

December 23, 1937

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THE WITNESS



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them in her heart"*

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CLERGY NOTES

BLOY, FRANCIS J. F., has resigned because of illness from St. Paul's, Yuma, Arizona, and is now living in Los Angeles.

BURROWS, GEORGE, senior priest of the diocese of Western New York and canon of St. Paul's Cathedral, Buffalo, died on December 3rd. He had been a priest for 44 years and served under five bishops.

GOODWIN, SHIRLEY B., on the staff of St. Paul's Cathedral, Boston, is now in charge of St. James's, Bedford, Mass.

HALSEY, FREDERICK BIDDLE, formerly canon of Trinity Cathedral, Trenton, N. J., has accepted the rectorship of All Hollows, Wyncote, Pa.

HORSFIELD, GEOFFREY, formerly rector of St. Paul's, Savannah, Ga., was received into the Roman Catholic Church recently.

KLINE, REAMER, Colebrook, N. H., and a student at the Episcopal Theological Seminary, was ordained deacon on December 12th at St. Andrew's Church, Boston.

KOLB, JOHN F., formerly the curate at Christ Church, Quincy, Mass., is now the rector of Christ Church, Lonsdale, R. I.

LONG, ROBERT JAMES, rector of Christ Church, Crookston, Minn., and adjacent missions, died on December 2 after a short illness.

MacDONNELL, A. H., has been placed in charge of the Hawthorne field, Nevada, with residence at Hawthorne and in charge of work at Mina and Yerington. He was formerly of the diocese of New Jersey.

MANSON, GEORGE E., is now assisting the Rev. A. R. Parshley at Bristol, R. I.

PAYZANT, ARTHUR S., has resigned as rector of St. Peter's, Beverly, Mass., to be associate rector of Emmanuel, Boston.

PECK, CHARLES RUSSELL, in charge of St. Anne's, Lincoln, Mass., has resigned in order to devote full time to Trinity, Concord, Mass.

PRICE, RICHARD R., formerly of Whitefish, Montana, has accepted the rectorship of Miles City, Montana.

QUIMBY, HENRY, has resigned as rector of St. John's, Lowell, Mass., to live in Hartford, Conn., in retirement from the active ministry.

REMMELE, NORMAN A., formerly the rector of St. James, Rochester, N. Y., has accepted the rectorship of Grace Church, Scottsville, N. Y.

RIDDLE, STURGIS LEE, formerly instructor at the Pacific Divinity School, has accepted the rectorship of the Caroline Church, Brookhaven, Setauket, Long Island.

SWEETSER, ROBERT F., curate at the Advent, Boston, is now the rector of St. Michael's, Auburn, Maine.

TAFT, EDWARD R., formerly in charge of St. Mark's, Honolulu, is now the curate at Christ Church, Greenwich, Conn.

WEIDA, F. W., of New York has been placed in charge of the field at Ely, Nevada.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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DECEMBER 23, 1937

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The Babe of Bethlehem

An Editorial By
BISHOP JOHNSON

THE Church which is the Body of Christ was born in a stable, planned in a carpenter shop, preached by the wayside, organized in an upper room. There was no pomp or ceremony in the birth of Him who was to be the King of Kings and Lord of Lords, and yet there was a quiet dignity in the prelude to the drama. Some simple shepherds heard a choir of angels singing, "Glory to God and on earth Peace, Good will to men." There were Magi from the east bearing symbolic gifts. There was a radiant star casting its light upon the cradle. Surely God is an artist as well as a mechanic; a dramatist as well as a mathematician.

The event has been the inspiration of art and music and poetry; of worship and fellowship and benevolence. It has found a response in the merriment of children, the joy of parents, the carols of innumerable choirs. Because of its simplicity it has been within the comprehension of young and old in all nations. The test of time is the witness to truth. That which satisfies a human need in all places and at all times needs no logic to demonstrate its value, no argument to prove its worth.

If the spirit of Christmas could be the atmosphere in which men lived throughout the year the Christian gospel would demonstrate itself. But there are certain factors in the problem which need to be considered.

First there is God's gift of the Christ to a world which was eager to be healed of its diseases without desiring to overcome its sins. But God's gifts are dependent upon man's cooperating with the conditions involved in their bestowal. God did not give man education but merely the capacity for it. Unless and until man de-

veloped the capacity he could not possess the treasure. God does not give man righteousness but merely the capacity for it, and unless and until man develops the capacity, so likewise he cannot possess the treasure.

Today the world demands equality, fraternity and liberty by a short cut. Instead of developing the capacity within he seeks to impose these qualities upon men from without. In such a program these words are like the claims of a high pressure salesman. They are slogans which conceal the facts.

You may have equality of privilege in a household where love prevails but not in a corporation where only ability counts. You may have fraternity in a group where men give and forgive, but not in a world of racial and class prejudices. You may have liberty where men are virtuous but not where they are brutal and vindictive.

There is no greater hypocrisy than that of using slogans which are stolen from the gospel and proclaimed by Barabbas. "Not this man but Barabbas."

Why do so many disciples of Christ look to such sources for relief. It is, they say, because the Church has failed. Failed to do what? To come down from the cross and save a wicked world by legislative enactment.

Of course the greatest failure of all time seemed to be that of Christ Himself. Instead of correcting the political and economic injustice of the Roman Empire He allowed Himself to be crucified. No wonder the disciples forsook Him and fled. It needed a resurrection to gather again the scattered forces.

We want Christmas without Advent; Easter without



Good Friday. And we want these things because our deeds are evil. Christmas has become a house of merchandise; Easter a parade of fashion. We wonder why the world is rejecting Christ when Christians celebrate Christmas without Christ's Mass as the one adequate observance of the day.

Many Christians are filled with discontent. It is a divine discontent when we are discontented with ourselves; a worldly discontent when we are discontented with others; a diabolical discontent when we are discontented with God.

I agree with my friends that the world is very sick but that does not mean that it will be cured by any other prescription than that which the great Physician gave—in which He assured us that in the world we should have much tribulation, but bade us to be of good cheer for He had overcome the world. No! Not yet but in His own good time.

So in spite of the world's tribulation let us adore the Babe of Bethlehem in full confidence that He will bring peace and good will into God's creation in His own good time.

What Christmas Means to Me

By

CHARLES M. SHELDON

The Author of "In His Steps"

WHEN I was a boy on the Dakota Homestead claim, Christmas meant to me what it has always meant to every boy—a time to get something in my stocking or off the Christmas tree. We had no fire place but we hung our stockings on the corners of one of the mantle pieces where we stood our candlesticks. And down in the little frontier town of Yankton in the little home missionary church there was always a Christmas tree on which there was certain to be something for each one of Uncle Joe's nephews and nieces, for he was the home missionary pastor of the church, to which we all belonged.

Yet, even as a boy, I liked to believe that along with the expectation of getting something, there was something more that belonged to the celebration of Christmas every year. That was because in the large family, we had heard the Christmas story of Christ's birth read by father and mother, and we were familiar with it from our Sunday school lessons.

But as I have grown older I have put away many childish things, and have, I hope, measured life with better understanding of its real values. And instead of the childish yard stick with which I used to measure the length of the Christmas stocking, or the bulging bundle on the Christmas tree, there is now a measurement that stretches across the centuries of human thought and history.

For Christmas has come to mean the celebration of the greatest event in human history. We have cheapened that celebration by the commercial use of the event. But in spite of all the cheap and sordid things that are done on Christmas day, there has always remained in the hearts of millions an honest and heartfelt attempt to celebrate it in the right spirit.

The birth of Jesus means to me the coming into the world of a personality who gave the world a new definition of Life. It is something more than things. "A man's life does not con-

sist in the abundance of the 'things' that he possesseth," he said. And the word "abundance" means in the original, "superfluity." Jesus Himself sometimes had not where to lay his head.

Christmas means to me the coming into the world of a personality that defined the value of Life. The most severe thing Jesus ever said, was when he told the Pharisees that it was better to hang a millstone around the neck and be drowned than to offend a little child. And when he said to the same group of Pharisees in the synagogue, "A man is worth more than a sheep," he put a value on a human being that made a human being worth more than anything material. Life is cheap to the war lords and to those who profit on its helplessness. But Jesus has for all time dignified and ennobled life by His definition of its tremendous value.

Christmas also means to me the everyday encouraging fact that in the long run (which is the only thing that counts) right is going to triumph and God is going to be satisfied. In a world that is still racked with war and greed, and apathy to spiritual realities, it is refreshing every day to remember what Jesus said. "And I, if I be lifted up, will draw all men up unto me." The most encouraging thing in the world is that calm promise, and assurance of final triumph of right over wrong.

Christmas also means to me the assurance of a future Life. The best proof humanity has of immortality, has come to it from the statement of Jesus, "In My Father's House are many mansions," or "abiding places." And when He said, "I am the resurrection and the Life," He put into the world of humanity the final word of hope. The wonder and beauty and interest

of that "Place" prepared by God for His children haunts me as I go forward into old age and possible physical weakness and loss of dear ones. Thank God, this is not the end, only the beginning of Life, a Life that shall be spent in



communion with the saints of history and the meeting with those from whom we have been parted, no pain, no fear, no sickness any more. The thought of it at Christmas time is so inspiring that it makes all daily tasks shine with the glory that is of heaven.

And Christmas thus has come to mean to me, after all, this "giving" of wonderful gifts from this wonderful Personality, but it means to me the giving of all I also can give to others. Christmas means to me both getting and giving. It means getting from this Babe of Bethlehem the real definition of Life, and the Value of Life, and the Eternity of Life. And for all that wonderful giving on His part, it means on my part the giving of all my powers to help make a Better World, for myself and for those who will come after me.

The Christmas bells are ringing
All over land and sea,
The Christmas bells are bringing
Their song of Life to me;

Thank God for Him who gave us
The best He had in store,
Thank Him who came to save us
With Life forever more!

Holy Innocents

By

BISHOP WILSON

BETHLEHEM is a small village about seven miles south of Jerusalem. At the time of our Savior's birth the population would have been small and the number of children not very many, particularly those under two years of age—probably not more than twenty or thirty.

St. Matthew tells us of the Wise Men who journeyed from the east in search of the newly-born Messiah. Being unfamiliar with the geography of Palestine, they made their way to Jerusalem and there inquired "where is he that is born King of the Jews?" The report of them came to King Herod and revived in his mind all the old suspicions which had disturbed him throughout his reign. He was a morose, vindictive person, distrustful of everyone else because he was thoroughly untrustworthy himself. For years his court had seethed with intrigue and the hangers-on at the palace lived in mortal terror from day to day. No one knew when the suspicion of the king might fasten upon him. To be suspected, meant quick death.

Every tyrant lives in fear of a supplanter. The cruel and unscrupulous Herod had followed the consistent policy of ordering the execution of everyone who showed the slightest possibility of trespassing on his royal prerogatives. His wife, his mother, his sons were casually condemned to death along with a host of others.



When word came to him that a rival to the throne might be appearing in this new-born babe, he promptly called in the chief priests and scribes and asked them where the Messiah should be born. They quoted to him the messianic prophesy spoken many centuries before by Micah—"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel." That was enough for Herod—Bethlehem was the place. He sent the Wise Men to Bethlehem, urging them to return and tell him what they had found so that he might also pay his respects to the infant Messiah. Crafty Herod! But the Wise Men did not return. Whereupon, true to his previous habits, he coolly ordered all the children in Bethlehem under two years of age to be slaughtered. The narrative relates how the Christ Child was hastily carried down into Egypt where He was kept in safety until Herod died to the tune of general maledictions from the oppressed people he had ruled.

Nevertheless the other babies of Bethlehem were killed and there was weeping and mourning in the village. The sorrowful incident is commemorated in the Church calendar on the third day after Christmas each year, Dec. 28, and is known as Holy Innocents Day. In all the Christmas rejoicing this somber note sounds—reminding us that our Lord's mission was to do battle with real sin, evil and wickedness in this world. His own share in the tragedy of the Innocents was only postponed to the day of Calvary.

That is the reason for the change in liturgical colors on the third day after Christmas. White is the color for the Christmas season—the color of rejoicing and victory. But on that one day vestments and altar hangings are changed to violet in subdued remembrance of those innocent victims of a human monster. Christianity faces facts—first the fact that Christ is our Redeemer and second, the further fact that the world is badly in need of redemption.

The Christmas Gospel

By

WILLIAM P. LADD

ONE of the most important Church councils ever held was that which met at Constance 1414-18, attended by 29 cardinals, 33 archbishops, 150 bishops, and innumerable doctors, abbots, dukes, knights, and burghers. On the night before Christmas 1414, arrived the King of the Romans, Sigismund, later Emperor. The Christmas midnight Mass was celebrated at the Cathedral by Pope John XXIII, and Sigismund sang the gospel.

This was the Middle Ages when the clergy were in control of the Church, when to "go into the Church" meant to become a clergyman, when the clergy built great rood-screens to keep the laity out of the sacred chancel. And yet the ancient tradition had survived that the Church is not the complete monopoly of the clergy, and that the Mass itself is a co-operative act in which, while the chief ecclesiastic officiates at the altar, the chief layman may take the important and dignified part of reading the gospel.

How long is our Church to continue the bad medieval tradition (inherited via the Puritans) which assumes that the clergy have all authority and all wisdom, that they are, in fact, the Church, and that the laity have little authority and responsibility therein except to supervise its business affairs and to sit docile in the pews on Sunday?

If we want to recognize the laity as something more than business men we might do worse than to begin with the Christmas gospel. Suppose, for example, that in Grace Church, Blankville, on Christmas morning, the senior warden, during the sequence hymn, proceeded to the altar, where he was handed the book, and then came down to the middle of the congregation, with Al Brown, President of the Men's Club on one side, and Cy Dow, Superintendent of the Sunday school, on the other, each holding lighted candles, while somebody else burned a little incense (surely not inappropriate at the Christmas season), and he read "Unto you is born this day in the city of David a Saviour." Might not such a ceremony do something to help win respect for the Gospel in Blankville?

But I hear the rector objecting: "Our people would not stand for so much 'ritual.'" As a matter of fact they have something quite similar every Sunday when

a group of Blankville's business men carry the collection up to the altar in solemn procession while the congregation all stand and the choir bursts into song.

"Too much of a novelty." But the fact is that such ceremonial reverence of the gospel is very ancient (candles were lighted at the gospel six hundred years before they were put on the altar), it has always been a feature of the Eastern liturgies ("the little entrance"), and it survives in diluted form in our rubric—"all the people standing" while the gospel is read.

"My senior warden can't read well." In this he is like so many of the clergy. But he would probably do no worse than Sigismund did when he sang the gospel in Latin at Constance.

"Contrary to the canons." Then let one of the clergy read the gospel and the senior warden hold a candle.

Suggestions and questions for "Prayer Book Inter-Leaves" can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn. The column appears every other issue.

God With Us

By

W. THOMPSON ELLIOTT

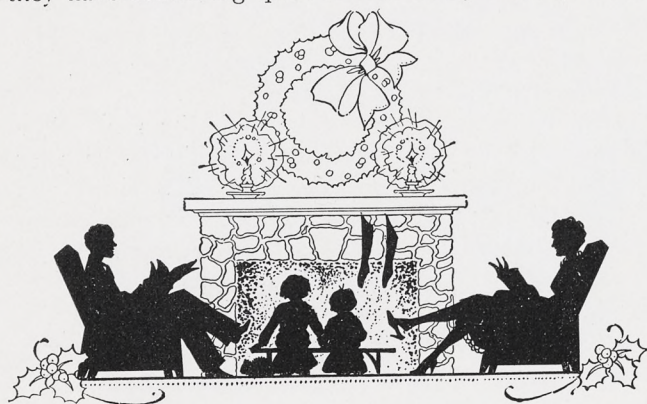
The Vicar of Leeds, England

GOD with us: God taking human nature unto Himself: the seen and the unseen, the temporal and the eternal, the finite and the infinite, being brought together in the most intimate relation possible; that is what the Incarnation means. At Christmas time we think of the Holy Child Jesus in the manger-cradle in the stable of Bethlehem's inn. We think of the Mother Mary singing her lullaby, of Joseph silent and adoring, of the angels praising God and proclaiming peace on earth, of the shepherds hastening to kneel before the Saviour, even Christ the Lord. The pictures speak home to our hearts as nothing else in the world can do. They are so human, so tender, so joyous; yet full of mystery, wonderful. The Son of God was a babe in the arms of a human mother.

It is no wonder that Christmas is the most joyous of all the Christian festivals. It touches those chords which are ready to vibrate in every human heart. It is the children's festival, the festival of the home. It is the time when we catch a glimpse of the love and glory that might be; of the radiance that streams across the centuries. It is the season above all seasons, of goodwill, of friendships renewed, of injuries forgotten, of families reunited, of gifts and loving greetings. What a boon it is.

But if we are to get the full value from it, we must get a little further below the surface. For the danger is that Christmas may be just a season, coming, come, gone; and with its going goes also the goodwill. Soon after Christmas is over, we have sunk back again into the routine of life, and jealousies and quarrellings come back, and all is as it was before. That is why more thinking is needed, and the resolve to carry into the New Year the message of the Incarnation.

In this central event of the world's history, the seen



and the unseen, the temporal and the eternal meet. Here we learn their true relationship, and there is established for ever the spiritual basis of human life.

Dr. Cairns, in his book, *The Reasonableness of the Christian Faith*, tells a story of a young student of theology who lost his life in rescuing a boy who was being swept out to sea by a current in the Moray Firth; a story in all essentials the same as many another story of self-sacrifice. He pictures this heroic act being done in the midst of natural phenomena, sky and hill and sea and shore, with the gulls flying overhead and the murderous current carrying the man to his death; and he asks the question, is the act of heroism to be interpreted in terms of the material universe, or is the material universe to be interpreted in relation to the act of heroism? Which is the ultimate reality? It must be one or the other.

The distinction between the material and the spiritual is one with which we are all familiar. In our daily life we have, on the one hand, things like houses and bread and coal and furniture; and on the other hand, love and joy and peace and mercy and justice. In Dr. Cairns' story there are hills and sea and the cries of birds, and over against them the fear of the boy as he realises he is being carried away, and the resolution and self-denying courage of the student who swam in to rescue him and lost his life in doing so. What is the true relation between the one kind of phenomena and the other? Which represents the ultimate values in life?

One answer to this is that the fear of the boy and the courage of the student are merely the result of physical causes, of the mechanism of nature, operations in the brain mechanically produced, in turn producing certain physical acts. Very few people now accept this as a satisfactory philosophy. It destroys the values of those very things which we know are the most precious in life. Love ceases to have any meaning. So does beauty. All spiritual values are reduced to nothingness, and life becomes a sheer futility.

But though few people accept this as a satisfying philosophy, there are many who act as though they accepted it. There are many of us who value material things for their own sake, and pursue them even at the cost of spiritual things. This is, ultimately, to leave God out of one's life, worshipping mammon instead. There can be no meaning in Christmas if such standards of value are correct.

It is likewise un-Christian to despise material things altogether, as some profess to do. Especially is it un-Christian when we fail to see that for some of our brethren the physical conditions in which they have to live are a great hindrance to the development of any sense of spiritual values at all. Good houses, good food, fresh air and sunshine, green fields in which to play, sunny places in which to walk or rest: these are not to be despised, and few people who have them



THE CHRISTMAS STORY

really despise them. God's Will for all His children is that they should have these things to enjoy. For the Incarnation means that the material is intended by God to be the expression of the spiritual, and that all those things which on this earth can help men to draw nearer to God should be within the reach of all.

No better illustration of the true relation between the material and the spiritual could be found than

the Christian home, which derives directly from Bethlehem, and is the place where the spirit of this season most delightfully manifests itself. To have a home you must have a house, and a decent house. But a decent house does not of itself guarantee a home. A house is secular, a home religious. To make a house into a home requires spiritual factors; it requires just those things which can never be bought or sold, through a building society or any other agency.

Any one who knows anything about the conditions of modern city life knows how closely these two things are related; the need for good houses, and the need for those qualities of the spirit which will make houses into homes. Without decent houses the spiritual qualities become, in most cases, very difficult indeed, if not impossible; and without the spiritual qualities housing schemes can of themselves do little to restore the decaying tradition of home life in this country. Here is a field in which secular agencies and religious influences can and must co-operate.

One further point I want briefly to touch upon. When the student in the story was drowned, it was a human life that he was trying to save, and did save. When Jesus was born in Bethlehem, God with us, there was established as a first Christian principle the infinite value of every human soul. As Bishop Westcott once said, in the Incarnation there is the inexhaustible spring of human brotherhood. "He took me to Himself when He took mankind to Himself, and I owe myself to those with whom He has united me."

This is the basis of the social obligations of the Christian Church. We are members one of another. The family happiness which glows at Christmas time in love each towards the others is the token of the relations which should exist between men the world over. The inspiration of every effective endeavour to realise these relations comes from Bethlehem. He took our nature upon Him. He consecrated it. He made us sons of God, and therefore brethren. If we see this world in which we live as radiant with heavenly meaning, if we see in every fellow-man a son of our heavenly Father, we shall have learned something of the meaning of the Incarnation, and rejoice together in Emmanuel, God with us.



LIFE OF CHRIST FOR CHILDREN BY W. RUSSELL BOWIE

By GARDINER M. DAY

"The Story of Jesus for Young People" (Scribner's \$2.00) is the title of a new volume by Dr. Walter Russell Bowie, Rector of Grace Church. It is a story of the life of Christ, simply told, for children. It seems hardly necessary to commend another volume of Dr. Bowie's. This is the kind of book which a parent will be delighted to read to his growing child. The fact that it is written by Dr. Bowie means that it is in keeping with the best collection of scholarship so far as the story itself is concerned; that it is told in exquisite English; and it has been given that beauty of insight that only the mind and pen of a poet can give it. Dr. Bowie's book has been illustrated in color by Robert Lawson.

I should like to call the attention of WITNESS readers to two small books for children, which are to be commended especially because of the combination of good quality with extreme cheapness. The first of these two books is "The Story of Jesus" by Gloria Diener, with illustrations by Milo Winter. It is published by the Rand McNally & Company and sells for ten cents. It may be secured through Morehouse or any other Church bookstore, but best of all, we have found it in Five and Ten Cent Stores and other places where religious books for children very seldom are discovered. More books like this published in inexpensive form and yet of good quality might go a long ways toward helping parents to increase and deepen the religious life of their children.

What holds most parents back is lack of knowledge of how to go about it and what books to use. If you don't believe this, begin to ask the parents.

The other small book for children, which I would like to commend is one called "Prayers for Little Children"; also published by Rand McNally & Company and selling for the price of ten cents. It is an extremely simple little volume for a



very small child with prayers for Daddy and Mother and neighbors, etc., all nicely illustrated. There isn't a parent who couldn't afford ten cents for a book of this sort for his child at Christmas, and I can scarcely think of ten cents put in a stocking in a more valuable way. The volume has been written by Mary Alice Jones, Edna Dean Baker, Jessie Eleanor Moore, and Elizabeth McE. Shields.

I think it is worth while to quote the little paragraph of introduction which they give to this volume;

"There are many mothers and fathers who want prayer to mean something to their little children, but who are wondering what they can do about it. We know that no book can give a complete and final answer. But we think it may help parents to know that others are thinking of these things. We think it may help them to have in their hands some suggestions which have been of value to others. We think it may help them to have some of the actual prayers which other parents and teachers of little children have used. And so we have made this book."

These little books are the Fords in religious literature, and the authors and publishers are to be congratulated on having made them available. We need more inexpensive religious books for people of all ages.

I should like, also, to mention a pamphlet, which we have not had space to mention previously, put out by the Forward Movement Commission especially for young people's groups called "A B C Programs for Young People." The pamphlet covers all sorts of topics. Some idea may be secured by simply mentioning the topics on the outside of the pamphlet: Allowances, Bible, Creed, Drinking, Economics, Friends, God, etc. To each topic a page is devoted. Half the page is given over to suggesting questions which the group may find worth while to discuss. The second half of the page consists of suggestions of what may be done about whatever the topic is. And at the bottom of each page are source materials, which may be used in connection with the particular topic.

The pamphlet sells for five cents and may be secured through the Forward Movement Commission, 223 West Seventh St., Cincinnati, Ohio, and ought to prove a most useful pamphlet for our young people's groups through the coming year.

NORTH CAROLINA YOUNG PEOPLE TO MEET

The young people of the diocese of Western North Carolina are to hold convocations at Lincolnton on January 2nd and at Fletcher on the 9th.

JACK BUCKNALL HOLDS FORTH ON VARIED TOPICS

By A. MANBY LLOYD

To meet Jack Bucknall, Catholic Crusader, ritualist, socialist and perhaps communist—it depends what you mean by the word—you must pull up your socks. Every Sunday evening a few friends come in for a chat, a pipe and a cup of tea. School teachers, potters, church workers, spikes, members of the Independent Labor Party—they are all welcome. And Parson Jack holds forth on various subjects, ranging from Stalin, Trotsky and Russia to what version of the Bible is best. "The sky pilots of the world must unite," he said the other evening. "If you turn aside with disgust from the wrangles of the religious as to which is the true and only watertight ark to float you securely to a comfortable heaven; if you believe that the basis of reunion is not outward adjustment but the recovery in all communions of basic things, then sell out your insurance against hell fire and risk your money and your life in the battle for the new world. For it is only when basic things are molten that they can be fused."

"But what about the Bible?," I asked. And he replied; "Protestants say it is God's Holy Word. We Catholics say God's Holy Word means Christ Himself. It doesn't much matter. The Bible starts with paradise on earth, goes on to paradise lost and finishes with paradise regained. Christ starts by proclaiming the Kingdom of God on earth, goes on to persecution, outlawry, imprisonment and death for organizing an international society to get it. It doesn't very much matter whether you use the Authorized or Revised Prayer Book, or neither—stiff uniformity is no good. But it is vital to the world's salvation that there be unity in the proclamation of the divine commonwealth. The sleepy sigh of the Church Quiescent is 'Up to Heaven'. The battle cry of the Church Militant is 'Down with Heaven'. The Church of the Apostasy says, 'Put up with poverty, unemployment, bad drains, disease, wars and early death down here since all will be well spiritually up there'. The Church of the Apostles challenges this wicked world with 'Christ not Caesar'. Power for common service, not for private gain. She gladly risks persecution believing in the resurrection of the body and the life of the world to come."

So ended a happy week-end with a man who is always himself, Jack Bucknall, priest.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The national executive board of the Woman's Auxiliary met in New York on December 8-10, with 19 of the 20 members present, including 12 who are serving on the board for the first time. Bishop Perry, Bishop Cook and all of the executive secretaries except Bishop Bartlett, who is ill, outlined the work of the National Council. To help put into effect the ideas discussed and the recommendations made in Cincinnati a packet is soon to be available containing the chief addresses, the minutes and the findings, together with practical suggestions for women's work. The situation in China received a good deal of attention, with a message prepared on the situation which is to be sent to the heads of parish Auxiliaries. Among visitors at the meeting were Bishop Maxon of Tennessee, Mrs. D. T. Huntington of China, Miss Gertrude Heywood of Japan, Mrs. Edwin A. Stebbins who presided in Cincinnati, and Miss Elsie Hutton, president of the Auxiliary for the second province.

* * *

Rector Aids in Preaching Mission

The Rev. Donald Wonders, rector of Grace Church, Sandusky, Ohio, and the Rev. G. E. M. Young, rector of Calvary, Sandusky, joined forces with the Protestant churches of the city in the national preaching mission which has just ended there, under the auspices of the Federal Council of Churches. Louis C. Wright, president of Baldwin-Wallace College was the speaker at the evening meetings which drew capacity crowds. Mr. Wonders was the chairman of the committee in charge.

* * *

National Conference on Unemployment

Under the chairmanship of Professor John Dewey a number of Churchmen and others are to convene in Washington, D. C. on January 15th to press for adequate relief for the unemployed; a construction program, including public works and housing; an equitable taxation program to cover the costs. Rabbi Sidney E. Goldstein of the Free Synagogue, New York, in calling the conference says: "It is imperative that something be done to check the movement to the 'right' and it is our hope that this conference in Washington will focus the attention of the country upon the dangers to the social program that the American

THE NEW YEAR

AS HAS BEEN our custom in recent years the first number of the new year is to be omitted. There will be the number of December 30th, followed by the number for January 13th, and weekly thereafter. Commencing in the first January number will be the first of a series of articles by Bishop Johnson on "What I Believe, and Why." It is too soon to report on the Anniversary Fund but we hope to be able to announce the completion of it in the December 30th issue. We do hope that each of our subscribers will aid with it and also will send in gift subscriptions.

people endorsed when they re-elected President Roosevelt."

* * *

The Only Boys' Choir in Utah

The only boys' choir in Utah, and according to no less an authority than Bishop Moulton of Utah, the only one in that part of the country, has been organized at St. Mary's, Provo, where the Rev. William J. Howes is rector. There are 28 kids in the choir and, believe it or not, not a single one of them is an Episcopalian. Eighteen are Mormons, two are Congregationalists, two are Greek Orthodox, one is a Baptist, one Presbyterian and four have no Church affiliation at all. The great, great grandson of Edward Partridge, the first Presiding Bishop of the Mormon Church, is one of the choir boys, and there are five other boys who are sons of Mormon Bishops who are, I am told, very plentiful in that part of the country.

* * *

The Picture on the Cover

The picture on the cover this week is a candid photograph taken of a peasant and her child in Europe this summer by the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, New Jersey.

* * *

Missionary Visits Upper South Carolina

The Rev. Hunter M. Lewis of Koriyama, Japan, has completed a speaking tour in the diocese of Upper South Carolina, addressing meetings of the Woman's Auxiliary in various centers. All the meetings were held evenings, with a supper for a starter, in order that men might learn something of the missionary work of the Church. The ladies sort of figured that if they did not come

because of their interest in missions they would because of their interest in food . . . the plan worked out well.

* * *

With the Turn of the Year

Commencing with the first WITNESS in January we are to present the first of a series of articles by Bishop Johnson, on "What I Believe, and Why." The series is to run over a considerable period of time and will be, we are sure, be the sort of material that rectors will be glad to place in the hands of their parishioners.

* * *

A Reception at Time of Confirmations

Bishop Dallas of New Hampshire is scheduling as many confirmations as possible on week-day evenings. Then following the service a reception is held in the parish house in order that the Bishop may have the opportunity of getting to know better the lay people of his diocese.

* * *

Olympia Deaconesses Move East

Deaconesses Phelps and Hill, who have done great service in the rural districts around Gray's Harbor, diocese of Olympia, have moved eastward and are now working with the associate mission that is centered at Centralia, under the direction of the Rev. Frederick A. McDonald.

* * *

A Report from the Delta Farm

Sherwood Eddy has issued a report on the Delta Cooperative Farm which will interest the many people of the Church who have aided that experiment. Started a year and a half ago with a \$17,000 farm and a \$17,000 debt, the first year was ended, with the aid of friends, with a farm worth \$30,000 and no debt. They went through a drought, a flood and a sudden fall in the price of cotton, yet succeeded economically, with gross sales of cotton and lumber of \$18,516, yielding a net income of \$9,587, which gave each of the thirty-five families, about evenly divided between whites and Negroes, twice the income of the



average sharecropper. But there are difficulties ahead and they are due to the fact that the prolific cotton crop this year has disastrously reduced the price of cotton. This has brought on the reduction of acreage policy of the federal government which will so reduce the cash crop of the Delta Farm that the overhead can hardly be carried. Sherwood Eddy and his associates hope to meet this problem by starting a second farm, near the Delta Farm thus making one overhead, one system of cost accounting, one sawmill, etc., serve both places. The acreage will then be sufficient to provide the cash crop. It is also planned to raise hogs, thus giving an additional cash income. Funds are now being raised for this purpose, with Sherwood Eddy announcing that it will require \$30,000 within the next year.

Raymond A. Heron Elected Bishop

Archdeacon Raymond A. Heron of Massachusetts was elected suffragan bishop of Massachusetts on December 15th on the eighth ballot. He received one hundred clerical votes and seventy-one and one-third lay votes, with the Rev. Malcolm Peabody of Chestnut Hill, Pa., who ran second, receiving forty-eight clerical votes and twenty-five and two-thirds lay votes. The Rev. Frederick Lawrence of Cambridge; the Rev. Arthur Lichtenberger of Brookline and the Rev. John Moses of Brookline received many votes but all withdrew after the second ballot. Mr. Heron was formerly the rector in Lawrence, being made archdeacon last year following the death of Archdeacon Dennen.

Delaware Celebrates Historic Event

Lieutenant Governor Cooch of Delaware was the headliner at a service held December 12th at the Cathedral Church of St. John, Wilmington, to celebrate the 150th anniversary of Delaware as the first state to ratify the Constitution of the United States. The service, attended by Governor McMullin and his official staff, a large number of the diocesan clergy, and representatives of various patriotic societies, was read by Bishop Cook.

Former Professor Takes Long Island Church

The Rev. Sturgis Lee Riddle, formerly an instructor at the Divinity School of the Pacific, has accepted the rectorship of the Caroline Church, Brookhaven, Setauket, Long Island. Caroline Church, named in honor of the queen of George II who presented the communion silver, is



the oldest church in the diocese of Long Island, the church fabric dating back to 1729. It retains many interesting features including the slave gallery, the rugged beams and ship-knees of the old carpentry. The parish was first served by missionaries of the Society for the Propagation of the Gospel, among them James Wetmore, one of those involved in the celebrated Yale College apostasy from Presbyterianism. During this time Caroline was closely associated with Trinity Parish, New York. Later Charles Seabury, son of the first American Bishop, became the rector.

C.P.C. to Mark An Anniversary

The semi-centennial of the Church Periodical Club is to be celebrated the first Sunday after Epiphany, January 9th. The Club was founded in 1888 by a group of teachers of the Church of the Holy Communion, New York, and rapidly grew to be a national organization. Its purpose is to supply magazines and books to missionaries.

Denver Receives Report on Commission

Rectors, wardens and vestrymen of Denver parishes met on December 12th to receive the report of the commission that has just completed eighteen months work in surveying the status of the Church in the city. The report, reported in these notes last week, is now to be studied by the various parishes with another diocesan conference called for January 30th when plans are to be formulated to meet the challenge the report presents.

Olympia Hears About Missions

The visiting team from General Convention made a fine impression in the diocese of Olympia (Washington) where they spoke in various centers under the direction of Bishop Huston. Bishop Efrain Salinas y Velasco told of the work in his diocese of Mexico, the Rev. J. R. Helms about the work among In-

dians in Arizona and Mrs. Edward M. Cross of the work in Spokane. Another visitor to the diocese was Mrs. D. D. Taber who recently spent some weeks in the west addressing women on the work of the Woman's Auxiliary.

New Comptroller for Trinity Parish

The Rev. Frederic S. Fleming, rector, announced on December 14th the appointment of Alden D. Stanton as comptroller of Trinity Parish, New York, to succeed Lawson Purdy who resigned in September. Mr. Stanton has been manager of the estate of the parish since 1933, a position which he is to continue to fill.

New Conference for Province of Washington

The Blue Mountain Conference, held for many years, is to be no more. Instead the Province of Washington is to sponsor a conference at Sweet Briar, Virginia, July 5-15. A meeting of the commission on religious education of the province recently elected officers for the conference; Bishop Strider of West Virginia, president, and the Rev. Malcolm Peabody of Chestnut Hill, Philadelphia, the chairman of the program committee.

Theodore O. Wedel Visits Berkeley

The Rev. Theodore O. Wedel, secretary of student work of the National Council, conducted a retreat for the faculty and students of the Berkeley Divinity School, New Haven, recently.

Houston Parish Completes Campaign

Trinity Church, Houston, Texas, where the Rev. Thomas N. Carruthers is rector, launched a campaign for \$65,000 on November 29th. A victory dinner was held on December 8th at which he announced that there had been over 1,000 subscriptions for a total of \$74,000.

Pageant at St. Thomas Chapel

For the 8th consecutive year the Christmas mystery play, "Christus Natus Est" is to be presented on December 28th at St. Thomas Chapel, New York. Most of the original players are still in the cast. The music comprises items by Praetorius, Brahms, Handel, Mozart and Bach.

Oregon Trail to Have Chapel

The other day Governor Miller of Wyoming purchased from the University of Wyoming an acre of land

and donated it to the Episcopal Church for the purpose of erecting a memorial church in honor of the pioneers of the Oregon Trail. The chapel is now under construction, adjacent to the experimental farm of the University, near Eden, Wyoming. The Oregon Trail, as I presume everyone knows, was not a road but rather a route, and a wide one, along which families moved with their belongings to settle the Oregon country. Along this Trail, at Independence Rock, was convened the first meeting in that part of the country of a Masonic lodge, an event which is to be memorialized in the corner stone of the new chapel.

* * *

She Still Gets to Church

Mrs. B. Belding Bale still goes to church each Sunday even though she was born in 1837. She celebrated her 100th birthday last week at her home in Morgan Park, suburb of Chicago, where she is a regular attendant at the Church of the Mediator.

* * *

Church Neglects the Middle Group

The neglect of the Church of those between the ages of 25 and 40 threatens the existence of the Church in the opinion of Col. Robert G. Peck, junior warden at St. James, Chicago. Speaking at the meeting of the Church Club he said that the obvious thing to do was to give a worthwhile job to these younger Church men and women. "They are sufficiently mature to take responsibility, to make decisions, to analyze problems. On the other hand they are young enough to be fully aware of present day thought among their contemporaries."

* * *

Anniversary of the Matthew Bible

The 400th anniversary of the Thomas Matthew Bible, first licensed version of the English Bible upon which several of the later versions were based, was celebrated the other day at Seabury-Western Seminary, Chicago. Scholars of various churches joined in the affair. A feature was an exhibition of rare Bibles including translations of the Tyndale and Coverdale Bibles, all editions of the Thomas Matthew Bible, a copy of the "Great Bible," the Bishops' Bible and King James version.

* * *

New York Rector Denounces Greed

Rector Elmore McKee of St. George's, New York, declared last Sunday that Christianity is the strongest power in the universe. He defined it as the power of freedom to be the slave of nothing but love,

the power to lay down one's life daily for mankind and the power to find one's life taken up again by the universe which awards its final prizes only to love.

"This is needed doctrine in an age of power-lust, when disloyal husbands hold timid wives by fear of non-support, when some business men enjoy watching others dance to their tune, when labor unions say, 'now we'll show you,' when governments say, 'might makes right,' he said. "Yet in the long run, homes based on possessiveness totter, busi-

ness based on oppression totters, unions totter when based on revenge and governments totter when appealing to but half a man, and the lower half at that."

* * *

The Complaint Department

Quite a few subscribers have informed me that I was all wrong and quite nasty in saying that the doors of St. Thomas Church, New York, are bolted—it was in that imaginative bit I wrote in the December 9th number. Sorry. Of course I was

Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

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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writing a play and dramatists, I believe, take liberties. I should have called the church St. Basil's, or, as a New York rector suggests, St. Judas. . . . Then a parson from Maryland bawled me out because that piece seemed to glorify a man that committed suicide. But of course he didn't. He committed a premeditated murder for which he went to the electric chair. . . . A request has come in from a rector asking that we reprint Harry Ward's article in the December 9th number on "The Present World Situation" and a considerable number of requests have come for reprints of "To a Departed Comrade" that appeared December 2nd. We will do it if a sufficient number say so . . . let us know. . . . A layman of New York state finds fault with me for printing the news about a Methodist minister being ordained to the ministry of our Church. He says he wanted to be ordained but no bishop could be found to take him on. "A son of the Church by birth and not a convert from some Protestant Church, yet none of the good bishops would give me the kiss of peace and their apostolic blessing." I don't see quite why I should be called down for printing the news. . . . The Rev. D. J. Williams, chairman of the Forward Movement of the district of Arizona, writes that Bishop Mitchell had nothing to do with the report that suggested that reforms in the Church might well start with the clergy. It came out of a clergy conference at which Bishop Mitchell was not present since he was ill at the time and in a hospital. So Brother Williams has something on me as a bad reporter. Perhaps I can make partial amends by saying that the report that came out of that conference is an exceedingly timely document that all clergy would do well to read, I believe it can be secured by writing Mr. Williams at Jerome, Arizona. . . . I think that about covers the complaints for the moment. I like to get them cleared out of the way at this time

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of the year so that I may be at peace with the whole world—or most of it anyhow—at Christmas time.

* * *

A Left-Handed Defense of Japan

The governments of Christian nations have neglected to apply the principles of Christianity to international affairs, therefore we must not crack-down on Japan for raping China, was the thesis of an address delivered by Presiding Bishop Tucker last Sunday at St. Bartholomew's, New York.

"Is it not natural," he asked, "that people like the Japanese or the Chinese should have come to conclude, as they have watched the activities of Christian governments, that while individuals, and perhaps communities, are supposed to conform their moral standards to Christian principles, that Christianity was never intended to be a matter of obligation so far as the activities of governments and states are concerned?"

The matter which should cause the greatest concern among Christians today, when there is widespread skepticism regarding the adequacy of the church to meet the demands of modern living, Bishop Tucker stated, is that "so much of the world's enthusiasm, so much of the world's sacrificial spirit is being

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given to other causes than the Christian cause."

* * *

News Notes from Massachusetts

A men's division of the Church Service League is being organized in Massachusetts; 1, to rally the manpower of the diocese in an organization; 2, to interest men in the Church; 3, to arouse a feeling of responsibility in laymen for the work of the Church. . . . Classes on personal morale and personal religion are held twice each week at Emmanuel Church, Boston, led by Rector Phillips Osgood. . . . Moving pictures of the Church's work in Mexico are being shown throughout the diocese. . . . Miss Nancy Jackson, daughter of the late dean of the cathedral at Grand Rapids, Michigan, is now the director of religious education at St. Andrew's, Wellesley. . . . There is a friendly hour after the Sunday evening service at St. Paul's Cathedral, Boston . . . fellowship, refreshments and sometimes an exhibit of special interest. . . . An old classroom in the parish house of the Church of the Good Shepherd, Boston, is being converted into a neighborhood room as a memorial to the late Smith Owen Dexter, one of the saints of the Church who died last year while serving there as rector. It is to be a reading room, a social room, a place of recreation for the people of the neighborhood.

* * *

New Parish House at Teaneck, N. J.

St. Mark's, Teaneck, N. J., where the Rev. F. A. Nichols is rector, has been renovated and a new parish house is now under construction. There are 100 new families recently added to the rolls—people who have moved into the community during the past year.

* * *

Dr. Wood to Visit Upper South Carolina

John W. Wood, executive secretary of the department of foreign missions of the National Council, is

to be the speaker at the annual meeting of the Auxiliary of Upper South Carolina, meeting January 12-13 at Aiken. The convention of the diocese is to be held at Rock Hill on the 18th-19th with the Hon. William C. Turpin of Macon, Ga., as the headliner.

* * *

Going in for Parades

Some time ago churchmen of Philadelphia staged a parade, marching through the streets several thousands strong, with banners. The idea appealed to the church folks in Norfolk, Va.; they asked Philadelphia how it was done, and staged their own show. Bishop Goodwin, many clergy, vestrymen, choirs, representatives of young people's groups, and others marched in procession to the auditorium. The march was viewed by hundreds along the way. Nearly 2,000 people attended the mass meeting, where the chief events were addresses by Bishop Goodwin and the Rev. J. H. Lloyd, of Japan.

"Many there were," writes one of the leaders, "who were somewhat doubtful of the propriety of the clergy marching down the main street of Norfolk in vestments. We have heard from many since that it was a most impressive sight. The reverence of those on the streets when the crosses went by was evidence of the high note we hoped to hit, and we have reason to believe we were successful."

Follow-up after this demonstra-

tion included special sermons when each rector preached in some other pulpit than his own, and each was accompanied by a layman who explained the 1938 budget. The whole effort is felt by those in charge to be the best preparation they ever had for the Every Member Canvass. The chairman was the Rev. George

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* * *

A Barber Heads a Seminary

A barber becomes warden of the Bishop Payne Divinity School in Petersburg, Virginia. The Rev. Odell Greenleaf Harris learned the barber's trade to earn money for his education. Working at that trade full time and later evenings and Sundays, Mr. Harris finished High School with the highest average in his class and won a scholarship in Knoxville College, but relinquished it to the next ranking pupil and entered St. Augustine's College, Raleigh. There at our College of the American Church Institute for Negroes he supported himself at his trade. He then pursued his studies at the Bishop Payne Divinity School where he has become Warden. Those who have the will to learn will find a way.

* * *

He Oiled the Hinges in China

The first bishop of China was William Jones Boone. He went to China in 1837. When he was a student in the Virginia Seminary his heart was deeply stirred by the need of China for Christ, though as yet foreigners were not allowed to set foot on Chinese soil. One day he said to his seminary room-mate, "Pinckney, I am going to China." To this his room-mate replied, "You can't go to China; the door isn't open." The reply of Bishop Boone was characteristic — "No, it isn't, but if I can spend my life in oiling the hinges so

that someone else can more easily open the door, I want to do that." He not only oiled the hinges, but he entered the door and helped many others to enter.

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Pulpit Exchange in Wilksburg

For the 14th year pastors of churches affiliated with the federation of churches in Wilksburg, Pa., exchanged pulpits the first Sunday

in December. Twenty-one churches took part on December 5th. The idea was launched fourteen years ago by Rector William Porkess of St. Stephen's.

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Death Takes New York Clergyman

The Rev. Pryor Grant, New York clergyman who has long been identified professionally with social work, died on December 16th of pneumonia. He was but 43 years old.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, Holy Communion. 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.

Saturdays: Organ Recital at 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, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8. (Thurs., 7, 8, 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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

Thursdays and Holy Days: Holy Communion, 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. Wednesdays and Holy Days: Holy Communion 10 A. M.

Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A. M., Holy Communion. 9:30 and 11 A. M.—Junior Congregation. 11 A. M., Morning Service and Sermon. 4 P. M.—Evensong. Special Music. Holy Communion, Thursdays 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. 7:30 P. M.—Organ Recital.

8 P. M.—Choral Evensong and Sermon. Holy Communion: 8 A. M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.

Daily Services: 8:00 A. M., Holy Communion.

Noonday Service: 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:30 A. M. Church School, 11:00 A. M. Morning Prayer and Sermon. 4:30 P. M. Evensong and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

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

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A. M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a. m.; 5:30, 7:30 p. m.

Week-days: 8:00 a. m. Holy Communion (7:00 on Wednesdays). 11:00 a. m. Holy Communion on Wednesdays and Holy Days. 12:30 p. m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, 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. Tue., Thurs., Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily. Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A. M.—Holy Communion.

9:30 A. M.—Church School.

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

6:00 P. M.—Young People's Organizations.

10:30 A. M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A. M.

Wednesdays and Holy Days: 10:30 A. M.

Thursdays: 7:30 A. M.

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Every fifteen minutes these Chimes, dedicated to a departed loved one, will sound the Westminster peal—a dependable time guide. Automatically played, with the full expression of hand-playing, they will render, as only Chimes can render, a program of hymns each morning, a group of old favorites at sundown, the call of curfew at night.

Their far-reaching yet dulcet tones will ring out the joy of the Church on

holidays and at weddings—and express its sorrow when called upon to perform the last sad service that it can render to a member.

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