

The **WITNESS**

CHICAGO, ILL., DECEMBER 20, 1934



CHRISTMAS, 1934

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THE WITNESS

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Love and Gladness

An Editorial by
BISHOP JOHNSON

AND the angel said unto them, "Fear not for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David, a Savior which is Christ, the Lord—and suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the Highest and on earth peace, good will toward men."

The whole world has responded to this appeal but there are those who question the truth of the record. They say there are no angels and, if there are, they cannot sing, and if they did men could not hear them. This whole story, they say, is the invention of some romancer who told it to St. Luke who was credulous enough to believe it and to put it into his Gospel.

But here again there are difficulties. The followers of Christ then as now, were humble people but the author of this story was a literary genius whose production has thrilled the world and captured the souls of millions. That such an artist should have existed among the Jews of Palestine in a time and place devoid of both romance and drama is inconceivable. The reader is caught in the horns of a dilemma. Shall he believe in the power of God to produce that which is supposedly the sole possession of man? Is God's power limited by the horizon of man's experience? Does man invent music or does he discover that which the Creator bestowed upon him? Is it true that "all things come of thee, O God, and of thine own have we given thee?" The answer is either, "I believe in the tender mercies of our God whereby the tender day spring from on high hath visited us," or "I believe that man is the sole author of his own talents and from no higher source can he derive inspiration." If there be a God who is the source of creation then He is not limited in method by the scope of man's experience.

There are few who deny that this mechanical world is the product of a creative intelligence but there are many who doubt whether God is the ruler of the personal world which is not limited to mechanical law. If one believes in a Heavenly Father, one can also believe in the celestial choir as a fitting prelude to the Messianic Gospel.

The dramatic setting of the birth of Christ is too magnificent and its subsequent implications too stupendous to attribute it to some unknown group of Hebrew artists, in the prosaic atmosphere of Palestine, who imposed their creation upon a credulous world. After all time is the test of truth. No fabrication can conceal its falsity under the gruelling criticism of nineteen centuries.

THE message of Christmas is like the notes of a violin which is in perfect tune. Its sweetness is certified to the trained ear but is lost upon the deaf. Moreover there is no logic which can alter the reaction. There are things which require proof for verification and there are other things which are immediately apprehended. The child is aware of love and joy and gladness long before he knows anything about logic.

When the Master said, "Except ye become as little children ye cannot enter the Kingdom of Heaven," He may have intended us to believe that the child's awareness is a better foundation for belief than is man's logic.

The soul of a child has many latent possibilities. He may develop one faculty and in so doing atrophy another. Darwin lamented that in the pursuit of science he lost the musical talent with which he had been originally endowed. Perhaps the soul is, like the soil, dependent upon the kind of seed sown and the kind of cultivation given for the nature of the harvest.

The cynic who has rejected his religious potentiality and has elected to devote his entire crop to fossils or statistics or economics is as incapable of appreciating the child world as the devout peasant is unable to comprehend the scholar. I have had the privilege of observing both fields of growth and I much prefer to live in the fields created by the apostles of love than to graze in those cultivated by the dispensers of doubt. I would rather associate with the shepherds of Bethlehem than with the social economists of Russia who have demonstrated that one does not have to be religious in order to be bigoted.

If it were true that the atmosphere of a Christian home at Christmas were a fool's paradise and the children the victims of a delusion, then I would prefer the

delusion to the prosaic processes of a purely scientific boarding house. Surround me with the spirit of Christmas and I will gladly forego the academic speculations of mechanistic philosophy.

If the choice were given me to live in a child-like world of love, joy and gladness, I would accept it as a blessed relief from the world of greed, lust and vanity which seems to be its antithesis.

Christmastide in my youth was a taste of paradise. I am sorry that I have outgrown it somewhat. Perhaps one grows old too soon.

THE angelic salutation was the product either of man's invention or God's benevolence. I do not believe that man's imagination can create an ideal situation which is more wonderful than God's creative genius. Testing the episode in its pragmatic results I would rather have been the author of Christmas than of Kant's Critique of Pure Reason. And I am inclined to confess that if I have failed to grow into the sphere of love, joy and gladness, it is probably due to my failure to cultivate the crop rather than to God's inability to furnish the seed.

Christmas seems to teach us that we have the capacity for great joy if we pursue the way that is pointed out. "Doubt not," said the angel, "for behold I bring you good tidings of great joy which shall be to all people." I prefer to believe in the light of subsequent events that this message was inspired by God, than to believe that it was invented by any artist in the schools of Palestine.

If the Man of Sorrows and of the cross could give us Christmas then I believe that we shall inherit joy and gladness in spite of pain and suffering. I am inclined to think that there is so little real joy because there is so little real sacrifice. The joyous St. Francis was the product of a Francis who was far from being a saint but found the way of becoming one in the voluntary sacrifices which he made.

Time has demonstrated that human selfishness does not result in joyous lives. It must be true that we enter our kingdom through the way we take out tribulations. All the saintly characters that I have known have come through courage and not through fear; through sacrifice and not through self indulgence.

The Home at Christmas

By

THOMAS J. LACEY

Rector of The Redeemer, Brooklyn

THE Gospel begins and ends with the Christian home.

At the outset we are introduced to the Holy Family. The devotional thought of the Church sees in father, mother and Child an image of the Trinity. The best illustration of the Godhead finds its source in the household. Thus our earthly homes reflect heavenly realities. Human relationships become the symbol of the divine. The interpretation of God comes to us through the relation of parent and child and we learn to think of Him as our Father. For this reason the picture of the Holy Family took hold on the imagination. The master painters sought to depict the scene. The Madonna and Child taxed the genius of a Titian, a Raphael, a Michael Angelo.

As the curtain falls on the life of Jesus He places His benediction on the home and in His dying moments makes provision for His mother. This has touched the heart of the world. It has written itself indelibly on the consciousness of Christendom. Thus does the Gospel enthrone the mother.

No power on earth equals the mother's love. It manifests itself deep down in the animal kingdom. The mother seal in the Arctic waters knows her little ones among a thousand, singles them out and brings them food. The mother tiger in the jungle is solicitous for her young. The mother swan on the lake rushes to defend her brood.

There is a touching scene in the drama of "Ben Hur," where the mother draws the family about her and cares not what disaster may be without if only her

home is spared. That is the spirit of mother, counting no sacrifice too great.

Who does not treasure words of encouragement and sympathy spoken by a mother now in Paradise? She taught infant lips to lisp the first prayer. She shared childhood griefs. She stood in the doorway to give her blessing to the lad who started for school and when the young man went forth to some distant city he carried a Bible with him—his mother's parting gift. Wherever he wandered her prayers followed him. A chaplain in the war remarked that the faith which men placed in their mother's prayers was most beautiful.

St. Luke reveals the instinct of true motherhood when he adds to his description of the childhood of Jesus the statement that "Mary kept all these things and pondered them in her heart." She treasured up the childish sayings of her boy just as a mother treasures baby's first word. I was visiting a home the other day and saw a "baby's book." There the mother chronicled each step in the progress of the child beginning with the baptism. The blessed Mary kept a baby's book in her heart.

No one understands the child as the mother does. St. John, describing the miracle at Cana, relates how Mary went quietly to the servants and charged them earnestly to give prompt heed to the requests of Jesus. "Whatsoever He saith unto you do it." She seemed to divine His purpose by intuition. She seemed to read His inmost intentions. While His program was not clear she was confident that her Son would solve

their difficulty. Nor was her proud confidence disappointed.

PIERRE LOTI in his "Romance of a Child," recalls a day when he lay sick in bed from some childish ailment. The door opened. "My mother came in smiling, bringing a bunch of hyacinths. Oh I can see her now as I saw her then in the doorway—the expression of her eyes, the sound of her voice, the details of her dress. She bent over me and kissed me. I wanted nothing more—not to cry, not to get up, not to go out. She was there. That was enough.

"I feel there is something in mother's face that death cannot touch. My love for my mother has been the only unchanging love of my life so free from every material tie that it almost gives me confidence in the one indestructible thing—the soul, and I think that when I have done playing my little part in the world I shall go to rest somewhere welcomed by mother, who has led the way and the smile of serene assurance she now wears will become a smile of triumphant knowledge."

The mother's influence is the most potent factor that pays on human life. We are surrounded by a cloud of witnesses. Hear Lincoln declare. "I owe everything I am to my mother."

Beecher lost his mother as a boy. All through his career he cherished the memory of her who left him when he was a tiny child. "From her," he says, "I received my love of the beautiful, from her my child-like faith in God, and if I speak what seems to some of you the rhapsody of woman it is because I had a mother. If I were to live a thousand years I could not express the least I owe to her."

Coolidge took the oath of office in a Vermont school house and went as his first act to stand for a moment at his mother's grave.

Andre's bones were laid to rest besides his mother's grave in obedience to a wish he once expressed.

"No matter where I may be found after death I wish to be buried alongside my mother."

There is a very significant passage in St. Paul where he traces the spiritual life history of Timothy. He analyzes the factors that entered into his character and singles out the elements of greater force. Is there any significance in the omission of the father? He refers to the faith of the grandmother and mother. Was it true in his day that men were sadly indifferent to the religious training of youth or was it a master stroke of the Apostle's pen to indicate the larger influence of the mother in moulding the spiritual environment of the child?

I WOULD address the mothers everywhere with a plea to uphold the highest standards of the home. The classic writer puts this sentiment on the lips of Ulysses: "Oh that I could see the smoke curling over my home in Ithaca, then death would overtake me happily." This is pre-eminently an American sentiment. Anglo-Saxons are lovers of the home. John Howard Payne amid the gaiety of the French capital turned fondly to a simple cottage at East Hampton and gave voice to words that struck a responsive chord in the popular heart, "Home, Sweet Home."

This nation owes a debt to the New England farm and the frontier cabin whence came the men that moulded the destinies of the republic. They struggled with long, rigorous winters. They were strangers to steam heat. They had no Carnegie libraries. They knew hardship and the very limitations developed latent resources. From homes simple, humble, meagerly furnished came men who had learned self-reliance, endurance, rugged virtue. Whittier's "Snow Bound" presents the old type of home and Longfellow looks fondly back to it in his "Golden Milestone."

As we approach the Christmas season the festival of the mother and the Babe, let me suggest three counsels of perfection. First let every head of a household look well to family worship. Religious education is primarily of the home where the mind of the child, like the sensitive film on the photographer's plate catches the impress of the slightest influence. Second in these days of financial stress and destitution we must see to it that families be kept together. It is well to direct our benevolence primarily to our own neighborhoods maintaining homes that are threatened with disintegration. Third let us mark the birth of the infant Jesus by a renewed interest in childhood realizing that as we bring brightness and cheer into the dreary lives of these little ones we are serving the Baby Boy of Bethlehem.

A Christmas Book Ramble

By

GARDINER M. DAY

BOOKS seem to fall like snow flakes at Christmas time and the reviewer, let alone the casual reader, has a difficult task simply keeping from getting lost in the storm. The book which I would single out as especially helpful to laymen interested in religion is *The Christian Fact and Modern Doubt* by Dr. George A. Buttrick (Scribner's \$2.50). With marvelously keen insights the author grapples with the skeptical thoughts that even the best of men find challenging their faith these days and simply and beautifully builds a modern Christian basis for a life of faith. The book which I would pick as among the most valuable for a Clergyman's reading list is the latest volume from the pen of the Brilliant Oberlin theologian Walter M. Horton, *Realistic Theology* (Harper \$2). Faced with the fact of the decline of liberal theology Horton here begins the construction of a new realistic theology for the modern age that nevertheless steers clear of both Barthianism and Buchmanism. In passing, it is interesting to note that this Congregational theologian finds himself in the closest accord with Dr. Daniel McGregor of our department of religious education in his view of the Church and especially commends Dr. McGregor's pamphlet *The Sacred Humanity* in the New Tracts for New Times series published by Morehouse at ten cents apiece.

Dr. R. J. Campbell, the Canon Residentiary of Chichester Cathedral has put all of us in his debt by writing a most interesting volume entitled *The Story of Christmas* (Macmillan \$3). It not only gives the

history of Christmas but contains collections of nativity plays, modern stories of Christmas, carols and verse.

How Christmas Came to the Sunday Schools by Katharine L. Richards (Dodd, Mead \$2) covers much the same ground in a very readable volume, despite a rather deceptive title.

Two works of special interest to clergymen are *The Apostolic Tradition of Hippolytus* (Macmillan \$2.25), translated by Dr. Easton of the General Seminary who also contributed a foreword, and *Jesus and the Word* by Dr. D. R. Bultmann and translated by Louis Smith and Erminie Huntress of Wellesley College (Scribners \$2). This is the first translation of Hippolytus into English by a competent scholar and as this work is the chief authority for our knowledge of the Church in the latter part of the second century, it will be read with unusual eagerness. Dr. Bultmann is one of the "crisis theologians" who have so stirred the theological waters in Germany since the war and his book is in distinct contrast to both the liberal view of the historic Jesus so prevalent in this country and the extreme eschatological view of Schweitzer.

We cite four volumes which will find an increasing circle of readers. *Ethics and Moral Tolerance* (Macmillan \$2.50) is a study in personal ethics dealing with the nature of goodness and the significance of conscience and attendant problems, by the noted philosopher Dr. A. K. Rogers, while *Christianity and Social Process* (Harper \$2) is a treatise in the field of social ethics and Christian morality by the Dean Emeritus of the Divinity School of the University of Chicago. Dr. Mathew's incisive writing is well known as is also his sociological approach and the chapters of this volume were delivered as the Barrows Lectures in India. Why it is that authors who write about St. Paul seldom come right out and say about whom they are writing I do not know. Perhaps they think a Saintly title will scare away readers. Surely not readers who know anything of the dynamic—I almost said unsaintly—personality of the First Missionary Apostle. At any rate, Dr. F. A. Spencer has added to such titles as *The Heresy of Antioch*, and *Brother Saul*, his interpretation of the Apostle and calls it *Beyond Damascus* (Harper \$3). It is scholarly and documented, but delightfully written and presents not merely a biography but like the modern biography a veritable history of the age.

The Reason for Living (Scribners \$2) is the name of a summary of his Christian philosophy of life by the Princeton Dean, Dr. R. R. Wicks, who, in an age when college chapel preachers are not feted, holds his popularity. Not a few reasons for this are evident in his writing. First, he knows the conflicts and the doubts of the modern student; second, he deals with them always with Christian simplicity and without piety; and finally he deals with them with a rare sense of humor. Workers with young people will find hints and helps galore on these pages.

Last year Basil Mathews penned *A Life of Jesus*, and while I did not get around to reading it many of my friends told me it was great and admonished me to do so. I have dipped with delight into this new life written especially for young people called *The Story*

of Jesus (Harper \$1.50). This is not by any means an abridged edition of the earlier book, but another written with his younger audience always in mind and he has done a good job. D. S. Merejkowski, the author of *The Romance of Leonardo Da Vinci*, has turned to the Lord of Life this time for his literary material and has produced *Jesus the Unknown* (Scribners \$2.75). Poetic and suggestive, we nevertheless find it too fantastic for our liking.

Virginia Seminary graduates will see one book double starred so far as they are concerned in this season's list and it is: *If a Man Die*, the last chapters from the pen of the late Professor W. Cosby Bell of the Seminary at Alexandria. The exquisitely beautiful foreword by Dr. W. Russell Bowie and the magnificently triumphant statement which Dr. Bell sent his students while at the very threshold of death's door are worth the price of the book and those who knew Bell know what the contents will be like (Scribners \$1.75).

A History of Religion (Morehouse \$3.50) by Dr. Herbert H. Gowen, Professor of Oriental Studies in the University of Washington, might be called an outline of religion after the manner of H. G. Wells so comprehensive is its scope. The author attempts to give the history of religion and all religions from the first dawn of consciousness up to the present time in less than 700 pages. He has done an admirable job and what is conspicuously notable about the book is that it is written, not from a synchronistic standpoint so characteristic of writers of such works as this but from the confessedly Christian point of view. Two New Tracts for New Times are the now famous address by Secretary Henry A. Wallace, *Statesmanship and Religion* and *Why Missions* by Edmund L. Souder (Morehouse \$.10). Morehouse also publishes *The Immortal Garland*, the story of 25 women saints briefly told by Georgina Home; an admirable little book on *The Episcopal Church* by Theodore St. Clair Will, the Rector of St. John's Church, Hampton, Virginia (in paper \$1); and a series of lectures by Dr. C. E. Osborne, the rector of Wallsend, on the various phases of the life and work of the parish priest, called: *The Christian Priest of Today* (\$1.25).

Among the children's books we have been quite entranced by a beautifully illustrated little book for small tots entitled: *For a Little Child Like Me* (Scribners \$1), by John Stirling and illustrated by Horace Knowles. It contains a life of Christ by letter, as A stands for Angel, B for Bethlehem (you know the kind you liked to read when you were that age), with some brief stories of Saints in similar style. In *Forty Missionary Stories* (Harper \$1.50) Margaret W. Eggleston has written the most useful collection of missionary stories that I have ever run across. They are told realistically and simply and omit the usual saccharine flavoring.

And now as we must sign off let us close by welcoming a brief biography of *Sadhu Sundar Singh* by C. F. Andrews (Harper \$2), and commending an even smaller volume in characteristic vein: *The Revolt Against Mechanism* by Dr. L. P. Jacks (Macmillan \$1).

Let's Know

By BISHOP WILSON

CRETE

TITUS was a protege of St. Paul's and was the first bishop of Crete. St. Paul wrote him a letter about his work, which we have in the New Testament as the Epistle to Titus. In it St. Paul quotes a current statement about the Cretans taken from a popular poet—"The Cretans are always liars, evil beasts, slow bellies."

The little island of Crete lies about eighty miles south of Greece in the Mediterranean Sea. It contains 4000 square miles, about one-sixth the size of the diocese of Eau Claire, and has about three hundred thousand inhabitants. It has had a vexed and troubled history.

Early Greek mythology made it the home of King Minos famous for its labyrinth in the center of which lived the Minotaur (bull of Minos). Every year in those mythological days seven young Greek men and seven young Greek women were sacrificed to the Minotaur. According to the old legend the hero Theseus slew the beast and ended the cruel sacrificial system.

Crete was called the island of cities since it contained from ninety to a hundred cities. The inhabitants were mostly Greeks, tho there were many Jews living there at the opening of the Christian era. They were a pugnacious people, fighting freely among themselves, and when they could not find enjoyable trouble at home, they hired out as mercenaries to fight elsewhere. In the first century before Christ they were in league with the Cilician pirates whom the Roman government set out to exterminate. In the course of this warfare Crete was subdued and conquered by the Roman Metellus in 67 B. C.

When Diocletian divided the Roman Empire about the year 300 A. D., Crete was assigned to the eastern jurisdiction, remaining part of the Eastern Empire until it was conquered in 823 A.D. by the Saracens. The new conquerors built the city of Candia which is still the capitol of the island—in fact Candia is often used as the name for the whole island. A century later the Greeks drove out the Moslems and repossessed the country. Then came the Crusades when for a time Latin rule was established over the East and in 1204 A.D. Crete was sold to the Venetians who held it for four centuries. In their last great campaign to conquer Christian Europe the Moslems re-took Crete in 1645 A.D. in spite of the historic defense of Candia. For 21 years the Christian defenders held the Turks off in one of the longest sieges on record. Frequent uprisings against Turkish rule occurred during the next two centuries until in 1896 the European powers intervened and gave Crete an autonomous standing under Turkish suzerainty. In 1910 a Cretan named Venezelos became premier of Greece and organized the Balkan League against Turkey. Two years later came another uprising in Crete which was the chief cause of the Balkan War when the Cretes fought side by side with the Greeks. In 1913, by the Treaty of Bucharest, Crete was united to Greece where it remains today.

Nobody knows just when Christianity was introduced into the island—very likely by St. Paul after his first imprisonment. It was a difficult field and the Apostle picked Titus to take charge of it because of his sturdy character. The Cretans were troublesome and unreliable. Their reputation was so bad that "to cretanize" meant to lie. Keep this in mind as you read the Epistle and give Titus a lot of credit for what he did.

Casual Comment

By

BERNARD IDDINGS BELL

HOW greatly has grown in men's minds the religious significance of Christmas during the past twenty years or so. I remember the holiday parties of the Sunday school when I was a lad. I recall chimney, built of boxes of candy, and Santa Clauses with wood beards and stomachs plainly made of padding, and tinsel-laden trees in plenty; but I remember little or no mention of a God Who for us men became a baby. Possibly Church schools of our own communion were better. Those that I attended were Methodist, to be sure. I have often wondered, since I grew up and read my Wesley, what he would have made of those Sunday schools, the successors of the ones he started. I think he would have mounted his old horse and ridden away, for he would have known that there was little room for him there, and not much for his Lord. I am told that Methodist Sunday schools are better now; but at least to this man's memory their Christmas was a pagan sort of thing.

Nowadays, however, even secular life recognizes, a little at least, the coming of the Christ-Child. Here in Providence windows blaze with candles placed to light the Mother and her Babe through the night. Even Jews follow the custom—and so, indeed, they should, for He Who comes is, humanly, a son of David. In the stores one may hear carols sung at noon. Even the vendors of picture postcards (who, except the makers of motion-pictures, are always trailing the public taste) have added here and there a picture of the little Lord and His gracious Mother.

Last night I attended the Christmas exercises at a rather famous school for girls. It is not a school connected in any way with a religious body. There was no St. Nick. There were no jingle bells. There was none of that robustious hysteria that used to characterize such doings. There was a fourteenth century mystery-play of shepherds and their search. There were four symbolic dance episodes very modern in decoration (which is the same thing, really, as very medieval). And then the school sang for us a part of Bach's Christmas oratorio, and the Grasmere carol, and an Austrian "Song of the Shepherds" full of a pleasant reverence), with a lovely obligato on flute and harp. The youngsters had a happiness in it all that was near tears—and near the heart of God, I am quite sure. O fortunate children, whose Christmas has as its centre the little Son of God.

LIST OF BOOKS RECOMMENDED FOR CHRISTMAS GIFTS

In addition to the books mentioned by Mr. Day in his article, the following books are recommended. Many of them have been reviewed in previous numbers, others soon will be.

The Story of the Bible by the Rev. W. Russell Bowie. Abingdon, \$3.00.

A Guide for Advent and Christmastide by the Rev. G. P. Trevelyan. Morehouse, \$1.

Preaching and the Mind of Today by Gaius Glenn Atkins, Round Table, \$2.00.

An Experiment in Autobiography by H. G. Wells. Macmillan, \$4.00.

The Religion of Mind and Body by John S. Bunting. Revell, \$1.35.

The Episcopal Church by Theodore St. Clair Will. Morehouse, \$1.50.

Efficiency Expert by Florence Converse (Poetry). John Day, \$2.50.

A History of Religion by Herbert H. Gowen, Morehouse, \$3.50.

When Jesus was Born by the Rev. W. Russell Bowie. Morehouse, 35c.

A Christian Year by George P. Hedley, Macmillan, \$2.00.

Gallybird by Sheila Kaye-Smith. Harpers, \$2.50.

The Secret of Victorious Living by Dr. Fosdick. Harpers, \$1.50.

Makers of Christianity by Shirley Jackson Case. Henry Holt, \$2.00.

The Revolt Against Mechanism by L. P. Jacks. Macmillan, \$1.00.

Form Criticism, translated from the German by Dean Grant. (A book any clergyman will appreciate). Willett, Clark, \$2.00.

Statesmanship and Religion by Henry A. Wallace. Round Table, \$2.00.

The Religious Faith of Great Men by Archer Wallace. Round Table, \$2.00.

Human Exploitation by Norman Thomas. Frederick A. Stokes, \$2.75.

A Child's Story of Jesus by Marion Ryan. Morehouse, 25c (Illustrated).

At Bethlehem's Inn by Rev. B. Z. Stambaugh. Morehouse, 50c.

Cushioned Pews by Irving P. Johnson. Witness Books, \$1.00.

Recollections by Bishop Vincent. Morehouse, \$2.00.

The Greatest Saint of France by Louis Foley. Morehouse, \$2.50 (Illustrated).

If a Man Die by W. Crosby Bell. Scribners, \$1.75.

Through Space and Time by Sir James Jeans. Macmillan, \$3.00.

The Face of Christ by C. C. Dobson. Morehouse, \$2.50 (Illustrated).

The Message of St. Francis of Assisi by Rev. H. F. B. Mackay. Morehouse, \$1.

The Life of Christ by Vaughan Srock. Henry Holt, \$2.00.

Insights into Modern Hinduism by Harvey De Witt Griswold. Henry Holt, \$2.00.

Christmas Traditions by W. M. Auld. Macmillan, \$1.75.

Christmas Tidings by W. M. Auld. Macmillan, \$1.50.

God, Man and Society by V. A. Demant. Morehouse, \$2.00.

Imagination and Religion by Lindsay Dewar. Morehouse, \$1.50.

Christianity and the Modern Chaos by W. G. Peck. Morehouse, \$1.00.

The Christian Way Out, a Symposium. Witness Books, 50c.

The Romance of the Book of Common Prayer, by Rev. Francis G. Burgess. Morehouse, \$1.50.

The Spirit of Christmas by Alick Bouquet. Longmans, \$1.50.

Vale by Dean Inge. Longmans, \$1.50.

Contemporary American Literature and Religion by H. E. Luccock. Willett, Clark, \$2.00.

The Way of Christ by James Thayer Addison. Houghton Mifflin, \$1.25.

Intolerance by Winfred E. Garrison. Round Table Press, \$2.50.

That Strange Man upon His Cross by Richard Roberts. Abingdon, \$1.50.

Christ and Evolution by George A. Barton. University of Pennsylvania Press, \$2.00.

The Story of the Church by Bishop Johnson. Witness Books, 50c.

Christ and the Third Wise Man by John Oxenham. Longmans, \$2.00.

A CAR FOR BISHOP McDOWELL

Bishop McDowell of Alabama sat in his window the other morning and saw roll up to the door a snappy sedan; a very up-to-date model. Out stepped a gentleman and handed him a note announcing the car as a gift from the people of the diocese. It seems that a month or so ago word was passed around that the Bishop could use a car, but there was no soliciting for funds; merely the treasurer's name was given, with the information that only small contributions were desired. The response was amazing, with most of the gifts less than a dollar. Now the Bishop has a shining new car, with license tags, insurance and everything, and what's more, a bundle of money totalling \$300 with which to buy gasoline and oil. The bishop ought to go far. The most startling thing about it all is how ten thousand people managed to keep the secret but keep it they did, for the Bishop was completely surprised.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Eyes that see little but snow and ice for many months of the year take special delight in warm colors. For that reason, Archdeacon Goodman at St. Thomas' Mission, Tigara, in Arctic Alaska, puts his Eskimo choir into scarlet cassocks. Christmas there begins with the carol service in the church on Christmas Eve at five, concluding with worship at the Manger and the giving out of Christmas cards. Last year a storm was blowing hard, and the congregation vanished in swirling clouds of snow as soon as they left the church. During the night the storm died down and by eleven next morning the church was filled again for the Christmas Eucharist. After this service, everyone adjourns to Browning Hall, the parish house, warm and bright and cosy. Last year they stayed until 3:35 the next morning—sixteen hours of entertainment! Great Feast, Christmas tree eight feet high, live Santa Claus, presents, games, dancing, coffee and tea, and last year, for the first time, a program, ending with a pageant of the Nativity. Archdeacon Goodman says it was an astonishing achievement, due to the zeal and energy of two new teachers who came to the government school a few months before.

* * *

Christmas in Liberia

The Old Testament contributes to the Christmas play at Holy Cross Mission in the Liberian hinterland. "Our Nativity play always begins with Adam and Eve," writes one of the missionaries. "They pluck two oranges from a bush, and in the end Adam grabs them both. This year we had Abraham and Isaac too. Isaac carried the firewood on his head, as every African boy does from the time he can walk. Abraham seizes and ties him, and raises a fearsome knife, when a black angel springs out from behind a tree to stop him. Another dark angel finds a charming little Mary spinning cotton at her mother's feet, twirling the spindle between her fingers, and sings his Ave to her. Bethlehem is an African village, full of people shouting and dancing and having a big time in the moonlight. Party after party arrive and ask the chief for lodgings, and he just succeeds in stowing them all away, not without a scuffle at one house, when Mary and Joseph arrive. Vainly the official messenger leads them about, insisting "chief has said" to give them a place. But every house is

packed. The last man points across the field to a miserable shelter of palm branches, open to the cold wind from the desert, and there the little Lord is born. He is black like his mother, and black shepherds and kings come to kneel before him.

* * *

Christmas in India

Christmas at Dornakal, India, starts with sunset of the day before, writes an English missionary in the S. P. G. Mission Field. The children of the mission compound, that is, all the youngsters belonging to the educated Indian Christians connected with the mission, assemble to start their search for the Christmas crib. Somewhere in the garden, they know, is a rocky mound with angels and shepherds perched on the summit and the Holy Family in a cave below, illuminated with countless little twinkling lights. Directly after this comes festal Evensong in church with many carols. Then bed for a few brief hours.

Long before 4:30 a. m. family parties carrying lanterns are wending their way to the church. The building is long and low with white-washed walls and dark beams and pillars, the pillars festooned with gay bunting and the whole ceiling hung with colored paper garlands, dear to Indian hearts, they say, which seems strange in a land of flowers.

The sanctuary blazes with candles, and the nave, down the women's side, is a brilliant mosaic with the colors of their festal saris and silk jackets. The service is a sung Eucharist preceded by matins, including a sermon and as many hymns as it is humanly possible to fit in, the voices being supported by cymbals, drums and violin. Gradually the dawn brightens and the candles wane; the birds begin their songs as the congregation sings the Gloria.

After breakfast there must be final preparation for a Christmas party for everyone, which fills the afternoon, with games, and a living Christmas tree. Later, the mission staff have English Evensong and then dinner at the Bishop's house. And "the day ends under the brilliant starlight of an Indian sky."

* * *

Christmas in Our Cities

Agencies of our Church, particularly in our great cities, are now as busy as beavers preparing to bring happiness to thousands of people during the Christmas season. In New York the City Mission Society, as usual, will have parties in their various centers for those who otherwise would have a very drab day in-



deed. The Seamen's Church Institute meanwhile will provide a happy Christmas for the sailors, not only at the great center at the lower end of Manhattan Island, but also at their numerous institutes throughout the country. In Chicago the daily ring of carols is already heard through the stockyards neighborhood, where it is the quaint custom at the House of Happiness, from Thanksgiving until Christmas, to have the children of the settlement sing carols on the street each day to remind people of the season. The Church Club of Chicago is sponsoring a party this evening at which a thousand needy children will be entertained. Cathedral Shelter, where the Rev. David E. Gibson carries on his great work, baskets are being prepared which will be distributed to several hundred families, and thousands of unemployed will be fed at the Shelter on Christmas Day. It is said that Canon Gibson plays Santa Claus to about 10,000 persons each Christmas. Then at Chase House another large group of needy families will be cared for. And so one might go on listing the innumerable places where the Church will bring happiness to the needy and destitute—in Detroit, in Cleveland, Philadelphia—in scores of American cities where the Church has a City Missions Society and other agencies caring for the underprivileged.

Famous Organist Visits Philadelphia

Sydney Nicholson, for many years organist at Westminster Abbey, is visiting in Philadelphia this week, giving lectures and leading conferences with clergy and organists of the city.

* * *

Death of Bishop Ferrando

Bishop Manuel Ferrando, suffragan bishop of Puerto Rico, died on December 12 at his home in New Jersey. Formerly a Roman Catholic and later of the Reformed Episcopal Church, he was consecrated a Bishop of our Church in 1923 at the Cathedral in New York and was made an assistant to Bishop Colmore.

* * *

Bethlehem Parish Celebrates

St. James, Eckley, diocese of Bethlehem, celebrated its 75th anniversary this fall. The rector, the Rev. J. R. Breckenridge, has one vestry for the three churches that he serves; in Eckley, Drifton and Freeland. The church in Freeland was practically rebuilt this summer, and at very little cost since the rector served as architect, foreman and worker also, along with the other men on the job.

* * *

Death Takes New York Rector

The Rev. H. Percy Silver, rector of the Incarnation, New York, former chaplain of West Point and thrice elected to Episcopates which he declined, died at his home at Bedford, New York on December 15th. A tribute to Dr. Silver, written by his intimate friend and associate, Bishop Johnson, will appear next week.

* * *

You Wouldn't Know Sandy Ridge

Sandy Ridge, back on the mountain from Thoms Creek, is no longer the underprivileged, backward community it once was, thanks to the very positive results obtained as an "agricultural missionary" by Capt. George Wiese, of Church Army, who has charge of Grace House, the mission on the Ridge. Coming from Wisconsin, Capt. Wiese not only brought a religious message to the inhabitants of Sandy Ridge, but also gave them instruction in raising corn, potatoes and alfalfa—crops which had never done well up there. He demonstrated that Sandy Ridge could produce 75 bushels of corn to the acre, whereas the highest guess of the citizens was 30 bushels. On one acre he helped them to grow 256 bushels of potatoes, whereas the year before they had raised only 80 bushels and the year before that

exactly none. Now they have between 1200 and 1500 bushels of U. S. No. 1 spuds ready for the market. As a result of Capt. Wiese's work on Sandy Ridge, there are fewer of its inhabitants on the relief rolls. Three years ago the relief agencies were caring for about 20 families; last year about 10; this year only 4—and not one family that participated in Capt. Wiese's work is among those on relief.

* * *

The United Thank Offering

The final United Thank Offering figure is slightly more than the first corrected total. The figure is \$789,561.13.

* * *

Bishop Freeman on Crime Suppression

Bishop Freeman of Washington pledged the support of the Church to the nation-wide efforts of the federal government in suppressing of crime in a statement read last Sunday at Washington Cathedral. The service was attended by Attorney General Homer S. Cummings, members of his staff and delegates to the national conference on crime, meeting in Washington. The statement was read by Canon Anson Stokes in the absence of Bishop Freeman.

* * *

A Statement by the Treasurer

Last week this paper carried an advertisement of the National Council stating that \$428,718 must be collected for the missionary work of the Church before the end of the year. The following explanation of that announcement follows, written by Lewis B. Franklin, treasurer of the National Council:

"The report is encouraging and demonstrates that the people of the Church, the treasurers of parishes and dioceses and their officials, have

worked earnestly to provide the money needed to support the missionary work of the Church. Early in the year the dioceses reported that they expected to pay to the National Council during the year the sum of \$1,269,832. Up to December 1st the Council had received \$841,114 leaving \$428,718 to be collected in December. These figures show that collections for the first eleven months of 1934 were 67 per cent of the amount expected for the full year. This is a far better record than that of 1933 when only 58 per cent of the yearly total had been paid by December 1st.

"An encouraging feature of the report is the fact that several dioceses which were able to report last January that they expected to pay only a small proportion of their quota have already reached and indeed exceeded the figure for the full year. Such over-payments are needed for two reasons. In the first place there are always some dioceses which in spite of determined efforts fail to collect the full amount due, and over-payments by other dioceses help to make good this deficiency. In the second place the budget of the National Council for 1934 was not balanced. At the beginning of the year the deficiency was estimated at more than \$500,000 but toward this deficiency there has been received through Everyman's Offering and other sources over \$250,000. This leaves a large deficiency for the year, and an over-payment of the entire amount which the dioceses notified the National Council to expect would help in reducing this deficiency.

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has reached tens of thousands with a compelling missionary message. Early reports of the Every Member Canvass are distinctly encouraging.



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The collection and payment of all amounts due for the year will provide a step toward establishing an advance in the missionary work of the Church in the coming year."

* * *

The Call to Action

The articles that appeared in THE WITNESS for November 29th and December 6th, written by the Rev. Richard McEvoy, have brought a large number of letters. They range, as might be expected, from "all poppycock" and "mere bunkum" to letters containing such phrases as "most encouraging and heart-warming" and "I am most grateful for those articles. If they can be acted upon the Church may yet find Her true place in present day society." However after reading them over rather careful it does not seem to me that we are justified in taking the space to print them. They all, without exception, either condemn the articles for their so-called radicalism or praise them for their boldness. None of them deal with the very definite proposals that were contained in Mr. McEvoy's last article. All of the letters, except those that condemn Mr. McEvoy for writing the articles and us for printing them, express impatience with affairs as they are at present and a desire to have the Church take a hand in the business. None of them however offer any suggestions that will help us answer that most bothersome question: "How?"

It may be that other letters will come presenting definite suggestions. Meanwhile I am disposed to agree with Mr. McEvoy that the first thing

needed is an intelligent and definite plan. I do not believe that the Church, officially, will ever start a movement bent on social regeneration. Million dollar budgets and anything I would call a movement looking toward a Christian social order do not go together, for the very adequate reason that too large a share of the cash for the budget is put up by those who have the cash because we have an un-Christian social order. So if the job is to be done it will be by individuals and unofficial groups who are willing to take the plunge, regardless of consequences to them-

selves. I am therefore disposed to start by acting on the first of Mr. McEvoy's suggestions—the calling together of a small group to see if an intelligent and definite plan can be worked out. If anything comes of it I will let you know. Meanwhile if you have anything to say, shoot it along—and many thanks to those of you who have already taken the trouble to write.

* * *

New Building for Kentucky Mission

Bishop Abbott of Lexington dedicated the new building of Christ

Hymnals and Prayer Books for Christmas

With the near approach of Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioners or by groups within the parish.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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Church Mission, Pikesville, Ky., on December 4th. The gothic church was made possible by a gift of \$4120 from the Auxiliary of New York and an additional \$2000 assumed by the local congregation. It is the fourth new church erected in the diocese during the last five years.

Death of Brooklyn Clergyman

The Rev. Henry Mesier, in charge of our church at Farmingdale, Long Island, died in St. John's Hospital, Brooklyn, on December 2nd. The funeral was held on the 5th and was attended by forty of the diocesan clergy and by Bishops Stires and Creighton.

Karl Barth on Trial

Professor Karl Barth, noted theologian of Bonn University goes on trial today, December 20th, for refusing to swear fealty to Adolph Hitler. The court is to decide whether or not he is to be expelled from his post at the university.

French Church in New Place of Worship

The French Church du Saint-Esprit, which began in 1628, has moved to 61st Street, New York City, where a memorial service was held last Sunday, sponsored by the Huguenot Society of America. The Rev. Arthur Adams, librarian of Trinity College, chaplain of the society, was the preacher.

Pennsylvania Rector Resigns

After a rectorship of ten years, Canon Richard A. Hatch has resigned at St. Luke's, Altoona, Pa. He is to go south to get over an illness but hopes to resume pastoral work in a few months.

New Home for Church Army

After being housed for nearly a decade in the old Church house on Lafayette Street, New York, Church Army moves next month to 14th Street, east of First Avenue. The new headquarters, loaned or given to them by Grace Church (our correspondent does not state which), is to be known as Carlile House and the service of dedication is to be held on January 14th, the 89th birthday of Prebendary Wilson Car-

lile, head of the English Church Army. Classes will be held here for the development of lay-witness, Bible study and personal religion, and after the first of March a guest room is to be available for the use of clergy visiting the city.

Ambassadors of Friendship

The Rev. Frederic Witmer, rector of Trinity Church, Jersey Shore, Pa., and vicar of Trinity, Renovo, has hit upon a novel idea that seems destined to bear fruit. In each of his parishes he has appointed a layman to be an "Ambassador of Friendship." His duty will be to arrange excursions from his own parish to the other, and to cement more firmly the relationship and increase the friendship between the two parishes.

New Rector Is Instituted

The Rev. Robert J. Sudlow was instituted rector of St. John's, Bellefonte, Pa., recently by Bishop Brown. The former rector, the Rev. Stuart F. Gast, now of Bloomsburg, preached.—The Young People's Fellowship of the diocese of Harrisburg recently held its semi-annual conference at Christ Church, Williamsport. Addresses were given by Canon Clifford W. French, Professor Lewis Theiss of the school of journalism of Buchnell, the Rev. H. St. Clair Hathaway, Canon Hiram Bennett and the Rev. Frederic Witmer.—The Rev. A. S. Twombly, formerly assistant at Brockton, Mass., has become the assistant to his father, the Rev. C. G. Twombly at St. James, Lancaster, Pa.—The Auxiliary of the diocese of Harrisburg held a well-attended meeting recently, with the high spot the missionary mass meeting at which the Rev. Charles Collett, head of the

speakers bureau at National headquarters and Bishop Brown were the speakers.—Bishop Thomas of Southern Brazil, Miss Margaret Teague, director of religious education in



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Maine, and Dean Whitney Hale of Buffalo were the leaders of regional conferences on missions held in the diocese.

* * *

Missionary Objective in New York

At a meeting held on December 10th at the synod house, New York, attended by most of the clergy and a large number of laymen of the diocese, the missionary objective of the diocese was set at \$400,000, to be divided equally between the national work and the work of the diocese. This is a marked increase over the giving this year.

* * *

C. L. I. D. Meeting in Baltimore

The Baltimore chapter of the Church League for Industrial Democracy holds a luncheon meeting today, with the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, as the chief speaker. Officers for next year are to be elected. —the Metropolitan Clergy Fellowship of New York, sponsored by the C. L. I. D., held a luncheon meeting on December 12th, attended by about thirty. Social action taken at General Convention was the topic discussed, with Mr. Melish leading off with an address.

* * *

New York Rector Resigns

The Rev. Lyman Powell, rector of St. Margaret's, New York City, has resigned and is to become rector-emeritus at the beginning of the year. Dr. and Mrs. Powell, after a winter in Florida, plan to spend most of next year in Russia. They are to go through the country, villages, towns and cities, to study child life, later attending the University of Moscow in order to check up on their impressions with the faculty and students there. Later they are to visit Finland, Denmark and Holland after which they are to return home to prepare a book on Child Life in Russia.

* * *

A Letter from the Presiding Bishop

The following communication has been received from Presiding Bishop Perry: "Inquiries, official and unofficial, have been addressed to me concerning the effect of resolutions adopted by General Convention with reference to the Book of Common Prayer. The questions concern particularly the removal of certain portions of the Book from pages on which they now appear to the back of the Book, there to be printed as an appendix: They concern also certain new material, viz., an index of Scriptural passages to be prepared and printed as part of the same appendix.

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The House of Deputies adopted the resolutions, having received from the Committee on the Prayer Book an opinion that the proposed change had "to do with the arrangement for binding only and not of revision of the Book of Common Prayer." With the resolution adopted in conformity with this opinion the House of Bishops concurred.

Without entering into the question whether the action taken was consistent or at variance with Article X of the Constitution, I would call attention to the fact that the resolutions remain inoperative. The portion of the Prayer Book affected by the first of them occupies a specified position in the Standard Book of Common Prayer. This Book under Canon 44 governs in all particulars, including order and arrangement, the contents of every edition which may be published.

When in 1928 General Convention authorized the printing of the revised, it was *Resolved*: "That the copy of the Standard Book of 1892, as revised by the action of General Conventions from 1913 to 1928, be and hereby is adopted as the text of the Standard Book of Common Prayer. Further *Resolved*: That the Commission on the Revision and Enrichment of the Prayer Book be authorized and empowered to proceed with the printing of the same."

"Revisions of the Prayer Book adopted by Convention are subject to such enabling act. They may be put into effect only by resolution of Convention, and in conformity to a Standard Book, the printing of which must be authorized by Convention. Until there shall have been adopted a resolution authorizing the printing of a Standard Book different in order and in content from the present Book, changes, although approved by General Convention, obviously cannot be incorporated in an edition of the Prayer Book published or used as of authority in this Church. Certification by the Custodian of the Book of Common Prayer may be given only to such editions as shall conform, in all respects, to the Standard Book thus authorized."

* * *

Young People Meet in Cleveland

The Young People's organization of the diocese of Ohio held a convention in Cleveland on November 30th, with close to 500 present. The leading speaker at the banquet was Bishop Rogers who had things to say on the subject of youth. "Youth is the demonstration of the futility of a materialistic philosophy. Youth has no strivings, yearnings, passions for achievements. It is thoroughly unequipped for work in spite of all its fine training. I should say that youth

is not frank or realistic or courageous. It is clever, facetious, imprudent, subtle, selfish, full of camouflage and evasion. Much of this is because youth is city bred, it belongs to the city herd. It is a most apt pupil of an effete and prosperous society, where it has learned the vices but few of the virtues. It prefers to learn of life through its pals rather than through its peers."

"Yet I believe in youth, not because it is youth, but because it is life. The very biological basis of our existence life is and goes on. I believe in youth because it represents abundant life and may be so full of all good things, growing better and better every way as time goes on. I believe in youth because of a purposeful life and the unlimited op-

portunities for youth in discovering great and noble purposes for living."

* * *

Unemployed Meet in Baltimore Parish

An open forum meeting on the subject of unemployment and relief was held on a recent Sunday at St. Mary's, Baltimore, sponsored by the rector of the parish, the Rev. W. Owings Stone, who invited the leaders of the unemployed organization of the city, the Peoples Unemployed League, to take charge.

* * *

Pulpits Exchanged in Wilksburg

Sunday morning, December 9th, marked the twelfth annual exchange of pulpits, for the Wilksburg, Pa.,

Services of Leading Churches

The Cathedral of St. John

the Divine
Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

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

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

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector Emeritus

Rev. H. Percy Silver, S.T.D.
Rev. George A. Robertshaw
Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street

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

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services

8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.
Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Council of Churches, comprising twenty in number. In it is included St. Stephen's Church, for the rector, the Rev. William Porkess, initiated this plan twelve years ago. This exchange has done much to establish a remarkable fellowship between all the Churches of the well known Church-going community of Wilkinsburg. The exchange is directed by a committee of three laymen.

* * *

Memorial to Dr. Kinkaid

The Rev. Frederic S. Fleming, rector of Trinity parish, New York, dedicated a monument erected to the memory of the Rev. William S. Kinkaid, on December 3rd. Dr. Kinkaid served Trinity for fifteen years, being priest in charge of Old Trinity at the time of his death.

* * *

A Man with Office Hours

I met that great evangelist, the Rev. J. J. D. (Daddy) Hall, the other day on the streets of New York. He was talking vigorously to a young man on the subject of cigarette smoking. I butted into the conversation only long enough to say hello and to take from Daddy's hand one of the card messages which he distributes in such quantities at the meeting which he conducts on the street corner each noon in the financial district. The thing that impressed me most about the card was the announcement of his office hours, neatly printed at the bottom: "Office hours, 6 A.M. till 11:59 P.M. Other times by appointment." Seventy years old is this priest of the Church but certainly there is no suggestion of retirement in that announcement.

* * *

Provincial Young People's Organization

The province of the mid-west has launched a provincial young people's organization as a result of a conference held at Brent House, Chicago, December 1 and 2, and attended by representatives from all of the dioceses in the provinces. The speakers were Bishop Gray of Northern Indiana, who called the conference, Dean Frederick Grant of the Seabury-Western Seminary and Dean Maurice Clarke of Marquette, Michigan.

* * *

Gifts of Christ to Modern World

The Gifts of Christ to the modern world is to be the subject of the 1935 Lenten offering material. A half dozen stories are told, dealing with release from superstitious fear, healing, international friendship, education, race relation, and industrial relations.

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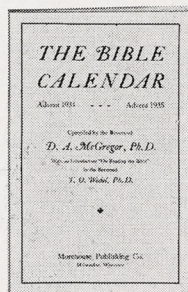
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Some of the authors whose poems are included are: Marguerite Wilkinson, T. S. Jones, Jr., John Rathbone Oliver, Howard Chandler Robbins, Jay G. Sigmund, James DeWolf Perry, Agnes Kendrick Gray, and G. A. Studdert-Kennedy.

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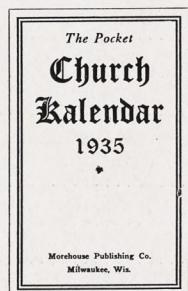
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