

The **WITNESS**

CHICAGO, ILL., DECEMBER 19, 1935



THE VISIT OF THE WISE MEN

SCHOOLS

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

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

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

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

WILLIAM SMITH COLLEGE FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address

FAYE HUNTINGTON KLYVER, Ph.D., Dean

Berkeley Divinity School

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

TRINITY COLLEGE

Hartford, Conn.

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

FORK UNION

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

Virginia Episcopal School Lynchburg, Virginia

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

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

CLERGY NOTES

ACKERSON, Arthur McK., formerly at Chapel of Incarnation, New York, to be rector of the Church of the Ascension, West Park, N. Y.

APPLEYARD, Edwin S., formerly at 833 S. Main St., now at 1307 N. Wisconsin St., Racine, Wis.

ASELFORD, Richard, formerly vicar of the Church of the Redeemer, Morristown, N. J., is rector of Grace Church, Woodside, Md. Address: Silver Spring, Md.

CRAWFORD, Donald W., formerly assistant at St. Paul's, Kenwood, Chicago, is rector of Trinity Church, Detroit. Effective December 15.

DRAPER, W. Curtis, Jr., is rector of Port Tobacco Parish, La Plata, Md.

GARRETT, A. R. E., formerly in charge of St. Hilda's, River Rouge, Mich., is rector of Christ Church, Flint, Mich.

GEE, Edgar F., has resigned as rector of St. Peter's, Oakland, Calif., which he founded. GROTON, E. L., formerly in charge of St. Mary's, Waterville, Dousman, Wis., is curate at St. Matthew's, Kenosha, Wis. Address: 704 59th St.

HALLOCK, Donald H. V., formerly in charge of St. James', West Bend, Wis., is in charge of Trinity, Platteville, Wis. Address: 312 Market St.

HARP, Reno S., Jr., formerly rector of Christ Church, West River, Md., is rector of Trinity, Takoma, Washington, D. C. Address: 7003 Piney Branch Road, Washington, D. C.

HENSHAW, Edgar W., now in Hawaii, to be missionary in charge of a field in the district of Arizona, with headquarters in Salome.

HIGGINS, George V., is curate at St. Andrew's, Youngstown, Ohio, and in charge there during absence of I. Frederic Jones, rector, as C. C. C. chaplain at Harlan, Ky., for six months.

HUBON, Charles W., formerly rector of St. James', Derby, Conn., to be rector of St. Mary's, Brooklyn, N. Y., effective January 15th. Address: 230 Classon Ave.

JUDGE, Arthur H., rector emeritus of the Church of St. Matthew and St. Timothy, New York, is in charge of the Church of the Resurrection, New York.

MACON, Clifton, is locum tenens at St. John's, Charleston, W. Va., pending election of new rector.

OLTON, Robert M., formerly vicar of the Church of the Advent, Bloomfield, N. J., is rector of St. John's, Dover, and St. Peter's, Mountain Lakes, N. J.

PECKHAM, John L., is rector of St. Stephen's, and in charge of the Redeemer, Niagara Falls, N. Y. Address: 121 58th St.

ROSSMAESSLER, Edwin O., formerly curate at St. Matthew's, Kenosha, Wis., is rector of St. Mark's, Waupaca, Wis.

ROUNTREE, J. R., formerly rector of Grace Church, Glendora, Calif., is in charge of Emmanuel, Farmville, and St. Barnabas', Snow Hill, N. C. Address: Box 328, Kingston, N. C.

WINDHAM, T. J., has resigned as associate minister of Trinity, Houston, Tex., to retire.

WITNESS GAME

The following group of questions, based on the church school lessons, "Heroes of the Faith," published by George W. Jacobs & Company, was submitted by Miss Elizabeth Brushfield, Madison, Indiana.

1. After the death of St. Paul and St. Peter, the leader of the Church at Ephesus was:

St. James; Bishop Irenaeus; St. John; Augustine.

2. The missionary who lived on the Isle of Iona and did much toward christianizing northern England was:

St. Patrick; St. Columba; Augustine; St. Polycarp.

3. The first great missionary from the church at Rome who worked in England was:

Irenaeus; Wycliffe; St. Alban; Augustine.

4. The man under whose influence the Celtic and Roman missions in England were united into an English Church was:

Theodore of Tarsus; St. Columba; St. Oswald; St. Patrick.

5. The hero known as the "forerunner of the Reformation and friend of the common man" was:

Tyndale; Coverdale; Wycliffe; St. Alban.

6. The leader of the English Church at the time of the break with Rome, who issued the first English Prayer Book was:

Archbishop Crammer; Archbishop Laud; Theodore of Tarsus; Tyndale.

SCHOOLS

SAINT MARY'S HALL

Protestant Episcopal. 69th year. Junior and Senior High School. Accredited college preparation and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and out-of-door sports. Catalog. Miss Katharine Caley, A. B., Box W, Faribault, Minn.

SHATTUCK » SCHOOL «

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 74th year.

Address the Rector,
Shattuck School, Faribault, Minn.

CENTRAL UNIVERSITY estab. 1896 has enabled hundreds of ministers to complete their college work. Home Study courses in Religion, Philosophy, English, Social Science, etc. Reasonable fees. Address CENTRAL UNIVERSITY, dept. S, Irvington, Indianapolis, Ind.

KEMPER HALL Kenosha, Wis.

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interest by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address The SISTERS OF ST. MARY, Box 25-R, Kenosha, Wisconsin.

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precantor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESS

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

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

Stuart Hall

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

Editor
IRVING P. JOHNSON

Managing Editor
WILLIAM B. SPOFFORD

Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

FRANK E. WILSON

JAMES P. DEWOLFE

ROBERT P. KREITLER

Vol. XX. No. 14.

DECEMBER 19, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

Christmas for Christians

By

BISHOP WILSON

CHRISTMAS is for Christ. The only reason for its existence is to furnish an opportunity to Christians to observe the festival of His Nativity. Let us hope that Churchmen and Churchwomen, including the children, will not forget this.

We present gifts to one another on this holy day as

am glad to add that the character of Christmas cards does seem to be improving but there is much still to be desired.

Then there are all the accompaniments of the modern Christmas—parties, big dinners, colored lights, and a thoroughly secularized Santa Claus for whom equivocal

excuses have to be made to inquiring children. In all of these superficial adornments Christ is in danger of being lost or at least obscured. For my part I have no objection whatever to all the color and merriment we can pack into the joyful recognition of the Birthday of our Savior. But I want Christ to have His proper place in His own festival. The center of Christmas should be the altar where Christian people come to pay their homage to Him who was born into the world "for us men and for our salvation." Let us remember that Santa Claus is only a variation of St. Nicholas, a Christian bishop, who represents the love of God for His people. Evergreens are symbols of the eternal life opened to us by the incarnation of our Blessed Lord.

The lights speak to us of the il-

luminating entrance of Christ into a world of shadows. Holly, with its red berries in the green leaves, reminds us of the blood of the martyrs through whose sacrificial lives we become heirs of the eternal Gospel. Banquets illustrate the Table of the Lord and our social parties tell the story of God's great Family in which we learn to love one another.

Keep Christ in His Christmas. Surround Him with all the accessories you please but give Him the pre-eminent honor which is His due. Your Christmas will be just as merry by being what it ought to be.

Bethlehem's Babe

A BABE was born in Bethlehem many years ago. His parents were poor and He had no unusual advantages. He raised no army, He conquered no kingdom, He owned no real estate, and He had no bank account. Neither did He write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and obedience to the doctrines He inculcated, and He has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject His authority, to be the noblest and purest that ever have been uttered, and no man has been able to pick a flaw in His character. What will you do with Jesus who is called Christ?

Christmas
Gift

SUBSCRIPTION
Order
Form

appropriate atmosphere of the Advent season until the edge of our appreciation has been dulled when the Day itself arrives.

Also there is the enormous popularity of Christmas cards. Millions of them travel over the country through the mails bearing greetings of the season. This would be a highly commendable practice if the greetings really represented the spirit of the Christ Child. But a huge number of them contain merely pictures of nearly everything from the Washington Monument to a half-frozen landscape and convey a How-do-you-do legend which would be just as appropriate for a Mohammedan as for a Christian. I

Editor
IRVING P. JOHNSON

Managing Editor
WILLIAM B. SPOFFORD

Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

FRANK E. WILSON

JAMES P. DEWOLFE

ROBERT P. KREITLER

Vol. XX. No. 14.

DECEMBER 19, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

Christmas for Christians

By

BISHOP WILSON

CHRISTMAS is for Christ. The only reason for its existence is to furnish an opportunity to Christians to observe the festival of His Nativity. Let us hope that Churchmen and Churchwomen, including the children, will not forget this.

We present gifts to one another on this holy day as symbols of the Great Gift which God made to us in the incarnation of our Lord. In a machine age, however, gifts are made in factories and sold to a generous public through the intricate commercial organization of our day. Business finds it profitable to exploit Christmas and many a child grows up with his acquisitive instincts sharpened and very little comprehension of the true reason for Christmas rejoicing. Our carefully developed Church Year provides four weeks of Advent in preparation for the festivities of the Feast of the Nativity but commercial interests have intruded with all manner of pre-Christmas decorations and we listen to Christmas carols in the inappropriate atmosphere of the Advent season until the edge of our appreciation has been dulled when the Day itself arrives.

Also there is the enormous popularity of Christmas cards. Millions of them travel over the country through the mails bearing greetings of the season. This would be a highly commendable practice if the greetings really represented the spirit of the Christ Child. But a huge number of them contain merely pictures of nearly everything from the Washington Monument to a half-frozen landscape and convey a How-do-you-do legend which would be just as appropriate for a Mohammedan as for a Christian. I

am glad to add that the character of Christmas cards does seem to be improving but there is much still to be desired.

Then there are all the accompaniments of the modern Christmas—parties, big dinners, colored lights, and a thoroughly secularized Santa Claus for whom equivocal

excuses have to be made to inquiring children. In all of these superficial adornments Christ is in danger of being lost or at least obscured. For my part I have no objection whatever to all the color and merriment we can pack into the joyful recognition of the Birthday of our Savior. But I want Christ to have His proper place in His own festival. The center of Christmas should be the altar where Christian people come to pay their homage to Him who was born into the world "for us men and for our salvation." Let us remember that Santa Claus is only a variation of St. Nicholas, a Christian bishop, who represents the love of God for His people. Evergreens are symbols of the eternal life opened to us by the incarnation of our Blessed Lord.

The lights speak to us of the illuminating entrance of Christ into a world of shadows. Holly, with its red berries in the green leaves, reminds us of the blood of the martyrs through whose sacrificial lives we become heirs of the eternal Gospel. Banquets illustrate the Table of the Lord and our social parties tell the story of God's great Family in which we learn to love one another.

Keep Christ in His Christmas. Surround Him with all the accessories you please but give Him the pre-eminent honor which is His due. Your Christmas will be just as merry by being what it ought to be.

Bethlehem's Babe

A BABE was born in Bethlehem many years ago. His parents were poor and He had no unusual advantages. He raised no army, He conquered no kingdom, He owned no real estate, and He had no bank account. Neither did He write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and obedience to the doctrines He inculcated, and He has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject His authority, to be the noblest and purest that ever have been uttered, and no man has been able to pick a flaw in His character. What will you do with Jesus who is called Christ?

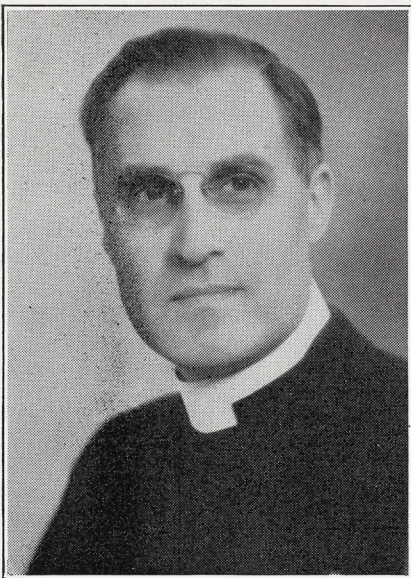
Peace on Earth

By

FREDERICK C. GRANT

Dean of Seabury-Western Theological Seminary

THE theme is one upon which members of all the great religious groups are agreed—Protestants, Roman Catholics, Eastern Orthodox, Jews, and representatives of the old religions of Eastern Asia. His



DEAN GRANT

Holiness, Pope Pius XI, the head of the great Roman Communion, has recently pleaded for world-peace, in a widely-quoted public utterance, and has pointed out the necessity of establishing and maintaining justice as its indispensable condition. As for Judaism, its message has been briefly and clearly summed up in the motto:

"Israel's mission is peace." One and all, we seem to be agreed that war is brutal, wasteful, stupid, and futile. It represents a step backward, not forward, in the slow ascent of man toward civilization. It wastes far more than it gains, even for the victors. It appeals to the baser element in men, and releases passions that only wreck and degrade human life. It sets the brute, the animal, above the civilized and humane in men. And as a further matter of experience, and of human history generally, war solves fewer problems than it creates. After the carnage has ended, the survivors have to set about solving their problems, rationally and cooperatively, almost as if there had been no appeal to arms—save that it is now with the colossal further disadvantage of countless deaths, the crushing burden of debt, and—for some—discouragement and defeat. One would think the world might have learned all this, at least in the last Great War, if not before, and that the old adage would hold good: "The burnt child avoids the fire." On the contrary, the nations—some of them, at least—seem unable either to learn anything from past experience, or to forget past animosities. And so our world finds itself at this Christmastide, twenty-one years after the outbreak of the Great War, more or less in the same situation, and faced with much the same threat of universal disaster, as in 1914.

LET us take up the challenge to offer something practical. In the first place, the Church—i.e. the churches—ought to cure their own disunity as quickly as possible. We look back four or five hundred years, and we can easily trace the growing disunity and dissension within Western Christendom. Our historians have traced it for us, and have pointed out how the rise of modern nationalism has reacted upon Christianity, separate nations first demanding separate national churches, then economic factors contributing further cleavages, freedom of thought demanding expression in independent religious groups, and finally individual liberty doing away with every vestige of social authority or restraint, in religion. From this point of view, the history of the past four centuries looks like a gradual disintegration of Christianity. No wonder if critics, unfamiliar with the inner spirit of our religion, have assumed this was proof that it had run its course!

The practical problems of the present cannot be adequately solved, they cannot even be seriously helped, if religious disunity is to continue, and increase. A divided Church cannot do much for a divided society. The taunt will surely be flung at it—and in this case justly—"Physician, heal thyself!" How can men take seriously on the subject of political unity the advice of an institution—the Christian Church—which itself illustrates utter disunity, sectarian rivalry, mutual antagonism, bigotry, intolerance, exclusiveness? I do not say this is an entirely fair view of the Church; but it is what a good many persons think of the Church; and the truth is bad enough, even though it does not go quite this far.

The old issues, upon which the Church divided in the sixteenth century and later, are either dead or dying, at the present time. The battle-front has moved on beyond those ruined trenches, battered walls, and shell-pits. The real struggle today is not between Catholicism and Protestantism, or between various sects of Protestantism, or between us Christians and our Jewish brethren; it is between Theism and Atheism, Idealism and Materialism; between believing in God and the human soul and denying both; between believing that man was made in the divine image and for an eternal destiny, and believing that man was made of mud, to die at last like a rat or a sand-fly, rot, and pass into nothingness.

For all these reasons, then, and more; but chiefly, now, for these reasons, the Church should not delay reorganizing its front, conserving its gains, reuniting its scattered forces, and pressing forward as one body. The futility of past disunity and rivalry; the impossibility of one group absorbing—or annihilating—all others; the pressure of present need, of society gen-

erally and of the world as a whole; the overwhelming dangers of the new crisis in religion and morals—all these bring home to us with added force the ringing demand: *Unite, or be conquered!* United, we may hope to stand; divided, we shall surely go down to defeat.

The real unity of the world, like the unity of any nation, is and must be *spiritual*—that is to say, rooted in religion, morals, and culture—rather than political, economic, or even racial. There are no “pure-blooded” races or nations anywhere, in spite of the views of certain political leaders in present-day Europe. All the earth’s populations are mixed, and apparently always have been mixed, from before the dawn of history. What religion can bring to mankind is unity of heart and mind, the will to brotherhood, the will to peace, which is something that must in the end prove a stronger safeguard than armies or navies or aircraft or diplomatic agreements or economic sanctions. Religion is essentially supernatural, as it is in origin supernatural. Hence if really set free to do its work, Christianity would prove to be once more—as it was once before, long ago—the strongest international force, working toward unity, in our western world. Pray God we in our generation may do something to remove the barriers and set it free!

IN THE second place, the Church needs to balance up its message of individual salvation, its concern for “the individual in his solitariness,” with the message of social salvation, of social welfare. As the Roman Pontiff has recently said, “Peace must be found through Justice.” Peace without justice is no peace, but only repression. Justice without peace as its consequence is scarcely full justice. The two must go together.

We are beginning to see now that the Christian character cannot truly be realized in isolation. It grows in contact with others. It is no cloistered piety—for the true piety of the cloister comes as the crown and summit of the social virtues. A saint cannot be a bad neighbor: he has to begin the pathway of perfection by being in right relations with his fellows, and then out of that grows the supreme, the supernatural virtues crowning the natural.

What we should set before ourselves, as a Christian Church, is nothing less than the transformation of human society, the complete remotivation of human effort. And the truth is, nature and grace, the world and God, are not in conflict, save in so far as man’s unruly will creates conflict. We are not dualists, or Manicheans, but Christians and theists. We believe this is God’s world, and that, as the Hebrew Scriptures say, God saw it and called it good. Therefore the good in it is meant to lead on to still more good, as divine grace smooths out the errors and entanglements produced by human passion, and leads men to unity within the realm of the one God and Father of us all.

And yet the individual must be transformed first: This is the truth our friends have on their side who say, Let the Church keep out of politics, and economics, and social reform, and tend to its own business.—All right! But let’s not forget that the individual is to be transformed *in the direction* of the wel-

fare of all mankind. True, it is “out of the heart of man” that there proceed both his goodness and his badness, his virtue and his vice. So let us pay attention to that. But let us not forget that the moment we begin talking about virtue—or the higher quality of life we hope to produce—or the noblest expressions of that inner heart of man—we must talk in terms that are of meaning for society: “love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control” are meaningless except in association with our fellows. When Jesus summarized the Jewish Law, he said, “Thou shalt love the Lord thy God . . . and thy neighbor as thyself.” In the prayer he taught, we say, “Thy Kingdom come, thy will be done on earth as it is in heaven.”

The Church does not need to choose between devoting itself exclusively to the cultivation of individual piety, or to the spread of social reform, as if they were alternatives. You cannot have one without the other. The Church is concerned with human welfare in *every* relation: with the individual in his private approach to God, and in his personal relations with his fellows; and at the same time with the welfare of all mankind. I will close with a penetrating observation of a contemporary sociologist: “It is not so necessary to change human nature in order to reconstruct the economic order, as it is to change the economic order in order to discover that human nature is not what it seems.” (Jerome Davis, *Capitalism and Its Culture*.)

At the least, the two go hand in hand; and if the Church is to fulfil its whole task, it must take account of the conditions under which its children live, as well as the motives and aims by which they are to live, as citizens of this present world and at the same time members of Christ, children of God, and citizens of the Kingdom of heaven.

Talking It Over

By

WILLIAM B. SPOFFORD

A NUMBER of Massachusetts boys of good American stock have refused to pledge allegiance to the flag, causing much to-do. Among other things it prompted an excellent article from Robert Quillen, syndicated in newspapers throughout the United States, reminding his readers that the flag “isn’t a mere piece of striped cloth with a cluster of stars in one corner.” He says that it stands for the spirit of America and goes on to say what that spirit is. “It stands for freedom—for the right of every decent individual to do as he pleases, without fear of lurking spies or brutal police. It stands for the right to say what you please, within the bounds of decent taste, without dread of a heartless and tyrannical government. It stands for the pledge that you will not be killed or tortured in prison and beaten and shamed on the street or deprived of all human rights if you happen to belong to a minority. It stands for the promise that police shall not break into your house or keep

you in prison without fair and public process of law. It stands for the pledge that you and yours will be treated as human beings worthy of respect and not as chattels or work animals. It stands for the assurance that everybody will have a fair chance to earn what he is worth; for the right to get a free education; for a land where the poor hold their heads high; for comfort and abundance and safety; for fair play and sympathy for the underdog and hatred of all corruption."

THREE HUNDRED people were arrested and roughly handled recently in Chicago for demonstrating against Italy's war on Ethiopia. The commissioner of police declared that no meetings were to be allowed in Chicago where anything was to be said with which he and his associates in the city's administration disagreed. . . . Govan Ward was lynched this summer in North Carolina. The National Association for the Advancement of Colored People sent to the governor the names of nine people involved in this lawlessness. So far nothing has been done about it. Govan Ward, incidentally, was *not* accused of attacking a woman, the usual justification for the crime of lynching. . . . Hugh Johnson, who ought to know, says that one third of the people of this country are today depending upon relief to live. *The Survey*, national magazine, after a study of 6,000 cases, affirm that 99.3% of the unemployed are looking for a chance to earn a living but can find nothing to do. . . . Relief authorities in New York City have issued a statement that one-sixth of those on relief are unfit for employment because of malnutrition. The New York Association for the Improvement of the Poor declares that there has been an 83% increase in illness during the past two years, attributable to unemployment. . . . Six men, arrested in Tampa, Florida, were bundled into automobiles, driven out of the city, beaten, tarred and feathered. Those doing the job are said to have worn the uniforms of the city's police. One of the men died in a hospital on December 10th as a result of the beating he received. Another probably will die. Their "crime" was an effort to organize the unemployed. None were communists but members of a union that is affiliated with the American Federation of Labor. . . . We have the greatest educational system in the world, yet thousands of children are deprived of education because they have nothing to eat or wear. Schools by the thousands have been closed since there is not the money to operate them. What's more, social workers inform us that there are 250,000 babies born each year into families on public relief. . . . Women workers receive wages that are 41% less than that paid men for the same work, according to Dr. L. A. Emerson of the New York Y.M.C.A. . . . Fascist organizations in the United States have used the mails to threaten violence to those who have expressed opposition to the participation of the United States in the Olympic Games. Among those to receive just threats were Dr. L. D. Coffman, president of the University of Minnesota and several members of his faculty. The letters are said to have been sent out by the Christian Vigilantes of St. Paul. . . I am all for Mr. Quillen's interpretation of the meaning of the flag. But if it is

to be made a reality it seems to require more devotion than is expressed by a salute.

THE NATIONAL COUNCIL is in session as these notes are being pounded out. Everyone who belongs seems to be there, solemnly discussing many serious matters. Whether there are accomplishments of real importance you can discover by reading the news pages of this issue. I can only say that I sat in for a couple of sessions without hearing anything particularly exciting. Nevertheless it is always fun to go there since the fellowship is something to warm your heart. It is all very serious when they are in the board room, but once they get in the hall to light their pipes (and I presume we should also say powder their noses since women are now Council members) there is an atmosphere of genuine friendliness and geniality about the place. You enjoy it, even when you are backed into a corner and taken over the hurdles, as I was by several of the big-shots for what they considered unwise remarks that have appeared in this column.

THE COMMISSION ON EVANGELISM of the diocese of Los Angeles, of which the Rev. George Davidson is chairman, has issued an excellent pamphlet for use of clergy called upon to conduct missions. It contains outlines for addresses and meditations for both adults and children and a service of consecration for use at group meetings.

MOST AMERICANS are unaware that Christians as well as Jews are being persecuted in Germany. According to Frank Ritchie, head of the American Christian Committee for German Refugees, at least 2,500 non-Aryan Christians who have fled from Germany are now facing acute poverty and starvation. Many of them have as little as one-eighth Jewish blood but they are nevertheless victims of racial persecution to the same extent as are the full-blooded Jews. These people, among them 88 doctors, 135 lawyers, 71 chemists and engineers, 53 artists, 241 writers, 39 social workers, have always regarded themselves, and have been regarded, as pure Germans of Christian faith and practice. But in Hitler Germany they are not wanted because one of their forebears, perhaps a great-grandparent, was of Jewish origin. Money is now being raised for the immediate relief, settlement and rehabilitation of this group of refugees.

The Lord's Prayer

By

LAURENCE F. PIPER

WHEN our blessed Lord taught the prayer we commonly call The Lord's Prayer, He said on one occasion, "When ye pray, say, Our Father," and His Church, following His words literally, has made it a practice to include this prayer whenever prayers are used. In every service of the Prayer Book this prayer is found. In Morning or Evening Prayer it is the introduction to the service. At Holy Communion it completes the Prayer of Consecration. At Holy Baptism it

is the first word uttered by the newly born child of God. At confirmations and weddings it has the same relative place. At burials it is among the last words spoken as our dead are laid away. It is a fixed principle that this prayer has its place in every service.

By this same principle this wonderful and complete act of worship should always find place among our private prayers. Because it is the perfect prayer it deserves first place, unless following the example of the Communion Office it is used as the climax in thanksgivings.

Strangers at our services are sometimes perplexed by the word "trespasses" where they have been accustomed to "debts," and they wonder whether the Episcopal Church has been tampering with the prayer. In the Authorized and Revised Versions we find "debts" used in St. Matthew's account and "sins" in St. Luke's. "Trespasses" is found in an older translation, the Prymer of 1538, and has been used in all the English Prayer Books.

In our new Prayer Book it will be noticed that sometimes the conclusion "For thine is the kingdom," etc., called the doxology (word of praise), is omitted. It was stated recently in a contemporary church paper that "in the last revision the longer form was put into the Baptismal, Confirmation, and Marriage services and the Offices of Instruction simply because our people have become so used to saying the prayer with this addition that its omission has become a source of confusion." On the contrary our revisors were following an established liturgical principle when they ordered the doxology used in all services of a festal nature and omitted when the service was of a penitential character. We find the doxology omitted in the Litany, Penitential Office, and Burial Office, as out of character in those services. Prior to 1661 the doxology was not used in the English Books at all, but since then has gradually been introduced in accordance with this principle. From a study of the earliest Gospel sources it is found that the doxology is not a part of the original prayer but was a somewhat later addition. The Church, in leaving it out is not doing away with any words of our Lord, but on the other hand the Church when adding this to the prayer is following the true instinct of the early Christians who used these words in praise and thanksgiving for this perfect prayer.

Imagination

THE churchmouse looked out on the lawn. Upon it, as on a green lake, rested a four-foot, toy skiff, in which sat the little five-year old guest with an oar as a whip, urging on an imaginary horse. Nearby was the little host, astride a rocking-horse, with a whip as an oar, playing boat. Since then, when the churchmouse sees a man, who should be an artist, selling hardware, or a chap, with soul of a poet, in the trucking business, he doesn't say, "What a pity?" If we have a little bit of the child left in us, we can always play that we are just what we want to be.

THE CHURCHMOUSE.

Second Thoughts

THE REV. THOMAS E. JESSETT, Wenatchee, Washington, writes as follows: "Your comments (Nov. 21) in regard to the action of the House of Bishops in the matter of Idaho seem to me ill advised. Possibly Los Angeles didn't like it but there are a great many of us in the eighth province who think it a wise handling of a very difficult matter. Since 1923 I have been in the district of Spokane and remember the matter being discussed in 1924 for possible action. Northern Idaho and Eastern Washington (district of Spokane) are a natural unit and at one time contemplated forming the state of Lincoln. The Interdenominational Council for Religious Education, the Methodist Church, the Roman Catholics I believe, and numerous business organizations join these two sections together, or rather insist that the unity of the area be maintained in spite of artificial state barriers. To get from northern Idaho to Southern Idaho, except for a few months of the year on a difficult road, one has to go via Eastern Washington and Oregon anyway. It's all right with me to 'pan the bishops,' but let's give them credit when they make a move in the right direction. I'm all for their recent action."

THE REV. IRWIN ST. JOHN TUCKER of Chicago, an old friend, has given thought to Bishop Wilson's articles on "Superfluous Bishops", and has a practical answer to the question raised. He feels that it is unbusinesslike and unworkable to have people confirmed only once a year in a highly transient population. "I have heard bishops boast of travelling 300 miles," he says, "to confirm one person. This is sheer insanity." Different methods prevail in other Churches, he points out, and suggests that a combination of them may enable us to get along with fewer bishops, "thus reducing the overhead which cripples us all". "The priest, under the rubrics, can admit to communion those ready and desirous of confirmation. Could we not agree that on Whitsunday of every year, or some such day, all the pupils in the church school who have passed the confirmation instructions shall be admitted to communion by the priest in charge, with chrism sent by the bishop? Then a little further along, they could be gathered in larger groups, say two or three years apart and receive the apostolic blessing from the bishop. But meanwhile they would be communicants, in the 'probationary' or inquirer stage. We would not murder nearly so many bishops under this system, and those who survive would have more of a chance to be Fathers in God to their clergy, instead of mere confirming machines. And also, it would give the priest a closer tie-in with his people, instead of focussing all the spotlight on the bishop, who gets — I have been assured — very tired of it."

THE REV. C. EDGAR HAUPT, of St. Paul, Minnesota, seconds the plea of Mrs. John R. Bamford for tithing. "The Church," he says, "will never be adequately supported until a reasonable proportion of our incomes is conscientiously dedicated to the Lord."

MORE ON BOOKS TO GIVE FRIENDS THIS CHRISTMAS

By GARDINER M. DAY

In the last number we listed a rather large number of books which we considered appropriate Christmas gifts. Since the list was too long for that one issue I am continuing it this week. This is a double-starred list, with comments only when the title is ambiguous. By double-starred I mean that they are all excellent—the best out of many from which to choose.

Macmillan books:

The Psychology of Christian Personality by Dr. Ernest M. Ligon, \$3.

Toward Belief by Hoxie Neale Fairchild, \$1.75.

Science and Religion by N. Bishop Harman, \$1.50.

The Kingdom Within by Charles T. Webb.

A stimulating book, written by a man with wide experience with young people. Picture of author in last week's issue.

Adventure for Happiness by S. Parkes Cadman.

Will make a fine Christmas gift. The author is a noted Congregationalist minister and radio preacher. Picture of author in last week's issue.

Abingdon Press Books:

Ethical Issues Confronting World Christians by Prof. Daniel J. Fleming, \$2.

Challenging to Christian minister or layman.

The Hebrew Heritage by Dr. Charles W. Harris, \$2.50.

Reviewed by us Nov. 21.

Luke, The Evangelist by Dr. Wilfred L. Hannam, \$1.50.

Commentary on Luke for layman.

Preaching the Apocalypse by Dr. Daniel Russell, \$2.

Commentary on last book of Bible for layman.

Paul's Secret of Power by Prof. Rollin Walker.

Short volume on Paul's ideas for layman.

Guiding Individual Growth by Roy Burkhardt, \$1.25.

Much needed discussion of personal Counseling in religion.

Morehouse recent books:

The Fate of Man in Modern Society by Nicholas Berdyaev, \$1.25.

Runner-up for triple star list.

The Orthodox Church by Sergius Bulgakov, \$3.50.

The Divine Commission by Bishop Frank Wilson, \$1.25.

Brief church history for layman by a WITNESS Editor.

Lippincott books:

The Power of Non-Violence by Richard B. Gregg, \$2.50.

One of the most challenging books of the year which should be read by all Christians.

The Children's Story Caravan by Anna P. Broomell, \$2.00.

An entertaining book for children that contains sound teaching.

Three single volumes of peculiar merit and of very different type have recently come from different presses: *Songs from the Slums*, poetic word pictures from the pen of the famous Japanese Christian T. Kagawa with an introduction by Dr. Sherwood Eddy, Cokesbury Press, \$1; *The Church Against the World*, three essays by three young alert Christian thinkers, Drs. H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller, Willett Clark & Co., \$2; and *A Way to Life* by Dr. Ernest F. Tittle of Evanston, Henry Holt, \$1.75.

Scribners has been offering a long stream of high calibre books:

From Tradition to Gospel by Martin Dibelius, \$2.75.

German Formgeschichte. See WITNESS Nov. 21.

The Renewing Gospel by Dr. W. Russell Bowie, \$2.

Yale Lyman Beecher Lectures on Preaching. See WITNESS Nov. 7.

Speaking of Religion by Bruce Curry, \$1.50.

See WITNESS Aug. 1.

The Mystical Life by Roger Bastide, \$2.50.

The Church Catholic and Protestant, \$2.75.

See WITNESS June 6.

The Church of Christ and the Problems of the Day by Karl Heim, \$1.75.

The Russian Soul and Revolution by Fedor Stepun, \$1.50.

Finally let us add a little paper bound volume published by The Association Press *Economics and the Good Life*, \$1 by Dr. Ernest Johnson, able research secretary of the Federal Council of Churches. Dr. Johnson looks at the modern economic confusion from the vantage point of Christian ideals. A reading of the book is a helpful check on our tendency to allow pure prejudice and self-interest to dominate our reaction to new ideas in the social, political and economic field.

As we go to press word comes of the publication by Willett Clark on December 18 of *Meditations on the Cross* by T. Kagawa, \$1.50 and of some of Archbishop Temple's lectures to be given during the coming month in this country. They also recently published *Frontiers of Christian Thinking* by Dean F. C. Grant, \$2, a book most worthwhile that will presently receive a full review.

NATIONAL COUNCIL HOLDS MEETING IN NEW YORK CITY

Edited by EDWARD J. MOHR

The National Council, meeting in New York December 10, 11 and 12, dealt extensively with the relation of young people to the Council, methods for promoting the Church's work, financial outlook, plans for 1936, and work among Negroes. Discussion of these matters, and reports on them occupied most of the time of the session. Presiding Bishop Perry, in opening the Council meeting, referred to his recent visits to 22 dioceses and missionary districts, saying that he was impressed by the enthusiasm he found for the program of the Church. He pointed with pleasure to the active consideration the Council has given in recent years to the missionary, social and educational work in which the various departments of the Council are engaged. In this the Council has had a sense of responsibility in initiative and in action, he said, and had not merely waited to hear the results of the work of others. It was generally felt at the close of the meeting that the Council had thought out several problems that will lead to effective action. Bishop Stires of Long Island said that never had he known the work of the Council to be as well administered as now, and expressed gratitude for the work done by the secretaries of the various departments.

The Council received the report of a committee it had appointed to consider the relation of young people to the Council, presented by Eva Corey. The report dealt largely with quotations from letters of young people and from young people's groups. The report was tentative. From the results so far obtained, however, the committee feels that the young people of the Church are looking expectantly for some fresh indication of leadership on the part of the National Council. After discussion the Council referred it to the religious education department for study, with a request that the department bring to the April meeting a statement regarding a policy for young people's work.

The Rev. Bartel H. Reinheimer, executive secretary of the field department, presented a report on methods for promoting the Church's work. The Council approved his suggestions that the scope of the field department's work should include at least the following: 1. The building up of popular information about the Church's work. 2. A strengthening of the convictions of the mass of the Church's members. 3. The training of local leaders for diocese and parish. 4. The adjustment and remodeling of a

normal organization of province, diocese and parish, and the securing of greater fulfilment of their responsibilities. 5. The promotion of cooperation with the leadership of the National Council. In commenting on Mr. Reinheimer's report Bishop Cook of Delaware, president of the Council, said that to think of the Council's work as primarily a matter of business is a mistake. He said that the work should be done in two distinct parts; administrative work, and sending out information of the work to the Church at large. The latter he felt to be of particular importance in bringing the membership of the Church in closer contact with the Council. He expressed the hope that it can be done by the present organization as it is, without the addition of another vice-president. Bishop Cook said further that it was not desirable to have a bishop as head of the domestic missions department or as vice-president, since that takes him from work that should receive all his time. Moreover, when the Council chooses an administrative head it should be free to choose the best man it can get, whether bishop, priest or layman. For the present, he felt, it will be necessary to operate under the present organization of the Council, until General Convention can solve the problem as to the status of the Presiding Bishop and that of the Council president.

Following discussion in the House of Bishops' recent meeting in Houston regarding plans for the budget of 1936, the Council asked a committee of three, Bishop Stewart, the Rev. Karl Block and Eva D. Corey, to consider the subject in the light of possibilities outlined by Lewis B. Franklin before he left for the Orient, and to report to the Council. Their report, which was adopted by the Council, embodies a number of specific suggestions for immediate action,—that several dioceses be asked whether they can bring their expectancies more into line with other comparable dioceses; that steps should be taken to secure individual gifts from persons of more than average giving ability; that a brochure on wills and annuities should be prepared and distributed to diocesan chancellors and to attorneys who are Church members; that since increased pledges may result from the Epiphany follow-up of the autumn canvass, the Presiding Bishop send personal word to the clergy stressing the necessity of balancing the budget and, writing the bishops that such word has gone to the clergy, urge the bishops also to do what may be possible to make the need known.

A special committee consisting of Bishops Tucker and Penick, the Rev. Karl M. Block and Z. C. Patten, made

recommendations for strengthening the work among Negroes, which were referred to the domestic missions department, which in turn recommended through Bishop Page that the subject be given further study and that Bishops Cook, Penick and Bartlett act to acquaint the bishops of the diocese where this work is greatest with this sympathetic evaluation of the Negro work.

The Council made some appropriations and the following appointments: Rev. Harry T. Burke, now in Kingsville, Texas, to Sagada, P. I.; Margaret Isabella Colson, now a supervisor at St. Luke's Hospital, New York, to St. James Hospital, Anking; Sister Ruth Madalene of the Community of the Transfiguration to Anking; Roberta L. Lassiter, a young Negro woman, to Fort Valley School, Georgia; Esther B. Matz to St. Timothy's Mission, Spartanburg, S. C.; Helen A. Lyles as student worker and religious education secretary in the diocese of North Texas.

Bishop Cook presented a report to the Council in which he discussed events since the last meeting. Bishop Hobson spoke briefly on the Forward Movement at one of the sessions. Minutes of appreciation were adopted by the Council on the retirement of Bishop McKim of North Tokyo, and on the election of the Council's field department executive, the Rev. Bartel H. Reinheimer, as bishop coadjutor of Rochester.

* * *

Bishop Wilson Replies To the Open Letter

Our issue of last week carried a letter signed by Bishops Manning, Ward and Mann relative to Bishop Torok being made an assistant to Bishop Wilson in Eau Claire. We have now received an open letter, addressed to the Presiding Bishop, in which Bishop Wilson replies. It deserves the same consideration that was given to the first letter but due to our limited space and to the fact that it has been printed in full in the other weeklies, we are taking the liberty of giving his main points. After making it clear that the Torok matter was not something he sought but something he was asked to deal with by the Presiding Bishop, Bishop Wilson says that a commission consisting of himself, the Rev. Frank Gavin and Origen Seymour, after careful investigation, recommended that Bishop Torok be given a place as a bishop of the Episcopal Church. The commission of ecclesiastical relations approved the recommendation and asked Bishop Wilson to work out the program. Bishop Torok was therefore elected suffragan of Eau Claire, but at Bishop Wilson's insistence this election was made contingent on the ratification of General Convention.

This was not required at that time, though the canons have since been changed. The House of Bishops at Atlantic City declined to confirm but the resolution of disapproval was carefully phrased to leave open the question of Bishop Torok's consecration and his status in the Church. Bishop Wilson then asked the Presiding Bishop to appoint a committee to inquire into the matter. This committee, consisting of the bishops of Western Michigan, Michigan and Ohio, reported at Houston that they were satisfied as to the validity of Bishop Torok's consecration and considered it proper and advisable that he should be received as a bishop in the Church. "I explained (to the House of Bishops) that they might do one of three things—express their approval of the report, or their disapproval, or simply let it be received leaving the whole matter in my hands as a diocesan question to be handled according to my best judgment. The House followed the third course. When meeting 'in Council' the Bishops never take formal action on anything. In this case the report was automatically received, going to you as Presiding Bishop to whom it was addressed. You thereupon informed the bishops that no action had been asked or taken and that the matter was left in my hands. The open letter complains that 'the House took no action' and that 'the Bishop of Eau Claire was present and is cognizant of all this'. Yes, I was present and am cognizant of the fact that I have proceeded in conformity with the mind of the House."

The Presiding Bishop, in replying to the letter signed by Bishops Manning, Ward and Mann, informed them that he had sent the letter to Bishop Wilson "with whom there was left the question of his (Torok's) status". The letter of the Presiding Bishop states: "I have communicated your letter of protest to the Bishop of Eau Claire with whom as Bishop of the diocese in which Dr. Torok is canonically resident there was left the question of his status when the bishops, meeting in Houston, had heard the report of the special committee on the subject and had refrained from making official record of it by taking action thereon."

* * *

Church Kalendar a Fine Gift

We would like to call your attention to the Church Kalendar, now published by Jacobs of Philadelphia. It will make an ideal gift for a clergyman, the parish church or any Church family. What's more it is a convenient gift to make since Jacobs sends us word that they will send a Christmas Gift Card with the Kal-

endar announcing the gift as coming from you. There is a picture of the Kalender on the back page. Better get your order in at once so that your friends may receive it by Christmas.

* * *

Mission at Girls' School

Bishop Gray of Northern Indiana conducted a mission at Kemper Hall, school for girls at Kenosha, Wisconsin, from December 3rd to the 6th.

* * *

Conference on Social Security

A lively conference on social security was held in the diocese of Massachusetts on December 9th. The Rev. Norman Nash, professor at the Cambridge Seminary was the chairman at the morning session and Professor S. H. Slichter of Harvard the speaker. In the afternoon the speaker was Mr. Spencer Miller Jr., consultant on industry to the National Council, with Mr. Miller and Dean W. H. Donham of Harvard the speakers at the dinner in the evening. Mr. Miller declared that the Church has been blind to the spiritual significance of insecurity. The Church therefore must repent and re-think the whole teaching of Christ with reference to the relation of the Gospel to the whole of life. "The Church must create a climate for religious opinion that is hospitable to a radical change in the structure of society." Mr. Nash told a story that seemed to go over with the many who attended the conference. It seems that a leading layman of the church was brought into court for watering milk. At the trial he lost his temper and swore at the judge. He was censured by his church for his profanity but they had nothing to say about the watering of the milk since that was not in the church's code of ethics.

Dr. Slichter, who is a professor at the Harvard School of Business, declared that "our economy is inherently unstable because changes in business spending are followed by similar changes rather than opposite changes in individual spending.

"Everyone realizes that our economy operates in a world highly unstable, in which there are good crops and bad, wars and rumors of war, and sudden political changes. How can you make production and employment grow steadily in the world where everything else is highly unstable? That is the problem of social security.

"There are only two sorts of methods of doing this. One you might call the insulation method, to build an economy insulated from the rest of the world in which production and employment go on steadily

regardless of events in the outside world. The other method is that of adjustment, an economy capable of adjusting itself instantaneously to changes in the outside world. An insulated economy would be a socialistic economy in which production would not be dependent on the prospects for a profit, and I am extremely skeptical of the possibility of getting prosperity by any other method. I am not a Socialist, but, if the Socialist scheme is good, maybe we need to sacrifice other things to get it and decide that Socialism is worth while."

* * *

Christmas Appeal for Seamen

The Seamen's Church Institute of New York has just issued its Christmas appeal for funds to carry on its work in behalf of merchant seamen. The Institute expects to serve at least 1,000 holiday dinners providing the necessary funds are received. Special chapel services will be held in the morning and moving pictures shown in the afternoon and evening.

On Thanksgiving Day the Institute served turkey dinners to over 800 seamen, the great majority being unemployed.

* * *

Additions to F. M. Christmas Pamphlet

The prayer of St. Richard, Bishop of Chichester, was omitted from its scheduled place at the bottom of the page for December 22nd in "The Coming of the Light," special Christmas booklet published by the Forward Movement commission. This is the prayer, which was to follow the words "... all might say together:"

O Holy Jesus,

May we know Thee more clearly,
love Thee more dearly,
and follow Thee more
nearly. Amen.

* * *

Stresses Need for Simplicity

"Spartan simplicity in the life of theological students has sound educational value in a day when the Church demands men," declared the Rev. G. W. Butterworth of London in his address to the overseers of Berkeley Divinity School last week.

He said that Berkeley is ideally equipped to meet the call of the Church for a disciplined clergy, capable of thinking for themselves. When he arrived at Berkeley, as the English lecturer this year, he declared that he was astonished at the complete freedom and exchange of opinion and the healthy and intimate intellectual relationship existing between the faculty and students. He remarked that he would carry back to England the knowledge that Berkeley has made a new departure in its method of theological education.

* * *

Bishop Bennett Speaks to Young Jews

Bishop Granville G. Bennett of Rhode Island, who is sought as a speaker by numerous bodies, religious, industrial and patriotic, said this week to Jewish youth gathered at their tenth annual conference at Temple Emanu-El, Providence: "If you lose touch with the traditions that gave you birth, you lose your birthright. I beseech you in the name of our common God to solve your problems through religion. Seek your truth and the belief in God."

* * *

Medical Missionary Gets Degree

Dr. Hawkins King Jenkins, a graduate of Hobart College in the class of 1915, and now medical missionary of the Church in the Philippine Islands, received the honorary degree of doctor of laws from Hobart at a special convocation December 10. Dr. Jenkins is here on a leave of absence. He has been variously called "Miracle Man" and "Wonder Worker" by the Igorots, natives of the Mountain Province where Dr. Jenkins is stationed. Following the conferring of the degree Dr. Jenkins spoke on "Recent Discoveries in Tropical Medicine."

* * *

Buffalo Cathedral Chapel Improved

Under the direction of the Very Rev. Whitney Hale additions and alterations have been made to the chapel of St. Paul's Cathedral, Buf-

RELIGION IN LIFE

A Christian Quarterly

Discusses from the viewpoint of the Christian religion the higher and developing life of individuals, groups and societies. It appeals to ministers and reading laymen everywhere.

Subscription price, \$2.00 per year; Canada, \$2.18; other foreign countries, \$2.30.

THE ABINGDON PRESS
150 Fifth Avenue New York, N. Y.

FOR CHURCHES

Revell's Treasurers' Records

(Self-Proving)

Simplify your work.

Accounts always audited and correct, Concise, simple. Time-saving weekly envelope system.

No. 1, for 434 subs., in one year, \$2.50; 882 subs., \$3.00; 1430 subs., \$3.50; 1778 subs., \$3.75; 2674 subs., \$4.50.

FLEMING H. REVELL CO.,
158 Fifth Ave. New York

falo, N. Y. These have greatly enhanced the beauty of the chapel. The renovated chapel was dedicated by Bishop Cameron J. Davis on December 15. On a recent Sunday the vespers at St. Paul's Cathedral were in charge of the clergy and choir of Sts. Peter and Paul Russian Orthodox Church, the sermon being preached by the Rev. E. P. Wolko-doff of that church.

* * *

Bishop Stewart Calls for Missions Support

Calling upon the Church in his diocese for a united effort to meet the Church's problems, locally and nationally, Bishop George Craig Stewart has sent a pastoral letter to all the congregations in the diocese of Chicago to be read to them during Advent. "This Church of Ours," Bishop Stewart says, "is one. Each parish is a partner with all other parishes in the common missionary work of the diocese. Each diocese is a partner with all other dioceses in the common task of the whole national Church. There is no surer way to kill a parish than to minimize its privilege and duty as a sharer in the missionary work outside of its own boundaries. There is no quicker way to ruin a diocese than to exalt its claims above those of the whole Church." He called upon the diocese to meet the \$63,000 objective set for the National Council in 1936 and the diocesan budget.

* * *

Church Home Buys Old College Grounds

Announcement has been made that St. Mary's Home for Children, Chicago, has purchased the property of old Racine College, Racine Wisconsin, one of the most historical spots of the Church in the Middle west. The property has thus been saved for the Church. For the present the property will be used as a summer home for the children. As soon as funds are available a retreat and conference work will be started there. The work will be known as the DeKoven Foundation for Church Work.

* * *

Ohio Young People Meet

The annual young people's conference of the diocese of Ohio was held in Trinity Cathedral, Cleveland, November 29th and 30th. Greetings were extended to the conference by Bishop Rogers and Dean Emerson of the cathedral, and others. The Rev. W. H. Aulenbach, assistant rector of Christ Church, Cranbrook, Detroit, was the principal speaker at the convention, which was sponsored by the Kappa Beta Kappa and the Senior Young People's Fellowship of the diocese. The Rev. Paul R. Savannack,

executive secretary of the department of religious education, was in charge of the arrangements.

* * *

Fort Wayne Church Makes Repairs

Trinity Church, Fort Wayne, Indiana, has begun an extensive program of rebuilding and reconditioning of the material fabric, under the supervision of the rector, the Very Rev. J. McNeal Wheatley. The steeple is being entirely recovered, and its top rebuilt, copper shingles replacing slate. The wooden floor in the dining room of the parish house is being replaced with a modern

waxed finished colored concrete floor. The heating plant has been entirely reconditioned, and all chimneys and brick walls on the rectory and the parish house have been repainted.

* * *

A Christmas Service for Children

The following Christmas service for children was prepared by the department of religious education of the National Council:

Organ prelude of appropriate music.

Opening sentence: So God loved the world, that he gave his only-

Hymnals and Prayer Books for Christmas

With the 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 parishioner 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.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of the Church Pension Fund, we solicit your order.

HYMNALS

Standard Musical Edition at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

Special Choir Edition, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

Word Edition in red or blue cloth at 40 cents per copy.

PRAYER BOOKS

Pew Edition, 3½x5½, in various colors, at 35 cents per copy.

Chancel Edition, 5x7½, in various colors, and with larger type, at 60 cents per copy.

CIRCULARS SENT ON REQUEST

Order direct from

THE CHURCH HYMNAL CORPORATION

(a subsidiary of the Church Pension Fund)

20 Exchange Place, New York

begotten Son, to the end that all that believe in him should not perish, but have everlasting life. John 3:16.

Leader: Let us be seated and listen to the story of the birth of Christ as it is reported in the Gospel of Luke. (Luke 2:1-20).

Leader: Let us repeat together the message of the angel. Sentence (read slowly in unison): 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 Saviour, which is Christ the Lord. Luke 2:10.

Hymn No. 71, While Shepherds Watched their Flocks by Night. Leader: Let us be seated and listen to the story about God's great gift as it is reported in the Gospel of John. (John 1:29-44.)

Leader: Let us repeat together the song of the angels. Sentence (read slowly in unison): Glory to God in the highest and on earth peace among men in whom he is well pleased. (Luke 2:14.)

Hymn No. 72, O Come All Ye Faithful. Leader: Let us show our thankfulness to God for his great gift by making our offering for his work. While the members of the school are coming forward and placing their offerings in the manger, the organist will play Hymn 79, It Came Upon a Midnight Clear. After all have returned to their places, we will sing the first stanza of the hymn.

Leader: Let us now all join together in the Christian statement of belief as contained in the Apostles Creed.

Leader: The Lord be with you, etc.

Period of silent prayer.

Prayer Hymn No. 546, Silent Night (Played and sung softly).

Christmas Collect, page 98 of the Prayer Book.

O Lord Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give us grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that, being made strong by thy Holy Spirit, we may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and

the Holy Ghost livest and reignest one God, world without end. Amen.

Thanksgiving (to be said in unison)

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies for our being, our reason and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all we adore thy mercy in sending thy Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty toward thee; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to the laws of thy Son our Saviour Jesus Christ. Amen.

Benediction.

Hymn No. 78, O Little Town of Bethlehem.

A Christmas Pageant, or Story, or Carol Singing.

* * *

Somebody Dies in England

A New York newspaper announced the death of the Bishop of Salisbury the other day and ran the obituary for the Bishop of Bristol. We haven't yet determined who died.

* * *

Western New York Department Reorganized

The department of Christian social service in the diocese of Western New York has been reorganized to be in accord with the plan presented by the Rev. C. Rankin

Barnes of the national department in his paper at the conference at Montreal last summer. Committees have been appointed by the chairman and additions from various walks of life have been added so that the department is in touch with all

THE PENCE BANK

CAN GET YOUR PARISH OUT OF THE RED



Thousands of Churches are safeguarding their incomes with this simple and unique plan. A dignified and direct method of giving.

Gold lacquered top and bottom and lithographed labels, ready for distribution.

Sample Sent on Request

Universal Pence Bank Co.
11 West 42nd Street
New York City

CHURCH CALENDARS, specialties for the Episcopal Church. Sample Free. Benjamin Morgan, Norwich, Conn.

CENTER FOR ORAL ARTS

Founder: M. E. DeWitt

Saturday meetings weekly: Prose & Verse speaking choir, 10 A.M. A few scholarships are available. Open theatre problems conference at 11:15. First Sat. of each month, open General Conference at 2 P.M.

Miss M. E. DeWitt, Oral Art Center.
c/o Historic Arts Galleries,
Barbizon-Plaza Hotel New York City

FINE IRISH LINEN

specially selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

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

The Book of Common Prayer.

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

Pew Size

Apply to Rev. W. Arthur Warner, D. D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. These seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

PULPIT WANTED, SECOND HAND, FOR church in New York Metropolitan area. Give particulars and price. Box K., WITNESS, Tribune Bldg., Nassau St., N. Y. C.

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

CATHEDRAL STUDIO, CHURCH EMBROIDERIES. Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

A GOOD LAXATIVE FOR CHILDREN

Children really like for their mothers to give them SYRUP OF BLACK-DRAUGHT,

because it tastes so good. And it is good for them because it is made of reliable, dependable extracts of senna and rhubarb (U. S. pharmacopeia). Cinnamon, cloves, and sugar syrup are put in to make it pleasant - tasting. Give it to your little ones. Syrup of Black Draught is sold at many drug stores in



50-cent bottles, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tennessee.

Edwin S. Gorham, Inc.

Established 1900

Oldest Church Bookstore in New York City. Religious Literature and Art. Church and Ecclesiastical Supplies. Bibles, Prayer Books, Hymnals. Devotional Manuals. Publishers. Booksellers. Importers.
18 West 45 Street New York

phases of social life in the diocese. Social service committees to carry on the work have been reported from almost every parish in the diocese.

* * *

Archbishop With Bishop Matthews

Archbishop Temple was the guest of Bishop Paul Matthews of New Jersey and Mrs. Matthews while he was in Princeton December 13 and 14. There was informal entertainment at tea and dinner Friday and at luncheon on Saturday. The Archbishop was in Princeton to address a special convocation at Princeton University called in his honor.

* * *

Church Council Condemns Lotteries

The United Stewardship Council of Churches, meeting in Washington on December 8, adopted resolutions condemning the use of lotteries, card parties and similar activities by churches for raising money. The council took the position that what it termed these "get-something-for-nothing" schemes was likely to "endanger the nation, the church and the individual". It advocated that financial plans be worked out in conjunction with worship.

* * *

Dean Kroll in New York

The Very Rev. Leopold Kroll, dean of Holy Trinity Cathedral, Port au Prince, Haiti, arrived in New York December 9 to make arrangements for his work as bishop of Liberia, to which position he was elected at the recent meeting of the House of Bishops. He plans to return to Haiti for a brief visit before assuming his duties in Liberia. Dean Kroll was formerly rector at Newburgh, New York, and was in Hawaii for 12 years before going to Haiti seven and a half years ago. His son, the Rev. Leopold Kroll, Jr., is now a missionary in Liberia.

* * *

Basketball League Opens Seventh Season

The Episcopal Basketball League of New York is opening its seventh season this month. The league was organized by the Rev. Nicholas M. Feringa, vicar of the Chapel of the Incarnation, New York, seven years ago and has been a great success. Many of the New York churches have participated in the league,

which insures a regular schedule for the teams and fosters a spirit of kinship among the churches of the metropolitan area. The only requirement is a registration fee, which is used entirely for trophies. In order to insure complete fairness, the teams are classified into definite weight divisions.

* * *

Church Establishes Endowment Fund

An endowment fund has been established by the vestry of Holyrood Church, New York, in which all future bequests will be placed. In the past bequests have been used for improvements or current expenses. As a start the parish has some lots lately bequeathed to it.

* * *

R. I. Mission

Preachers Chosen

A large number have accepted invitations to preach during the diocesan-wide mission to be conducted in every parish and mission in Rhode Island February 2 to 16. Those who will participate include: Bishops Dallas, Huston, Ivins, Quin, Strider, Wilson; the Rev. Messrs. Eric M. Tasman, Benj. I. Harrison, Shirley Hughson, Don Frank Fenn, Wm. Smith, David R. Bailey, Vincent Bennett, Frank De V. Dean, Robert H. Dunn, K. R. Forbes, John Groton, Edgar Jones and Austin Pardue; and Capts. Christopher Atkinson, C. L. Condor, and L. Hall, of the Church Army.

* * *

College Heads Oppose Olympics in Germany

As American educators "concerned with the freedom of the human in-

tellect and the progress of society" 41 college presidents, including Kenneth C. M. Sills of Bowdoin College and D. G. Tveksbury of Bard College, have made a request to the

Wilbur Herbert Burnham

Designer and Master Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY
BELLS

ST. HILDA GUILD, Inc.

147 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment
of Churches.
Telephone EL-dorado 5-1058

Stained Glass Windows and Mosaics Franz Mayer of Munich, Inc.

1616 Woolworth Building
New York, N. Y.

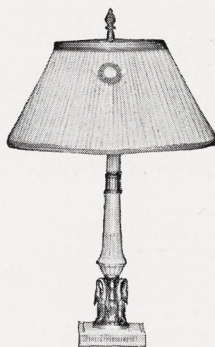


R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



J. & R. LADD
STUDIOS
NO. 525 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLE · STONE
CARVED WOOD · METAL

Make Seeing Easier



"Better Light — Better Sight"
lamps give soft, glareless light for
reading or close work, and indirect
light for general illumination.

COMMONWEALTH EDISON
Electric Shops
72 West Adams Street



Head's Sunday School Records

For Secretary and Treasurer
For 27 Classes, \$1.50; 65
Classes, \$2.00

Head's Class Books
Limp Cloth, \$2.40 dozen
TRY THEM THIS YEAR

FLEMING H. REVELL CO.,
158 Fifth Ave. New York

American Olympics Committee and the Amateur Athletic Union that they withdraw from participation in the 1936 games in Germany. The educators say that it is their considered judgment, based upon the facts, that the inequities and discrimination practiced against Jews, Catholics, Protestants, labor, Masons, radicals and independents are perpetuated in the field of sports, and that the games will be used as an instrument for the propagation of the Nazi ideals, which represent the destruction of democratic and progressive society. Because the Olympic games are dedicated to the advancement of interracial comity and the high standards of sportsmanship, and because "the Nazi regime is responsible for the enslavement of races and the destruction of all standards of fair play," the college presidents believe Americans should refuse to take part, and that such refusal will serve to elevate and preserve the sporting spirit and sport.

In addition to the educational leaders, Bishop Edward T. Helfenstein of Maryland has joined those who oppose holding the Olympics in Germany. Bishops Hobson, Stewart, Gravatt, Huston, Matthews, Reese, Rogers and Sherrill have previously expressed their opposition. Five United States Senators, including Peter G. Gerry, Churchman, Rhode Island, have also gone on record in opposition, and Representative Vito Marcantonio, Republican, of New York, is one of the leaders of the campaign to prevent American participation if the games are held in Germany.

* * *

Paul Roberts Called to Denver

The Rev. Paul Roberts, rector of Grace Church, Colorado Springs, has been called to be the dean of St. John's Cathedral, Denver, succeeding Bishop-elect Benjamin Dagwell. He has not as yet accepted.

* * *

Bishops-Elect Consecration Approved

Standing committees and bishops have consented to the election and consecration of Dean Benjamin D.

Dagwell as bishop of Oregon, and the Rev. Theodore R. Ludlow as suffragan bishop of Newark. Dean Dagwell will be consecrated in Trinity Church, Portland, Oregon, on February 12.

* * *

Archbishop Temple at General Seminary

Archbishop Temple was a speaker at the General Seminary on Monday of this week, given by five ecumen-

ical organizations: the International Missionary Council, the Universal Christian Council for Life and Work, the World Alliance for International Friendship thru the Churches, the World Conference on Faith and Order and the World Student Christian Federation. It was attended by about 100 leading clergymen of various denominations. Before the luncheon the Archbishop addressed the students in the seminary chapel.

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 6, 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
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:20 to 12:40.

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.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days,
10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address.
Daily services in the Chapel.

St. Paul's Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

Trinity Church, New York

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

St. Paul's Cathedral Buffalo, New York

Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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.

St. Mark's

San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

St. Bartholomew's, Chicago

6720 Stewart Ave.
Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading

Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

For Christmas Gifts

Acceptable to Friends—Convenient for You



The arrival at Bethlehem

Wishing You a Most Joyful Christmas



CHRISTMAS GIFTS

These gift subscriptions
will be accepted at the
reduced price of

\$1.50 Each

To be billed in January

Name of Person
Sending Order

Street and City

Enter subscriptions for:

Name

City

Name

City

Name

City

Name

City

(YOUR NAME HERE)

on to THE
is one they
r.
of friends
er as a gift
rate paper.
duced price

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 coming from you.

The Witness

6140 Cottage Grove Avenue

Chicago, Illinois

American Olympics Committee and the Amateur Athletic Union that they withdraw from participation in the 1936 games in Germany. The educators say that it is their considered judgment, based upon the facts, that the inequities and discrimination practiced against Jews, Catholics, Protestants, labor, Masons, radicals and independents are perpetuated in the field of sports, and that the games will be used as an instrument for the propagation of the Nazi ideals, which represent the destruction of democratic and progressive society. Because the Olympic games are dedicated to the advancement of interracial comity and the high standards of sportsmanship, and because "the Nazi regime is responsible for the enslavement of races and the destruction of all standards of fair play," the college presidents believe Americans should refuse to take part, and that such refusal will serve to elevate and preserve the sporting spirit and sport.

In addition to the educational leaders, Bishop Edward T. Helfenstein of Maryland has joined those who oppose holding the Olympics in Germany. Bishops Hobson, Stewart, Gravatt, Huston, Matthews, Reese Rogers and Sherrill have previously expressed their opposition. United States Senators, including Peter G. Gerry, Churchman, R. Island, have also gone on record in opposition, and Representative Marcantonio, Republican, of New York, is one of the leaders of the campaign to prevent American participation if the games are held in Germany.

* * *

Paul Roberts Called to Denver

The Rev. Paul Roberts, rector of Grace Church, Colorado Springs, has been called to be the dean of St. John's Cathedral, Denver, succeeding Bishop-elect Benjamin D. well. He has not as yet accepted.

* * *

Bishops-Elect Consecration Approved

Standing committees and bishops have consented to the election and consecration of Dean Benjamin D.

Dagwell as bishop of Oregon, and the Rev. Theodore R. Ludlow as suffragan bishop of Newark. Dean Dagwell will be consecrated in Trinity Church, Portland, Oregon, on February 12.

* * *

Archbishop Temple at General Seminary

Archbishop Temple was a speaker at the General Seminary on Monday of this week, given by five ecumen-

ical organizations: the International Missionary Council, the Universal Christian Council for Life and Work, the World Alliance for International Friendship thru the Churches, the World Conference on Faith and Order and the World Student Christian Federation. It was attended by about 100 leading clergymen of various denominations. Before the luncheon the Archbishop addressed the students in the seminary chapel.

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (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.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address.
Daily services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.

Postage
Will Be Paid
by
Addressee

No
Postage Stamp
Necessary
If Mailed in the
United States

BUSINESS REPLY CARD

First Class Permit No. 3699, Sec. 510, P.L.&R. CHICAGO, ILL.

WITNESS

6140 Cottage Grove Avenue
CHICAGO, ILL.

KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

Holy Comm., Inurs. and Saints' Days,
10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service. 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A. M.
8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

St. Bartholomew's, Chicago

6720 Stewart Ave.
Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

For Christmas Gifts

Acceptable to Friends—Convenient for You



The arrival at Bethlehem

Wishing You a Most 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)

You have many friends to whom a subscription to THE WITNESS will be a most acceptable gift. It is one they will enjoy each week during the coming year.

Enter on the enclosed postal card the names of friends whom you would like to have receive the paper as a gift from you. Send additional names on separate paper.

The subscriptions will be accepted at the reduced price 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 coming from you.

The Witness

6140 Cottage Grove Avenue

Chicago, Illinois

THE IDEAL CHRISTMAS GIFT



We will be pleased to insert a Christmas Gift Card
and mail the Kalendar for you if you wish.

Price \$1.10 post paid

THE CHURCH KALENDAR COMPANY

George W. Jacobs & Co., Publishers

1726 Chestnut Street

Philadelphia, Penna.