andrew's Church in Queens on January 1st and was in the process of moving when the fire broke out. All Saints' was built in 1900 and seated about 200 people.

* * *

Wellesley Conference to Continue

The Wellesley Conference is distinctly on for 1940, contrary to reports that have been current that the conference was perhaps to be discontinued entirely, or if not discontinued then moved to another college campus. At a recent meeting of the executive committee it was voted



unanimously to continue, and it will meet at Wellesley College as heretofore, from June 24th to July 3rd of next year. The faculty is now being made up and courses planned and efforts made to greatly increase the enrollment.

* * *

Finn Speaks to CLID

Arne Randall, an American citizen of Finnish extraction who recently returned from a visit to his native country, was the speaker at the meeting of the Morningside Chapter of the CLID, meeting on December 11th at Windham House, Church center in New York. He spoke on the situation in that country and analyzed present affairs there.

* * *

Resource Secretary for Refugee Committee

On December 6th, the committee for refugees of the Episcopal Church announced that a contribution from an interested friend of the work had made it possible to secure additional assistance. Miss Edith M. Denison has been appointed resource secretary for a four-months' period of time. In this capacity she will keep in close touch with those parishes and individuals who offer work of various kinds to refugees and make these opportunities known to the American Committee for Christian Refugees.

* * *

Lexington Becomes Self-Supporting

On January 1st, 1940, the diocese of Lexington becomes a self-support-

ing diocese, dropping its annual grant from the National Council. This departure has become possible through the payment of the entire diocesan indebtedness of approximately \$82,000 during the past ten years and the education of the clergy and people to the point of taking care of their own diocesan needs. By arrangements with the authorities of the National Council, the diocese will begin its life of self-support with a nominal pledge of \$1,000 to the General Church for 1940, increasing its pledge year by year as circumstances permit. The diocese has paid its pledge to the National Church for 1939 of \$5,000 in full.

* * *

Warning from Philip Jensen

The following communication has been received from the Rev. P. J. Jensen, chairman of the city mission of the diocese of Maryland: "I have been informed that a man giving his name as Lawrence W. Endicott has been soliciting churches in the diocese of Ohio and presenting a letter of introduction signed by me. I have not given this person any letter, neither have I recommended him in any way."

* * *

Englewood Church Gets Memorial Gifts

In anticipation of the celebration in 1940 of the 75th anniversary of the founding of St. Paul's Parish, Englewood, New Jersey, a number of memorial gifts have been given. They include five-branched candelabra for the main altar of the church; three-branched candelabra for the chapel altar; twelve bronze lanterns for the nave of the church; and a new entrance porch to the parish house, constructed in stone in accord with the Gothic architecture of the church proper.

* * *

It's God's World— Not a Nation's

"This is God's world,—it does not belong to any particular nation, race, or empire," said the Rev. Arnold B. Nash of England when preaching in the Cathedral Church of St. Paul, Boston, on December 3rd. Mr. Nash is general secretary of the Church of England moral welfare council, and visiting lecturer on Christian ethics at the Berkeley Divinity School. "We confuse two things," continued Mr. Nash, "the making of the universe and the make-up of the universe. Too often Christians have wasted their time arguing about petty things. The Old Testament writers were interested in most important questions. Christians in the modern world must work out the significance of Biblical teaching that this is God's world. . . . Furthermore, any gifts of power,

prestige, skill or learning which God has given to a nation or an individual, must be used to the good of the whole world. In the name of Christianity, you and I are responsible for the world. We are brothers in a world brotherhood. . . . Remember this about our rulers and ourselves, two things—all causes are not totally bad and no cause is absolutely good. . . . I see a distinction between the Allies and the Totalitarians but still we must remember that it is really God's world—Germany and Russia included. . . . Christians therefore must never dismiss events happening elsewhere on the earth as not of their concern."

* * *

Duplicate First Service in Massachusetts Church

The first service of fifty years ago was duplicated so far as possible in St. John's Church, Winthrop, Massachusetts, on the morning of December 10th, and several persons then served again in the same capacity as when active in the parish half a century back. Mr. Sidvin F. Tucker, parish historian, arranged an exhibit and gave an historical sketch for the occasion. The rector of St. John's is the Rev. Ralph M. Harper.

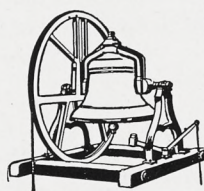
* * *

Young People's Fellowship Observes Anniversary

The founding of the Young People's Fellowship twenty years ago was observed on December 10th in the cradle of its birth, Church of the



Messiah, Auburndale, Massachusetts, whose present rector is the Rev. R. P. McClintock. Dr. Frank P. Speare, president of Northwestern University, gave the main address at the service and youth leaders from all over the diocese of Massachusetts assisted at the ceremony. In Massachusetts alone during the past twenty years, the Young People's Fellowship has grown from two groups to 102 parish units and a total membership of 3,000 young people. This



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expansion and growth is typical in all the other dioceses throughout the country.

* * *

Canada-United States Peace to Be Observed

The 125th anniversary of the signing of the Treaty of Ghent, which ended the war of 1812 and set the stage for continual peace with Canada, will be observed on December 24th, according to an announcement issued by the World Alliance for International Friendship Through the Churches, of which Bishop Oldham of Albany is president. This body has issued a folder containing a statement by the Rev. Dr. William P. Merrill, president of the Church Peace Union, and a prayer by Bishop Oldham, which might be useful on any Sunday in December to bring to people's attention the longest unfor-

To Our Friends of the Church at This Christmastide.

This business of ours, by its very nature, is religious, and we who run it earnestly try to worship Our Blessed Lord in it by the way we serve His Holy Church.

But, now at Christmastide, we want to drop even the veriest suggestion of things commercial, and to tell you how greatly we want this joyous anniversary of Our Blessed Lord Christ's birth to bring to you and to those you love, all His joy, all His sweetness, all His purity, all His faith, all His power, all His Heavenly Grace and Benediction.

May we all, each one, draw nearer to Him in our Eucharists this Christmas than we've ever been before. God grant it!

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the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents, at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.



tified border in the world. It will be nice and extremely comforting to commemorate some peaceful aspect of international relations during the festival season of December.

* * *

Dedications in Massachusetts

A new pulpit and clergy stalls in Grace Church, Newton, Mass., were dedicated by Bishop Sherrill on December 10th in memory of the late Dr. Laurens MacLure, rector emeritus of the parish. The present rector is the Rev. H. Robert Smith. A new organ was dedicated in St. Paul's Church, Brookline, on the same day and the occasion was marked by a choral evensong and a recital by William Burbank, organist and choir-master. The Rev. Arthur C. Lichtenberger is rector of this parish.

* * *

Chicago Brotherhood Holds Assembly Meeting

One hundred and twenty-five men and boys of the diocese of Chicago were present at the fall assembly meeting of the Brotherhood of Saint Andrew held in the Church of the Advent on November 29th. The guest speaker, after an elaborate turkey dinner, was Hal Totten, NBC sports announcer and commentator, who spoke on "Sportsmanship." Following the dinner, a re-dedication service was held in the church, conducted by the Rev. John H. Hopkins, rector emeritus of the Church of the Redeemer, and awards of trophies and prizes were made to various athletic teams in the Brotherhood of the diocese.

* * *

Bishop Brent Dinner Has Distinguished Speakers

W. Cameron Forbes, former Governor General of the Philippines; General John J. Pershing; Dr. Remsen B. Ogilby of Trinity College; the Rev. William A. Brown, of the Universal Christian Council for Life and Work; Katherine Mayo, writer; and Dr. Stephen P. Duggan, director of

the Institute of International Education, all spoke at the Bishop Brent memorial dinner in New York City on December 17th. The dinner commemorated the twenty-fifth anniversary of the founding of the Moro School by Bishop Brent and the tenth anniversary of the death of Bishop Brent. The dinner was sponsored by the national committee for the Moro School and was presided over by former Senator George Wharton Pepper of Pennsylvania.

* * *

Mortgage on Church Goes Up in Smoke

On Sunday night, December 10th, a special service was held at the Church of the Holy Cross in Pittsburgh to announce the paying off of a long-standing mortgage against the church property. Part of the service was the burning of the mortgage—bond, seal, and signatures. The Church of the Holy Cross, of which the Rev. Robert D. Brown is rector, is the only colored congregation of our Church in the city of Pittsburgh, and it numbers 500 communicants.

* * *

British Magazines Suspend Publication

The Westminster Abbey Quarterly is the latest Church publication in England to fold up because of the war. "We are forced to suspend publication till happier days return," writes Dean Paul de Labilliere.

WILL ANY PRIEST kindly give or sell very cheaply a chalice and paten and eucharistic vestments, also a cope for use in a small mission. Articles that have been used or discarded will be acceptable. Box M, Witness, 135 Liberty St., New York City.

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Pennsylvania Churches Benefit from Will

The will of Harold J. Lewis, a retired scrap iron dealer, and a member of the Church of the Redeemer, Pittsburgh, who died on December 2nd, revealed the following bequests to churches and church institutions in the diocese of Pittsburgh. St. Barnabas' Free Home in Gibsonia received \$25,000; Church of the Redeemer in Pittsburgh received \$15,000; St. Paul's, Monongahela, received \$10,000; St. John's, Donora, received \$10,000; St. Margaret Memorial Hospital, Pittsburgh, received \$10,000; and the Protestant Episcopal Church Home in Pittsburgh received \$10,000. In addition to these bequests, Mr. Lewis remembered many other charitable and religious organizations in disposing of his estate of \$2,500,000.

* * *

Carolling in Department Store

The churches of Atlantic City, New Jersey, have for several years cooperated in an interesting feature of the Christmas season in the city through the enterprise of a department store. At 8 o'clock each weekday evening from December 9th to 23rd, a church choir sings carols in the store, and these are frequently broadcast through loud speakers in the Union station. The store makes a donation to each church sending its choir. The choirs of the Church of the Epiphany, the Church of the Ascension and All Saints' Church, Atlantic City, are taking part in this year's program.

* * *

Fiftieth Anniversary for Massachusetts Church

Suffragan Bishop-emeritus Babcock and Suffragan Bishop Heron of Massachusetts were among those taking part in the 50th anniversary of St. Peter's Church, Jamaica Plain, Mass., on December 3rd. At the invitation of the minister-in-charge, the Rev. F. H. Stedman, the Rev. Luther B. Moore, a former rector, came from his present duties in Rome, Michigan, to preach at the anniversary service.

* * *

How Would You Like to Be a Jew?

Amid pathetic stories of Jews compelled to wander over the face of the earth in search of a permanent abode, few are more touching than the description of one case gleaned in Brussels from travelers just returned on the outbreak of war from southeastern and eastern Europe. In mid-summer, groups of Jews hoping to get eventually to Palestine, and counting on the aid of various governments in southeastern Europe to assist them on their way, had left Poland and reached Ru-

mania. In Poland they had been exposed to persecution only slightly less acute than that received by Jews in Germany. Eventually, almost a thousand of them were held in Rumania in camps, unable to proceed toward the land of their dreams because of the stern restrictions on further legal or illicit entry of Jews into Palestine, by the British Colonial Office. At last the whole thousand were put on trains and shipped back to Poland, the land they dreaded to remain in. They got back just in time to be drafted into the Polish army where they fought on behalf

of one persecutor of the Jewish people against another.

* * *

Bells of War in Germany

After Hitler's last speech to the Reichstag church bells all over Germany were vociferously rung. They had been rung on the first of September, the day when Germany invaded Poland—this time for a full hour, and, as the Nazi authorities put it, to express the universal joy over the return of Danzig. Following the fall of Warsaw church bells were rung for an hour every day through an

Services in Leading Churches

The Cathedral of St. John the Divine

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New York City

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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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Thursdays: Holy Communion, 12:30.
Holy Days: Holy Communion, 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

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

St. Bartholomew's Church New York

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

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.

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

Verv Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

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

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

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

entire week. It is known that in a certain number of cases priests and pastors refused to obey the Nazi orders. Drastic action was taken against such "traitors" and Nazi storm troopers forced their way into those churches to set the bells in motion. Ever since the war began, it is forbidden to ring church bells for religious services. The pretexts given are that ringing of church bells might interfere with air raid warnings, and that it is a waste of electricity needed for "more important," that is, for military, purposes.

* * *

An Irish View of War

Soon after the war began, Cardinal MacRory, Primate of Ireland, issued a commentary on the conflict. It contains striking phrases. "I hold war," he declared, "a disgrace to civilization and a special disgrace to statesmen and rulers, for it is always their ambition or lust for domination, or greed to hold all they have, or a desire for revenge or a combination of all these, that is the cause of war. I pray God that the day may soon come when the plain common people of the different countries, who, for the most part, have to wage war that statesmen proclaim and then, for many a hungry year after the war is ended, to eat the bread of poverty of which the statesmen do not know even the taste, may soon agree among themselves to ask and demand that some other means than war shall be found for settling the differences between nations."

* * *

Paper Boosts Youth Work in Parish

St. Thomas' Church in Neenah-Menasha, Wisconsin, has issued a colorful magazine, with pictures and explanatory captions, setting forth the vital work that the youth of that parish is doing. Boy Scouts, Girl Scouts, and the Church School all come in for their share of publicity. Unless we miss our guess, this magazine, showing a hot game of basketball and a candle-lighting ceremony, will do more to get the youth of the parish interested in the church than any canvassing. The Rev. Albert A. Chambers is rector of St. Thomas'.

* * *

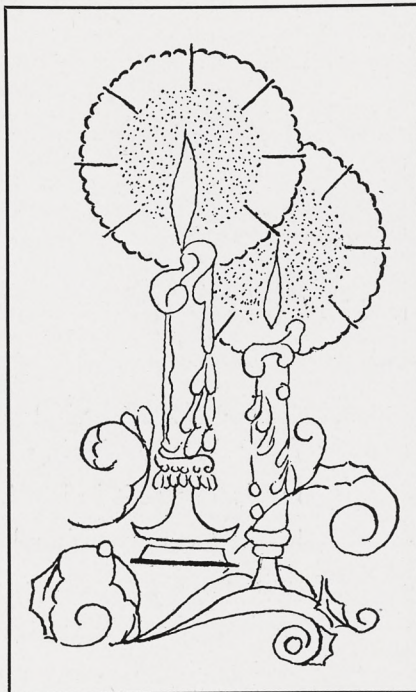
Religion First Requisite of Education

A special committee on public education in New York recently reported to the state chamber of

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commerce that it looked on religion as the first prerequisite for public education. The statement that the committee presented read in part:

"Accordingly, we place first on our list of things that are necessary to produce 'the schools New York state wants' a deep, true, religious understanding and viewpoint. . . . This committee is convinced that the great lack in our homes and in our national life is the lack of true, simple religion. . . . If this nation does not maintain its religious foundation, its whole structure will fail.

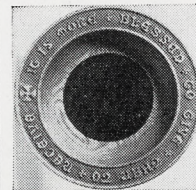
. . . The United States cannot have or maintain a right system unless it is based on true, religious principles, and therefore, in spite of the fact that some hesitate to include religion in our educational program, we place it first."

* * *

Wilkes-Barre Honors Episcopal Organist

An enthusiastic city-wide tribute was paid Dr. J. Fowler Richardson, organist and choirmaster of St. Stephen's Church, Wilkes-Barre, Pa., on the occasion of his thirtieth year of service to the parish and to the community. A week of special musical observance was held in the parish with several services at which the anthems, canticles and hymns were Dr. Richardson's own compositions. On December 3rd an old-fashioned hymn-singing was held, followed by a reception. Tribute was paid him by the dean of the Wilkes-Barre chapter of the American Guild of Organists; by Dr. Paul Gies, professor of music at Bucknell; by Bishop Sterrett of Bethlehem; and many other prominent persons. The Wilkes-Barre TIMES-LEADER, commenting on the anniversary in its editorial columns, compared Dr. Richardson and his organ to Paderewski and his piano and Kriesler and his violin.

ALMS BASONS



We are optimists! We are beginning to make alms basons slightly larger! Isn't this new one we've just done quite lovely? Heavy

wood, carved lettering, velour plaque, —and you can stand on it, and it won't split like those awful, yellowy, thin, mail-order kind. Without carving is cheaper, of course, and we do them in brass and silver, also, if you have that kind of exchequer.

When will our Church learn almsgiving from the stand-point of Our Lord as our Partner, Who has furnished all our capital in life, and Who is entitled to His share of the profits (our incomes)? Did you ever seriously, **prayerfully**, sit down and think it over from that angle? If all we Episcopalians gave back to Our Lord some definite proportion of our incomes, **and stuck by it**, our churches would never need to hold bazaars, suppers, and dinky little teas,—The Presiding Bishop could send out more missionaries at a living wage, and we could even afford to build a more inspiring headquarters at "two eighty one," and do it all in our stride.

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CHINA



A letter was received from The Rev. Kimber Den on the thirteenth of December informing us of the opening of the first unit of a camp to care for Chinese children who are now without either fathers or mothers as a result of the Japanese Invasion. This noted Chinese Missionary who is famous throughout the world for his work with Lepers states that a Chinese child can be fed and clothed for an entire year for but

Fifteen Dollars.

A cottage to house twenty children can be built and furnished for but

Five Hundred Dollars

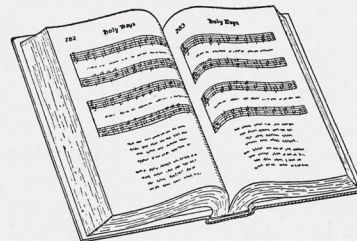
We present these facts to Church people, to parish societies, to parishes, believing that they will wish to respond at this Christmastide to aid their fellows in far away China.

Make checks payable either to "The C.L.I.D." or if you prefer to "The Rev. Kimber Den."

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