

December 19, 1940  
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# THE WITNESS



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## CLERGY NOTES

AUTEN, R. W., formerly of Trinity Church, Alliance, Ohio, has accepted the appointment as priest-in-charge of St. John's Church, Donora, Pennsylvania, effective January 10th.

BELL, H. RUSHTON, chaplain at City Hospital, Welfare Island, New York, has accepted appointment as chaplain of Westchester County Institutions at Valhalla, N. Y. Business address: Grasslands Hospital, Valhalla, N. Y.

CARNAN, CHARLES W., JR., formerly of Freeport, Texas, has accepted the rectorship of Trinity, Moundsville, W. Virginia.

HIRSHSON, LOUIS M., has accepted the rectorship of All Saints', Aliquippa, Pa., which he will serve in addition to his present parish, St. Stephen's, Sewickley, Pa.

HURD, FREDERICK C. P., formerly of the missionary district of Wyoming, is to be the vicar of All Saints', Aliquippa, Pa.

NEWMAN, B. C., was instituted as rector of St. Peter's Church, Uniontown, Pennsylvania, on December 4.

SCHILLING, C. F., Canon of the Cathedral of St. Philip and rector of the Church of Our Saviour, has resigned to become rector of Trinity Church, St. Augustine, Florida, effective January 1.

WELLES, SAMUEL G., formerly canon of social service of the diocese of New Jersey, died at his home in Trenton on December 11th.

WOOLF, H. GRUBER, formerly in charge of churches at Dresden and Munich, Germany, sailed December 7th to take charge of St. Paul's, Rome, Italy.

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### THE WITNESS

6140 Cottage Grove Ave. Chicago

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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CLIFFORD L. STANLEY  
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## On Earth, Peace

*By*

HENRY ST. GEORGE TUCKER

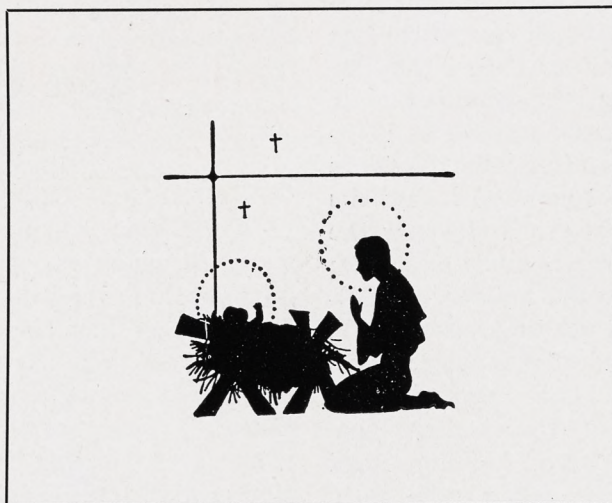
*The Presiding Bishop of the Church*

ON EARTH peace to men of good will. This is the proclamation heralding the new born Christ. It is the message of every Christmas Day from then till now. As translated into our English Bible and passed familiarly from mouth to mouth, it seems to be the promise of assured peace and of general beneficence. "Peace on Earth Good Will Toward Men."

Ears have been quick to receive and minds slow to question it. This year the light of Christmas pierces vast clouds hanging over half our world and penetrates new depths of gloom. More hopefully than ever the world grasps at the good tidings—but more thoughtfully as well. The question, "Can this declaration of universal harmony be true?" is naturally

followed by another, "Is this what it says?" Here is indeed the promise of peace, but it is offered like any gift of God on a definite condition. In the original the words read, "On earth peace to men of good will." In this light, the Christmas message is more than a prediction of a blessing postponed but sometime to be realized. It is an accomplished fact as is every word that shines out from the Gospel. The Christian religion is not a fabric of men's aspirations nor the distant vision of God's purposes disclosed to men. Rather is it the fulfilment of all these in a life born at Bethlehem on Christmas Day. It is the means by which men may attain to every ideal which that life reveals.

The truth of God is known to those whose minds are opened by faith in Christ; the moral law is shared by those who turn from the contemplation of their own virtues to reflect the splendor of Christ's holiness. So perfect peace is found in the midst of a discordant world, among men whose wills are in harmony with God's will.



In every way but this the quest of peace has been attempted. It has been sought between nations by the restriction of armaments and the balance of trade. It has been tried by the organization of leagues and the formulation of treaties. It has been enforced by naval and military power. How can international accord avail against such insidious propaganda as is now working to

spread suspicion and fear, distrust and racial prejudice? You may hear even in the discussions of so-called peace societies, and of associations for the right determination of foreign policies expressions of bitterest hatred, and of animosity between nations. There is no hope of peace on earth for men of ill will. On the other hand, there is no earthly power which can embroil in armed conflict the citizenship of any land engaged in the cultivation of an understanding spirit. There is a national defense which, once built up in the heart of a people, no agitation for war can overcome. I have seen congregations of Christian men and women, Japanese and Chinese, German and Rus-

sian, Italian and French, heirs of their several national traditions, subject to their different influences and environments, yet possessed of one faith, held by the bonds of one fellowship, engaged in the worship of one God. These, and their spiritual brethren near and far, are held by a loyalty which supercedes all divisions of border and breed and birth. To them the Christmas message of peace on earth will come unconfused by wars and rumors of wars. They understand it because they possess it. Wherever the Church is true to its Lord Jesus Christ, you will find fellowship held together by the spirit of unity in the bond of peace. Wherever Christians ask in the words of the Advent hymn, "When comes the promised time that war shall be no more?" They have the answer already given in their allegiance to the Kingdom which is the dominion of the Prince of Peace.

THERE is another, a more searching problem which the dawn of Christmas Day this year may solve. More distressing even than the menace of war is the cry of a world of men who are struggling with outrageous fortune for self preservation. What hope of peace can prevail against such odds of suffering and despair as have darkened all the earth? The one sufficient answer to this question is that He to whom the world has looked as the source of peace was born into a life of utter hardship. The songs which filled the air and the light which broke over the stable at Bethlehem heralded the coming of One who should be given by an unfriendly world no place to lay His head. The sequel to the manger cradle was the cross. Think of this if you would know and share the wonder of Christmas or the mystery of Calvary. He who was denied all that earth could offer of physical comfort and of wealth, yet gave to empty hands and stricken hearts what He Himself possessed, the key to happiness and peace. Deep called unto deep when he conferred the fortunes of His kingdom to those who hunger and thirst for righteousness, to them that mourn, to the merciful, the pure in heart, the peacemakers. There are treasures which are missed in the sad search for recovery,—of what no man who is pursuing it can tell. There are things which satisfy the craving of the mind for light, the desire of the restless soul for peace. They were known once in the experience of every



soul—recalled at certain moments of recollection—but not easily recovered.

Today and tomorrow these lost treasures come back again with the echo of the Christmas song—On earth, this earth so devastated by passionate and selfish will—On earth which yet is the scene of God's good purposes, On our earth, peace. It is caught once more as the spirit of good will spreads from heart to heart, from home to home. It is captured and possessed with the final triumph of the Divine will. This was the way of peace for Christ who first revealed it. There is no other for the Christian who still follows it. Among the foes which have threatened the peace of the world and more particularly the peace of the human soul in this time of trial, the only enemy that need be feared is the evil will to which no man who has the mind of Christ will ever surrender. The only prize worth winning is the good will which is God's will. All beside may be sacrificed. Life may begin as on Christmas Day among the rigors of the stable, and end on Good Friday in ignominy and desertion, but the beginning will be radiant and the end triumphant with a peace which passes understanding because it is of God.

## This Christmas

By

BISHOP JOHNSON

THERE is a close resemblance between the world into which Christ was born and the world in which we are living today. In Europe now, as then, there is no room for Christ in the inn; now, as then, there are Herods who seek His life; now, as then, darkness is upon the face of the deep; now, as then, the multitude is subservient to cruel tyrants. In either case the inscription over both the cradle and the grave might well be "Abandon hope all ye who enter here."

Into this gloom once more is needed the star of hope and the angelic chorus, "Glory to God in the Highest, Peace on earth to men of good will." We who have thus far been spared the desolation of war have much for which to be thankful and should manifest our gratitude in a proper observance of Christmas. How should we observe the feast?

It is not enough that we



should give presents, which often we cannot afford, to those who do not need them. It is not enough to send formal greetings wishing our friends a Merry Christmas. It is not enough to give to our own children a joyous time. All this is well enough, but surely we should render some act of worship to Him who is the light of the world. How can we adequately observe Christmas Day without doing this in remembrance of Him who is the source of good will and what peace there is on earth?

Surely we ought to do something for children less fortunate than our own. Surely we ought also to remember the poor on the day dedicated to Him who ministered to the under-privileged. Surely we ought to do something for the destitute in other lands less fortunate than our own. If ever men needed to lift up their hearts, and to manifest good will to men it is at this Christmastide.

It is true that the calls for help are overwhelming and we may not be able to do much as individuals, but the aggregate of our giving will do something to better the situation. In any event we should do our part to make Christmas a real remembrance of our Master in some sacrificial service.

Undoubtedly it is because the salt has lost its savor that the Christian religion is trodden under the feet of men, whereas a little leaven might leaven the whole lump. Let us therefore inject the spirit of Christ into the observation of Christmas as our part in helping to bring peace and good will into a war torn world.

There are two kingdoms in which we live. They are the kingdoms of this world and the Kingdom which Christ established. To put our trust in the kingdoms of this world only is to sorrow without hope. "If in this life only we have hope in Christ we are of all men most miserable." But the birth of Christ assures us that our Father is not the God of the dead but of the living and that if we ask for bread, He will not give us a stone. It is Christ who is the bread of the world upon whom we feed.

Let us on Christmas Day so eat the flesh of His dear Son, Jesus Christ, and drink His blood that our sinful bodies may be made clean by His body and our souls washed through His most precious blood and that we may evermore dwell in Him

and He in us. Let us pray that His Kingdom may be within us so that we may say with St. Paul, "I have fought a good fight, I have finished the course, I have kept the faith."

## Talking It Over

By

WILLIAM B. SPOFFORD

IN WISHING you a joyous Christmas, which I do most heartily, I doubt if I can do better than echo the words of Bishop Johnson: "Something for children less fortunate—remember the poor—the destitute of other lands. If ever men needed to lift up their hearts and to manifest good will to men it is at this Christmastide." I shall try to be practical about it, which means calling attention to those who might be forgotten in these days when America is looking nearer home. First there is the story of the Brotherhood, told in the news columns this week. Second, there are in France thousands of men, women and children who have managed to escape the terror of Hitler's Germany and Franco's Spain. Many of them worked for a greater democracy in both these countries—some as part of the underground movement—until they had to escape, with the hope of fighting another day. They are starving. They are tortured. They are threatened by authorities who seek to send them back to Hitler and Franco. Some have the necessary papers to come to the United States, if they can find the passage money. There is no question whatever about the facts. I get them from many sources, the latest being a young student who left my office five minutes ago after relating the most horrible tales about the fate of these fighters for democracy.

CHINA too is apt to be forgotten these days. Yet China is putting up one of the most gallant fights in the history of mankind. And while fighting, Free China, unlike the rest of the world,

is extending democracy rather than curtailing it. There are many ways to aid China, but I call attention particularly to two. Refugees, particularly orphaned children; "Warorphans," Madame Sun Yat Sen calls them. You know of the work being done for them under the direction of one of our own priests, the Rev. Kimber Den. Of course you are



tired of hearing me talk about it—but those Chinese children still have to eat. The other enterprise is the Chinese Industrial Cooperative which is revolutionizing life in China. Factories and shops are springing up everywhere; genuine cooperatives in which men and women receive the fruits of their own labor. But they need funds for machines and materials; capital which in a year or two is saved from their labor and passed on so that another group may start a factory. Authorities tell me that \$250 will start a factory that will employ from twenty to thirty people. Not many can give that sum but, as Bishop Johnson says, "the aggregate of our giving will do something to better the situation."

SO I PLEAD for these four causes at this Christmas time. Anything sent in order that the witness of the Brotherhood may be kept alive in this dark world, will be sent through the American Friends Service Committee (Quakers). Donations for European refugees will be handled through the American Committee to Save Refugees, a committee sponsored by Henry Sloane Coffin, Bishop McConnell, Henry Smith Leiper, Bishop Parsons, Vida Scudder and others that you all know. Money that comes for the Chinese Cooperatives will be sent to their headquarters, while donations for the work of Kimber Den will go directly to him in China. In order that these donations may be given in the name of Christ and His Church we ask that checks be made payable to "Treasurer, CLID" and sent to the national office of the Church League for Industrial Democracy, 155 Washington Street, New York. Please indicate on a slip, "Brotherhood," "Refugees" "Co-ops," "Den" and we will distribute the donation accordingly. If you indicate nothing we will split the money four ways.

Nothing very Christmassy about this I'm afraid—yet why not? How better can you bring a bit of Christ into this world? I got an interesting note the other day, with a check for \$15 enclosed for China. The writer said that she and an intimate friend had for years exchanged presents at Christmas time. But they went into a huddle and agreed that this was no time for the prosperous to exchange presents; instead they

were each to give to China this year. A sound idea, for individuals, for parishes in their offerings, for parish organizations in their giving.

The meeting with Christ at the altar; a simple meal with friends; real help to someone in great need—there really is no better combination for a Merry Christmas.

## Let's Know

By

BISHOP WILSON

CHRISTMAS HYMNS

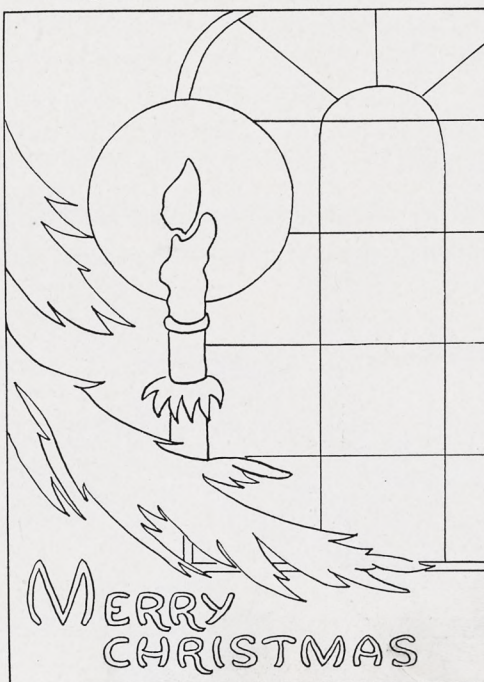
CHRISTMAS carolling has had quite a revival in recent years. It is not only in Church that Christmas hymns may be heard but in secular meetings and social parties for weeks before Christmas day. Up and down the streets children sing them. Loud speakers blare them out in shops and on the corners of busy thoroughfares. The spirit of Christmas seems to call for music, perhaps because the Christ Child was born to the sound of angel voices.

It is interesting to notice that Christmas hymns come from many different sources. Christ came for all men and all kinds of men have acknowledged it by contributing to the collection of Christmas melody.

*O Come All Ye Faithful* was originally written in Latin by some unknown author in France. It was translated into English in 1841 by Frederick Oakeley and has become one of the most popular of Christmas hymns among Christians of all persuasions.

*Silent Night, Holy Night* is a contribution from old-time Germany before the attempted secession from the Kingdom of God. It was written by Joseph Mohr in 1818 and is probably the best loved of all Christmas carols.

*Hark, the Herald Angels Sing* is one of the several thousand hymns written by Charles Wesley. He had a peculiar faculty for hymn-writing and many of his compositions are widely known. This one was written in 1739 and revised in 1743. Originally the first line read "Hark how all the welkin rings" but this was changed by Martin Madan about 1760 and Christians have been singing it ever since.



*Of the Father's Love Begotten* goes all the way back to the fifth century and bears the name of Aurelius Clemens Prudentius. It came into English by translation about a hundred years ago through the combined scholarship of John Mason Neale and Henry W. Baker.

*Christians, Awake, Salute the Happy Morn* is dated 1750 and is the work of an eccentric Englishman named John Byrom. He wrote a good deal of poetry and was particularly distinguished for the invention of a system of shorthand. It is the story of the shepherds in verse.

*O Little Town of Bethlehem* is an American contribution. It was written especially for children by Phillips Brooks after he had spent a Christmas Eve in Bethlehem.

*It Came Upon a Midnight Clear* is also an American product bearing the date of 1848. Edmund Hamilton Sears was the author. He wrote a number of hymns but this one outranks them all.

*Shout the Glad Tidings* is a riotous burst of praise written by the Rev. William A. Muhlenburg. He wrote several other hymns and was a member of a committee on hymns for the Episcopal Church in 1826. Among others of his own compositions which thus crept into the Hymnal is this one for Christmas.

So it goes. All the world pays tribute to the Christ Child in song, worship and story.

### Would We

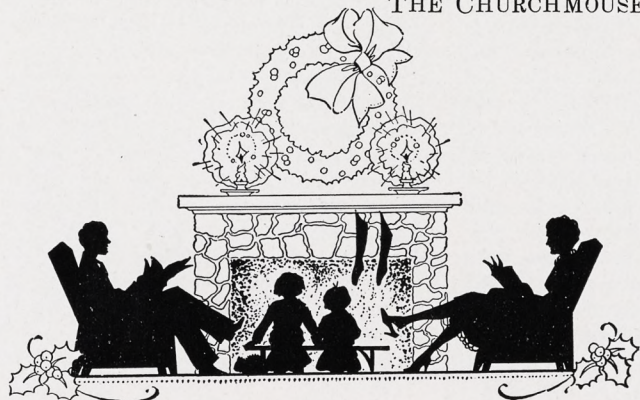
SITTING in the shady corner of her yard, Mrs. Clare noticed little Jackie Burke, in Widow Burke's yard, in animated conversation with, apparently, nobody at all.

"Talking to the fairies, Jackie?" called Mrs. Clare.

"No Ma'am," confided Jackie, "I'm talking to my father. The other boys are always telling the things their fathers said and, when I get lonesome, I play that I've got a father."

Suppose we had no God? Would we lonesome humans play that we had one?

THE CHURCHMOUSE.



### Hymns We Love

THERE will probably be no church which will not include in its Christmas singing these familiar and loved words. "O Little Town of Bethlehem." Quoted and sung, read and prayed, they will be the high moment of the Christmas experience to many a seeking soul. Truer to the heart's experience than even many phrases of the liturgy, they express the universal gospel of the Nativity.

The snow fell heavily on Bethlehem in 1868 and veiled it with white. An American traveller looked out on the calm loveliness that was Bethlehem, and his poetic imagination soared down the centuries to the night of everlasting remembrance. And the deep experience that comes to every follower of Jesus sung out in his syllables. Phillips Brooks left perhaps the finest American interpretation of the little town of Bethlehem.

*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. Amen.*

—CHARLES GRANVILLE HAMILTON.

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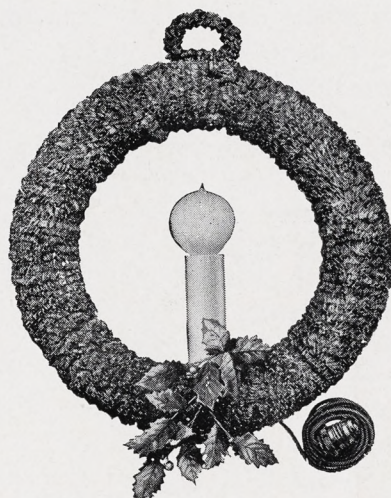
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## PEACE COMMUNITY IS GOING TO THE PARAGUAYAN CHACO

By E. GUY JOHNSON

At the close of the last war a group of people were moved by the teaching of Christ and felt above all things the need of an application of Christian principles to the social need of men. They had a deep longing for an entirely new way of life, utterly different in spirit from that which led to the Great War. In 1920 Eberhard Arnold, a well-known scholar and at one time general secretary of the German Student Christian Movement, began with a group of friends to live a communal life in Germany. Since then the group has become a Brotherhood of some three hundred people of many nationalities, namely British, German, Swiss, Dutch, Swedish, French and Italian. There are nearly sixty families, a number of single men and women, and several refugee and destitute children who are brought up with the children of the members. It is felt that it is the children everywhere who are suffering in a special way under the social need of our time and the terrors of war, and therefore the communal education of the 150 children is of utmost importance to the Brotherhood. Property is held in common, and all share in the communal work and meals. Between the members there is no exchange of money and no wages are paid, but all available money is used to extend the social usefulness of the communities. Everything is done with the unanimous consent of the Brotherhood, which is responsible for the whole life, spiritual as well as economic. The communities endeavor to live in absolute simplicity, in order that the door may always be open to welcome all men who earnestly seek a new way of life and are prepared to share in the communal work and life.

The Brotherhood had until recently three settlements in Europe, in Germany near Frankfurt, in the small principality of Liechtenstein in the Alps and at Ashton Keynes in Wiltshire. The mother-Bruderhof in Germany was a farm of about two hundred acres, and until the National-Socialist Government came into power the community received considerable encouragement in its work from the state. But National-Socialism brought many difficulties,



not the least of which was an ever-increasing economic pressure. In spite of this it was possible to maintain the Bruderhof for over four years in Nazi Germany as an uncompromising witness for peace and brotherhood. On April 14, 1937, it was raided by the Secret State Police. All property was confiscated and the members had to leave Germany. The Bruderhof in England had to find the necessary means to bring them to the Cotswold Bruderhof and to provide accommodation. The Almbruderhof in Liechtenstein was also affected by this ever-growing spirit of nationalism and dictatorship, so that for this and other reasons, the last thirty-four people were forced to come to England in March, 1938, to join the community at Ashton Keynes. In the course of the past two years the joining of many new members, mainly from England, made necessary the building up of a second community in England at Oaksey, Wiltshire. The activities of the communities include dairy farming, hog and poultry raising, bee-keeping, baking, woodcraft, carpentry, building, educational work, publishing, bookbinding and printing. Meanwhile in 1930 the European community united with the Hutterian Communities in this country and Canada, which have lived on this basis for 400 years.

The Bruderhof communities try to give an active witness for peace and justice in the present-day world. The members are convinced that the true order for mankind, for which many men are seeking, demands an uncompromising rejection of all that is opposed to such an order in present-day society and the building up, in however small and weak a fashion, of a practical life in community which tries to express the character of the true and coming order of life in the

(Continued on page 13)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Federal Council of Churches, meeting in Atlantic City in biennial convention, had quite a time last week in bringing out a statement of policy for the churches in the world crisis. John Foster Dulles, Presbyterian layman who has taken part in many international conferences, presented the report by a committee, and prefaced the presentation by declaring that as secretary of the Hague Peace Conference he was convinced that statesmen are blinded by hatreds and national interests and that peace can come to the world only if Christians bring gospel truths to bear on international situations. The statement recommends: First, the strengthening of the ecumenical movement since the churches transcend nations, race and class. Second, continuation of evangelization throughout the world. "Never must we allow it to appear that the forces of conflict across the earth have rendered the Christian witness futile!" Third, the churches must carry on relief, resulting from the war, without any limitations because of nation, race or class. Fourth, the churches must guard against being agencies for the propagation of hate and ill will. Fifth, the churches must stand for social and economic principles which are indispensable to a better world order. Civil and religious liberties also must be maintained. Finally, "Let us boldly proclaim the truth as revealed to us by Christ. The exponents of hatred, hypocrisy and extreme nationalism are always vocal. By their very vociferousness they often intimidate. Often, also, they seem to have behind them the vast power of government as administered by officials who feel a responsibility for the national as distinct from the general welfare. Under these circumstances to express the Christian viewpoint calls for moral courage. But we cannot expect the light of Christianity to guide nations if that light is kept under a bushel."

Considerable opposition to the statement came from those among the 600 delegates who wanted the convention to issue a statement expressing strong sympathy with Britain. Collaborating with Mr.



Dulles in preparing the statement were the Rev. Henry Sloane Coffin, the Rev. Harry Emerson Fosdick, the Rev. William Adams Brown, the Rev. Allan Knight Chalmers, the Rev. Henry Atkinson and the Rev. Walter W. Kirk, secretary of the Federal Council.

\* \* \*

#### Death of Canon Welles

Canon Samuel G. Welles, in charge of social service in the diocese of New Jersey from 1916 until his retirement two years ago, died at his home in Trenton on December 11th after a long illness. His life was devoted to the under-privileged, first as a member of the Associate Mission in Omaha, and later in New Jersey where he pioneered in bringing the ministrations of the Church to those in prisons, sanatoriums, orphanages and hospitals. At a dinner in his honor held in 1936, his life-long friend, Bishop Matthews, said: "You have been a carrier of good cheer because you have had the love of Christ in your own heart, and so you have ever run your course with joy. Your work has brought cheer and happiness to others because it has been a delight to yourself."

\* \* \*

#### National Council Missionary Appointments

Missionary appointments made at the December National Council meeting included: Mary Louise Kuschwa, formerly of Harrisburg, Pennsylvania, as assistant at the Children's Home, Panama Canal Zone; field employment of the Rev. Kenneth A. B. Hinds, Mary I. Creese, of Chicopee Fall, Massachusetts, for work as a nurse at Anvik, Alaska; reappointment of Mrs. Roberta L. Browns for religious education work at Fort Valley (Georgia) College Center; and Sister Hilary for evangelistic work at Moapa, Nevada.

\* \* \*

#### Accept Election As Chicago's Bishop

The Rev. Wallace Edmonds Conkling of Germantown, Pennsylvania, announced on December 7, acceptance of his election as Bishop of Chicago. The 44-year old clergyman, one of the youngest men ever to be chosen as head of a diocese as important as Chicago, declared his intentions in the following statement: "Abundantly has it been made manifest that it is God's will for me to accept the high privilege to which through you (notification committee chairman) He has called me. In the confidence of this and relying upon the sufficiency of His Grace, do I give willing and humble obedience. Subject to the consent of the stand-



ing committees and bishops of the Church, I accept the election as Bishop of Chicago. Pray, my dear brethren, both of the clergy and laity, that I may serve to His praise and prove myself worthy of the loyalty and love which I know you are ready to bestow." The bishop-elect said that he expected to remain in Germantown at his present parish, St. Luke's, until after Christmas, when he would again visit Chicago to further acquaint himself with the diocesan program and set-up.

\* \* \*

#### Refugees To Be Entertained

Children of the Epiphany, New York, are to entertain ten refugee children at their Christmas party. Likewise Grace Church, New York, under the chairmanship of a committee headed by Mrs. Kendall Emerson, is to entertain a number of refugee families. Also the Episcopal Committee for European Refugees has given \$100 to the American Committee for Christian Refugees for Christmas entertaining, and a similar sum to Friendship House, New York, for the same purpose.

\* \* \*

#### Here are Two Notes To Write

Here is a little job for you to do for Christmas. First, the suggestion has been made that people send a Christmas card to the President of the United States "Thanking him for promising to keep America out of war." Strikes me as a sound idea. Second, there are four men in prison in Harlan County, Kentucky, and they have been there for many years. They were framed during a strike—and "framed" is the proper word. The judge that sentenced them; the attorney who prosecuted them; the assistant attorney general of the United States, are among the men who insist that they are innocent. Yet they remain in prison. The four men are Jim Reynolds, W. B. Jones, Chester Poore and Al Benson. The suggestion comes from the Rev. James Myers, industrial secretary of the Federal Council of Churches,

that letters be sent at once to the Hon. Keen Johnson, newly elected governor of Kentucky, urging the pardon of these men at Christmas time. He is to be addressed at Frankfort, Kentucky.

\* \* \*

#### Adolph Keller Wants Europeans Fed

The Rev. Adolph Keller, Swiss, who is the director of the central bureau of Interchurch Aid, with headquarters in Geneva, pleaded with those attending the biennial convention of the Federal Council of Churches that America help feed and cloth the millions of innocent war sufferers in Europe. "What word shall I take back to the starving people? Shall it be 'let them starve for political and military considerations?' What is the answer of the Christian people of America? If starvation is the answer I would be afraid of a spiritual estrangement in the ecumenical movement."

\* \* \*

#### Girls' Friendly To Hold Institutes

The Girls' Friendly Society is holding a series of institutes in various parts of the country for picked leaders who, in turn, will train parish leaders. They are being directed by Miss Frances P. Arnold of the GFS staff.

\* \* \*

#### The Picture On the Cover

The picture on the cover this week is from a photograph of a Fifteenth Century Madonna by Eleanor F. Lincoln of New York, the younger daughter of Dr. C. S. F. Lincoln of Brunswick, Maine, and the late Mrs. Lincoln. Dr. Lincoln was formerly of the staff at St. John's University, Shanghai, and Miss Lincoln was born and spent much of her early life in China. She began her study of sculpture at the art school of the University of Michigan, and later in New York with the Clay Club group and at Greenwich House. From 1935 until last year she was studying in London, Munich and Paris. She has exhibited in New York, Philadelphia, Hartford, Stonnington and at Bowdoin College.

\* \* \*

#### William Adams Brown Meets with Seminarians

The Rev. William Adams Brown, formerly a professor at Union Seminary, was the headliner at an inter-seminary conference held recently at the Episcopal Theological Seminary, Cambridge. There were 113 students and 11 faculty members present, representing six seminaries. The most serious weakness of the Church today, according to Dr. Brown, is the

uncertainty of its message. He suggested to the future parsons that they be content at the beginning of their ministry with a modest gospel but one of which they are very sure. Then they were urged to respect the convictions of those whose answer to life's problems are different from their own and to resolve to maintain fellowship in spite of differences. Third, he urged the men to be loyal to their convictions even if it means criticism and persecution. The modern gospel to Dr. Brown is summed up as follows: first, the existence of a righteous and loving God who sets the standards for His creatures; two, the value of every human personality as made in the image of God, free and responsible and having capacities either for good or evil; three, the fact that no man is complete in himself but realizes his full personality only through fellowship; four, the fact that all men have sinned and need salvation; five, the fact that God has given Jesus Christ to be the saviour from sin and the type to which all men must conform, and finally, the fact that the way to appropriate this salvation is through faith that works by love.

\* \* \*

#### New York Auxiliary Has New Secretary

Miss Mary E. Campbell has been appointed educational secretary of the Auxiliary of the diocese of New York. She is at present the president of the Auxiliary of St. Mary's, Manhattanville, New York City, and the leader of the girls high school Bible class of the parish.

\* \* \*

#### Picking Cotton For China Missions

Two gifts for China relief have been received by the treasurer of the National Council,—both of the kind which are immeasurably large judged by Christian standards, quite regardless of their amount in dollars and cents. Children of the mission of the Resurrection, Leatherwood, where the Rev. J. M. Stoney of Anniston, Ala., is in charge, picked cotton so that they might make a missionary gift of their own. Cotton picking brings 50 cents a hundred pounds. The little group, aged 9 and 10 years, picked 250 pounds and presented their offering individually at the chancel steps, a total of \$1.27, mostly in pennies. They are designating it toward a budget item, medical work in China, having learned that their cotton picking will pay two days' care for a Chinese child in a hospital, or will feed a child in a mission welfare center for nearly a month.

From a communicant of Grace Church, Plainfield, N. J., comes \$11



designated for China civilian relief. The donor says, "I only wish it could be for a larger amount. It comes from my Thanksgiving Day table—less expensive food and generosity of guests, and is to help China as much as it can, and as seems best to those who carry the anxiety of her care."

\* \* \*

#### Please Read Page Fifteen

Do you mind if we run this tiny plug for ourselves . . . won't you please read page fifteen and act on the suggestion if you possibly can. And if you do, make up your list right away for the time is getting short. Thanks.

\* \* \*

#### New Auxiliary Secretary Has Parish Experience

Miss Avis E. Harvey, newly appointed educational secretary of the Auxiliary, takes over this important job with real parish experience be-

hind her, since she was for some time a parish secretary at St. Mary's, Manhattanville, New York City, where the Rev. Charles Breck Ashley is the rector.

\* \* \*

#### Preaching Mission in North Texas

Trinity Church, Quanah, district of North Texas, recently held a preaching mission lasting a week in which twenty-three services were held. There were Bible classes each morning and meetings of various groups of young people and children, in addition to the evening services. The mission was conducted by the Rev. Edgar W. Henshaw who is in charge of the Clarendon field of which Quanah is a part.

\* \* \*

#### Hirshson Takes On Added Work

The Rev. Louis M. Hirshson is the very busy rector of St. Stephen's, Sewickley, Pa., but nevertheless he recently added the rectorship of All Saints' Aliquippa, to his work. He is to have an assistant for this work, the Rev. Frederick C. P. Hurd, recently of Wyoming, who will be the vicar at Aliquippa.

\* \* \*

#### Young Married People Have Club

At St. Paul's, Norwalk, Connecticut, Rector Sewall Emerson started about a year ago a club for young married people. Officially it is merely social and entirely non-sectarian, but they have nevertheless per-

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formed real tasks for the parish, and a considerable number of non-Episcopalians have been brought into the parish through the club. Programs have varied from games and stunts to the serious discussion of controversial questions. Thirty-four couples have taken part during the course of the year.

\* \* \*

#### Cooperation Needed Between Religious Forces

Appeals for the increased support of the National Conference for Christians and Jews were heard December 9 by sixty representatives of business and banking in New York. Sponsored among others by Roger W. Straus, one of the national co-chairmen of the National Conference, the meeting was one of a nation-wide series for the mobilization for national unity campaign. Chairman of the greater New York committee, Basil O'Connor, declared in a speech that there "never was a time in this country when the work of the National Conference was as important as it is today. There is no doubt," he continued, "that in New York City there are forces at work to divide the Christian and the Jew. These are times when we must not permit things to happen which may destroy the ideals for which we stand. If we survey the history of time we become amazed at how brief a thing tolerance is. Almost alone among the nations of the world the doctrine of tolerance is an indigenous characteristic of our country." Speaker Everett H. Clinchy, national director of the conference, warned that "after the war we must be mobilized for coming changes because the United States is not going to escape from the social forces loose in the world today—but we hope they will be of an evolutionary nature."

\* \* \*

#### Federal Council Considers Report On Anti-Semitism

Anti-Semitism is spreading in the United States and should be fought resolutely by Christian churches said a report submitted for the consideration of the Federal Council of Churches. The Council began its biennial meeting December 10 in Atlantic City. The report pointed out that "Here in America Jews are at the peak of their experiences with reference to the freedom they enjoy, the progress they have made and the influence they exert. What happens to these American Jews will determine the future of Jews in every other land. What their future will be depends, not upon the Jews alone, but quite as much upon the treatment they receive from their Chris-

tian neighbors. The Christian church dare not stand aloof and watch unmoved the ravage of a whole people. Failure to rebuke the anti-Jewish prejudice and to cultivate a Christian attitude toward the race of Jesus is a denial of the fundamental ethic of the Christian faith."

\* \* \*

#### A New Task for Parsons

The Rev. Marshall Milton and the Rev. Lee Milton, brothers, have taken over the airport at Hopewell, Virginia, and are conducting an aeronautics school as a part of their job. They think they can better serve the church this way since they are of the opinion that the work of the church can be speeded up, particularly in rural and western areas of the country.

\* \* \*

#### H. Gruber Woolf Sails for Rome

The Rev. H. Gruber Woolf, formerly in charge of the American churches in Dresden and Munich, sailed Dec. 7th to assume his new post as priest in charge of St. Paul's, the American Church in Rome, Italy.

\* \* \*

#### Vestry Conferences in Diocese of Kentucky

The Rev. Eric Tasman of New Jersey and the Rev. Beverley M. Boyd of Virginia conducted sixteen successful vestry conferences in the diocese of Kentucky recently. . . . A successful clergy conference was conducted with Bishops Thomas, Ziegler and Clingman as leaders. . . . Week preceding the nation-wide broadcast of Bishop Tucker, a personal letter and a small folder written by Bishop Clingman was sent to every church family in the diocese. . . . Over one hundred were enrolled in the leadership training school for the Louisville area. . . . Plans are under way for a series of Noon-Day Lenten Services beginning Ash

Wednesday and running through Maunday Thursday in Christ Church Cathedral for the downtown people of Louisville.

\* \* \*

#### Scattered News of Interest

The eightieth birthday of Bishop Mann of Pittsburgh, was celebrated December 2 at a meeting of the clericus. The chairman was the Rev. Thomas J. Bigham who presented Bishop Mann a gift from the clergy. . . . The newly formed Schola Cantorum of Hobart and William Smith colleges made its first public appearance in Trinity Church, Geneva, December 15, when the choral group sang a Medieval Carol Candlelight service. Bishop Reinheimer of Rochester sponsored the new group. . . . The Rev. Charles F. Schilling, canon of the Cathedral of St. Philip and rector of the Church of Our



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Saviour, Atlanta, Georgia, since January 1935, has resigned to become rector of Trinity Church, St. Augustine, Florida. . . . Bishop Creighton spoke at the banquet celebrating the tenth anniversary of the establishment of St. Timothy's Mission, Detroit. The Rev. Francis B. Creamer spoke at the youth banquet. . . . Numerous declarations are being made within the church and in public life generally that the future of democracy depends upon religion. A direct and vigorous challenge to that thesis is presented in The Nation in a signed editorial entitled "Religion and Democracy" by Freda Kirchwey, editor and publisher. Highlights of the article follow: "Democracy may be Christian or Jewish, it may be pagan or agnostic. Democracy has nothing on earth to do with any particular faith. . . . Christianity may nourish democracy or dictatorship. . . . One can find Christians offering courageous support for every democratic effort; but one cannot find organized Christianity as a whole offering anything. . . . We learned long ago in this country that one of the best guaranties of democracy was a determination to keep church and state, religion and politics, out of each other's company. . . . The struggle we are engaged upon is not a struggle of Christianity against paganism or of religion against non-religion. It is a secular struggle to establish a society in which men and women shall be free."

\* \* \*

#### Church Mission Conference Set for February 3-5

Discussion of plans for the annual meeting of the National Council, Church Mission of Help, occupied much of the time of the meeting of the board of directors on December 9. It was decided that the annual meeting and the CMH biennial conference will be held in New York City, February 3-5, 1941. The session's program includes open meet-

ings devoted to the committee on personnel and the committee on problems related to unmarried parenthood and closed discussions treating defense plans and their effect on social agency programs. Acceptance by Mrs. A. F. Carpenter, Rome, New York, of the presidency of CMH in the diocese of Central New York was announced.

\* \* \*

#### Young Churchmen Meet In West Texas

Young people of the diocese of West Texas held their annual conference at the Advent, Brownsville, December 6-8, with about 125 present. Bishop Capers gave the welcoming address; the Rev. James T. Clements spoke on the subject of Spiritual Power, and a number of clergy were present to lead in group discussions.

\* \* \*

#### Dedicate a New Parish Hall

When the Camden-Woodbury convocation of the diocese of New Jersey met recently at Christ Church, Millville, the occasion marked the 80th anniversary of the founding of the parish, with the dedication of a new parish hall the big event of the day. The Rev. Fred P. Sutton of Westville was elected dean to fill out the unexpired term of the late A. Q. Bailey.

\* \* \*

#### Churches See Danger in Race Prejudice

Churchmen of this country must be ready for more vigilant action in curbing race prejudice in America if

the Christian doctrine of brotherhood is to be safeguarded here against the storm of intolerance and hate sweeping the world. That is the substance of a message just released by the Federal Council of Churches for the 19th annual observance of race relations Sunday, February 9, 1941. "Christian fellowship among the races is needed now in America, with a world at war, as at no other time in our history," states the message. "Every kind of race problem in the world is found in some form in the United States. Prejudice against the Jews has be-

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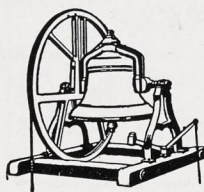


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come flagrant in America; our attitude toward Indians, Mexicans and Orientals has injured all of us and has not contributed to international understanding and goodwill. The statement declared Negro-white relations to be the worst problem, pointing out that in many communities Negroes are denied fellowship in the churches; are segregated in public places and conveyances, are denied equal educations or industrial opportunities, "and even in the present crisis they have not been given by the national government an equal opportunity to prepare for service in national defense."

#### PEACE COMMUNITY IS GOING TO THE PARAGUAYAN CHACO

(Continued from page 8)

most complete way possible. Such an order can only be realized in a life of common work and in the voluntary sharing of all things as an expression of genuine love to God as the creator and to one another as members of His creation. It is the order of peaceful and harmonious cooperation based on the experience of an inner unity of mind, heart and soul. The members of the Bruderhof communities feel that their contribution towards social and international need is expressed in a communal life. They realize clearly that unless men accept and live voluntarily in such a

new order of love, a catastrophe cannot be avoided. The wars which are being carried on in many countries, the slow starvation of the poor in all lands, are only the harvest we reap from the seeds of individual and collective selfishness. We cannot avoid the final results of sin unless we go back to its original cause. Therefore a complete turning away from all that is evil is demanded of us now. Such a "destruction of self," if it is real and radical, must lead to a positive life of brotherhood. It is like stepping over a threshold: by leaving an old world one enters into a new. The deep and unique joy which accompanies such a step, in spite of the great mental and ma-

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terial hardships, cannot be described but only experienced. Nevertheless, it is by no means an escape or entrance into a paradise. It is a real life, a life of continual and hard struggle with "self-hood" and against those powers which continuously attack the "Good." Yet it is this fight against an ever-present inward and outward opposition which gives community-pioneering its living and joyous character.

Since the third of September 1939, however, England has been at war, and it has been our experience that a living witness for peace in time of war is attacked from all sides. For a people at war with another people becomes inevitably intolerant of a community in their midst which, in daily living, demonstrated the fact that the two peoples can live together in a really brotherly way, and can actively love each other in the practical things of life. Soon the antagonism, hostile press campaign, hatred for aliens and for conscientious objectors and suspicion for "fifth column" resulted in a crippling economic boycott. This in spite of the fact that the communities have the confidence of the government itself. It has been therefore necessary in the last three months, for the communities to seek a new home where their witness for peace and brotherhood is welcome.

After long seeking and many disappointments the communities have now decided to immigrate, with the help of the Mennonite Central Committee, to the Gran Chaco in Paraguay where there are already between 2,000 and 3,000 pioneering Mennonites. These people have for 400 years shared the same conviction against bearing arms, and have themselves suffered persecution for this. We hope, however, that in a year or two it may become possible for a branch community to come to the U.S.A. where they would like to join the existing communities especially as we feel strongly urged to seek with people everywhere for a new brotherly order. For this reason a missionary group is remaining behind in England.

The uprooting from England and the immigration into Paraguay, involving a journey of some 7,500 miles mean inevitably a severe economic strain. The task which lies before us in the building up of a new community in the Chaco is a tremendous one, especially as we have so many children to care for. We are thankful for the help and service of the Mennonite Central Committee, which, however, must be limited because of their great task on behalf of the needy children in

Europe. It is clear that we stand in urgent need of considerable capital for the starting in the Chaco. It is therefore a joy when friends are able to give their support that this life and testimony may be continued. Funds are urgently needed for the following: Initial upkeep, transport, building material and equipment, agricultural machinery and tools, livestock, seed, sanitary precautions and drainage and water supply, in all a sum of approximately fifty

thousand dollars is needed immediately.

It is a great and wonderful thing, especially in this time of war and universal hatred, that still more men and women feel urged to give themselves wholly to such a life which is a living witness to peace amongst all nations and men. This witness for truth and love the Brotherhood is trying to give in this dark hour. They appeal to their friends to help to keep this light burning.

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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 10 A.M.

Fridays, 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;  
9:30 and 11 A.M., Church School; 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.

### Saint James Church

Rev. H. W. B. Donegan, D.D., Rector  
Madison Avenue at 71st Street  
New York City

8:00 A.M. Holy Communion  
9:15 A.M. Church School  
11:00 A.M. Morning Service and Sermon  
8:00 P.M. Choral Evensong and Sermon  
Wed. 8 A.M. and Thurs. 12 noon Holy  
Communion

### St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.  
Daily Services.

8:30 A.M. Holy Communion  
12:10 P.M. Noonday Service (except  
Saturdays)

Thursdays, 11 A.M. Holy Communion

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05,  
11 a.m.; 4:30 p.m.

Weekdays: 8:00 a.m. Holy Communion  
(7:00 on Wednesdays). 11:00 a.m. Holy  
Communion on Wednesdays and Holy Days.  
12:35 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.  
11:00 A.M.—Morning 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.

### Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

Where you will find a warm welcome  
and a helpful message.

Services at 8 & 9:45 A.M.

# For Christmas Gifts

Acceptable to Friends—Convenient for You



## Wishing You a Joyful Christmas

I hope that you will enjoy The Witness which you are to receive each week for the coming year, as much as I do.

(your name here)

SEND THE NAMES AND ADDRESSES OF FRIENDS WHOM YOU WOULD LIKE TO HAVE RECEIVE THE WITNESS AS A GIFT FROM YOU. THESE GIFT SUBSCRIPTIONS WILL BE ACCEPTED AT THE REDUCED RATE OF

**\$1.50 each**

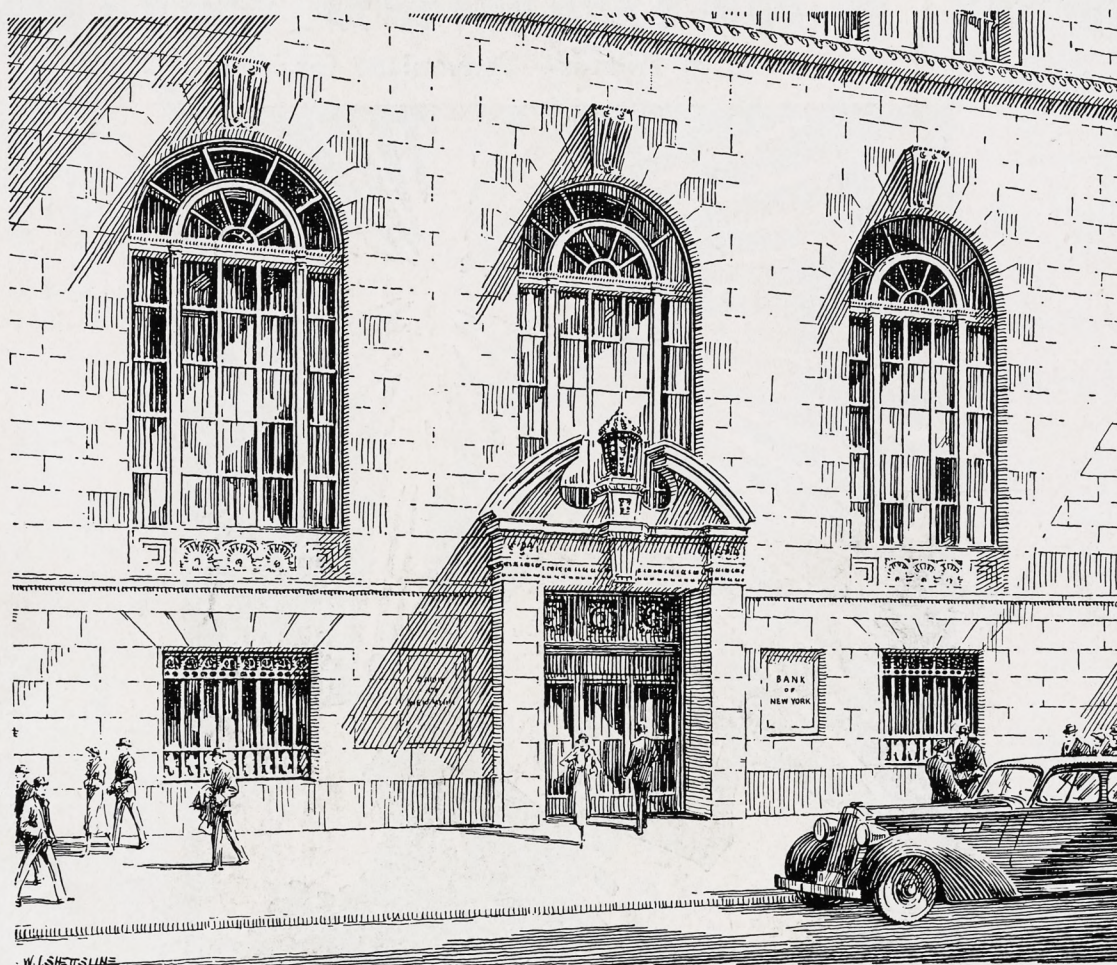
We will then send to each person for whom you subscribe a Christmas Card, pictured above, to reach them Christmas week, announcing the gift as from you.

*Send in Your List at Once*

## THE WITNESS

6140 COTTAGE GROVE AVENUE

CHICAGO



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New York's First Bank

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Personal Trusts Since 1830

**BANK OF NEW YORK**

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